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# 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.

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## Religious Intelligence.

### CONTINENT OF EUROPE.

From information recently published, chiefly through the medium of the Evangelical Alliance, or the very useful monthly periodical conducted under its auspices, we collect a few facts respecting the religious condition of some of the continental countries, sufficient to awaken sympathy, or to create hope, in all the friends of truth.

In *Russia* the most remarkable feature in the ecclesiastical matters of late has been the efforts, honourable or dishonourable, to bring into conformity with the national religion all within the empire who profess any other creed. These efforts have attracted notice especially in the western provinces, which being originally German, were protestant in religious profession. Among these the proselytism has had a success much to be deplored. Because, although it must have been a merely nominal protestantism which they could renounce, in order to embrace, for the sake of worldly advantage, the grotesque rites of the Russian Church, yet under any modification of protestantism, they were nearer the Bible, and had more liberty of conscience, than in a church nothing behind that of Rome in corruption and intolerance. From an official report presented to the Emperor by his home secretary for the year 1849, it appears that in the course of that year there joined the Russian Church 2703 Protestants, 1473 Romanists, 1787 Jews, 11 Armenians, besides 1150 heathens, and 828 Mohammedans.

In *Sweden*, where Protestantism under a Lutheran form has long been degraded by intolerance, a struggle for religious freedom has commenced, which now bids fair to gain speedily its objects. The state church there, like other state churches having the power, has of late been showing much zeal in putting down conventicles and Bible expositions, and religious meetings conducted by laymen; while very forbearing as to the moral character, and religious sentiment of its own clergy, provided they do not greatly offend public decency by their conduct. But a "Society for Religious Liberty" has at length been organised, and is taking cautious, but decisive, measures. Religious liberty will thus soon become a matter of general discussion in the country. One great meeting was held to promote it in 1850, another in 1851, a third was announced for 1852, of a character likely to be more influential than either of the preceding, and sufficient to awaken much alarm in the state church. This important meeting was held on the 20th of July last, at Helsingborg, a town adjoining the country of Denmark, where the meeting of the previous year had also been held. No disturbance was given to the meeting by the authorities. It was attended by forty clergymen, and as many school masters, besides many of the nobility of Sweden, ladies of rank, and others of the middle and agricultural classes. Among various subjects for consideration previously arranged, that on the state of religious liberty in the country occasioned a very animated discussion. It was put in these terms—"What is the amount of religious liberty guaranteed to Swedish citizens by the 16th paragraph of the 'Form of Government?'" An old law did exist which forbade all meetings in private houses for reading or singing, or preaching the Gospel; under the authority of which law—although, as has now turned out, now abrogated—the persecution of all meetings for cultivating vital religion has been perpetrated.

To a Roman Catholic priest they have been indebted for bringing to light that more recent article of the Swedish constitution which secures to all liberty of conscience in religion. In an action brought against this Romish priest by the consistory of Stockholm regarding proselyting, the advocate employed by the priest, reminded the court, that religious liberty was now the law of the country! The fact was this, that the existing constitution or form of government was drawn up in 1809, after the dethronement of Gustavus IV., when a spirit of liberty was generally aroused in the country. And in this constitution the 16th paragraph runs thus—"The king shall not force any man's conscience, nor suffer it to be forced; but shall protect every one in the free exercise of his religion, so long as he does not disturb the peace of society, nor occasion public scandal." But when Bernadotte, in 1810, became crown prince, his policy being to secure the support for his throne of the hierarchy and nobility, this law, which secured religious liberty, was allowed to lie dormant, and was forgotten; no one ventured to name it, or, during the last thirty years, even remembered it. Now it is brought under notice, and the public prosecutor in the action against the priest, admitted in his closing appeal, that by that article in the constitution, religious liberty was now the law of the land; but stated, that as this law had not hitherto been practically applied, he was necessitated to crave that the sanctions of the older laws against proselyting be carried into effect. This was looked for discovery has given to the friends of religious liberty in Sweden a feeling of exultation. In the meeting at Helsingborg, it appeared like a hand from the clouds extended for their help; and the meeting loudly proclaimed the validity of this article of the constitution. They made their appeal to the judges of the land; and claimed their decision in favour of that religious liberty, which it was now evident that Sweden, *de jure*, possessed. A petition was prepared for general signature, praying his majesty the king to grant the same religious liberty here, as had been for several years granted to Norway, namely,—1st, Liberty to hold religious meetings in private houses. 2d, That he would formally repeal the old law which sentenced Swedish subjects to banishment, if they leave the communion of the Lutheran church. This new phase which the question has assumed in the land, has awakened general terror among the conservatives, and especially among the senior clergy. They profess to consider the whole of Christendom in danger, according to the usual outcry of state priests, when their own monopoly, or their ecclesiastical pre-eminence, is threatened.

In *France*, the political changes which have been, and are still in progress, are to some extent not encouraging to the friends of the Gospel in that country; but still they allow much ground for hope and perseverance. The Roman Catholic clergy, no doubt, have a large measure of countenance from the public authorities; but it would be an error to estimate highly their power over the masses, with whom they no longer possess much of either spiritual or moral influence. And should another revolution occur in France, which can scarcely be at any great distance, the Roman Catholic clergy, already gravely compromised in public opinion, will experience, with fearful retribution, disastrous effects of the storms which are at this moment accumulating over the country. Since the 25th of last March, the Protestant churches of France have been placed under a new law as regards their organisation; which law has been received by these churches generally with satisfaction; although it cannot be viewed favourably by those who wish religion to be exempted from all state connection. A permanent central council at Paris is charged to represent these churches officially, in their communications with the government; and by means of it the Protestants will be able to cause their grievances, as well as suggestions and requests, to be heard; a privilege which, it is thought, may in a great many cases afford immense advantage. The men who compose this council are all taken from the leading Protestants; and it is presided over by one who is entitled to the highest confidence of all the friends of evangelical truth. In Paris, a city mission has been established in the course of the year, under an association of young men, several of whom are distinguished by eminent piety, and have devoted themselves zealously to the work. A number of evangelists and colporteurs have also been recently set to work in the capital; and a Sunday school association has been formed. A sisterhood of Protestant ladies of charity has also been established, on whom will devolve the charge of visiting the sick in the hospitals of the capital. And it is now ruled that these ladies shall have free access to all the hospitals; and it is even expected that this license will be extend-

ed to all the principal towns of France. In the provinces, throughout France, the Roman Catholic population are very eager to hear the word of God. And although, in several quarters, the municipal authorities have given opposition to the preaching of the Gospel, yet this opposition has rather increased than lessened the interest awakened among the people. In one commune, until lately Roman Catholic, the inhabitants, despairing of obtaining an evangelist, resolved to meet regularly and edify each other, and applied for a book of prayers, and some collection of sermons, to assist them in carrying out their design. The free circulation of the Scriptures by colportage has been greatly hindered by some new regulations issued in reference to this itinerant mode of merchandise.

In Belgium, where, until recently, the Roman Catholic religion had undisturbed sway, conversions from it to evangelical religion are constantly occurring. And although, with few exceptions, it is the poor and despised of this world, as usual, who have embraced the light, yet exceptions do occur, and will increase. Some priests have renounced the Church of Rome; and after due probation, have been consecrated to the evangelical ministry. In this country, as in France, popery is, on the whole, decidedly losing ground. Indeed it would be difficult to find there one who is a Roman Catholic from conviction; nominally professors of this religion, it is indifference as to everything religious, and actual infidelity, that occupy the minds and hearts of the population. But, then, to cast off the name of the prevalent religion would be to forfeit their position in society, and incur more or less of stigma and reproach, if not of personal danger. However, the condition of Protestants in Belgium differs in one respect materially from that of their brethren in France; in that they enjoy, without hindrance, all the rights guaranteed to them by their constitution; and have only to maintain the conflict of the Bible and truth with the Romish clergy,—a body more powerful, it is true, than the clergy of France would be, if left to stand by themselves; but wielding, on the whole, a far less formidable influence, because they occupy a less ambiguous position than do the clergy of France, who are backed by their government.

In Switzerland, no instance of persecution on account of religion has occurred during the past twelve months. The brethren of the Free Churches of the Canton of Vaud, have had no fresh difficulties cast in their way. These young churches appear to have acquired stability, and are likely to increase in strength. The Evangelical Society of Geneva continues its labours in Switzerland, France, and Italy. It employs twenty-six labourers, including ministers, evangelists, and schoolmasters. Its Theological College had last year thirty students. Of the students who have been educated in this seminary, there are in Switzerland eighteen who are pastors, nine of them in the National Church, and nine of them in the Free Church, in France thirty, of whom twelve are in the National Church; in Belgium there are nine; and in Italy there are seven. These are hopeful results; and an extensive amount of good may be expected to flow from this valuable institution. The numerous annual religious meetings were, this past year, all held in their customary localities; and in Geneva and elsewhere, were extremely well attended, and most edifying.

### IRELAND'S MISSION FIELD.

By JOHN EDGAR, D. D., Professor of Divinity, and Honorary Secretary of Missions for the Presbyterian Church in Ireland.

#### THE OPENED FIELD OF PROVIDENCE.

Ireland is a field of intense interest now, on account of the wonderful preparation for missionary work lately made in it by the mysterious providence of God. In 1811, there was in Ireland a population of 8,175,124, and, according to the usual rate of increase, it should have been, in 1851, about 9,000,000; perhaps it had reached this in 1846. But the late census make the population 6,515,734. Ireland has likely lost 2,000,000 of her population; and about 270,000 of the houses of her poor have been swept away. Three years since I saw the black ruins of very many; grass and weeds grow now where once they were.

According to the Report of the Commissioners of Public Instruction, in 1834, Ireland contained 1,517,228 Protestants, and 6,427,712 Roman Catholics. Here were fearful odds against Protestantism; here a fearful host at the nod of Rome; here a region of darkness and despotism fearfully large. But famine, emigration, and other causes, have effected an incalculable change. As to numbers, the vast proportion of 2,000,000, dead or gone, were Romanists; and hence the proportion of Protestants and Romanists in Ireland has so thoroughly changed, that some authorities state, that Romanists do not exceed Protestants by more than 500,000, while by others the statement made is this:—Such is the decrease of Romanists by disease, emigration, and conversions, that, laying out of account 500,000 shut up in workhouses, the Roman Catholic and Protestant population of Ireland are nearly equal.

However inaccurate both these statements may be, and whatever be the exact relation of numbers, one thing is certain, that Romish Ireland has become a much more manageable field than formerly; and the means and agencies in the hands of Protestants are, with divine blessing, quite adequate to her regeneration. Other considerations, also, show that the Spirit of the Lord is lifting up a standard against her great enemy. Political agitation, monster meetings, exciting speeches, roused the Romish mind, and taught it to think; temperance gave it sober leisure;

hope deferred on Repeal made it sick; and when the sweeping famine came, many causes combined to shake it from its ancient trust. The priest, in his usual pretensions to miraculous power, sprinkled holy water on the potato stalks, yet there settled down upon them, in thicker gloom, the blackness of death. Government gave £10,000,000 to feed the dying; but, whenever the priest aided in its distribution, he showed injustice and cruelty. Hundreds of thousands, in charity, were sent from all parts, and all denominations, and committed to the charge of Quakers, Episcopallians, Presbyterians, Methodists, Baptists, but scarcely anything to the Romish priest; and what little he did receive he too often gave to those who could repay him in fees, or made it subservient to his own selfish ends. In the meantime, death was doing a wholesale work, multitudes were gone to their long home, and no priest had been near their bed. Here was a corpse on the roadside; another there thrust into the bog; and, near at hand, a whole family, dead in their hut, over whom "the hunger" had crept with a cold and deadly torpor; but all of them had gone unanointed, unshrived; the wife was too weak to rise from the side of her dying husband to go for the priest; or, when the little child did totter forth to bring him to the home of the dying, he confessed that there was no money to pay for last rites, and he was driven, with curses, away thousands were dead, and no holy clay had been put on their coffins; thousands were dead, and no ceremonies, deemed essential to salvation, had been performed over the cold remains; but their widows and orphans lived, and they could not believe that their husbands and fathers must for the covetousness of selfish priests, be eternally lost. No, no; natural affection rose high over all the teachings of priestcraft; and those who had tried the man of the whip and altar's curse, and found him, in the hour of trial, heartless and harsh; and who, in the hour of sickness and sorrow, were visited, and fed, and comforted, by those whom he called the agents of hell, could not but see and feel the contrast; could not but feel, in their inmost hearts, that Protestantism cannot be bad when its fruits are so generous and good.

Another agency in the preparation of a portion of the present Irish missionary field is worthy of regard. The Rev. Alexander Dallas, with some Christian friends, having despatched eight trusty messengers to different parts of Ireland, to obtain information, and hold Christian conversation with the people, afterwards directed, through the post, to an immense multitude of respectable Roman Catholics, 90,000 copies of three very suitable religious tracts, which there is reason to believe told powerfully on many minds, and were the means of awakening a spirit of inquiry, which has been productive of extensive good.

#### THE LABOURERS IN THE HARVEST FIELD.

Ireland is a field of delightful missionary interest now, because so many missionary agencies occupy it, with great zeal, and large success. One of these, which may be viewed as pioneer to others, has been long worked successfully by Episcopallians, Presbyterians, Baptists, and others, and has for its object the religious education of the native Irish, through the medium of their own language.

A single extract from the last Report of the Irish Society will convey satisfactory information as to the sphere occupied, and the good done, by this species of missionary agency. "The committee report 667 schools, 29,119 scholars, 32 inspectors, 60 clerical superintendents, 20 missionaries, 3 lay agents, 166 Scripture readers, several new places of worship, to meet the demands for church accommodation of vast numbers of converts for Romanism; and all this effected and maintained against violent intimidation, with threatened loss of property and life, and endured with martyr's courage and faith."

The Mission Society for the Islands and Coast of Ireland, the Achill Mission, the Dingle and Ventry Mission, have so long enjoyed public confidence, and been upheld by public generosity, that they need only be mentioned as patriarchal institutions, which have lived to see, in the fruit of their own labours, and in the increasing prosperity of many young Societies around them, the results of Heaven's rich blessing on many an anxious day of toil and fervent prayer. The Irish Evangelical Society, supported by Congregationalists, has twenty ministerial agents and thirty Scripture readers, whose labours have been greatly blessed, and who have provoked to love and good works many more of other creeds and names.

The itinerant system of Methodism qualifies it for such a field as Ireland; and in Ireland, since the days of Wesley, Methodists have laboured with their accustomed zeal, and with much success. The Primitive Wesleyans have twenty missions in Ireland, comprising not less than 400 mission stations or congregations, which are so widely scattered, that their missionaries have not travelled less than 42,000 miles during the past year, and have paid 42,000 family visits for reading Scripture and prayer. The other chief Methodist body have eighteen missionary stations, and twenty-five missionaries in Ireland; and in their last report they say, that such an amount of success has been realised as to afford cheering hopes for the future.

