

Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:/
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Continuous pagination/
Pagination continue
- Includes index(es)/
Comprend un (des) index
- Title on header taken from:/
Le titre de l'en-tête provient:
- Title page of issue/
Page de titre de la livraison
- Caption of issue/
Titre de départ de la livraison
- Masthead/
Générique (périodiques) de la livraison

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

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

Canadian Presbyterian Magazine

Especially devoted to the interests of the United Presbyterian Church.

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

Vol. I.—No. 3.]

TORONTO, SEPTEMBER, 1851.

[PRICE OF PER ANNUM, Paid in advance.]

CONTENTS.

RELIGIOUS INTELLIGENCE.	PAGE	PROSELYTES OF LONDON.	PAGE
General Assn.—Old School, 33		ORIGINAL ARTICLES—	
New School, Presbyterian 35		1. Discourse of the H. Brew Mead	40
Unitidly—German Popul'n in U. States..... 35		on the World—Part II..... 41	
New Connection Methodists, 35		On the Obedy of the Sabbath 43	
Methodism in Gt. Britain..... 35		United Pres. Church History, 43	
Ireland..... 35		GLEANINGS	
Russia—Sweden..... 36		Poetry—The Dream—The	
Colliaria..... 37		Christ's Death..... 45	
Old Calabar..... 38		Dahomy and its Customs..... 45	
Mis. Enterprise and War Est. 39		American Association for the	
Irish Region Donors Presb. 39		advancement of Education, 46	
English Region Donors..... 39		The Indians of the South-west 47	
EMPHATIC NOTICES..... 40		Imitative 'epopion of Napoli'n 47	
Presbytery of Durham..... 40		Impion species among child'n 48	
		The Godly in Eternity..... 48	

Religious Intelligence.

EXTRACTS FROM "PRINCETON REVIEW" OF THE PROCEEDINGS OF THE GENERAL ASSEMBLY, (OLD SCHOOL).

The General Assembly of the Presbyterian Church in the United States, met at St. Louis, on Thursday, May 15th, and was opened with a session by the Rev. A. W. Leland, D. D., Moderator of the last Assembly. The Rev. J. P. Humphrey, B. D., of Louisville, Kentucky, was chosen Moderator, and the Rev. W. D. Howard, Clerk.

FOREIGN MISSIONS.

The order of the day was then taken up, viz: the Annual Report from the Board of Foreign Missions; when Dr. Swift, from the special Committee on this subject presented the following report, which was adopted, viz: The Committee to whom was referred the Fourteenth 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, viz:

1. Resolved, That this Assembly continue to regard with lively interest the foreign missionary work of our Church, and would acknowledge with devout gratitude to God his continued favour to, and his blessing upon it.
2. Resolved, That the early removal of valued laborers from important fields; the critical condition of the mission to Siam; the late and incalculable loss 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 compassion 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 Foreign Missions of our Church, the Assembly feel to be recognized as reasons for humiliation and sorrow, of repentance and prayer for pardon, and endeavour after new fidelity, by all those who have been heretofore negligent of this cause and work of God.
3. Resolved, That the Assembly can, notwithstanding these and other discouragements, view the work of spreading the evangelizing gospel among uncivilized tribes and nations, 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 increased attention, especially by the abundances of our country to the missionary education of the young—and they recognize, with special thanksgiving to God, the hopeful conversion of some who were totally Pagans, Romanists, and Jews, and the peaceful departure of others to the heavenly rest, as indications 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 holy enterprise, and they would take the present occasion to call up all the friends of Christ among us, and all the Churches with a deeper feeling of dependence, a warmer zeal, a stronger faith and perseverance, a more expanded liberality to give forth in the several work of evangelizing the nations, and establishing the cause and kingdom of our Lord Jesus Christ in every land.

Then, Messrs. Lewis, Secretary of the Board, made detailed and interesting statements explanatory of the condition of the various missions, their success, and their wants. The Board have among the North American Indians, 10 ministers, 12 male and 23 female assistants, 429 pupils, 6 churches with 80 communicants; in Africa, 2 ministers and 1 on the way, 3 churches, with 97 communicants, 2 candidates for the ministry, and 3 primary schools with 103 pupils; in India, 26 ministers, 23 native assistants, 22 schools—4 of them high schools—1 a Mission College with 150 students, 5 male boarding schools with 115 female pupils, 3 only of the churches reported 127 communicants, and 4 printing presses. In China, there are 11 ministers, 1 physician, 4 boarding schools with 123 pupils—15 Siam is the only discouraging Mission. The Board has 4 missionaries among the Jews, and there have been cheering cases of conversion—\$2950 have been appropriated for operations in Papal Europe.

The receipts of the Board for the year have been \$140,000—\$2400 over those of last year. The operations at the various missions develop many interesting facts. A native member of one of our own mission churches has nearly completed the translation of Hodges's Way of Life, and Lunan's Pilgrim's Progress. The native converts have heretofore been compelled to make a profession of Christianity at the expense of all their earthly goods, and still they are willing to go and give everything in the cause of Christ. In a little church at London's Bay were added in this year more than 150 of our churches at home. The entire value of the Church is now almost entirely in the hands of the Presbyterians—More than \$5000 have been contributed in aid of the Missions by Europeans in India. Most of the Europeans are Episcopals, but still they lend their aid because they believe the work to be the Lord's. The Board has been advancing during the year, but was never more in need of funds. Mr. Leary narrated a number of facts of thrilling interest, and then the resolutions offered by the Committee were adopted.

BOARD OF MISSIONS.

We have heard from various sources, that the exposition made by the Rev. Dr. C. C. Jones, of the operations and plans of the 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, exhibiting with singular clearness and effect the peculiarities and necessities of the several portions of our immense country. The strongest impression was produced both of the importance of the work, and of the high qualifications of the Secretary for the important post which he has been called upon to fill.

During the year the Board have employed 591 missionaries; supplied 1013 churches and missionary stations; 2017 persons have been received on the profession of their faith; 1631 have been received on certificate; there are 21254 communicants in connection with these missionary churches; 592 Sabbath Schools; 3623 teachers; 22,470 Sabbath School scholars. As one hundred and seventy missionaries did not report, this summary falls short, very considerably, of the actual results. The total receipts of the year have been \$28,651.81; the expenditures \$8,271.51. The balance, \$20,373.33, 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-two churches. During the seven years of the existence 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 earnestly recommended to all of the churches to make increased efforts

to enlarge their contributions to that Board; and that it be recommended to our pastors and stated supplies to bring the facts presented in the Report of the Board fully before the people of their charge, and, if possible, to introduce among them some systematic form of maturing their contributions.

3. *Resolved*, That the duration of the Assembly in 1844 (Minutes pp. 274 and 275) be renewed; that a special collection be taken up in all the churches in aid of Church Extension, and that the Assembly rejoice 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 our own obligations to sustain it.