No missionary society has, of late years, engaged more of public attention than the Society for Irish Church Missions. It employs 13 ordained missionaries, 1 lay superintendent, 3 lay agents, 83 readers, 41 teachers; making in all 141 agents employed, besides 274 teachers, who instruct 3,520 Romanists in reading the Irish Scriptures. These missionaries officiate in 21 congregations, having an average attendance of 3,892; all of these being either settled converts from Romanism, or inquiring Romanists sufficiently emboldened to defy the vengeance of the priests. In the appeal which the Bishop of Tuam has made for the building of eight new churches, and the enlargement of two others, on

account of the success of these missions, he says, that in the district there are 13 congregations of converts and inquiring Roman Catholics, and 24 schools, in which 2,500 children are taught the Scriptures.

A single fact gives every man the means of judging of the Society's success. In the district of West Galway there were, ten years since, not more than 500 Protestants; there are now between five and six thousand. Or, look to the district of Doon, on the borders of Limerick and Tipperary. What Doon was, may be judged from the fact that the sale of a cow, not long ago, was effected there by a very strong force of police and military, supported by artillery, who were opposed by 60,000 men. From hill and dale, from mountain and bog, these thousands came at the command of the priest. The priest's power was lately tried in the same district. "Every man, from the Shannon to the Galtees, will come at my call," said the priest, "to shout and groan at the Bishop of Cashel." The bishop came, but neither priest nor groaning mob was there. And why? The power of the priest is gone. In 1848, after three years' labour of Irish readers, eight persons in the parish of Doon renounced Romanism; and in another year, ten more. Then came on a period of terrible persecution, but the truth of God triumphed; and now, in that district, there live not less than 800 converts from Romanism, while at least 200 more have earned reformed hearts to lands beyond the sea, or the land beyond the grave; thirty-two are either acting as teachers and readers, or preparing to teach others that truth which has made themselves enlightened and free.

The Society for Irish Church Missions is carrying forward a bold and successful system of aggression on Romanism, in some of the large towns of Ireland, by maintaining with Romanists friendly controversy on the leading tenets of their system, and, in a loving, religious spirit, overturning their errors, and establishing scriptural truth. Such is the interest awakened among Romanists by this system, that sometimes a thousand of them are present at a single meeting in Dublin; and such is the success, that 150 converts from Romanism have, in a single district of our metropolis, joined the communion of the Established church. It has been repeatedly published, on high authority, that, in the diocese of Tuam alone, there are 10,000 converts from Popery; and the Rev. Wm. Marable, in his pamphlet on Irish Church Missions, states that 30,000 converts have, within the last two years, been, by various Societies, brought out of Romanism.

In Connaught, the chief sphere of the Episcopalian mission in Ireland, as well as in Tyrone, Kerry, Birr, and other places, the Irish Presbyterian church, aided by the Free church of Scotland, have, for many years, employed a varied and powerful agency. What renders the Presbyterian mission in Connaught so peculiarly interesting is, not its scriptural schools, though they contain 2,000 Roman Catholic children; nor its industrial system, though the means of earning a livelihood have been furnished to very many; nor its teachers, readers, and missionaries, though they command the admiration and love of all who know them—the delightful, joyous, and hopeful feature of this mission is, that in its rise, progress, and prosperity, it is a student's mission—cherished, supported, and raised to its present great prosperity by the young candidates for the Presbyterian ministry. The sending forth of their first missionary, Michael Brannigan, one of themselves, is no tale of yesterday; he went alone into the wilderness; he went everywhere preaching the Word to Irish Romanists in the Irish tongue; he established schools; he introduced industry; he triumphed over opposition in many a savage form; he was agent, in the time of famine and pestilence, for a large and varied benevolence; he was the breaker-up of the way, over whole counties, for others who now profit by his labours; and the news of his trials, toils, and success, created a wide interest, and kindled a noble zeal, which continue steadily to furnish for the Connaught mission-field large means, and self-denied, faithful men. Ten more of their number have gone after him to the same field, volunteers for the privations, oppositions, and hardships of wild Connaught—their aim being to convert Romanists, not to a sect, but to Christ, hence some of them labour under the special patronage of pious Episcopalians, and some preach in houses of worship built for them by pious Episcopalians; and all of them have so endeared themselves to the poor Roman Catholics of the west, whose children they teach, and whose homes they visit in the hours of sickness and death, that wherever they go they are received with a thousand hearty Irish welcomes; and so open is their field, and so multiplied are their opportunities for good, that their prayer and cry is, that God would send forth labourers to cut down the ripe and ready harvest.

I have reserved to the last a reference to my own favourite charge, the Belfast Ladies' Relief Association for Connaught, not certainly because I believe it to be such an institution as should engage the sympathy and support of the Evangelical Alliance, hence, in fact, an evangelical alliance in miniature, a female evangelical alliance, composed of exactly such materials as your own, and directing its energies to the elevation of woman's state in Connaught, by giving her an honest industry for her own support, and an education in the truth of God—qualifying her for the present life, and the life to come.

With these great ends in view, we have sent, to the care of Christian ladies in Connaught, fifty-six female teachers, whose superior Christian worth and usefulness had distinguished them at home, and these have introduced into seventy districts, and among two thousand pupils, with their families and friends, such fruit of industrial training, that the wages of our pupils amount to seven thousand five hundred pounds a year; and such a taste for religious instruction, and such a spirit of Christian liber-

ty, that, in spite of both the priest's whip and curse—the whip and curse he unmercifully uses—our noble little Romish girls, the most of them the poorest of the poor, many of them orphans, and not a few of them formerly beggars, continue to attend our schools, to read and commit Scripture, to sing hymns, and teach others to read and sing, and, in one word, to furnish such delightful evidence of improvement and reformation as to fill us with joy and comfort, like what an approving parent knows when he says to his dutiful child, "My son, if thy heart be wise, my heart shall rejoice, even mine."

The subject of Irish conversions from Romanism has lately assumed such importance that the London Times has devoted to it articles of great weight and power. It is not, however, in any paper favourable to Protestantism, but in the organs of Popery themselves, that we find the most convincing evidence of the reality and extent of the work of reform. "We repeat," says the Dublin Times and Evening Post, in November, 1851, "that it is not Tuam, nor Cashel, nor Armagh, that are chief seats of successful proselytism, but this very city in which we live. We learn, from unquestionable Catholic authority, that the success of the proselytism is almost every part of the country, and, we are told, in the metropolis, is beyond all that the worst misgivings could have dreamt of. There is not only no use in denying these statements, but it would be an act of treachery to the best interests of the Catholic church to conceal them, or even to pass the matter over as a thing of no great moment. But there is no Catholic who does not regard the movement—if he be a sensible and sincere one, and not a brawler and a mountebank—with, we were going to say, dismay, but we shall substitute for the word, indignation and shame."

#### IRELAND'S CLAIMS AND HOPES.

Such is Ireland, the common property, the common mission-field of all the churches, with arms open to receive Christ's ministers of all denominations; with ears and hearts wide open to receive, from faithful ministers, the truth which saves; a single Society of her many missionary institutions having fifty congregations of converts from Romanism connected with it, and 30,000 Roman Catholic children in its schools. Have we not come in a good day? Here we are, in the capital of Ireland, after the world has seen the working of Christianity for eighteen centuries and a half, professing to show to the world, in connexion with Christianity, something new; not the amalgamation of its denominations into one; not the extinction of even one of its genuine sections; not a vast stagnant dead uniformity of selfishness and slavery, like that of the Man of Sin; but the triumphs of Christian courtesy over the jealousies and ambitious collisions of party, and the magnanimity of hearty co-operation for the glory of God and the salvation of men.

The world has so long seen, among Christians, deep-rooted, lasting divisions, sect against sect arrayed, and prejudice and strife perpetuated from age to age, that the mere fact of a goodly number of the members of conflicting sects meeting together, not to dispute but agree, has awakened no little curiosity and expectation. There have been many peaceful, prayerful, happy meetings of the Alliance—wise and wide organisation—noble illustrations of the extent and unity of Protestant faith, beautiful and delightful proof how good and how pleasant it is for brethren to dwell together in unity; with very many other great practical uses and ends. But is nothing special to be done for poor hapless Ireland? This I asked last year, at your meeting in London; and this I ask again now. You have not merely fulfilled Oliver Cromwell's threat of proclaiming war against the Inquisition, but against Rome. Can there be a better place or time to begin the war than here, and now?—here, in the Romish capital of Romish Ireland; now, when Romish insolence and intolerance make stout hearts fear a return of the days when the Man of Sin trod down nations as mire, and human rights and liberties as the potter treadeth clay?

I do not propose that the Evangelical Alliance shall undertake the work of evangelising Ireland; this, I am assured, is not within its sphere; but what prevents the Alliance from encouraging and assisting its own members, employing the school, the press, the pulpit, for effecting reformation, according to the great catholic principles which the Alliance sanctions? and, avoiding all sectarian rivalry, and all mere proselytism to a sect, cannot a committee be somehow appointed to carry on the work, composed, if you please, entirely of laymen, like the London City Mission, and fairly representing the principles, spirit, and constituency of the Alliance?

Here is a noble object, here an appropriate and inviting sphere; and by whom can it be undertaken with more propriety, or with securer hope of success, than by members of the Evangelical Alliance?

By the melancholy remembrance of Ireland's long night of darkness and sorrow; by the cheerful light of her present morning of life and of hope; by the fitness and power of those immortal means which, with the blessing of God, can enlighten and reform the world; let us be aroused and encouraged to bring the hearts of our poor Roman Catholic brethren under the fear of the Lord—to bring to bear on them the precepts and motives, that they may realise the dispositions which inspiration inculcates and its spirit inspires, and imbue them with the wisdom from above, over all their families, and schools, and towns; over every deep dark bog, and dreary mountain range.

Knowing, as we do, that for all Ireland's ills there is a remedy in the preaching of the Gospel with the Holy Ghost sent down from heaven, and hanging all our hopes for civil and religious prosperity on the Word of God and the efficacy of the Spirit, let us scatter over the land the preserving salt of Christian institutions; let us pour forth our energies for



The following is an aggregate view of the Congregational Statistics within the bounds of Toronto Presbytery:—

Organized Congregations.....	12
Stations attached.....	5
Average attendance.....	2160
Members added during 1852.....	135
Members removed.....	97
Members on the Roll.....	1030
Baptisms.....	122
Attending religious classes.....	380
Attending prayer meetings.....	82
Volumes in Libraries.....	2616
Churches.....	14
Congregational debt reported.....	£57 2 6
Total Income.....	1172 11 7
Expended on Stipend.....	653 9 2
" Church Property.....	254 6 10½
" Theological Institute Fund.....	18 8 6
" Synod and Presbytery Fund.....	7 0 11
" Synod Missions.....	33 2 9½
" General Missions.....	21 5 4½
" Incidental expenses.....	97 6 7½
Balance in Treasurer's hands.....	54 12 4

If we take the Total income, the average contribution per member is as follows:—

For all Congregational and Religious purposes. For Stipend.

	£	s.	d.	£	s.	d.
West Gwillimbury.....	1	2	1	0	10	7½
Keosauqua.....	0	7	11½	0	6	0
Tecumseh.....	0	5	10	0	3	8½
Toronto.....	1	11	9	0	15	9
Richmond Hill.....	1	9	7½	0	13	8
1 Chingacousy.....	0	12	5	0	10	10½
2 Chingacousy.....	0	12	0	0	12	7
Brampton and Toronto Township.....	0	19	0½	0	14	0½
Pickering.....	1	3	9½	0	12	4
Caledon.....	1	2	5½	1	0	5
Vaughan and Albion.....	0	11	3½	0	11	3½

The Committee of Distribution have been looking anxiously for information from Presbytery Clerks respecting any changes, actually or soon to be effected in their bounds, tending in any way to affect the amount of supply of Preachers, or otherwise. Believing, however, that no essential change has taken place, the Committee feel necessitated to make future arrangements, and the following is the Distribution for the next three months:—

Preacher's Name.	April 4 Sabbath	May, 5 Sabbath.	June 4 Sabbath
Mr. — Barr.....	D. 1. F. 2, 3, 4.	1, 2, 1. 3, 4, 5.	1, 2. W. 3, 4.
J. G. Carruthers...	W.	1, 2, F. 3, 4, 5.	D.
Wm. Deas.....	D.	1, F. 2, 3, 4, 5.	L.
John Dunbar.....	F. 1. D. 2, 3, 4.	1, 2, 3. F. 4, 5.	W.
Patrick Greig.....	L.	L.	W.
John Scott.....	D. 1, 2. F. 3, 4.	1, 2, 3. W. 4, 5.	1, 2. L. 3, 4.
James Sinclair.....	W.	F. 1, 2, 3, 4. L. 5.	L.
Gilbert Tweedie...	F. 1, 2, 3. D. 4.	D.	F. 1, 2. L. 3, 4

As some of the Calls will doubtless be accepted, and arrangements made in the respective Presbyteries for Ordination before the end of June, it is confidently expected that Clerks of Presbyteries will forward the earliest notice possible, so that we may have time to prevent disappointments.  
R. H. THORNTON, Gen. Com.

BRANTFORD, FOR 1852.—Synod's Missions in Canada	£6	0	0
Theological Institute.....	4	0	0
Old Calabar.....	4	0	0
French Canadian, L. C.....	5	0	0
Nova Scotia Mission at Anselme's, Sab. School Box	1	0	0
Contribution for the Poor.....	2	7	6
	£22	7	6

PRESENTATION.—On Monday, 14th February last, a deputation from the congregations of St. Catharines and Port Dalhousie, consisting of Messrs. James Laurie and Wm. McGhie, waited upon their Pastor, the Rev. John McClure, and presented him with the sum of \$85, as a mark of their respect and esteem. As it is not yet a twelvemonth since Mr. McClure's ordination over them, this present is at once creditable to them and encouraging to him. May his labours be abundantly blessed for their spiritual instruction and edification, and may they grow and prosper with "the years of the right hand of the Most High."

SOIREE.—On the 23d of February, a Fruit Soiree was held in the U. P. Church, Hamilton. Rev. Mr. Hogg in the chair. There were present on the platform, the Rev. Dr. Ferrier, Messrs. Christie, Barric, Torrance, Porteous, Jennings, Mr. Brodin of the Wesleyan Methodist Church, and Mr. Goldenboth of the New Connexion Methodist Church. The speakers were, Messrs. Porteous, Brodin, Barric, and Torrance. An excellent choir "discoursed" some splendid pieces of music. The audience was large, and seemed pleased, and, we trust, edified also, and quickened to every good work, by the excellent and eloquent addresses.

Original Articles.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

The Representation of Mr. Gillespie, which we quoted at the close of our last communication, was neither put on record nor kept in *retentio*, as he requested. The Assembly were too much excited, and too eager to hurry on this matter to a close, to enter on the grounds of claim to which he had referred, or to renew discussion on the question before them. It was not because they felt that Mr. Gillespie was either out of order, or in error, that they declined complying with his wishes; but because they had the consciousness that their cause and conduct were incapable of deliberate defence, either rational or scriptural. For it is always found that the weaker the cause, the more strenuous and keen are its defenders, and that when an endeavour is made to defend exceptionable conduct, it is done with obstinacy and vehemence. Having nothing in the shape of argument to plead, they substitute, in such cases, wrath for reason, and evasion or sophistry, for candour, openness and truth.

When Mr. Gillespie had read his representation, "The Assembly," says Dr. Struthers, "were not in such a temper of mind as to discuss the matter afresh, and modify their judgment. Nor did they read the grounds of claim as he craved at their hand. That the reader may know what this ground of claim from Patronage was, which Gillespie wished read, and which they refused, it is proper to mention that it was prepared at the meeting of Assembly, 1736, when an attempt was made to propitiate the Seceders, and as it had been drawn up, according to Sir Henry Moncrieff, in bad faith, the reference to it at the bar of the Assembly, would be anything but pleasing. It was touching the flesh-spot which was still raw and tender. In his defence, Gillespie kept to constitutional ground. He pled before the Assembly that the Assembly itself had declared that Patronage was a grievance,—inconsistent with the Union Settlement, and the constitution of the Church of Scotland. He referred to the very same paper, and employed the same arguments, which the Non-intrusionists employed before the late Disruption. Single handed he drew his arrows from the same quiver. He galled the leaders of the Church by reminding them of what the Church herself had declared."

The impression had been already produced, both in the Assembly and elsewhere, that Mr. Gillespie would be the one singled out from the six, on whom the sentence of deposition would fall. The various steps of this anomalous and disgraceful procedure were hurried through till they came to "the last act of the tragedy." Here they made a pause by observing the usual practice, in like cases, of addressing the throne of grace in prayer, which, in this case, as has been well remarked, would have been "more honoured in the breach than in the observance." It was certainly a mockery of God to seek light and direction in a matter so rash and unchristian. A few votes came out for some of the five other brethren. But the great majority of voters gave their voice against Mr. Gillespie. Fifty-six in all voted. Fifty-two of these were against Mr. Gillespie. One hundred and two in the house declined voting. It is said that the measure was carried chiefly by the suffrage of the elders, most of whom were gentlemen of the law.

"When Mr. Gillespie stood up," says Dr. Struthers, "to receive the sentence of deposition, there was in his deportment such christian meekness, and at the same time such dignity, arising from devoutness and conscious innocence, that even those who concurred in voting for his deposition, could not help feeling a high esteem for him. On this try-

ing occasion, his mind was guided and encouraged by the words of his Saviour, occurring vividly to his mind, "What I do thou knowest not now, but thou shalt know hereafter."

The sentence was pronounced by Dr. Cumming, with as much solemnity as if it had been warranted by gross immorality in practice, or error in doctrine, and pronounced in the sacred name of the Great Redeemer. It was couched in the words following:—"The General Assembly did, and hereby do, in the name of the Lord Jesus Christ, the sole King and head of the Church, and by virtue of the power and authority committed by him to them, depose Mr. Thomas Gillespie, minister at Carnock, from the office of the holy ministry, prohibiting and discharging him to exercise the same, or any part thereof, within this Church in all time coming: and the Assembly did, and hereby do, declare the Church and Parish of Carnock vacant, from and after the day and date of this sentence."

This sentence was listened to by Mr. Gillespie with dignified composure, and he solemnly replied as follows:—

"Moderator—I desire to receive this sentence of the General Assembly of the Church of Scotland, pronounced against me with real concern, and awful impressions of the Divine conduct in it; but I rejoice, that to me it is given, in behalf of Christ, not only to believe on him, but also to suffer for his sake."

The calmness and dignity of this reply, showing Mr. Gillespie to have possessed much of the meekness and gentleness of Christ; presents a remarkable contrast with the precipitance in which his case was conducted, and with the haughty violence of his accusers. It has often been remarked, that there is little of gratitude or generosity in a public body, and that the very men who, in their individual capacity, could not move in oppressing an innocent person, will collectively inflict upon him the severest injuries. We have known Church Courts, composed of men of feeling and principle, who, when professing to judge in their collective capacity, set all the rules of justice and charity at defiance, where, perhaps, only their prejudices were touched, and thereby their party zeal kindled without any tangible cause. In the case before us, the Court was far advanced, and still advancing, in corruption, and the men who composed it were more distinguished for a proud spirit of party, than for religious zeal; and therefore it was less wonderful that they should combine against a minister who had no superior in their Church for piety and conscientiousness, and for faithfulness in his master's service. Some members of the Assembly treated Mr. Gillespie's reply with scorn, and gave visible indication of their disdain. But it is said that a murmur at any such indecency ran through the house, and a feeling of sympathy burst out from different quarters, in the expression, "Alas the good man!"

Every way considered, this was a very rash and summary process.—Mr. Gillespie had joined the Church of Scotland, as a Church that was free and independent. He had even taken exception to the Formula as requiring a full assent to the Confession of Faith, by expressing his dissent from the article on the civil magistrate's power. For it appears that then, and at other stages, the Church of Scotland did allow such exceptions to be taken as were felt necessary for the exoneration of conscience—a reproof to some of their supercilious successors in our own day, who, rather than allow this harmless indulgence, take dishonest shifts that they may pretend to hold the Confession entire. Mr. Gillespie having been brought up among Dissenters, was allowed to subscribe the Confession with the very explanations which our own United Presbyterian Church authorizes respecting the power of the civil magistrate in matters of religion. This is a fact worthy of notice, as it identifies the views on this subject held by Mr. Gillespie, and others of his period, with our own; showing that ours are not new, and that the founder of the Relief Church, and his associates, as well as the early fathers of the Secession, were men of clear discernment, of scrupulosity of conscience, and of enlightened, liberal sentiments.

"The sentence pronounced on him," says Dr. Struthers, "and the mode in which it was done, have been justly held to be painfully blasphemous. It was pronounced after prayer to God—in the name of the Lord Jesus Christ—by virtue of the power and authority which He had granted to the Assembly! And he was stripped of his office as a minister, and cast out of his Church, not for heresy or immorality, but because he would not violate the dictates of his conscience, in being active in forc-

ing a minister, according to the Patronage Act, upon a reclaiming congregation. Hogue and Bennet, in their history of Dissenters, have said, 'All the blasphemies in the army and navy, for twenty years past, have not equalled the profaneness of this one act of the General Assembly, composed of the ministers and elders of the Church of Scotland.'

"On the very day on which he had been deposed, he left Edinburgh and returned to Carnock. He submitted to the sentence to its full extent. He readily renounced all the temporal emoluments arising from the legal establishment. As he entered the gate leading to the manse, before which there was a little plot of grass, his wife appeared at the door to welcome him, his first words were, 'I am no longer minister of Carnock.' Her reply was short, pithy, and affectionate,—'Well, if we must beg, I will carry the meal pack.'"

Where now, it may be asked, were the five ministers who joined Mr. Gillespie in the Representation and who were in the same condemnation with himself of refusing to take part in the induction to the Parish of Inverkeithing? Why did they accompany him thus far, and as it were, stop short by the way? What should have been expected from them in regard to this issue of the cause? Should they not have boldly declared their determination to make common cause with Mr. Gillespie to the very last—to share in his sentence, or, if not, to withdraw from the Establishment from which he was so unjustly excluded, and unfurl, along with him, the banner of Relief? Yes, they were cowards to decline advancing; they were selfish, and studied their own ease and convenience, and not the interests of religion, in not accompanying their friend at every hazard. Had they stood nobly along with him, as the three brethren stood with Ebenezer Erskine, in the generation preceding, they would have shared in his honours, and their combination might have rendered them, to a still greater extent, the instruments of good. "But," says Dr. Struthers, "they had not the same sternness of principle as Gillespie. Some of them, such as Fernie of Dunfermline, merely feared the people." It appears that others of them did make something of a determined stand. For it is said, "Being desirous to mix mercy and lenity with their judgment, the Assembly renewed upon the Presbytery the injunction of admitting Mr. Richardson, and empowered the Synod of Fife to consider the excuses of those who did not attend, and if not satisfied therewith, enjoined their suspension from the exercise of their offices in all Presbyteries, Synods, and General Assemblies, &c, and until they shall, respectively, testify their sorrow for their disobedience to its acts and ordinances." Three of the five ministers positively refused to take any part in the induction. These were Messrs. Spence, Hunter, and Daling; and in consequence, the Assembly's strangely limited sentence fell upon them. Excepting in their own consciences, they were suspended from all judicial functions, and this anomaly continued for thirteen years, when, in consequence of great alarm at what was called the progress of schism, these ministers had the sentence removed, and were restored to the exercise of all their judicial functions.

Mr. Gillespie was the only one of the six who could stand out with conscientious firmness against the whole host of his rash and haughty opponents. Never shrinking from duty when the course was clear, he went straight forward, leaving all consequences to God. He had been trained in the best school for imbibing the principles of unbending integrity, combined with enlightened liberality of christian sentiment. He studied under the celebrated Dr. Doddridge, at Northampton, England, by whom he was greatly respected and beloved. "There was a strong congeniality of sentiment between them, and there can be no doubt that the influence of the English non-conformist, confirmed Gillespie in his views of christian communion, and of the rights of congregations.—Doddridge was in the full zenith of his usefulness, a man of consummate ability, and of great influence, faithful in supporting the standard of a pure christianity, amid abounding defections, and at the same time singularly free from a sectarian spirit; dispassionate, cool, and forbearing; disposed to love the image of Christ wherever it appeared, and looking for the defence of the truth, not to the sword of the magistrate, but to moral and spiritual weapons. Sympathy of feeling and similarity of views, were the motives which brought Gillespie to Northampton, and the result of his sojourn there was to impart to his principles a strength and consistency, which carried him triumphantly through great trials at a subsequent period of his life. What Providence has worked for men to perform, they are often prepared for it long before the time, by in-

fluences and events whose special purpose they do not at first perceive." (Life of the Rev. Thomas Gillespie, by the Rev. Dr. Lindsay, Glasgow.)

The news of Mr. Gillespie's deposition spread rapidly around the whole region, and the indignation of the public was excited to the very utmost. On the Sabbath morning an immense multitude assembled at Carnock, to witness what would take place, and to testify their respect to the Lord's servant. One who was well acquainted with all the circumstances expresses himself in the following language:—"He would not so much as preach last Lord's Day in the Church of Carnock, nor allow the bell to be rung, but repaired to the open fields, and having chosen for his text the words of the Apostle Paul, 1 Cor. ix. 16. "Necessity is laid upon me; yea, woe is unto me if I preach not the Gospel," he told his hearers that though the Assembly had deposed him from being a minister in the Established Church, for not doing what he believed it was sinful for him to do; yet he hoped, through grace, no public dispute should be his theme, but Jesus and him crucified; and desired, at all seasons, to have it in his eye, that 'the wrath of man worketh not the righteousness of God;' and then went on to lay before them the great and important truths of the everlasting Gospel, without one reflecting word on all that had passed."

The triumph of the Moderate party in the Establishment seemed now to be complete, and the Church of Scotland was henceforward to be governed by Patronage, not only as the law of the land, but as the best and most expedient method of supplying the congregations with ministers. In the appendix to Stewart's life of Robertson, the two following principles are stated, as those which were to regulate procedure in this matter:—1 That as Patronage is the law of the land, the courts of a National Church, established and protected by law, and all the individual ministers of that Church, are bound, in as far as it depends upon exertion arising from the duties of their place, to give it effect. And 2. That Church Courts betrayed their duty to the constitution, when the spirit of their decisions, or negligence in enforcing obedience to their orders, created unnecessary obstacles to the exercise of the right of Patronage, and fostered in the minds of the people the false idea that they have a right to choose their own ministers, or even a negative upon the nomination of the Patron."

The Moderator of the Assembly (Professor Cuning) was so much overjoyed at their decision, in the case of Mr. Gillespie, as crushing the disobedience of the Dunfermline Presbytery, that he congratulated them in the most extravagant manner for following out the recommendation of the king's commissioner; and like Dr. Cook of St. Andrew's, in later times, who boasted that the Establishment was something more than a Church of Christ, he broke out in the following strain:—"We are the ministers of the Gospel of Christ, we are also ministers of a Church established by law, but a subordination of judicatories is established by law. If this is not preserved, we give up our constitution and the legal advantages of it—we, ourselves, abandon that right we have by the articles of the union. It was, therefore, necessary that something should be done to maintain the authority of the Church. I know it will be a prejudice against what the Assembly have done, that the argument was supported by several young members; but it was by young men in defence of our old constitution. The terms on which we became ministers of the Established Church, are fixed and known, are approved and subscribed by us. If the consciences of some cannot come up to these terms, which are thought essential to our constitution, they may be deprived of the legal advantages of the Church. God forbid that those who cannot come up to these terms are not good men, but this may be said, that they are not good Presbyterians."

How unseemly were such statements! Was Mr. Gillespie not a good Presbyterian? Unless Presbyterianism be contrary to reason and scripture, he was certainly much more one than any of his proud accusers. His whole deportment was in accordance with the laws of Christ.

How different from the Moderator's judgment was that of the celebrated Whitefield! When the deposition of Mr. Gillespie was reported to him, he made the following sarcastic remarks:—"I wish Mr. Gillespie much joy. The Pope has turned Presbyterian! How blind is Satan! What does he get by casting out Christ's servants? I expect great good will come out of these confusions. Mr. Gillespie will do more good in one week now, than before in a year."

We shall close this communication with a few extracts from a letter of the distinguished President Edwards, addressed to Mr. Gillespie in consequence of hearing of the Assembly's reckless procedure.

"Perhaps, if the truth were known, it would appear that some of your most strenuous persecutors hate you much more for something else than that you do for your not obeying the orders of the General Assembly. However, it is beyond doubt that this proceeding will stand on the records of future time, for the lasting reproach of your persecutors; and your conduct for which you have suffered, will be to your lasting honour in the Church of God. And what is much more, that which has been condemned in you by man, and for which you have suffered from him, is doubtless approved by God, and I trust will have a glorious reward from him, for the cause you are in is the cause of God; and if 'God be for us, who can be against us.' Above all, you have been enabled, through the whole of this affair, to conduct yourself with much christian meekness, decency, humility, proper deference to authority, and composure and fortitude of mind, which is an evident token that God will appear for you."

(To be continued.)

ON THE POLICY AND NECESSITY OF OUR CHURCH IN CANADA RECEIVING AID FROM THE CHURCH IN SCOTLAND.