4. *Resolved*, That the results of the domestic missionary work of the General Assembly for the last twenty-one years, viz: the increase of our missionaries from 101 to 500; the increase of our funds from \$12,000 to \$79,000; the organization of 913 new churches; the erection of 1424 houses of worship; the addition of over 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 furnish to the Assembly an occasion for profound gratitude to the God of missions, and of encouragement to us to proceed vigorously with the work.

5. *Resolved*, 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 rejoice in the special interests which is manifested by so large a number of their Presbyteries in the work of Domestic Missions, and that it will be their constant prayer that the best and most will become successful, and that it will result, under God, in incalculable blessings to our Church and country.

BOARD OF EDUCATION.

Dr. Van Renwelaar, Secretary of the Board, presented the Report. He stated that God had blessed 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 an million, and the increase of our church members ten thousand.

Our beloved youth shrink from the sacred office; some because of its fearful greatness; some because of inducements of gain and worldly distinctions, &c. The fact exists—we have not enough of workmen.—Fathers should be instructed that it is their duty to give up their sons to the Lord. Youth must be impressed with the solemn 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 pious youth, to supervise and induct them 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 appropriations 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 authorized 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 Presbyteries.

4. *Resolved*, That whilst home nurture is according to the word of God and the covenant of his grace, a real reliance of the Church for the salvation of her children, Providence, also, testifies to the importance of public education, on Christian principles, in schools, academies, and colleges, and particularly to the intimate relation between Christian education and the power of the gospel as proclaimed in the sanctuary; and therefore the home, the school and the Church, should all be imbued with the spirit of consecration to the Lord Jesus Christ.

5. *Resolved*, That this General Assembly, entertaining a lively interest in colleges in view of the past history of the Presbyterian Church, its present prosperity, and its future hopes, learn with great satisfaction, the general progress attending the department of Christian education, and also the addition of Westminster College at Buffalo, to the list of those institutions; and it is recommended that churches and members, to assist, as far as possible, in the endowment of our colleges, and to co-operate

with the Board of Education, in sustaining them during the interval for which 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 practiced within our bounds, and that for the purpose of contributing to some extent in promoting forward promising young men of suitable character, other than candidates for the ministry, the Board of Education are hereby authorized to apply to this subject whatever funds may be specifically appropriated by the donors.

BOARD 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 Calvinistic family, and from Christians 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 colportage and gratuitous distribution exceed by fifty per cent. those of the past year; the sales have increased in almost equal ratio. For the fiscal year ending April 1st, 1845, they were \$22,000; the year ending April 1st, 1846, they were \$42,000; and the year just closed, they have been \$60,000. Nineteen new books and seventeen new tracts have been added to the catalogue. Total number of books and tracts published during the year 430,000. Total receipts for the year, \$90,787 52. There have been granted to needy ministers, 1126 volumes; feeble churches 634 volumes; Sabbath Schools, 1201 volumes; hospitals, and other humane institutions, 171 volumes; literary and theological institutions, 245 volumes; ships and military stations, 292 volumes; individuals for gratuitous distribution, 717 volumes; in addition to 250,000 pages of tracts. Donations have also been made through the Board of Foreign Missions, of books and tracts to the amount \$500, and by colporteurs of 5,325 volumes, and 228,151 pages of tracts.

One hundred and twenty-five colporteurs have been employed in twenty-four different States, the aggregate of whose labours are as follows:—Five spent, thirty days, four months and sixteen days; families visited, 40,800; covered or prayed, with, 22,151; families found destitute of the Bible, 1,893; Presbyterian families visited without the Confession of Faith, 2,237; volumes sold by colporteurs, 58,492; volumes granted by colporteur, 5,225; pages of tracts granted by colporteurs, 228,154.

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 subscribers a day. The Assembly passed resolutions strongly approving the operations of the Board, and commending it 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 members 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 ought to be done, 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 laid 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 Church."

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 no point on which the great body of them regard the teachings of the Word of God more explicit, and therefore as to no point are they more tenacious 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 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 unauthorized and injurious, becomes very desirous that their use should be absolutely prohibited by authority. Another thinks that a regular 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 sedulously avoided, than excessive legislation. Leave as much liberty to all concerned as possible, if you wish to preserve peace and 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 justify the requirement of admission to Christian communion, which Christ has not made necessary to admission to heaven. In other words, that we are bound to

receive and treat as Christian brethren all whom Christ receives as disciples. We are not to make ourselves stricter and holier than he. Our standards, the score, lay down the evidences of piety as the only scriptural conditions of Church communion. Competent knowledge, faith, and holy living are all the Church has any right to demand, because nothing else is demanded as necessary to its own preservation. As to the only scriptural principle, so it is the only one that can be carried out. Can the poor African be required to decide the questions between Prelates and Presbyterians, or between Barthers, and Anti-Barthers, before he is admitted to the Lord's table? It is out of the question. Every Church must receive, in fact, all whom she regards as the true followers of Christ. Therefore, the lowest terms of salvation are the highest admissible terms of communion. If these principles be correct, it follows that however restrictive are the conditions a Church may see fit to establish as the terms of ministerial fellowship, it must recognize as a sister Church every body which holds and teaches the fundamental doctrines of the gospel, however rigorous it may be in other respects, and therefore it cannot with any consistency refuse either to receive members from such a Church, or to disown them to it. Thus, so far as general principles are concerned. For there may be particular cases in which, for special reasons, it is proper to refuse to receive a member from another Presbyterian church, belonging to our own body. All we mean to say, is that any body which we recognize as a Christian Church, we are bound to treat as such, in receiving *members* from them, and in distinguishing to them such a strict fellowship.

The other radically different view of Christian communion is that which is characteristic of our Scotch brethren, and especially of the secession portion of them. They regard the Church so much as a witness for the truth, that they overlook its wider aspect as "a congregation of faithful men," or "the communion of saints." The non-observance therefore, as joining in the communion of any Church with which they commune; and they require all who wish to commune with them to join in their peculiar testimony whatever it may be. Of course they cannot consistently commune themselves nor allow their members to commune with any other than their own churches. Even some of the leaders of the Free Church of Scotland seceded, at first, in danger of falling into this false theory. They were in their zeal for cutting off all communion with the Established Church, lest, as they said, they should vitiate their testimony. Happily for them and the cause of Christ this was a passing cloud. That Church has adhered to the scriptural doctrine, which has ever been held sacred by the great body of Protestants. Christian communion, a communion of men as Christians, not as Presbyterians, Methodists, or Episcopalians, these are principles which we do not renounce, or to whom we dissent as Christians, and as nothing more. We give no sanction to their peculiarities, whatever they may be. We have no idea heard the strongest feelings expressed by our pastors on this subject, that we are persuaded that any attempt of the General Assembly to prevent their enjoying on this subject the liberty wherewith Christ hath made them free, would be followed by the most unhappy consequences. We rejoice, therefore, in the wise disposition of this matter recorded above.—*Princeton Review.*

PRESBYTERIANISM.—The New School Presbyterian Church in the United States numbers 21 synods, 104 presbyteries, 1,489 ministers, 140 licentiates, 1,272 churches, and 140,060 communicants. The increase for the last year is reported at \$9,02. The Old School Presbyterian Church, according to the last annual report, numbers 23 synods, 134 presbyteries, 2,027 ministers, 2,665 churches, and 210,306 communicants. The number of additions, for the past year have been 18,744.