A short preface, by way of a brief sketch of our Church in America, and particularly our own branch in Canada, may not be out of place in this connection.

During the latter part of the last century, and the early part of this, both the Burgher and Antiburgher Churches turned their attention to North America. In response to many calls from persons in the United States, both these Churches sent, at various times, ministers to that country; and these laid the foundations of the present Associate and Associate Reformed Synods, and which have congregations chiefly in the States of New York, Pennsylvania, and Ohio. For some years past, the Synods of these Churches in Ohio, have been attempting an union under the name of the United Presbyterian Church.

In 1790, the Antiburgher Church began the mission in Nova Scotia, by authorising the constituting of the Associate Presbytery of Nova Scotia, as soon as one or more ministers should arrive in the colony to join Mr. (late Dr.) McGregor, who had been laboring there for some years previous. A few ministers from the Burgher Synod were also sent; but distance from the scene of the battle ground of both Churches did much to soften the asperities of brethren, as well as their felt weakness when divided, and thus they were led to seek mutual aid and co-operation; and to their credit be it said, they were the first to form an union, and took the lead by three years of the Churches at home; for, in 1817, they, along with some other Presbyterians in the Province, constituted themselves into a Synod, under the designation of the "Presbyterian Church of Nova Scotia," and which is now much the largest of the Presbyterian denominations in that country. Unlike the Churches founded in the United States, this one has always considered itself a part of our Church in all its unions; and is, in reality, a true and vigorous branch of the United Presbyterian Church family.

In 1802-3 the Burgher Synod sent seven ministers to "preach the Gospel in America"—rather a wide commission, and almost apostolic—two of whom came to Canada, viz: Mr. Easton to Montreal, and Mr. Burns to Niagara. After this period a few more ministers arrived in the country, who either were sent by the Churches in Scotland and Ireland, or came on their adventure; and in 1818 were erected, by the Burgher Synod, into "the Presbytery of Upper Canada." Their names were Messrs. Robert Easton, Montreal, Wm. Smart, Brockville, Wm. Taylor, Osnaburgh and Williamsburgh, and William Bell, Perth.

After this period, that Presbytery was annulled by a coalition of Canadian Presbyterian ministers, under the name of the United Synod of Upper Canada, which continued till 1841, when it formally merged itself into the Church of Scotland. Mr. Smart of Brockville, (now in the Free Church,) and Mr. Bell of Perth, (now in the Church of Scotland,) are the only ministers now living in Canada who, ever, officially and in Presbytery relation, represented any branch of our Church in this land.

*The first Burgher was "The Presbytery of the Burghers" Easton, Smart & Taylor about 1802-3. It was independent of any Scotch Church. Mr. Bell joined it at 22nd year meeting, July 1818. Smart never represented any branch of Church in Scotland, in the country. But even so two numbers for connection have*

*From our review in Praying in the field  
Index, contains a sentence as correct*

After the union of the Burgher and Antiburgher Churches in Scotland, in 1820, for twelve years nothing was done for foreign missions. Not a missionary was sent by the Church to any foreign land. The mission spirit—if it was so, and not the spirit of rivalry, to send men to blow the trumpet of ecclesiastical fame—that animated the Burgher and Antiburgher Churches when separated, seemed to have utterly died when they became one; and one cannot help asking why was this? if it really was genuine in each before. It is true that some ministers or probationers came from the United Secession between 1820 and 1830 both to Canada and the United States, but with, we think, one exception, they were not under the auspices either of the Church or any congregation in Scotland. The one exception was the Rev. Mr. Ferguson, (now minister of the Church of Scotland in Requesing) who received a small annual amount from friends of Missions in Hriston Street congregation, Edinburgh, through a Mr. Simpson, who took a warm interest in the spiritual condition of his "kinmen according to the flesh," in this country.

Hitherto, in making these notes, we have been, like the ancient mariners, guided by the shore and by the stars, when these could be seen, and doing the best we could in a fog—but now we have chart and compass. We are arrived at the year 1832, and it may be interesting to some to have authentic records of the purposes and resolutions of the Church, in regard to the re-organising this mission, or indeed we may call it a new one, as it was undertaken by the United Churches, and entirely unconnected with those ministers who had been previously sent, but who had broken their ecclesiastical relation.

In 1829, the United Secession Synod appointed a Committee on Missions, but, they, only with regard to Church extension in Scotland. In 1831, their views of duty were enlarged, and their attention called to the Foreign Field by the presence, at the Synod of that year, of two missionaries, Rev. George Blyth, of Jamaica, then in connection with the Scottish Missionary Society, and Rev. Mr. Crawford, from the East Indies, in connection with the London Missionary Society. The addresses of these missionaries had a good effect in animating the Synod, amid fears, and doubts, and apathy, to resolve to do something. "The expediency of immediately engaging in a Foreign Mission and the scene of operation, (if the Synod should now resolve on a foreign mission) were the subjects of lengthened and serious discussion." Then, as now, there, as among ourselves, there were the timid brethren, or those who were capital at preaching obligation, but who were the Doolittle's or Do-nothing's, and who could stave off work under the plea of scruples of conscience, and work to do at home, &c.,—and thus it was, after long reasoning, that one party sagaciously resolved to "express the deep sense which they entertain of the obligations under which the churches of Christ in general, and the churches of the Secession in particular, lie, to take part in diffusing the knowledge of the Gospel in foreign countries; and at the same time to state, that it does not appear expedient, at this time, to come to the resolution immediately to engage in a Foreign Mission, but shall resolve to keep this object in view, and to engage in this good work as soon as circumstances shall permit," &c., &c. Thus the duty very near got the go-bye by a relief of conscience in a Synod minute; and a fair specimen that is, of the drag the wheels of the gospel chariot have had to contend with. But another motion to the following effect was preferred. "That the Synod, while they are determined cordially to support their Home Mission, shall resolve to enter on a Foreign Mission, and to appoint the Mission Committee to ascertain what they shall deem the most eligible field of labour, and also to enquire after fit missionaries, and to give all such details as they shall think proper, to be laid before the Synod, and to report at next meeting: and that the Synod shall give information of this resolution to all our congregations, that we may be aided in this great work by their fervent prayers and liberal contributions."

In the Synod of April, 1832, the report of the Committee was made, and the Synod proceeded to carry out the recommendations—"That Canada, and the adjoining provinces of British America, shall be the first scene of the missionary operations of this Synod: that the Committee on Missions shall be instructed to proceed as soon as possible in providing and sending three or four missionaries to that country, one of them to be employed in the work of evangelizing the heathen natives."

In a few weeks afterwards, the Rev. Mr. Christie, of Holme in Orkney, (now of West Plamboro') the Rev. Mr. Proudfoot, of Pittodrie in Caree of Gowrie, (our late esteemed Professor) and the Rev. Mr. Robertson, of Cupar Bife, (who settled in Montreal, and died of cholera about six weeks after landing) offered themselves for this work; were at once accepted, and sent out as fully qualified for this service, and arrived in Canada in the fall of the same year. Three more came in 1833, and two in 1834, when, seven in all, they were, by order of the Synod, organised under the name of "the Missionary Presbytery of the Canadas, in connexion with the Associate Synod of the United Secession Church in Scotland."

From that period, for nearly ten years, the increase of ministers was very small; the spring tides of our Church was in a great measure lost, and the brethren already here were left to struggle on, with the hope deferred that truly made the heart sick. The Church in Scotland had taken up the West India Mission, and thus the interest and funds were divided, and what ought to have been the strong right arm of the Parent, was paralysed the moment it was shapen and had life. The true policy of the Parent Church was then to have done one thing at a time, and done it well; to have thrown all her utmost energies into this field when begun; and had that been done, our Presbyterianism would, ten years ago, have been dominant in Canada; and this we shall assert before all gainers. Our Church in Scotland has blundered often in her missionary policy, and is blundering still; and as regards Canada it was a great, and costly, and irremediable blunder. The Mission Boards, like the Imperial Cabinet, have never understood the real state and proper management of the colonies. The Church of Scotland Colonial Committee, was not, and is not yet, a whit in advance.—The Free Church, however, took the wise course—that which was open to us ten years before that Church existed—and by pouring in strength at first, and by even great outlay, has not only now been a pecuniary gainer but has quadrupled herself in this colony in nine years, and has done this, notwithstanding that her principles are disavowed by a good portion of her membership, and adherents.

However, we need not continue our lamentation. The Parent Church did for the best: and though there is not that hold on the country which should have been, yet we grow, and increase in strength; and if denominational ambition to have been the largest body of Presbyterians be not gratified, yet we believe that the effect of this Church on the Province has been in every respect most wholesome; and perhaps its moral influence on our social condition as a people, has at least been equal to that of any other denomination. We have now one Synod; seven Presbyteries; eighty-three Churches and Stations; and forty-nine Ministers and Preachers; and for all this, let us thank God and take courage. There is much land yet to be possessed; and in view of this, and of christian duty and obligation, the motto of the Magazine is very applicable—"Speak unto the children of Israel, that they go forward."

Self-reliance can accomplish wonders. It has made our heroes and our men of fame. Self-reliance is what ought to be enjoined on, and encouraged in every Church; and let this spirit animate the congregations, and then, as a Church, we will be amazed at our own strength. We ask God's blessing—and vain are our efforts without it—but God blesses in the use of means; and till the Church shall have more of the spirit of self-reliance, we believe, according to the usual orderings of Providence, that the Great Blessing, to make our Church greatly blessed, and a great blessing, will not come.

We shall speak a parable:

A certain father named Pater, had a son whom he called Filius, who had arrived at the age of twenty years; and he one day said to him, Son, you have been long under my care and under my roof, but there is a lot I have, which I desire chopped, and cultivated, and I give it you, and will send you there, that you may improve it. But as you will have many difficulties to encounter for the first few years, I shall give you oxen and agricultural implements, and food and raiment, and I shall send also some of my servants to assist you. But every year after the first, you must require less and less, till you require nothing; and while you may depend on my aid as long as you actually require it, yet you must learn to rely on yourself.

So the son went and worked, and the father helped him, and the servants came and labored, and he hired others also, and he paid them all a

little, but he did not pay all he could, because he thought his kind father would not grudge the remainder.

And it came to pass that he married, and had many sons and daughters, but still he thought he required assistance from his father. He could not trust himself to work to provide enough. His ground was very hard, and he did not think that it could be tilled to yield sufficient to feed men and beasts; and as his father had sent him there, and had been so kind, he determined to plead still for some paternal bounty.

But, one day in spring, a letter came from his father, telling him that, after next autumn, he would give him no more—that he must look to his own farm for support—that he must plough the deeper to break up the hard soil. And at this the son was astonished and sore vexed. And he called his children around him, and told them of the calamity, and waited, expecting to hear wailings and sorrow. But instead, they all cried out: do not be sorry, father, we will all work the more; we did not require to do all that we were able, because you were helped, but now, we are strong, and we will work, and never fear. And they all worked; and when autumn came their barns were full, and they had plenty. And the young men and maidens rejoiced over their labor, and were growing in stature and in strength, and were happy.

And after a few years, Pillus, having prospered greatly, called his children around him, and said—children, I am now to tell you what I am to do to you. I shall give each of you adjoining farms, but when you go to settle on them, I shall then give each of you, for your support, no more than an axe, and some months' provisions, and afterwards you must get along by helping yourselves, and each other. When my father assisted us, our farm was not half chopped, and the land was hard; but when he told us that we must plough deeper, and support ourselves, then we prospered, and we have added farm to farm, and will add, yet, many more. Had my father done to me, *hard as it seems*, what I am to do to you, I would have been much richer long ago. My sons, learn to depend on yourselves: as the Psalmist says in the 128th Psalm, so say I unto you for your true prosperity—" *Thou shalt eat the labour of thine hands: happy shalt thou be, and it shall be well with thee.*" Yes, my children, it is the Divine rule—" *if any would not work, neither should he eat.*"

And the children, with the strong heart and the strong arm, heard all this, and were satisfied. And they joined hands in a covenant, that the older would aid the younger—that the strong would help the weak.

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#### MESSIANIC PSALMS.

Two very different modes of explaining the Book of Psalms have extensively prevailed in the Christian Church. The early fathers applied almost every passage, either directly or indirectly, to Christ, to his sufferings and glory, and to the perpetuity of his kingdom, though, in many cases, evidently opposed to its true meaning. They transferred their own religious consciousness to the external world, and then imagined that they saw Christ and him crucified in almost every object in nature, and in every event in providence—in the occasional form of the clouds, in the horns of the deer, and even in the standards of the Roman, among which they thought that an over-ruling providence had caused to be moulded into the form of a rude cross. In conformity with this leading principle, they viewed the entire Old Testament as a standing type of Christ. They maintained that Joshua, the son of Nun, was intended to be a type of the Saviour—that the scarlet thread which Rahab was commanded to suspend from her window, was an emblem of the blood of Christ; and that Leah and Rachel are types of the Jewish and Christian dispensations. In the words of a celebrated modern writer: "They knew nothing, thought of nothing, felt nothing, but Christ; is it then surprising that they meet him everywhere, even without seeking him? In the present high state of civilization, we are scarcely able to form a correct idea of the mind of those times, in which the great object of commentators was, to shew the connexion between the old and the new covenant, in the most satisfactory manner, and in the most vivid colors." This mode of interpretation was followed by many writers who lived immediately after the Reformation, and who derived their theology more from the writings of their fathers than from the depths of their religious

consciousness and from "the lively oracles of God." But when the principles of correct interpretation were more thoroughly understood, many of the supposed Messianic references in the Psalms were questioned. Then, there arose a class of verbal critics, possessed of great learning, yet destitute of the grace of God, whose minds could not reach beyond the mere facts of Jewish history, and who explained away the clearest references to Christ and his everlasting kingdom. They represented the march of scientific discovery, and the so-called perfectibility of the human race, as the great themes of revelation, while they either denied or explained away the divinity of Christ, his atonement, and the influences of the Holy Spirit, as necessary to renew and sanctify the human heart. "The truly pious Christian may say, with respect to them, 'They have taken away the Lord, and we know not where they have laid him.' That there are, however, Messianic Psalms, is evident, from the circumstances that Christ, after his resurrection, promulged the disciples, that 'all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning' him. The Messianic Psalms teach,

1. *That Christ is the Supreme God.*—Paul, as an inspired and, therefore, infallible interpreter, identifies Jesus with the Messiah of the Old Testament, and describes him, in the language of the Psalms, as God, whose throne is for ever and ever, as the Lord who laid the foundations of the earth, and who shall ultimately fold them up as a garment; and he asserts that, with respect to him, the mandate has been issued in the heavenly temple, "Let all the angels of God worship him." Now, God claims the work of creation, and the right to divine worship exclusively for himself, and asserts that this is a glory which he will not give to another; and, consequently, when the names and attributes, the works and worship, due to the Most High, are ascribed to Christ, it is evident that he is "God over all." As an evidence of omnipotent power, as a proof that he sits on a co-eternal throne with his Father, and receives along with him the homage of a holy universe, the Psalmist represents the Lord, saying to his Lord, "sit thou at my right hand, until I make thine enemies thy footstool." The expression, "sit thou at my right hand," does not merely denote the bestowment of honor, but it always implies a participation of power and dominion, or, as our Lord explains it, the possession of all power in heaven and on earth. The phrase "is derived," says Michaelis, "from the seat of God in the most holy place over the ark of the covenant, in relation to which (symbol) only can a right and left hand be ascribed to him who filleth all things. No mortal dared to venture upon entering the most holy place, except the high priest alone, who, once in every year, not without apprehension of death, (for death would be the consequence of the slightest oversight in performing the ceremonies,) and with the blood of expiation, entered into this terrible and sacred darkness. To sit down at all in the most holy place, would have been a rashness and insult unheard of; but for a person to place his seat close to the cherubim, at the right hand of the invisible God who dwelt above them, would have been strictly equivalent to declaring himself God, and requiring to be adored as God: for every prayer of the Israelites was addressed, without any other visible object, to the most holy place, and indeed to the Deity who held (symbolically) his invisible throne at the western end of the sanctuary. When, therefore, Jehovah says to 'the Lord,' the King and Friend of the race of David, 'Sit thou at my right hand,' it is, in the highest sense, equivalent to saying, 'enjoy with me divine honor and adoration; be the object of all the religious service of my people.'" Thus, it is evident that Christ is not a conquering hero, but the mighty God—not the ideal good man of the heathens, struggling with misfortune and perfected through sufferings, but a spiritual Saviour, who came into the world to seek and to save that which is lost.

2. *The Psalmists predict Messiah's sufferings and death.* It has been the firm persuasion of all past ages, that sin is a moral pollution, and that it uniformly entails punishment on the transgressors. This feeling induced them to lead up their sacrifices to the altar, and even to offer their first-born for the sin of the soul, but a sense of guilt still remained. The heathen sages confessed that every sin inflicts a wound on

• Mohler's Patrologie, as quoted by Hagenbach.

• Michaelis' Remarks for the Unlearned, quoted in Fyfe Smith's four Discourses.

the soul, which, though invisible now, shall be sufficiently visible in the day of the revelation of all things. And the history of the past combining with the experience of the present, shows that there is a deep, earnest longing for redemption in the heart of man—that the groans of creation are distinctly audible—and that ever and anon the cry comes from the heaving bosom of humanity—"O that the redemption of Israel were come out of Zion!" In order to satisfy this felt necessity, and to wash away the stain of guilt from the deepest recesses of our immortal nature, the Psalmist exhibits Christ as the only sacrifice for sin. "Sacrifice and offering thou didst not desire," says Messiah, anticipating his own sufferings—"burnt-offering, and sin-offering hast thou not required. Then said I, lo, I come: in the volume of the book it is written of me." It was felt that the Jewish sacrifices, though enjoined by divine authority, yet did not take away sin, but only brought it to remembrance; that they merely sanctified to the purifying of the flesh, and pointed forward to a nobler sacrifice. But the blood of Christ reached to the mind and conscience, cleansing from all sin, and this sacrifice, in token of its perfection, was offered once for all. Now, though the Messiah is described as God's darling, or beloved one,—as holy and obedient to his will—yet he suffered severely both in body and soul, and complained that he was despised by man and forsaken by his God. His enemies pierced his hands and his feet—they gave him vinegar to drink—they parted his garments, and cast lots over his vesture—and they vauntingly said—"He trusted on the Lord that he would deliver him; let him deliver him, seeing he delighted in him,"—language exactly parallel with the contemptuous address—"save thyself and come down from the cross." Now holiness and happiness, sin and misery, in the moral government of God, are invariably conjoined; and were we, in any single instance, to trace personal suffering to the laws of nature, and not to personal guilt, we make the monstrous supposition either that the laws of nature are independent of the will of God, which is downright Athiesm, or else that his providential dispensations are a series of unrighteous acts. If man, therefore, had not sinned, not a pang would ever have been felt, not a sigh heard, nor a groan uttered, nor a tear shed, but life, without one moment's pain or sorrow, would have been his earthly inheritance. And since it is proved that Messiah was perfectly holy, and that he nevertheless, suffered, it must be obvious that he died for the sins of others, and that as "the great high priest of our profession," he offered his human nature on the altar of his divinity.

3. *The Psalmists represent Christ as a royal priest, conquering his enemies.* The Messiah is not only described as a sacrifice, but also as the priest of a peculiar order. Unlike the Jewish high priest, he did not merely discharge the duties of his office, between thirty and forty-five years of age; but "he abideth a priest continually." This was deemed by the Psalmist a circumstance so unusual, and so completely opposed to all existing arrangements, as to warrant the solemn and emphatic language—"The Lord hath sworn and will not repent. Thou art a priest forever, after the order of Melchisedec." It is manifest, therefore, that Christ is the antitype of Melchisedec, and that he discharges the functions of his priestly office in heaven. The Levitical priest slew the victim in the outer court of the temple; but it was only offered when, on the great day of atonement, he went into the most holy place, and sprinkled its blood before and upon the awful symbols of Jehovah's presence. In like manner, Christ's crucifixion was the slaying of the victim, and the sacrifice was not offered till Christ rose from the dead, and ascended into heaven, the holy place not made with hands, where he "appears in the presence of God for us." There he intercedes for us on the ground of his perfect sacrifice, and pronounces on his people the priestly blessing.

But the Psalmist, in the 110th Psalm, represents Messiah as a king, in consequence of his priesthood, obtaining a victory over all his foes. The best exposition of this part of the Psalm is contained in Zechariah, vi. 13: "He (the Branch) shall build the temple of the Lord; and he shall bear the glory; and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." In these passages, Messiah is said to sit on an equal throne at the Father's right hand, participating with him in the government of the universe, equally cherishing the scheme of redemption, termed the counsel of peace, and advancing the interests of his everlasting kingdom. The powers of darkness and wicked men, under the leadership of Satan,

are on one side. Holy angels and renewed men, under the guidance of the Captain of Salvation, are on the other. Believers, as spiritual warriors, and as emblematical of the sacred nature of the contest, are clothed in priestly attire. Though the contest is long and desperate, yet there are already sufficient indications which shall obtain the final victory. Those states that have opposed the gospel have been broken in pieces; and even now the ruins of empires and the crash of fallen thrones, remind us of the smittings of the stone cut out of the mountain without hands. But the victory shall not be complete till Messiah himself shall pursue the flying hosts of his enemies, and instead of desisting from the pursuit, he shall drink of the brook in the way; and then refreshed and invigorated, he shall lift up his head in triumph. This indicates the period when Christ shall have delivered up the kingdom to his Father; and when all who refused to bow to his sceptre of mercy, shall be broken by the rod of his power. As king, he is head over all things for the benefit of his body, the Church; and as a Lamb, the symbol of atonement, he is in the midst of the throne, to bless his people and to curse his enemies.

4. *Messiah, in consequence of his victories, bestows spiritual blessings on his followers.*—When an eastern general obtained a triumph, he usually bestowed gifts on those who had signalled themselves in the war. In allusion to this military custom, the Psalmist thus addresses the risen Saviour in his ascent to the throne of heaven: "The chariots of God are twenty thousand, even thousands of angels; the Lord is among them as in Sinai, in the holy place. Thou hast ascended on high; thou hast led captivity captive; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them." When the disciples saw Christ ascend into heaven, till a cloud concealed him from their sight, they only beheld two angels, as men clothed in white; but the Psalmist represents them as two myriads, as if all the angels had rushed forward to welcome the risen Saviour, and to celebrate the jubilee of the universe. The reason of this diversity arises from the fact, that the disciples only saw what took place on this side of the cloud, while David, by the spirit of prophecy, saw the transactions above and beyond it. As he passed through the heavens, through all their regions of grandeur and beauty, he received in his triumphal ascent, the homage of the principalities and powers in heavenly places; and in addition to the crown of nature and providence, he now wears the crown of redemption; and, as a conqueror in his triumphal march from the field of contest to the capital, carried with him numerous prisoners, as trophies of war—so Messiah has led captivity captive, the powers and principalities of darkness—and has not only received honors for himself, but has also given gifts to men. This prediction began to receive its fulfilment, when, on the day of Pentecost, the risen Saviour bestowed miraculous power on his disciples, and poured out the influences of the Holy Spirit in larger measure. And these gifts are still bestowed, whenever there is a revival of religion in the Church, and when times of refreshing are experienced from the presence of the Lord. But this is only the commencement of Messiah's triumphs. His kingdom shall not be always as narrow and circumscribed as it now is. "He shall have dominion from sea to sea, and from the rivers to the ends of the earth." The nations of this world shall successively rise and fall, like the waves of the sea; but, in striking contrast to them, "He shall live, and to him shall be given of the gold of Sheba; prayer also shall be made to him continually, and daily shall he be praised." His name shall continue as long as the sun, and the whole earth shall be filled with his glory.

Thus do the Psalms contain all the doctrinal instruction, and all the spiritual edification which is to be found in the New Testament. There is, however, an important difference between them. In the Psalms, the light of divine truth is diffused; but, in the New Testament it is concentrated into a focus. Thus we have a description of Messiah's person in one Psalm, in another, of his sufferings, and in a third, of his triumphs; while, in the New Testament, all these views are combined in one description, and all the scattered light diffused throughout the past ages, meets in the Sun of Righteousness. Had we never, for example, seen the sun, and, on a clear, transparent day, had we traced quite up to their source all the rays of light that illuminate the system, would we not conclude that such a centre is the sun? And, in like manner, when we perceive all the scattered light diffused throughout all past revelations meeting in one centre, it is surely obvious that this centre is the Sun of

Righteousness, who, with healing in his wings, was to dispel the darkness of a benighted world. Thus does the gospel concentrate the light of all past ages; and ever may it shine as a light to our feet and a lamp to our path, till its pure and heavenly radiance shall over mingle in the light of eternal glory.

H.

## AN ADDRESS ON MISSIONS.

The subject to which your attention shall be directed for a few minutes is missions—the importance of missionary labour—the duty of constant and patient effort in this cause. Permit me to remind you,

1. *That the cause of Missions is the cause of God.*

The enterprises in which men engage are numerous and varied. Many of these require, and call forth no ordinary degree of fortitude and patience, and they are attended with great anxiety, since their results are followed by happiness or misery to multitudes. Of these numerous enterprises in which mankind engage, there are many of such a nature, that success in them adds but little to the aggregate of human happiness, and brings little or no advantage to those engaged in them. These circumstances tend not a little to retard effort. But even when the enterprise in which we engage, is in all respects proper, if we are ignorant of its ultimate success, and especially if we have some reasons to anticipate failure, in this state we begin to hesitate, we become listless, as if we had no great end to serve by our efforts. The slightest breath of opposition tends to cool our ardour and blight our hopes. We fold our hands and exclaim—“a lion is in our way.” It is thus with many human enterprises. But the cause of missions, is the cause of God, of truth and of men. It is neither of small importance, nor of an uncertain issue. So important is it, that God’s glory, the present and future happiness of man, are involved in its success, and it is as certain as God is true and Almighty. He has promised success in this cause; the word has gone out of his mouth and shall not return to him void, “That all flesh shall see his glory.” The divine decree is, “I will give the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” And to accomplish this eternal purpose, which he purposed in “Christ Jesus our Lord,” he has caused, and is still causing, all events to work together. We read the history of the Church, and of the world, to little purpose, if we see not in these records of his providence, intimations of his gracious designs to all nations, and kindreds, and people, and tongues. And it is by the Gospel sincerely received, and properly diffused, that God is to be glorified. It is by the Gospel received and diffused that his perfections are to be known, and this is the glory which all flesh is to see. This cause then must advance, and ultimately triumph. He can accomplish this His purpose, and he will do all his pleasure. What examples have we of his power. Lift up your eyes on high and behold who hath created these things, that bringeth out their hosts by number, he calleth them all by names, by the greatness of his might, for that he is strong in power, not one faileth.” We may see from his providence that he can make even the wrath of man, the opposition of his enemies, subservient to his will. But though he can thus bring honour to himself from the very ruin and dishonour of his enemies, it is because they hate and oppose the progress of the Gospel. The opposition of enemies and the indifference of pretended friends, may retard the progress of this cause, but when God arises to plead his own cause, and to contend with those who hate and oppose him—all opposition must give way and indifference cease.