INDIFFERENCE.—THE GERMAN POPULATION IN THE UNITED STATES.—The German population of this country is immense, and if the following views are correct, they present a most startling spectacle for the consideration of the philanthropist and the Christian. Nothing threatens the fundamental principles of this country's liberty more than the present political leaders of the German population, full of hatred to the religion of Christ. They are not ashamed of attacking and ridiculing the Bible openly in two hundred or more German newspapers all over the land. They are busily engaged in erecting in every large city, Infidel societies. They are printing tracts and Sunday papers, in which they ridicule the Bible as a book, void of common sense, and spread them with great zeal amongst the people in their places of amusement, and sometimes they even show whose bundles inside the churches for religious people to read. They utter language of the most blasphemous nature, 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, temperance laws, prayers in Legislature or Congress, and against this president, and religious warfare country, as they call it. Their aim is to persuade the people that the slavery contained in the Bible, and that Protestant ministers are no better than Jesuits, because, say they, the former prepare the people for the latter, and too easily do the German emigrants believe that kind of doctrine. They have come from a country, where they witness the greatest immorality among the clergy, they are therefore predisposed to believe their leaders here, and that so much the easier when they find that they are the very men who are named they got familiar in Germany, and who were leaders in the great battle against kings and despotism; while they found, at the same time, the

clergy of the State Church on the side of the kings. Most of the present political German leaders are lately from Germany—some of them write the men who, by their influence, helped to shake Europe to its centre, men of talents and education—they know well that they never can gain political influence officers and honours here without they first convince the Germans and the masses of the true nature and the power of the truth, with which they hope to end the balance of power between the Germans, and side into office. Here in the secret of their zeal, for infidelity, has not life and power enough for a work like this. This German Infidel "epagandy," which has its branches in every part of this Union where Germans are, is the more dangerous, when we consider the great influx of 100,000 emigrants from Germany, who are, it was to be expected, a vast number of them, who had long, for their non-attendance, with the majority of them being from Germany, who do not stand the shock, or as soon as they come here most of them are a pair, though different ages, under the influence of the Infidel societies. The danger is so much greater when we think that the English people, as the land here is not, or very little, knowledge of the danger of our lands, Prussia, and of consequence, know nothing of the danger, and if they did, they can't reach the evil on account of the difference in the language.—*Buffalo Christ. Ad.*

NEW CONNECTION MEMORIALS.—We learn from the *Westminster* that the New Connection Methodist Church in Canada already possesses considerable strength. There are in the body: 53 chapters, 12 churches, 252 circuit riders, 432 congregations, 100 circuit preachers, 62 local preachers, 4031 members, 326 on trial, 52 sabbath schools, 232 Sunday school teachers, and 246 sabbath school teachers. Being an increase during the past year of 4 chapters, 16 classes, 10 congregations, 7 circuit preachers, 7 local preachers, 325 members, 6 sabbath schools, 65 sabbath school teachers, and 29 sabbath school teachers.

MORMONS IN GREAT BRITAIN.—The progress of this absurd and blasphemous imposture is surprising. We do not read a more humiliating chapter in the history of man, than that which records the rise and progress of these infernal "aple." The statistics of January last, which are said to be, however, greatly exaggerated, showed there were altogether in the United Kingdom, 92 conferences, 602 branches, 22 assemblies, 12 high priests, 1,761 elders, 1,500 presbyters, 1,236 deacons, 682 deacons, and 25,154 members, making a total of 30,737 souls. During the last four years, more than 50,000 have been baptized in England, and nearly 16,000 had emigrated from her shores to Zion, which is now located at Salt Lake, in the Utah territory, of which the great Mormon leader has been appointed Governor by the President of the United States.

ITALY.

Since the revolution, the Roman faith, among a great part of the population, especially in middle and northern Italy, has been much shaken.—The links that fastened together the priests and the conscience of the people are, if not broken, yet very loosened. That respect, that in former times, forbade any body to be of a contrary opinion with the priest, he being regarded as the depository of God's mysteries—that dread of church penalties, by which the welfare of the soul seemed to be affected—that blind submission under priestly authority—all this is now fast fading away. There is in it a Protestant movement—who could deny it! but it is not yet an evangelical one. But let us remember, that before the glorious Reformation in the sixteenth century, the same disrespect for the priests—as in some fidelity, I might almost say, with regard to the church, was every where manifest; and, like the priests, it also saw not a man wanting, who, full of the Spirit of God, shall make the people conscious of their spiritual wants, and direct them to the source of the living water, to Him who is mighty and willing to deliver them from the evil, and to bless them with heavenly blessings. And this servant of God, shall he come, and soon come! That he shall come, there is no doubt; for surely the Italian people are not doomed to perish without the Gospel having been preached to them, to the salvation of many; but the time, whether sooner or later, is known but to Him who reigneth over all; and to mark the signs of the coming day, and to pray God that He may frustrate all the designs of His enemies. Let us pray, therefore, that the Morning Star may soon rise over this unhappy land, and His light dispel the darkness of our country. I think it is not unreasonable to suppose, that at the Great Exhibition, that enters somewhat into the designs of God for the spiritual deliverance of this land; at least, Government must have had some suspicions of this kind, having granted passports but to a very few.

To corroborate what I have said about the decline of the Roman faith, I may subjoin the following statement:—I attended the last *Corpus Dei* festival at Milan, and although I spent a few days before that, in comparison with former years there would be a very special procession, I 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 noble, and a great many people, joined the procession. The streets were thronged with devoted people, the houses were hung with gay-coloured tapestry, the inhabitants of the city were so numerous, that the strength would not have been equal to the fatigue of the procession, in a day, although a great part of the city. When the archbishop, with the "Sacer-

tinium" passed by, the people fell on their knees, to adore what they believed to be the "Corpus Dei." 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. I 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 jestings about the archbishop and his gorgeous pomp. 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 believe that their presence at a religious ceremony must convey some benefit to them.

A startling proof of this decline of the Roman faith in Piedmont, is related in a newspaper. It seems that there the people are far in advance of the hesitating 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 bishop 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 tumult did not cease till a troop of soldiers appeared, 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 imbuing the hearts with religious sentiments, by the preaching of the word of God, through the agency of the Holy Ghost, transformed the Christian religion into a mere outward 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 solemn, and accompanied by Divine blessings, that the sober Protestant service could not please them." We will not dispute with him about this remark; there are many others, and Romanists 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 fear and anxiety.—"Now things seemed to be altered by the example of the higher 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 discourses. 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.