2. *Consider what God has done to accomplish this cause.*

We refer especially to the mission, sufferings and death of the Saviour. And looking at this part of the divine effort for the promotion of the Gospel, we say, At what expense, how costly the sacrifice, on the part of God, that this cause might be promoted? Man, formed in the image and glory of God, is tempted by Satan—sins, and falls. All the race is involved in this sin and ruin. To remove these evils, to save fallen man, God sent his son into the world, after he had, through a long succession of years, and by a multiplicity of means, prepared for his advent—He sent him, in the fulness of time, made of a woman, made under the law, to redeem those that were under the law, that we might obtain the adoption of sons.” And when he sent him—it was to give his life a ransom for many. He gave him up to sufferings, many and severe, and at last brought him to the dust of death. In the sufferings and death of God’s own son, we have strong evidences of the importance which he attached to the cause of missions and the salvation of sinners. For if he who is wonderful in counsel, and excellent in working—who ever displays his wisdom and power, by accomplishing important ends by apparently feeble means—if he, in order to promote his own glory and to extend, by the knowledge of the Gospel, the happiness of mankind—if he sent his only begotten son, shall we, enjoying as we do the benefits which he procured, and has so freely conferred on us, live indifferent to our duty? Say, shall the Son of God descend from the glories and happiness of Heaven? Shall he sojourn among beings whose depravity is so deep-rooted and rank, as to make them fit associates for impure spirits; fit fuel for unquenchable fire? Shall he become the object of their contempt, hatred and persecution? Shall he drink such a bitter cup of adversity as was given him—so large and deep—drink it to the very dregs? Shall he neither faint nor weary in this work of benevolence? Shall all this be done and those to whom the Gospel has been committed, and who have been blessed so greatly by it, and who profess to have received it, not only in word, but in power, weary in the duty, the important and pleasant duty

of communicating it to others—becoming the agents of comforting others with the consolations with which they are comforted of God. Surely such can never be our conduct. No work more glorious than this, and no honour greater than to become workers together with God! But

3. *This cause has been committed to his Church, and so far as our power and influence extend, to us.*

It has pleased God to make Christians the depositaries of his word, that word of life, which is given by inspiration. And the cause of missions, the cause of God, can be promoted only by the knowledge of the truth, contained in God’s word. How important is it then, that all should know it. We may suppose, that if angels had been made the depositaries of such precious truth, as has been entrusted to the Church of Christ, and had they received such an honourable commission as the people of God have received, had they been made the messengers of God’s mercy to guilty men—they would not have wearied in such a service—especially if their own happiness had been connected with its performance. How unweariedly would they have sought out, and brought sinners to the knowledge of the Gospel, that they might have seen the full import of their own words—“Glory to God in the highest, peace on earth and good will toward men.” But God has reserved this important duty, and high honour, for his people. He has fitted them for this work and honour. They can sympathise with ruined suffering sinners, in their trials, and with the redeemed in their joys. And this is well. The person who has been in slavery or captivity, knows the heart of the captive, what sorrows corrode his soul, and rob him of happiness and life—what longings for freedom and enjoyment possess him. The people of God know the importance of spiritual freedom—they can cordially sympathise with those who do not possess it—and they know that the Gospel must be to those in spiritual bondage, “glad tidings of great joy.” Thus they are fitted to be the messengers of mercy to sinners. And as they are his people and acknowledge his authority, and profess obedience to his laws, to them he gives the command—“Go into all the world—preach the gospel to every creature.” And in order to fulfil this commission, he gives them the Spirit, and promises them every requisite aid. The Spirit which he gives them subdues their selfish feelings and fears. Under the influence of the Spirit, they do not wish to possess such a rich inheritance as that which Christ has provided for and conferred upon them—an inheritance, which neither time nor death can destroy—“incorruptible, undefiled, and that fadeth not away,” while multitudes of their brethren of mankind are destitute and perishing, especially since there is abundance for all, and room for all. When they know, too, that in proportion as multitudes are brought into the Kingdom, those who are there, and who are made the means of the salvation of those introduced, are made happy by their salvation. This then is our duty and privilege—the emancipation of those enthralled by sin—the redemption of the lost, through the knowledge of our Lord Jesus Christ. You can never say to “a brother or sister naked and destitute of daily food—depart in peace, be warmed and filled—and give not to them those things which they need.” No, you would supply their temporal wants. And with respect to their souls’ needs, you surely would not withhold from them the bread of life, which never perishes, of which if a man eat he shall never hunger. You would lead them to the fountain of living water, of which, if any man drink, he shall never thirst. You would put it in their power to be clothed with the garments of righteousness, which will cause them to shine as the light and as the stars for ever and ever. You would endeavour to make them heirs of God and joint heirs with Christ, in that Kingdom into which nothing that defiles can enter. And can we believe that such a glorious enterprise is committed in part to us, and yet remain in a state of callous indifference. To us, the Gospel has been committed, as an invaluable blessing—a treasure of great price—to be employed for the promotion of his honour, who has so honoured us. Surely we have experienced the blessedness of those who know the joyful sound. And is that blessedness which the Gospel has conferred on us, of such slight importance, of such small value, as not to be worth conferring on others? What would you think of any person who could, with feelings of apathy, behold myriads falling victims to the pestilence, which walketh in darkness, or to the destruction which wastes at noon day, and who had in his possession an infallible remedy for the malady—what could you think of such a person thus furnished, remaining indifferent to the ruin of the human family? You would regard him as actuated by dispositions akin to those which exist in, and excite the great enemy of God and man; to glory in the misery of those whom he has deceived and ruined. Now such is but a faint representation of the character of many professed Christians—who possess the spiritual food and medicine of this perishing ruined world. The Gospel is the true balm for every wounded soul—the true cordial for every fear—the true consolation for every sorrow. It is in their power to impart it, and yet they withhold it and permit men to perish. Such surely is not your disposition nor character. You have known that there is no happiness equal to that which springs from the approval of God, and the testimony of a conscience void of offence towards God and man—this happiness will be yours, if you receive the truth into your own souls, and continue to be workers together with God in the salvation of others. But remember—

4. *The nature and destiny of those for whom your sympathies and exertions in the cause of missions are required.*

They are immortal beings. When this earthly house of their tabernacle is dissolved, their being does not terminate. The soul lives in a state of unspeakable joy or sorrow. Even if man’s existence did terminate when death comes and puts an end to all temporal toils and suffer-

ing—and consigns the body to worms and corruption—we should, were such a supposition true, put forth strong efforts to diffuse the Gospel among men. Since it is the best remedy for man's sorrows in time, it blesses man even now—since it is greatly instrumental in the advancement of his temporal happiness. But when we know, from the testimony of God, who cannot lie, that man's soul is immortal, that when he is absent from the body, he enters a new state of existence, either of eternal joy or sorrow, we should act under this conviction, in the work of missions. And we might ask you to look around you, and without much exertion of imagination say, do you not behold many of your fellow men, possessed of the same immortal natures, that you possess having the same desires and longings after an immortality of happiness that you have—do you not behold them, living without God and without hope in the world? Reflect on their present condition. They know not the true God, nor Jesus Christ whom he has sent. They are born, they grow in stature, and advance to maturity and age,—they decay and fall like the trees of the forest, and in many respects as unconscious as they, of the great end of their existence. They live in misery and ignorance, and die without hope. They have been reduced to a state of deplorable debasement; they will, nay, *must*, continue in that condition, unless they are brought under the power of the gospel. It is the gospel alone that can raise them. It is God's appointed means for this purpose. Its mission is to heal the broken-hearted, to loose the bands of the oppressed, to cause the captive to go free. It contains the charter of the liberty for all the slaves of sin and satan—and those whom it makes free, are free indeed. It is not so in some other instances, where emancipation has been granted to slaves. For there have been individuals round whose limbs the galling chains of bondage and oppression have been wreathed who have been by the benevolence of a nation redeemed and their names enrolled among those of freeborn citizens—they have thus been introduced into the enjoyment of equal privileges, and just laws, and still multitudes of them remain the slaves of grovelling passions—slaves to greater tyrants—under a more degrading bondage, than that from which they have been rescued: showing us, that men may be free in the estimation of the world, and yet the slaves of satan. Now remember, that all who are in such a condition of spiritual bondage (and this is the condition of the great majority of the human race) must perish, if the gospel is not imparted to them. Come, then, to the help of the miserable and perishing.

5. Remember that in proportion as men are brought under the power of the Gospel, we have security for life and happiness.

Though others enjoy the blessings which the gospel communicates, this does not diminish the sources or means of our happiness. It is a spring free, ever full, and overflowing. It is a treasure, which enriches all who receive it. Its blessings are not lessened by the numbers who enjoy them. Selfishness has a very powerful influence over unregenerated men, and its influence is sometimes felt even by God's people. If it could ever be lawfully urged as a motive to action, we could thus address those who are under such an influence—"You sometimes tremble for your political privileges, or worldly advantages, which you designate your vested rights—when you suppose that they are in danger, by the extension of the same or equal privileges to others. You resist with all your might, and by every means which you regard expedient or lawful, this encroachment on your vested rights—even to the detriment of others. But if you are God's children you will not be actuated by any such fears in this work of faith—in this labour of love. For your temporal possessions and privileges are secured to you, in proportion as men are brought from the bondage of sin and satan into the liberty of the children of God. For every person from whom the fetters of sin and satan have been removed, is restored to his right mind, and sits at the feet of Jesus. His dispositions and conduct become from that time purely benevolent. He has the spirit of Christ and the same dispositions. He is a subject of that Kingdom, which is righteousness and peace and joy in the Holy Ghost. Let us remember this, that our safety and happiness will not be diminished but increased, when others are brought into the Kingdom of Christ, that their spiritual enjoyment is in our power. Let us act in matters that concern the soul, as we do in those which respect the safety and welfare of the body. If we saw the life of a fellow-creature in danger, we would act with promptitude and steadfastness—should we not act with equal promptitude and earnestness when his soul is in danger of eternal death? Let us not despair of success, though our power be weak. We know him who has said, 'My grace is sufficient for you, my strength is made perfect in weakness.' Our efforts in this cause may appear very feeble, to those who are accustomed to behold great movements—and mighty achievements—but God does not despise the day of small things—neither should man. And when our exertions are perseveringly directed to the salvation of souls, they will be acknowledged and blessed by God." D.

#### REVIEWS.

THE COURSE OF FAITH, OR THE PRACTICAL BELIEVER DELINEATED. By John Angell James. New York: Carter & Brothers. Toronto: A. Armour. Price 3s. 9d.

This, as might be expected from the author, is an excellent work—clear, concise and substantial—and such as is wanted to instruct inquirers after the truth, and direct and animate believers in it. The author has chapters on the following topics: Faith in general—in Justification—in relation to Sanctification: the Joy—the work of Faith: Faith's

victory over the world: Faith in prayer—in hearing the word: the assurance of Faith: Faith in reference to the Blessings of this life—in exercise in reference to Affliction: to Death—to Heaven.

The fashion of the day is to get up books in a fancy style of binding—light and attractive, but destitute of the firmness and wearableness of the old sheepskin; and a similar fashion is extending to their contents. There is an evangelical school of writers aiming at popularity, by a soft, poetic religious sentimentalism pervading every work. The books of this school are useful, attractive too—to Christians who have a longing after novelties—but it is to be feared lest the taste of the Church be vitiated by cordials instead of food. They may make what may be called an *emotional* piety, but not the robustness and solidness of real religiousness. We want not our religious books to carry us into a dream-land, or make piety a poem—all such will make a talking religion—one associated with parlour languor and ladies' sighs—a gilded superficialism; but they will do little to make the man of God thoroly furnished unto all good works. They will do for the religious dwarf, but not for making or for sustaining strong and vigorous christian manhood. Pretty things in religious literature are like flower gardens—they are well enough here and there—but if all cultivation were in flower-gardens, we would starve; we would sigh for a homely field of the ripe and yellow grain. We speak not thus of the work before us, but rather to say that James gives us the useful—that is prominent—though not without a fair degree of the ornamental, in elegant expression, without any attempt at catering to a false taste by figure-hunting, or soft statements of religious nothings.

COLLECTANEA LATINA: SEU ECCLESIASTICÆ ANTIQUITATIS MONUMENTA EXIMIA: EX PATRUM OPERIBUS, IN USUM CLASSIS THEOLOGICÆ, EXCERPTA.

To the Rev. Dr. Willis, Professor of Theology, Knox's College, Toronto, we are indebted for this well printed class-book for students in Divinity. It is an octavo, of 112 pages; and can be had, on application to Mr. John Burns, at the College building. It contains Tertullian's Apology—the Octavius of Minucius Felix—extracts from Cyprian's Epistles—Augustine—and Calvin. Though but a mere infinitesimal of the "Fathers," yet to many it will be valuable, as they may not have the means of possessing, or the opportunity of consulting, the ponderous tomes of patristic writings. As it is intended to be a class-book, and likely to be used beyond the precincts of Knox's College, it would be an advantage if Dr. Willis would have it bound in cloth, at least, instead of the paper cover, which is altogether unsuitable for use, and for the library.

But of the "works of the Fathers!" It is at the risk of a reproof, or a controversy, or thorough condemnation for ignorance, or gracelessness, to say a word against certain writers. Who would have the hardihood to say that he does not admire Milton's Paradise Lost; or Young's Night Thoughts? or who, to an ancient maiden, or dame either, of the old school of pious readings, would venture to say one disapprobatory word of Hervey's Meditations among the Tombs, or Erskine's Gospel Sonnets? The Fathers! Rome talks everlastingly of the Fathers; Protestant Episcopacy follows in her wake; and the Fathers—not the Apostles—became authorities to an unwarranted extent. Enter into controversy with Roman Catholic priests, or Puseyite Episcopal clergymen, and it is not what said our Saviour, or Paul, or Peter, or John; but what said Jerome, or the Gregories, or Chrysostom, or Basil, or Augustine. Even Presbyterians have quite enough of these patristical leanings. We may be told they were great men—they were great book writers—but we will find hundreds of ministers in the present day who, on one Sabbath, give more of real masterly reasoning and sound practical theology, than will be found in tomes that took a "Father" years to write, and which would require the strength of a man to carry. For all this, it is well, indeed necessary, that students and ministers should be acquainted with them, and, therefore, this collection of excerpts, by Dr. Willis, is valuable, as we get the grains of wheat without turning over the bushel of chaff. We hope we do not bring down on us the ire of our worthy friend, the Principal of Knox's College, and some others, whom we know and esteem, who are ready to do battle against all heretics against the "Fathers," but, (without any prejudice to the writings in this Collectanea) we think the following extract from Isaac Taylor's Ancient Christianity, is pretty near the truth:—

"On what occasions then do these great orators and doctors kindle and glow? When is it that they exhaust the powers of language, and return upon their theme, as if they could never think that they had done it justice? Is it when they are holding forth, before the multitude, the glory of the Saviour of sinners? Is it when they are blowing the silver trumpet of mercy, in the hearing of the guilty? Alas! it is not. The Saviour, not denied indeed, but not glorified, is left, by these orators, to sleep in the hinder part of the ship or he is imprisoned in the creeds and liturgies of the church, while commendations, which Grecian and Roman sages would equally have loathed to have pronounced, and have blushed to have received, are lavished upon the heroes of the church and its anchorites.

"Are these representations fair or not? I appeal to those who will go with fresh and modern Christian feelings, into the company of the fathers. But if the facts be such as I allege, will any pretend that an unaffected and heart-stirring proclamation of the gospel—the glad tidings of mercy, free, and adapted to all men's acceptance, was likely to consist with so much bombast and frippery, about the merits of miracles, and virtues of the shoals of saints that burden the calendar? Two such abhorrent elements will never coalesce; and if the church must and will have her demi-gods, to adorn her state in the eyes of the prostrate multitude, she must even forego the presence of her Lord.

"A dry, polemic orthodoxy, severed from the gospel, is the doctrinal description of ancient Christianity: and I here refuse to be put to silence by any who shall return the phrase 'the gospel,' upon me, as if I used it in the cant sense of this, or that, modern sect; and as if it conveyed some restricted and special scheme of doctrine. By the gospel, I mean nothing more or less than the frank declaration of God's mercy to guilty man, assuring to him, through faith in Christ, the full and absolute remission of his sins, and an exemption from "all condemnation," and fear of wrath. I do not affect to speak as a theologian; nor care to cut and trim the phrases I may employ, so as shall make them square with this or that 'confession.' Does the Bible offer no broad and universally intelligible sense, even on the most momentous subjects? If it do, then it does so in conveying, to the troubled conscience, a message of joy—authentic, simple, efficacious, and such as subdues the grateful heart to obedience.