UKASES 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

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

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 discovering 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 even 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 Israelitish descent; for the recent ukase, which prohibits their dealing in brandy, either "en gros or en detail," strikes at the root of their Russian 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 chicanery 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 multiplied 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 although 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 State, 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, burghesses and peasants. Its 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 diet, 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 *kyrkeplikt* (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 "Yes," whether he is penitent or not. But some will not be compelled to answer, unless 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.

of their independence is so far good, but they are themselves, many of them, venal slaveholders, so that we cannot rejoice over the establishment of a free government. Still, a step is advanced, and it is worth the chief attention these commotions to the measures forced on them by the whites. Thus it is that the measure taken by our government for the suppression of the slave-trade, are the first step towards the abolition of slavery in Africa itself; and the Gospel in those spots, few and far between, where it has been introduced, by breaking the brutal resistance by which the ancient system was upheld, has rendered it more much more difficult to maintain. O may a typical emancipation, as well as a temporal freedom, bless this wretched land! May the mighty Redeemer "come amongst us," to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

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

On Friday the 7th inst., another war-steamer came up the river, having on board Governor Boscawen of Fernando Po, now also her Majesty's Consul for that part of the world. Several meetings were held at King Arrichew's, at which were present the representatives of the churches in the Duke-Town gentlemen, and representatives from the plantations. Our presence not being specially required at the meetings, Mr. Goldie and I were not present at the settlement of the affair. An arrangement was come to last Saturday, when seven articles of agreement, or treaty, were signed by Duke-Town gentlemen, and about twenty of the plantation representatives.

Article 1st provides—That the ancient *Egbo* 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 Town.

Art. 3d.—That no slave who has a master alive shall *shop 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 slaves for interfering with the execution of any domestic servant by his or her master, is to be considered illegal.

Art. 6th.—That the law (made a year ago) for the abolition of human sacrifices, be complied with, and the said law is not to be interpreted 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 sacrifices, be infringed, the injured party is to apply for redress to her Majesty's Consul through any British resident on the spot.

Each article might be made the subject of remark, but for this I will 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 chattels, not even as outlaws, but as men forming an important portion of the inhabitants of the country.—*Un. Presb. Mag. Record.*

MISSIONARY ENTERPRIZE AND THE WAR ESTIMATES.

The *Herald of Peace* gives a summation of the amount of money raised during the last half century, by the following institutions:—The British and Foreign Bible Society, the Society for the Propagation of the Gospel in Foreign Parts, the London Missionary Society, the Baptist Missionary Society, the Wesleyan Missionary Society, the Church Missionary Society, the Society for Promoting Christianity among the Jews, the Home Missionary Society, the Colonial Missionary Society, the Irish Benevolent Society, the Moravian Missions, the City of London Missions. This is a noble array, embodying and representing the highest forms of Christian benevolence and activity, as existing in evangelical communities in this country. The amount contributed by the prominent societies for Christian benevolence, through their institutions, from 1800 to 1850, is fourteen millions and a-half (£14,500,000). 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, sword, and property, and human life. The estimate of the year for our military establishments amount to £215,525,171, 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 Gospel to the heathen.

IRISH REGIUM DONUM PRESBYTERIANISM.

In a letter which appeared recently in the *Londonderry Standard*, and addressed "To the Ministers, Elders, and Members of the Irish General Assembly," a Presbyterian Layman asks, "What is the position of the amiable and pious and Christian religion in far from being flourishing; cases 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 schemes, and a perfect abhorrence of the spirit and temper that too often, alas, disgrace the proceedings of our highest church courts, are felt by many of our best and most intelligent mem-

bers." In speaking of existing evils, "Layman" says:—Regarding the evil, the opinion generally entertained is, that the recent proceedings in the Assembly, and the Assembly itself, are a large state of affairs, and have tended much to shake the confidence of our members and members of our church's leaders. Year after year we see our ministers, who all should venerate and esteem for their work's sake, when in Assembly, forgetting their Master's example and spirit, wrangling and disputing with bitter style of words, attacking and exposing each other's faults and failings, when rather the shield of brotherhood should be held, and respect for the manly character of each man. What have we got instead! A church court suddenly transformed into an arena of strife, confusion, and disorder. The members using the most unbecomingly and unchristian language—hurting the interests inexcusably—attributing the lowest motives, and assuming the gravest crimes against each other, grossly and though it may be unconsciously wounding Christ in the names of his friends, and playing into the hands of the enemies of religion and enemies of the church. Besides, deputations from other churches carry home with them the most unfavourable impressions. A venerable minister in Scotland, speaking on this subject, some time ago, said:—"They do not act like a deliberate assembly; they don't esteem each other, as brethren. For the most part, they seem to be in search for an opponent or contradictor of each other, and cannot wait patiently to know fully what are each other's views; there is altogether a wrong spirit at work among them." Want of confidence is gaining ground in Scotland, as well as at home.—Many persons, in both places, have withdrawn their contributions from such part of the Home Mission at home, and sent them to some other, and turned them into another channel. It is painful to state these things, but the truth must be known. It is a notorious fact, that some of the ministers of our church set at defiance the acts and authority of the Assembly, others wilfully and systematically evade them.

(The *Mag.*) I will not sit in Assembly again till that law is repealed.—(Another says) I voted in the minority and cannot consistently obey these resolutions! The 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, not of a church, say others, 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;" they may judge from the number of non-going unsatisfactory congregations, not far from one-fourth of the number, whatever, the laws of the church remain a dead letter. In this state of things to continue! Can it be any longer tolerated! When the laws of a state are set at defiance by the subjects, and it lacks either energy or power to enforce obedience, the last knell of its dissolution has been rung, and very soon it will be numbered with things that have long since passed into the catalogue of our country's antiquities, and surely reformation, swift unprompted danger!"

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

"When ministers and elders of our church speak up thus," says the author of a letter to the Ministers and Elders of the Assembly met at Belfast, on 1st July, "I may well be silent, trusting that ere long their efforts, combined with those of kindred minds, may effect that reform, which, throughout, has been my main object. The solution of your church demands such a reform, and the voice of 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 Eastern Reformed Presbytery a cry is heard against the iniquity of the system, and that cry is reiterated by the Associate Presbytery; and now these complaints have found an echo in the ranks of our own reform, and the voice of the Presbyterian Church—an echo which, though feeble as yet, may, as no distant day, swell into such a universal outburst 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 paltry eleemosynary putance with which the dissenting community of England were annually insulted under the name of "Regium Donum." On the vote for this grant being proposed in the usual form to the House of Commons (July 17), the Chancellor of the Exchequer said, that with regard to the first item in this vote, which was that for the Protestant 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 next year. 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 responsibility connected with the vote, and the nature of the grant, were reason enough for the public to demand that it should be abolished; but the dissenters had a special interest in desiring its abolition, 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 reaped from the community under the sanction of law.—*Un. Presb. Mag.*

Original Articles.