"Now, meaning this by—the gospel, I affirm that, from beginning to end of the patristic remains, the clearness and brightness of the message of mercy is obscured, its simplicity encumbered, and its efficacious power almost entirely nullified. In entering the awful and gorgeous edifice of the ancient church, one's feelings are very much such as might belong to a descent into some stalactite cavern, the grim magnificence of which is never cheered by the life-giving beams of heaven; for there is no noon there—no summer. The wonders of the place must be seen by the glare of artificial light; human hands carry hither and thither a blaze, which confounds objects, as much as reveals them, and which fills the place more with fumes than with any genial influence. In this dim theatre, forms stand out of more than mortal mien, as if a senate of divinities had here assembled; but approach them—all is hard, cold, silent. Drops are thickly distilling from the vault; nay, every stony icicle that glistens in the light, seems as if endued with penitence, or as if contrition were the very temper of the place: but do these drops fertilize the ground on which they fall? No, they do but trickle a moment, and then add stone to stone—chill to chill. Does the involuntary exclamation break from the bosom in such a place—Surely this is the very gate of heaven! Rather one shudders with the apprehension that one is entering the shadows of the valley of death; and that the only safety is in a quick return to the upper world."

BEATRICE; OR THE UNKNOWN RELATIVES. By Catherine Sinclair. New York: DeWitt & Davenport. Toronto: T. Maclear.

This is a very popular and clever book. The object of the authoress is to set forth the wishes and intrigues of Rome, and to guard all, and especially "silly women" from being led from the truth. Her truth, her church, her christianity, however, are all pretty much in the Church of England; and therefore among Episcopalians, especially, it is calculated to be very useful. Yet we recommend it as a spirited, well written, indeed exciting portraiture of that master agent of evil in the Romish Church—Jesuitism.

IRISH PRESBYTERIAN. Terms, One Dollar a year, paid in advance, for which it will be sent *postage free* to any Post Office in Canada. Agents, Rev. Robert Irvine, Toronto, and Mr. McLellan, Hamilton, to whom remittances, *pre-paid*, may be addressed.

An excellent monthly periodical, containing religious and missionary intelligence bearing on the Presbyterian Churches in Europe and America, is being issued under the editorship of Rev. R. Knox, A. M., Belfast, Ireland. Two numbers have reached us. The present state and prospects of Ireland—The ruinous effects of Popery on the country, and cognate subjects, will be discussed in its pages.

ERRATUM IN FEBRUARY No.—Page 119, column 2—for Rev. Mr. Fayette's congregation, read Rev. Mr. Fayette, £10.

## Miscellaneous.

### INTERPRETATION OF THE BIBLE.

It is said that we must understand the Bible by the same means by which we understand any other book; that the Bible must be interpreted by the common laws of language, just as every other book must be interpreted. This statement may convey a great, fundamental, practical truth, or it may enwrap an error which shrivels the spirit, kills the soul, and denies God—either, according to the application which is made of words.

It is plain enough, from the very nature of the case, that if God gives to any of his creatures a revelation, oral or written, it must be given in some language to which they are accustomed, which they can understand, as they understand other languages that they speak and read, otherwise it is no revelation to them; they still need another to let them into the mysteries of the first, and if this explanatory revelation be not in common speech, there must be still another, and another, and another, till you come at last to one that is given in the common style of verbal communication—and this last is, in fact, *the only revelation* made to those who receive the communications; and God is he who does the last thing first, when the doing of the last supersedes the necessity of all the rest.

All this is obvious from the very nature of the case; and when we turn to the matter of fact, as it really exists on the pages of the Bible, we find all this, and much more than this of the same kind, to be true of the revelation therein presented to us. Revelation, as it stands in the Bible, is given not only in the common language of the generation to which it was addressed, but also in the peculiar style and manner of each one of the persons originally chosen to be the channels of the revelation; the style essentially changing, not only with each different generation, but with each different person, however near to, or remote from, his co-workers in time and place—the same diversities appearing in the same manner as among an equal number of any other writers, who give utterance to their own thoughts merely, without suggestions from the Divine Mind. In the language and style of the different works of the Bible, the influence of each writer's own peculiar genius and temperament; his education, the incidents of his life, his employments, the circumstances by which he was surrounded, the society, the scenery, the climate with which he was familiar, is all just as clearly and as strongly marked as in the case of any writer's whatever. Inspiration, though it be plenary and direct from the Almighty, removes none of these influences, touches them not; it lies back of them all—it sets them all in motion, but it obliterates not; scarcely fades even any of the peculiarities arising from them. As the Jewess Rebecca stood at the window of the tower, and described, in her own animated speech, to the wounded Ivanhoe, the exciting incidents of the battle which was raging outside the walls, so the holy seers, in ecstatic vision, witnessed things divine; and each in his own peculiar style and manner, gave utterance to what he saw and felt, the divine affluus exerting no other influence over his language than what was necessary to make the description accurate.

In Isaiah we see a self-possessed, mighty, sublime Hebrew mind, with a thorough Hebrew education, using language and imagery derived from the scenery, the sacred books and the historical incidents of the Hebrew land and nation; in Ezekiel, a Hebrew education, acting on a Hebrew mind, excitable, enthusiastic, aerial, fanciful, overflowing with imagery derived from the wild scenery and brilliant and coruscating skies of the country of the captivity, along the banks of the great northern river Chebar; in Daniel, still a Hebrew mind, but of different structure from either of the preceding, and a Hebrew education too, but superadded to it all the Chaldean culture, and an imagination shaped, verified, populated by the luxurious courts, the gorgeous palaces, the gigantic sculptures of the barbaric capitals, Babylon and Shushan and Ecbatana. The modern traveller, now visiting the stupendous ruins of the ancient cities of the East, sees at the present day the book of Daniel, as to its most striking peculiarities, all reproduced, as it were, before his eyes.

There is, then, a great, a fundamental, a practical truth in the statement, that we must understand the Bible by the same means by which we must understand any other book—that the Bible must be interpreted by the common laws of language, just as every other book must be interpreted. And yet, taking this statement in a one-sided aspect, and not recognising the great peculiarity of the Bible, as God's living word, these same words enwrap a wretched, pernicious error.

The volume we call the Bible, though written by parts, in ages and climes widely remote, in language diverse, and by writers, in many instances, of no personal intimacy with each other, is not a bundle of disconnected tracts, without harmony, concert, or design. Many minds and many hands, throughout many ages, were employed to produce the volume; but there was one superintending Spirit, and one continuous plan throughout the whole. The actual author of the Bible throughout, is one; it is he who *knoweth the end from the beginning, who is the same yesterday, and to-day, and forever*. If the Book gives a true account of itself, when the sacred penman put down the first chapter of Genesis, the Divine Spirit saw clearly the last chapter of Revelation, and all the intermediate parts, which, in continuance were fashioned, came together at the proper time, and in the right place, with, at least, as much of place and continuance, and previous design, as were manifest when the different pieces of Solomon's temple, which received their perfect finish in the forest and quarry, were put together in the city of the

great king, with not one unfitting joint or uncomely protuberance, yet without noise of axe or hammer. He who denies, or will not recognise, this fact, can never interpret the Bible aright, however closely in his interpretation he may adhere to the common laws of language. There is an element, an important, an all-pervading, an essential element, for which the common laws of language make no provision, because there is nothing else like it in the whole history of the human mind. A work is produced in the course of some two thousand years, by some forty or fifty different writers, on every variety of subject, and in every variety of style, and yet all unconsciously, so far as the writers themselves were concerned, with one uniform purpose, with one identical object, never for a moment lost sight of from beginning to end, by the Divine Mind, the real author of the volume. Of course, this great peculiarity must give rise to some peculiarities in interpretation, and, in some respects, the Bible must receive, at the hands of the expositor, a treatment different from that to which any other volume is entitled. Some of these peculiarities are the typical characters of persons and things and acts in the Old Testament; the twofold, and in some cases, manifold fulfilment of the prophecies, not a few of which, as Lord Bacon says, *being of the nature of their author, with whom a thousand years are as one day, are not fulfilled punctually and at once, but have a springing and germinating accomplishment throughout many ages, though the height or fullness of them may refer to some one age;* that is, to the Messianic period and to the person of the Messiah.—(C. E. Stowe, D.D., Professor at Andover: Bibliotheca Sacra, for January, 1853.)

### PREVAILING FAULTS IN CONGREGATIONAL MUSIC.

*From the Precentor's Guide.*

It is much to be feared that our churches little understand the practical advantages of music. Music is a means to an end. It awakens feeling. It is the language of the heart. Emotions are expressed by it, and emotions are cherished by it. It is the medium of nature through which, in the matter of devotional feelings, Christians act and re-act on one another. It is not merely sensuous. By human degeneracy it may, indeed, be prostituted as an aid to voluptuousness. But it is spiritual in its nature and tendency; and as a means to devotion, as a quickener of love, and gratitude, and joy, it is given to man and urged upon the church as a duty and enjoyment. How have we appreciated the blessing? Have we received it in thankfulness, and applied it with fidelity? Have we used it as a stimulant to the soul, and, under its spiritualising power, have we been raised to hollower aspirations, acclaiming the excellencies of heaven with higher energy, and uttering our praises to God in purer and loftier transports? Alas! music has been comparatively neglected. Its proper character has been practically denied. And our Christian Psalmody, instead of firing our souls, and enriching our spirits, often tends to damp our energies, and fill our churches with a freezing indifference.

The character or style of our congregational music is very low. In a multitude of cases it can hardly be said to be music at all. There is little in it of the sweetness and elevation of genuine music. And in the case of churches whose proficiency in the art it might be thought presumptuous to deny, the matter is not greatly indifferent. There may be, indeed, a measure of knowledge, and that knowledge may be zealously applied; but, by how many! Six, twelve, or twenty of the whole congregation may be all who have acquired the first elements of the science; and these, taking a prominence in the church, may have somewhat raised the character of its psalmody. Passing the character of the tunes, which are generally selected more for their novelty than their beauty, how often have our feelings been offended by the tasteless and meaningless distribution of the harmony! Male voices are exerted on a part where treble only should be heard; females sing the notes which are intended only for the tenors; and a rude bass carries down to the lowest depths of the scale, a strain which is adapted only to soprano. Such a style of music may please where there is no taste to be shocked, and no knowledge to be violated—where the demand is for the amount of sound, without regard to its quality.

One obvious defect in all our congregational music, is the neglect of musical expression. Little regard is paid to the character of music as the language of feeling. The same note, not only in its loudness or strength, but also in its tone, or what musicians call *timbre*, is made the expression of very different sentiments. Love, anger, gratitude, admiration, grief, are all uttered in the same unvarying accents. The natural distinction which a mother is careful to preserve in her intercourse with her babe, is overlooked as unnecessary in our communion with God. We think it enough to draw forth our songs of praise in long familiar sounds, without a regard to the sentiments. Are we guilty of this in our intercourse with one another? Who of us, in relating our tale of woe, would employ the tones of sadness? And yet, we have often wondered at the innocent unconsciousness of a people, chaunting the grandeur of redemption and bewailing the miseries of judgment in the same unvaried strain. The evil is not ascribable exclusively to the precentor. When different subjects of feeling are comprised in the verses to be sung, the skilful precentor will select a tune which admits of easy adaptation; and the congregation, if properly trained, will give, in the singing of the verse, that varied expression of tone which the different sentiments of the psalm may require. Feelings excited will express themselves in their own appropriate tones, and the absence of these tones is a doubtful indication of the presence of the feelings.

We have marked another evil in the music of our congregations, and one of the greatest magnitude. It is that which arises from the tasteless selection of the tunes. We refer not to the use of new tunes, though to many this is a serious offence; for while the style of modern composition—we refer to them generally—may not be altogether suited to your taste, they may please and gratify the taste of others; and while we would prefer other tunes—tunes more grave, solemn, and devotional—we overlook the taste of the selection, in the hope that cultivation will improve it. But the evil we complain of is not a mere error of taste; it is an error of judgment and feeling. It consists in the selection of inappropriate tunes. Every tune has its own character. It is bold, or solemn, or tender, or cheerful; and while, perhaps, it may require a little more than ordinary knowledge of music to mark and decide this distinctiveness, yet the possession of that knowledge is of the greatest practical importance. Who of us in our intercourse with our friends, would express our joy in sighs, or our sorrows in laughter? Can the mother whose feelings to her child are communicated only by tones, give utterance to her fondness by shrieks, or to her happiness by sobs; and is it less a violation of propriety, that the Christian, in his intercourse with God, should be wholly regardless of the first principles of nature? We have heard, and that in a congregation not far removed from the civilisation of the city, the bold, elevating, commanding sentiments of the 43rd paraphrase,—

"Let Christian faith and hope dispel  
The fears of guilt and woe;  
The Lord Almighty is our friend,  
And who can prove a foe?" etc.—

chaunted in the weeping strains of Shields. And what was the effect? We were denied the feelings of the hymn? and while indignant at the stupidity of the leader, we wondered at the calm unconsciousness of the people proclaiming the grandeur of redemption as a theme of lamentation. Such an instance of barbarism in music is to be impated to the ignorance of precentors, and the people may be satisfied that in this they have no personal concernment; but we ascribe it greatly to the ignorance and culpable indifference of the people. If they themselves were improved as they should be, could precentors be guilty of such a gross impropriety? Would their improvement not lead to the improvement of the leader, and, in the improved state of their psalmody, would not their devotional feelings be aided and strengthened? Sometimes the evil may be traced to the vanity and ostentation of individuals. When a choir is formed, and a little familiarity with the practice of music is acquired, the attainments of the band must, of course, be exhibited to the people. Some tunes are selected which are thought to give scope for display, and these, however inappropriate to the psalm, must be inflicted on the church. We remember an instance of this kind; at the conclusion of a solemn and impressive sermon, these awful words were prescribed to be sung:—

"They, seized by justice, shall be doom'd  
In dark abyss to lie,  
And in the fiery burning lake,  
The second death shall die."

Amid the silence of a seemingly impressed congregation, the strains of Transport broke forth from an exulting band, and, as they were taken up by the people, the feelings of the sermon were forgotten, and a roaring triumph was proclaimed over the miseries of the lost. How insulting this to common sense! Oh! when will our people awake to a sense of their interest and duty? When will they be aroused to the claims and obligations of life, and, under a sense of their dignity and privilege, cease to desecrate the house of prayer by such fantastic performances?