THE INFLUENCE OF THE HEBREW MIND ON THE WORLD.

PART II.

(Continued from last number, page 25.)

The second part of the subject proposed for consideration is, the Influence of the Hebrew Mind on: modern times, and especially that which is exerted, and felt, at the present day.

The number of the Jews cannot be correctly estimated, because it is impossible to take a universal census. The emperor Napoleon attempted by several means—by actual enumeration, where he could, and by supposed approximation, where he could not—to find out the numerical strength of the scattered tribes, and the returns gave about eleven millions,—a number as large as at the Egyptian Exodus,—but it is supposed, with very good reason, since persecutions against them have been less rigorous, and they have, at least, been allowed to live, that now 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 course of a nation so chequered by prosperity and disaster, by promise and blessing, and punishment, as that of the Jews. From the period that the descendants of Israel experience, in Goshen the severance of another king who knew not Joseph, to the last scene in their national existence, when the Romans took into captivity those whom the sword had spared, dissensions and feuds within, wars without, and captivities in foreign lands, are constantly recurring variations in their extraordinary annals. Never did the fearful sweep of war, with the besom of destruction, produce such calamity and dismal desolation as befel them at their final overthrow, and national expulsion; and yet, though "scattered and scattered in the four winds of heaven," like the leaves of the fig, not tumultuously tossed, and driven by the gales of nations, and "sifted as by a sieve among all nations;" "a 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, priest, and ephod,—still they live; and unsmiled with all but themselves, stern repatriation from the rest of the world in habit and religion, they, nevertheless, adopt 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. Expatriated by divine judgment, they have become citizens of the world, and when tolerated, will settle and traffic anywhere, and yet everywhere they are exiles—exiles, even though living in Jerusalem, for they feel that now that city is 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 resting place; nevertheless, no problem in their history seems solved, that they cannot be destroyed. Only in America, France, Holland, and Prussia, are they admitted to the full privileges of citizenship; but even in the countries where their civil rights are denied them, they prosper; and in defiance alike of a British statute, a Russian ukase, and a Turkish decree. Now, as when their fathers groined under Egyptian task-masters, the more they are oppressed the more they multiply. The Egyptians, Assyrians, Chaldeans, Romans, Saracens, Turks, and Christians, have all attempted to destroy them, but in vain, and penal laws, and physical tortures, while they have proved the ferocity of those who had recourse to such means, have failed to accomplish the intended extermination.

But why have the Jews survived? scattered, oppressed, persecuted as they have been? We can find an answer by tracing the cause to the care of that supreme Providence that has preserved them, as the noble three were preserved, and came unscathed from the furnace into which they were cast by Nebuchadnezzar, as a sacrifice to his idol; or as Daniel came up unharmed from the lions' den; but, apart from the care, design, and promises 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 clouds which fiercely rage and dash across the sky, and there it is steady in its own high firmament, and which the vapours of earth can only ob-

scure, not annihilate. In most of the great political movements, we find the Jewish mind at work. If we take the authority of D'Istria, which is of a small experience—the long Jew by age, though Christianized—and get back fifty years, and watch for Jewish greatness and power down to this day, we have the decisive of important facts. After Napoleon favored the Jews, and he did so because his eagle eye penetrated men's souls and he had a crowd of men of soul and energy, with actual consideration of rank—none of them, of noble powers, and heroic will and deeds, rose to the highest distinctions in his reign's service.

Since a long-on Marquis of France, and Massimo—a brilliant Massimo—and several others, who led the armies, or assisted in directing the policy of that mighty and ambitious man, were Jews. It was Hebrew mind, to a considerable extent, in generals, counsellors, editors at home, and diplomats, and agents, and spies abroad; along with Napoleon's own lion heart, and his towering intellect, which made France shake the world by her din of arms, and trouble at her designs of conquest. The same name but goes on to assert that within this century, scarcely a kingdom in Europe had been more or less under the influence of some one of the Hebrew race. As examples, a chief confidential counselor of the autocrat of Russia, was a Lithuanian Jew; a prime minister of Spain was a Jew of Arragon, and the minister of Finance of Prussia was a Jew; and all had risen above the obstacles of race to their high position. There are only a few of the facts he has given, illustrative of the energy, influence, and ambition of his race, but apart from his authority, which is trustworthily in this matter, there is no lack of other evidence to prove the varied power and growing influence of his people. Writing from memory, and without a scrap below to refer to, we have not command of the many names and facts which we have observed in the course of trading, and consequently, assertion, based on conviction of what we had proof was true, must be taken instead of data; but of any one would prosecute the enquiry, and make the publication, and publish it, certain we are, that there would be no little astonishment at the positions which the Jews have reached, which they occupy now, and the influence by which the world, though unconsciously of its extent, must, directly or indirectly, be seriously affected.

In continental Europe, the Jews are to be found in almost every royal court. If we do not err by mistake, Metternich, the late premier of Austria, was a Jew, though there was a degree of concealment cast around his lineage; and though with a despotic character, he was a very Daniel in wisdom, and before whose subtle mind ambassadors have quailed, and foreign cabinets felt that he was their master in the science of diplomacy. In the kingdom of Wittenberg, the Galt 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 oath of allegiance, supremacy and abjuration "on the true faith of a Christian." We refer to D'Istria, 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 seats in the council of an Empire on which the sun never sets. The aristocracy of mind is getting above the aristocracy of rank, and the Hebrew aristocracy is undoubtedly in the ascendant; and a Jew may, ere long, be the man whom our Queen "deigneth to honor," and to put the official "golden chain around his neck." That, however, is a waking dream; the future will disclose what part Jewish influence is to have in British councils. But already the Imperial Parliament has had Jews knocking at the door, and, in no trembling tone, demanding admittance. During five sessions there have been many motions for the admission of Baron Rothschild, elected member for the city of London, and as often has he been rejected; and last session, Mr. Salomons appeared as the representative of Greenwich, a large and influential constituency, and determined to test the question by money, energy and law. Both of these men are Jews, not only in race but in religion, and though law and aristocratic privileges may be against them, and though the House of Lords 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 admitted to

"the honours and responsibilities of St. Stephen, who cannot swear" on the true faith of a Christian," yet a tardy justice will certainly be conferred, and through these, the privileges of citizenship will be granted to the many. The Hebrew mind in Britain has risen so strong that it cannot longer be resisted; the sense of justice in the people too, has been aroused and declaimed, and the great metropolis has set its seal to the verdict 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 a hazard, they hold a dangerous power, and are not to be despised: for there is scarcely a country in Europe that could not be shaken, and its policy changed, perhaps its existence endangered, were they to combine to perplex or destroy. They hold the jewels of war and 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 fleets on every sea. There are for instance, the Rothschilds, the Baring, 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 away accept 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 Philippe, 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 Jahr, Hengstenberg, Thoback, Schleiermacher, 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 Hebrew 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. Genesis, the greatest of Hebraists, was a Jew by nation, and an infidel alike to Judaism and Christianity; Niebuhr; Neander, the German Gamaliel, and revered wherever he was known; and there are Dr. Capadoc, 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 orthodoxy, the peculiar taint and tendency of German philosophising, beyond what reason can discover, or revelation has made, is perceptible. The Hebrew, Spinoza, propounding his mythic infidelity, 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 Jews—and these are all the more dangerous who are not evangelical believers—are neither few nor insignificant, and are: either 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 scepticism. 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 facts, 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 excited by the ridiculous exhibition of the "Holy Con" at Treves, and which upheaved Germany, and seemed at first to betoken a second reformation, was the work chiefly of Jews. Rougé and Czernski 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 allude to 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 a most active nature. We have already referred to the Jews' 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 patriotism, 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 bury them, with all their institutions, into commotion and revolution to-morrow, if they had a sure hope of advancing Israel. Though scattered to every shore, they are still one great nation, and they have one ruling passion, one bond of union—Palestine—the 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 yet 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 sided 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 political 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 few 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 jealousias of nations, and in the gathering battles between freedom and despotism, truth and error, the liberty and the bondage of man and of mind?

We have thus endeavored to show that the Jews have had a wonderful influence both on past 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 Euphrates 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 business with which the Church has especially 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 memorials of the United Presbyterian Church in Canada, 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 fanning a controversy among ourselves so inauspiciously provoked.

But we may be permitted to state, that though our reasons of dissent 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 outward 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 liberty—to remonstrate against the enactment of any law which would compel any citizen to violate God's law, or even allow him to do it—to demand the repeal of any law or laws which interfere, in the least, with the discharge of those duties which any and every citizen owes to God; and as good a right to seek the establishment, by national law, of the seventh day, as a day of entire rest to every citizen from his ordinary employment, as we have to seek civil enactments 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 organized 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 citizens, 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 capacity; 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 violating 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 abolish 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, not 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 actions, is merely to proclaim what is right and denounce what is wrong.

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 ourselves and our fellow citizens, 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 Sabbath-day 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, as well as those in our household, to give up working for us on the Lord's day.

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 prosecute the subject further at present.

ONE OF THE DISSENTIENTS.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALLEDONIA.

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 attempt.

It is perhaps necessary, in order to make this subject intelligible to those who are not familiar with Scottish ecclesiastical history, to take a glance at the Reformation in Scotland, 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 backslidings which followed the reformation from Popery.

These were extraordinary and stirring times. John Knox, the celebrated Scottish Reformer, and his coadjutors, at the earlier period of public excitement, with great wisdom, and we doubt not under the guidance 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 masses 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; but 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 monarch of the Stewart family became virtually popes themselves, and arrogated the right of Supreme judgment in all ecclesiastical as well as civil matters. The first reformation under Knox and his immediate followers, was steadily prosecuted.—Much intemperality was manifested in opposition to various efforts which were made to subvert 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 Headship 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 laws which established iniquity, and empowered the adherents of Romish superstition to persecute all who embraced Protestant principles; nor with obtaining security for the unobscured 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 Papal 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, especially 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 unsected 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 liturgy was at length prepared, and attempts made to model the Church according to the Episcopal 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 Popery, was solemnly renounced, and in which the subscribers bound themselves to oppose all religious innovations. Their boldness and zeal alarmed King Charles, who still endeavoured to continue the Episcopal form 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 earnestness. It would have been well that these reformers had persisted in asserting and maintaining the independence of the Church, and both discharged their own ecclesiastical duties 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 Episcopal plan to be scriptural, refused his sanction to all that this assembly had done. The Presbyterians 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 Prelatic parties, and new excuses were found by the monarch and his counsellors to interfere with ecclesiastical matters.—Threatenings and hostilities, however, did not intimidate the serious friends of the Presbyterian cause; and from this period, for several years, the prosperity of the Church was great. "The Lord gave reason and witness to his own work by a remarkable down-pouring of His 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 Assembly met, and compiled those invaluable standards of the Confession of Faith, and catechisms larger and shorter, which, with few exceptions to their articles, have been recognised by Presbyterians 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 wisdom, 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's charity."

The seeds of evangelical doctrine, 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 golly 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 fiery 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 1688.

It is not necessary here to give a sketch of that dismal persecution—so 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 intimidate the great mass of Presbyterians, and to suppress opposition, two distinguished individuals were accused—liberally 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 piety. These individuals were fixed on as being considered those who would oppose the most influential resistance to the measures contemplated by Government in the restoration of Prebacy. In resolving to set up Episcopacy 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 Presbtery, 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 ministry, 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 meetings (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 vexatious 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 Presbyterian worship and order in Scotland.

"But the Lord had pity for his name's sake. He saw the affliction and heard the cry 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 actions, the reasonable and providential origin of the United Presbyterian Church.

Cleanings.

THE DREAM.

In a dream of the night I was waked away,
To the moorlands of mist, where the myrtles 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 mounlains the standing 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 Cairnabate the clear shining dew,
Glistened aheen '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 deep,
Were the whistling of plovers and the bleating of sheep;
And Wellwood's sweet valley breathed nothing but gladness;
The first meadow blooms hung in beauty and rapture;
His 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,
Illumed by the light of prophetic revelations;
Who drank thought 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 of Earlshall around them were horring,
And their bridles-reins rung through the mist misty cutting.
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 sang their last song to the God of salvation.

The hills with the deep mournful music were ringing;
The curlew and plover in concert were singing;
But the melody died 'mid derision and laughter,
While the hosts of the ungodly rushed on to the slaughter.
'Tough in mist, and in darkness, and fire they were shrouded,
Yet the souls of the righteous were calm and unclouded;
'Their dark eyes a shot lightning, as bright as the sun,
They stood like the rock when the lightning is rending.
The muskets were flashing, the blue swords were gleaming,
'The helmets were elfin, and the red blood was steaming;
'The heavens were dark, and the thunders were tolling,
While in Wellwood's dark mountains the mighty were falling—
When the righteous had fallen, and the coast was wadded,
A chariot of fire through the dark cloud descended,
Its attendants were angels, and cherubs of whiteness,
And its burning wheels turned upon axes of brightness;
A scarp unfolded the doors bright and shining,
All dazzling like gold of the seventh or eighth evening,
And the souls that came forth out of great tribulation,
Have mounted the chariot and streets of salvation,
On the arch of the rainbow the chariot is gliding,
Through the paths of the thunder the horsemen are riding;
Glide swiftly, bright spirits, the praise is before ye,
A crown never fading, a kingdom of glory.

Histor.

THE CHRISTIAN'S DEATH.

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

MILMAN.

DAHOMY AND ITS CUSTOMS.

In the Record, for April last, there is given an extract of a letter from John Beccoff, Esq., stating that in May, 1850, he and a Commodore Forbes paid a visit to the capital of Dahomey, and remained six weeks in that Golgotha of Skulls; the object of their visit being to induce Gizeo, the King of the Dahomans, to sign a treaty for the suppression of the slave trade, which, unhappily, he refused to do. Mr. Forbes has lately published, in two numbers, a narrative of this visit, and of one of which, in company with Mr. Duncan, the late traveller in Africa, he paid in October, 1849. As little comparatively, has, up to this period, been known of Dahomey, and as the minute narrative, and the beautifully coloured plates of these painfully interesting volumes, give a vivid idea of the remarkable customs of this extraordinary people, and shew the fearfully deteriorating influence which the slave trade has upon the nations of Africa, our readers, we doubt not, will peruse with deep interest at the following details:—

Dahomey, a military and slave-hunting nation.—Dahomey extends from the banks of the Niger to those of the Volta, and from the coast to the Kong mountains; its capital is Whydah. It is the principal support of the slave trade, north of the line; and could the King be persuaded to give up this infamous traffic, 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 these, 5000 are amorous or women soldiers, trained to warlike exercises, fully armed, forming the main strength of the army, and consisting in courage and in deeds of blood the male troops. 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 festivals. When the king goes to war, he leaves about 24,000 soldiers, and about as many camp followers, and thus he moves on his desolating expeditions with 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 generally granted, and the ruin 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 marches steadily, and pounces on the first inhabited city; and should the attack be successful, it massacres ruthlessly 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, singing, 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 a slave hunting; and all around them are ruin and devastation; the mud

passion for war and blood abhors every feeling, and this passion, fed by their national customs, makes them a band of brutal executioners.

Description of Abomey, the capital city.—Mr. Forbes, visited Abomey along with Mr. Duncan, in October 1849, and again along with Mr. Bercroft, in 1850, and rendered the following interesting account. "Abomey, 70,000 inhabitants, is a city of about eight miles in circumference, surrounded by a ditch about five feet deep, filled with the prickly acacia, its only defence. It is entered by six gates, which are simply clay walls crossing the road, with two apertures, one reserved for the king, the other a thoroughfare for his subjects. In each aperture are two human skulls; and on the inside a pile of skulls, human, and of all beasts of the field, even to the elephant's. In the centre of the city are the palaces of Dange-lah-cordah and Agrim-goum, adjoining, on the north stands the original palace of Dahomey. All the houses are low and thatched, and only one in the palace of Dange-lah-cordah, and one in that of Comassce, can boast of two stories." The wall which surrounds the former of these palaces, was, 1785, surmounted by thousands of human skulls, the heads of captives taken; when Badagry was subdued. The Rev. T. B. Freeman, of the Wesleyan Mission, at Cape Coast Castle, saw them when he visited Abomey in 1839. In the centre of the wall are the palaces, as follows:—The walls of the palace of Dange-lah-cordah are ornamented, at a distance of twenty feet, with human skulls, many of which glistenly ornaments time has decayed and the wind blown down. Happy ones! they are not replaced. But, in the account of his second visit, relating 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 square stands a small octagonal building, which was now adorned with human skulls, lately cleaned, and arranged, the heads of some of the victims of the dreadful tragedy of Otheadon, a town destroyed in a slave hunt. Thus there are skulls on the gates, skulls on the palace walls, skulls on the pavilions in the palace square, and, in fact, skulls are the common and appropriate ornaments of this slave-hunting people, whom the advance of white men, trading in blood, has degraded and demoralized.

The Ikabhangéké or Display of the King's Wealth.—This remarkable ceremony, intended to impress the minds of the people with an idea of the power and grandeur of the king, took place on 30th May. There was much show and pomp; but the prevailing features of the scene were, as usual, ghastly and disgusting. "When we arrived in the public square," says Mr. Forbes, "at the foot of the ladder leading to the palaver-house, on each side were three human heads recently decapitated, the blood still oozing; on the threshold of the entrance-gate was a pool of blood from six human sacrifices, over which we had to step. In the centre of the courtyard stood a crimson tent or pavilion forty feet high, ornamented with emblems of baskets of corn, and other objects in a singularly barbarous and disgusting. On the top was the figure of a Dahoman standard-bearer (or half-bearer, as they are called, having half their head shaved) bearing a standard, having for a device a skull in a calabash, standing on other three skulls. About the yard were many flags of all colours, some bearing, as their devices, men cutting off others heads, and others trying prisoners." All the royal, civil, and military classes of the kingdom were present in gay array. The king's wealth in a small way to the market-place and back again on the heads of between six and seven thousand persons walking in procession. Every article which the king possessed was orientally displayed, down even to those domestic utensils which civilized persons studiously conceal. Mr. Forbes gives a catalogue of the articles shown. We select the following as illustrating the character of the people:—Four men, each carrying on his head a man tied hand and foot, and lashed in a wooden can, intended for to-morrow's sacrifice; eight men carrying three human skulls 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 skull; three men carrying the royal stool of state, ornamented with human skulls; twenty men carrying the royal drums, one ornamented with twenty human skulls; twelve men carrying a huge tub, ornamented with carved men's heads; six men carrying a drum, ornamented with twenty human skulls; twenty women carrying drums ornamented with twenty-four skulls; twelve women carrying drums ornamented with twenty skulls; twelve men carrying three large calabashes full of the skulls of kings, &c., killed in battle; six women carrying skulls in calabashes; forty amazons armed with maces; guarding eight skulls-ornamented banners; sixty amazons, banners, skulls &c., surrounding the lady holding the title of the royal mother; sixty amazons, banners, skulls, &c., surrounding the royal grandmother; ten women carrying human skulls; two amazons carrying each a large knife mounted on a human skull; five amazons carrying each a shield ornamented with a human skull; twelve men carrying three large banners, the pole surmounted with a human skull. These things were mixed up in the procession with cowries, tables, jugs, sticks, washing stands, and all sort of things. But the following specimen of royal personal female ornament is still more dreadful:—"One umbrella that shaded a noble princess was decorated with 148 jaw-bones; and many of these ladies, brides being attended by slaves carrying swords and shields bearing these ghastly ornaments, carried at their girdles each a polished skull drinking cup; these latter groups did not leave the yard, but took up their position under trees and open space such as dance at times." The ceremony of the day concluded with market dances, sword dances, and various other sorts of dances, in which the king took a part, and was of course, greatly applauded. Mr. Forbes, who has a low idea of the king's wealth, says,

"There was much to disgust the white man in the number of human skulls and jaw bones displayed;" but he was particularly shocked with the sight of the "twelve human victims tied in small baskets, dressed in clean white dresses, with a high red cap, carried on the heads of their fellow men; these were Attahpahs, a portion of a people lately subdued. The Ekpononshahmeh or Throwing of the Soapstone—This is the great day in Dahomey. A large platform is erected in a public square, on which are piled cowries, cloth, kags of rum, and tubs of tobacco. The officers and soldiers are collected in front, and for hours a shower of these things is kept up, and all scramble for them. This is the only pay that they receive. It was an extraordinary scene. "The naked multitude emitted an effluvia only to be compared to the fetid atmosphere of a slave-ship; and as the masses looked, there arose a vapour like the miasma of a swamp, as they were perfectly lashed with perspiration. Besides throwing gifts to the soldiers, his majesty was all studies and 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 seven hours, and they consider it must be immense. Even if a man gets none, he is contented to know that he has been unfortunate; and should he occasion his ill-luck, he would not be believed, each supposing the other to be dignifying the real quantity he has lost part.

The Human Sacrifices thrown to the Mob.—The last part of the ceremonies of this day consisted in throwing the human victims to the soldiers. Fourteen human beings were brought on the platform carried, as before noticed, on men's heads. "These sturdy men," says Mr. Forbes, "met the gaze of their persecutors with a firmness perfectly astonishing. Not a single sigh was breathed. In all my life I never saw such coolness so near death." Messrs. Forbes and Bercroft, who were present, were deeply excited, having succeeded in buying off three of the victims for a hundred dollars each, declined witnessing the horrid tragedy that was to follow. The king insisted on their viewing the place of the sacrifice. They looked over the side of the platform. "Immediately under the royal stand, within the brake of acacia bushes, stood seven or eight tall ruffians, some armed with clubs, others with scimitars, grinning horribly. As we approached, the mob yelled fearfully, and called upon the king in a loud tone, which they were hoarse."

The English withdrew to their seats, 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 munificence of their prince. Silence again ruled, and the king made a speech, stating that of his prisoners he gave a portion to his soldiers, as his father and grandfather had done before. These were Attahpahs. Having called their names, the one nearest was directed to his clothes, the foot of the king, the foot of the parmpet, when the king gave the upper part an impetus, and the victim fell at once into the pit beneath. A fall of upwards of twelve feet might have stunned him, and before sense could return, the head was cut off and the body thrown to the mob, who, now armed with clubs and branches, brutally mutilated and dragged it to a distant pit, where it was left as food for the beasts and birds of prey. After the third victim had thus been sacrificed, the king retired, and the chiefs and slave-dealers completed the deed, which the monarch blessed to finish."

This is the town to which there is a reference in the intelligence from Old Calabar, given in this number, and which Mr. Bercroft says has at least 120,000 inhabitants, with three Christian churches. Tidings have lately reached this country, that in the beginning of March, Gezo attacked this town with a large army, and was repulsed with severe loss. Twelve hundred, a large proportion of whom were amazons, were left 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 king, and put a stop 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 pursued these harrowing details, to observe what the slave-trade has made a people naturally gentle and inoffensive, and to consider the urgent claims which such a nation has upon the church of Christ. It is the Gospel alone that can put an effectual end to those horrors, and that Gospel it is in the power of British churches to give to Africa. The English deputies ransomed three men from death—all thanks to them for doing so; and, oh, it would be an enterprise worthy of any church to extinguish for ever these scenes of blood, and to make the wretched inhabitants of Dahomey exchange the habit of slave-hunters, for the gentle, happy, and beneficent service of the Prince of Peace. —*Us. Presb. Miss. Review.*

AMERICAN ASSOCIATION FOR THE ADVANCEMENT OF EDUCATION.

The morning of the fourth day of the present session of this body, met at Cleveland in August, was devoted to reports on the educational affairs of each state represented. We take the report of the Cleveland Herald: Dr. A. D. Lord, of Ohio, remarked that the educational history of his state may be said to commence with its settlement. A plan was taken for organizing a college in early 1813, and from that time forward, colleges had been chartered and had been organized from time to time, as the necessities of the country required.

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

his limbs and enervate his faculties. An early obesity overloaded him with flesh. His cheeks, formerly streaked with muscles, and hollowed by the working of genius, were broad, full, and hanging like those of Otho in the Roman medals of the empire. An excess of bile mingling in the blood, gave a yellow tint to the skin, which, at a distance, looked like a varnish of pure gold on his countenance. His lips still preserved their Grecian outline, and steady grace, passing easily from a smile to a menace. His solid bony chin formed an appropriate base for his features. His nose was but a line, thin and transparent. The paleness of his cheeks gave greater brilliancy to the blue of his eyes. His look was searching, unsteady as wavering flame—an emblem of inquietude. His forehead seemed to have widened, from the scantiness of his thin black hair, which was falling from the moisture of continual 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 mind every thought of which was an empire.

The map of the world seemed to have been engraved on the orb of that reflective head. But it was beginning to yield, and he inclined 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, penive, and disdainful 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 gave him the nickname of *Father Thoughtful*. He assumed the *pose of duty*—Something rough, rude, 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-spring of the sun, of the sea, and of the battle-field—out of his element, even in his own palace, and a stranger, 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 elevation of their intelligence and moral character, and, subsidiary to this, a good conscience, high self respect, and an example worthy of imitation, are appliances not to be overlooked. If once the moral sense of a child becomes corrupted, or his feelings of self-respect destroyed, there 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, veracity, 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 parents, nothing sooner produces an insensibility to right and wrong, than a use of indelicate and impure speech in their presence, as nothing sooner discourages every attempt in them to do right, than ill-natured and opprobrious 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 look. 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 prevarication, profanity, cruelty, 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, surrenders 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 truth 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 elaboration, any more than what comparison in girth and greatness, between the cabinet and the oak; but it is this, that the Bible, while bearing 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 ancient 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 little season, may perish in flames fiercer than those which destroyed the Alexandrian Library; this must, in essence, remain, pure as gold, but unconsumable as asbestos, in the general conflagration. 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 firmament, and as those higher stars, which are for ever and ever.—*Bards of the Bible.*

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 cruel and ungodly man, and when he heard of the little negro going so often to church, he determined to prevent him, and threatened 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 lashes. 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 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 heaven," said the boy. "Give him five-and-twenty more," was again the order. It was done. The poor boy sunk to the ground when it was over, in painful agony; "And what," asked again the master, "can Jesus Christ do for you now?" The boy raised himself to answer, and exhausted as he was, he faintly, 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 persecutors, even with your latest breath.

To all this you would follow the example of the little negro, but what is better, you would follow the example of Christ.

THE GODLY IN ETERNITY.—So much as moments are exceeded by eternity, 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 soon 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 chain 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.*

JUST RECEIVED.

A LARGE ASSORTMENT of the Publications of the London Religious Tract Society, including several new works. Sabbath School Libraries and Requisites, from London and Philadelphia. Bibles and Testaments, with the Metrical Version of the Psalms and Paraphrases, from Edinburgh.

The whole of the above are for sale at the Depository of the Upper Canada Tract Society, upon the most reasonable terms.

By order of the Committee

JAMES CARLESS,

Depository.

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

PRINTED BY JAS. CLELAND, AT No. 62 YONGE STREET, DIRECTLY OPPOSITE SPENCER'S FOUNDRY, TORONTO.