### EPHESUS.

It is with feelings of no common interest that the eye of the Christian traveller catches the first sight of the castle and ruins of Ephesus. As he advances, the large mosque, supposed by some to be the church of St. John, begins to attract the attention; but all around it is a sea of ruins and desolation. Imagination can scarcely picture the change which two thousand years have made on this place. Some centuries passed on, and the temples of Messiah were thrown down to make way for the mosques of Mahomet,—the keble is substituted for the altar,—the cross is removed from the dome, and the crescent glitters in its stead. A few years more, and all is silent ruins. A few unintelligible heaps of stones with some empty mud cottages, are all the remains of the great city of the Ephesians. The busy hum of its noisy population is still as the grave. "Thy riches, and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandise, and all thy men of war, are fallen." The Epistle to the Ephesians is read throughout the world, but there is not one Christian residing at Ephesus to read it now. The Ephesians are now a few Greek peasants living in extreme wretchedness, dependence, and insensibility,—the representatives of an illustrious people, and inhabiting the wreck of their greatness; some, the substructions of the glorious edifices which they raised; some beneath the vaults of the stadium, once the crowded scene of their diversions; and some by the abrupt precipice in the sepulchres which received their ashes. In January, 1824, the desolation was complete. A Turk, his Arab servant and a single Greek, composed the entire population. So hath the secret providence of God disposed affairs, too deep and mysterious for man to search into, that the decay of the three great religions of this world is here presented at one view to the eye of the traveller as lying buried in the same tomb. Not a vestige remains of the heathen worship, or of the silver

statue made by Demetrius, which was said to have fallen down from heaven. The cross of Christ, and him crucified, which was preached here by the apostle of the Gentiles, and heard by the elders who fell on the neck of Paul and sorrowed most of all that they were to see his face no more, is proclaimed now no longer. And now as neither of the other two religions, the worship of Mahomet in this place has almost ceased to exist, and the minaret of the Mussulman, the emblem of another triumphphant service, is seen to totter and sink into the surrounding chaos. Nothing remains save the enduring hills around, and the mazy Caystrus, the waters of which run under the bridge changeless still, and the same as before. Once the seat of enterprise and active commerce, the very harbour is now deserted, by the sea having fled from its solitary ruins. Its streets, formerly crowded, are now ploughed over by the Ottoman serfs. Its squares, once so gay, are now browsed upon by the sheep of the hospitable Turk. Its houses, once so elegant, are now the haunts of serpents and the dens of wild beasts. Not a vestige can be seen of the famous temple of Diana, which was burned the very day Alexander the Great was born. Erostratus fired the temple on purpose, and being put to the torture, in order to force him to bring out his motive for committing so infamous an action, he confessed that it was with the view of making himself known to posterity, and to immortalise his name by destroying so noble a structure. The very site of this stupendous edifice is yet undetermined. Its very ruins seem to be buried under the soil, or swallowed by an earthquake. A Sibylline oracle foretold that the earth would tremble and open, and that this glorious building would fall headlong into the abyss; and really present appearances might justify the belief, that some such overwhelming catastrophe had exactly fulfilled the prediction. The extensive ruins at the head of it are supposed by some travellers to have marked the site, but like the rest of the mouldings, arches, fallen walls, broken porticoes, and prostrate pillars, they merely show how insignificant the remains of earthly glory come to be in a few years. Excepting from the associations of the scene, all the recompense the pilgrim gets for his travel of fifty miles from Smyrna, is the sight of an extensive marsh, some fishing weirs, and a bar of sand where the river enters the ocean. Further up the stream there are stone embankments, which seem to have been erected for the purpose of confining the river at several places, still visible. The whole beach looks to the eye a foul unwholesome fen, and the only lively sight is the water still winding clearly and rapidly without any impediment through the seven arches of the bridge. The main bulk of the extensive ruins seem to be below the bridge, on the southern bank of the stream, and about two miles from the sea. The sides of the mountains are here and there broken into very stupendous precipices, and others are scooped into hollows in which a few stately trees seem to grow. All is silence but the scream of the eagle and the howl of the jackal. There too is heard a strange sound like the rattle of a policeman;—it is the noise of the stork, and plenty of them are to be seen seated on many a ruin, hovering over in vain a column, and setting their nest high up on the buildings. The jackalls, foxes, and serpents, are now the only tenants of the scene, unless when some enthusiastic stray traveller like myself, traverses its ruined fragments, or a poverty-struck shepherd drives his flock of goats to browse on the scanty herbage. Upon the whole, it is a solemn and forlorn sight, awakening nothing but the deepest sensations of melancholy, and reminding us how the Ephesians left their first love, and returned not to their first works. Therefore their candlestick has been removed out of its place, and the great city of Ephesus is no more.—*Aiton's Lands of the Messiah, Mahomet, and the Pope.*

#### A BACKWOODS PREACHER.

Geo. W. Bungay, in an article in the *Massachusetts Life Boat* for May, gives the following sketch of a famous backwoods preacher, then in Boston:—

Yesterday a friend informed me that the venerable Peter Cartwright, a member of the general Conference now in session, would deliver a sermon in the Mariner's Chapel. Before the bells gave out their notes of invitation to attend church, I directed my steps to the far-famed Sailor's Bethel, the first place of worship visited by Charles Dickens when he came to this country. The building, like the sermons preached in it, is plain, rough and substantial; as much unlike some of the modern meeting-houses, with their towering steeples like turmps running to seed, as a sailor with his tarpaulin, blue roundabout, and duck trousers, is unlike a city fop. A blue flag waves from the roof, an open door asks you in, and a free seat is provided for your accommodation. Just behind the pulpit is a graphic and beautiful picture painted on the wall; it is probably six feet wide, and ten or twelve feet high. A gallant ship, under a load of canvass, with flags streaming from the bending mast, is struggling with a storm. The rounded domes and tapering spires of a city are seen hard by; and a mountain, verdureless as the clouds, looms up in the distance; while in another direction, a frowning rock flings back the assaulting waves in showers of spray. Up in the clouds is an anchor, which looks as though it would fall and sink the life boat in the water under it. Beyond that is a glorious angel with white wings and radiant countenance, coming to rescue. With the exception of the misplaced anchor, the picture is sublimely significant.

The great western preacher has arrived, and is now searching the well thumbed and often thumbed Bible for his text. Quite a number of distinguished divines are present. The preacher looks like a backwoodsman,

whose features have been bronzed at the plow. His black hair, straggling seven ways for Sunday, is slightly tinged with the frost of age. A strip of black silk is twisted round his neck, and a shirt collar, scrupulously clean, is turned down over it. He is of ordinary size, dresses plainly, and looks like a man perfectly free from affectation. In a faltering voice he reads a hymn. The choir weds the words to sweet and solemn music, a fervent prayer goes up on the wings of faith—another hymn is read and sung—the 13th verse of the 11th chapter of Matthew is selected for his text. Now the old pioneer preacher, who has waded swamps, forded rivers, threaded forests, travelled with the Indians, fought with bears and wolves, preached in the woods, and slept in the field or on the prairie at night, is standing before us. Look at him ye gentlemen with white neckcloths and black coats, who ride in carriages over smooth roads to support churches with cushioned pews, and soft benches to kneel on. How would you like to labour for nothing among wild beasts, and board yourselves in a climate where the ague shakes the settlers over the grave two-thirds of the year! Would you exchange your fat livings and fine palaces and unread libraries for black bread and undried venison, a log hut, and the society of bears and blue races? God bless the brave, wise and good men to whom we are so much indebted for the blessings we enjoy.

He says he would make an apology if he thought it would enable him to preach better, for he is afflicted with a severe cold. "Some folks," he said, "say I am fifty years behind the age; God knows," he continued, "I am willing to be a thousand behind such an age. Religion is always of age, and can talk or run without stilts or silver clippers." He concluded an able and interesting discourse, which elicited undivided attention, with the following fact: "During a splendid revival of religion at the West, a young preacher, manufactured at one of your theological shops out here, came to lend me a helping hand. I knew he could not handle Methodist tools without cutting his fingers, but he was very officious. Well we had a gale, a Pentecostal gale, and sinners fell without waiting for a soft place, and Christians fought the devil on their knees. Well this little man would tell those who were groaning under conviction, to be composed. I stood this as long as I could, and finally sent him to speak with a great, stout athletic man, who was bellowing like a bull in a net, while I tried to undo the mischief he had done to others. He told this powerful man to be composed, but I told him to pray like thunder. Just at that instant the grace of God shown in upon his soul, and he was so delirious with delight that he seized the little man in his hands, and holding him up, bounded like a buck through the congregation."

It is impossible for the pen to do justice to this fact. The speaker moved us all to tears and smiles at the same moment, while he said what few men would venture to say.

The subject of this sketch once put up at the Irving House, New York, (if I am correctly informed,) and when he wished to retire at night, one of the waiters lighted him to a room near the roof of that mountain of marble and mortar.

"How shall I find my way back?" enquired the preacher.

"O, just ring the bell and we will show you," said the waiter.

By the time the waiter reached the bar-room, tingle, tingle, went the bell, and the waiter climbed five or six pairs of stairs, and asked what was wanted.

"Show me my way down," said Mr. Cartwright. The waiter did so. "Now show me the way up again." He did so; but he had scarcely reached the reception room when the bell rang again. This time the landlord came up stairs to see what the matter was.

"I want a broad axe," said the preacher.

"What do you want with a broad axe?" said the astonished landlord.

"I want to blaze my way down stairs," was the cool reply.

The landlord took the hint, and gave the frontier preacher a room on the first floor. A foul mouthed infidel once attacked him on board of a boat on one of the western waters. Mr. Cartwright submitted quietly to his profanity, vulgarity, and obscenity, for a long time. Finally, he approached the gaseous skeptic with a stern face, and with the voice of a senator, said, "If you do not take back what you have said, I will baptize you in this river in the name of your father the devil."

The infidel at once apologized, and saved himself a ducking.

The other day, some member of the Conference suggested that some act should be done out of courtesy. This announcement brought the old gentleman to his feet, and he said, "I do not know what gentlemen of the East think of courtesy, but we out West—who were born in a cane brake, cradled in a gum-tree, and who graduated in a thunder-storm—don't think much of modern etiquette."

JONATHAN EDWARD'S MANUSCRIPTS.—Few things in literary and theological history are more interesting than the examination of the manuscripts of the great theologian of New England. We passed some time not long since in such an examination, in the study of the Rev. Tryon Edwards, D. D., of New London, who has in his possession nearly all the papers and unpublished writings President Edwards left at his death. Among them was the precious work recently given to the public, on *Charity and its Fruits*. There are other works remaining, quite complete, unpublished; for example, a series of *Sermons on the Beatitudes*, a work on *Revelation*, a large *Commentary on the whole Bible*, containing 904 pages, a leaf of the printed-English Bible being interposed between every two sheets. There is also an imperfect *Harmony of the Genius, Spirit, Doctrines, and Rules of the Old Testament and the New*; an immense

undertaking, which would have been a prodigious monument of theological learning and wisdom, had it been completed. We wish that the work on the Apocalypse might be transcribed and given to the world, and that speedily. Such views of men who gathered their knowledge of sacred things from the prayerful study of the word of God itself, with the aid of the theological treasures in the works of English theologians and reformers, before anything was known of German literature, are invaluable.

All the manuscripts of Edwards reveal, in the most interesting manner, his indefatigable industry and thoroughness in the study of the Scriptures, his entire submission of all things to their authority, and the acuteness and power with which he grappled with the subjects in morals and metaphysics that occupied his mind. There are note-books from year to year, remaining, some of them filled up during the period when he was engaged in controversy against Arminianism, and in the production of his works on Original Sin and the Freedom of the Will. Some of these note-books, or partial student's diaries, or memorandums of thought and study, reveal in a curious manner the scarcity of paper, and the necessity Edwards was under, of economizing in the use of it. He used to make rough blank books out of odds and ends, backs of letters, scraps of notes sent in from the congregations; and there is one long parallelogram of a book made entirely out of strips from the margins of the old London *Daily Gazetteer* of 1743, printed for M. Cooper, at the Globe, in Paternoster Row. It is written close and full, within and without, except the remnants or fringes that had some of the printing retained. There is another most curious manuscript, made out of circular scraps of paper, 147 leaves being in the shape of half-moons, intermingled with patterns of caps, and other such like remnants of housewifery, that after they had served as exponents of the wife's ingenuity and industry in head-gear, answered also for the husband's metaphysics, first rough sketches of exposition or demonstration in some of the knottiest questions of theology.

### THE SCOTCH RAGGED SCHOOLS.

Rev. Dr. Duffield, of Detroit, now in Edinburgh, in a recent letter to the *Christian Observer*, speaking of Dr. Guthrie, one of the celebrated ministers of Edinburgh, thus describes the ragged schools, of which he is the founder:

"Dr. Guthrie is one of Scotland's great preachers, of whom the many well be proud; but on a still more interesting account than that of his preaching. He is the originator and promoter of what are called the 'Ragged Schools,' which are so eminently calculated to do good, conducted as they are at present. Among the children of the poor, hundreds and hundreds are found but illy fed and illy clad. Their parents are worthless, intemperate, and often seeking the means of their vicious indulgence, by forcing their children to beg. They are too ragged and filthy to be received anywhere with decent children, and they have no means or opportunity, no care or desire, for an education. They grow up amid the filth and vices of their parents, and know not, nor care, for anything better. The doctor's anxieties were awakened for this class of poor, wretched little ones; and the result of his efforts has been that schools have been formed, in which these poor outcasts are received and taught the rudiments of a good moral, religious, and scientific education.—Teachers are employed, and supported by benevolent contributions, to take charge of the schools. The Children come to school bare footed, in their rags and dirt. They are received in a room for the purpose, stripped of their rags, and washed in baths prepared for the purpose.—The shower-bath is first given, and then their person rubbed with coarse towels, either by those able to do it for themselves, or by nurses provided, when they are too young. After this, each one receives and puts on a suit of clean clothes; and after gathering up his or her rags, and tying them together, hangs them on the nail appropriated to their use respectively. When this is done, they are furnished with a good, plain, substantial breakfast. For an hour or two afterwards they are engaged in learning to read and write, &c. Then they are employed for a time in various works of industry—sewing, knitting, shoemaking, &c., and in whatever available way they can be taught to be skillful, in some useful form of labor. The products of their industry go to aid the fund for the support of the schools. An hour during the morning is allowed for play. Then they partake of another meal; and after the occupation in like manner for a period in the afternoon, return in their ragged clothes to their parents. The reason why they are not permitted to take their decent garments home is, that their worthless, idle parents would quickly sell, or pawn them for money, with which to procure intoxicating liquor. Poor, starving children are thus attracted, fed, helped, and elevated; and enjoying religious instruction, being taught also to sing, and being made to experience something better than the degradation of their state at home, they are excited by desires to benefit themselves and their parents."

**THE HANDFUL OF GRAIN.**—Take, my child, a handful of grain. Lay it up by thee, and it profiteth thee not. Grind it to flour, and like her of Zarephath, make thee a little cake thereof, and it shall yield thee a moment's comfort and support. But sow in the earth, and it shall bring thee forth a bountiful increase. So it is of wealth. Hoard it, and it yieldeth neither profit nor comfort. Spend it on thy pleasures; they are but for a moment. Bestow it on the poor, the fatherless and widow, on the little ones, and on the cause of Christ, and he shall remember it with a plentiful reward.

### DR. DUFF DESCRIBED BY KIRWAN.

When Dr. Murray of Elizabethtown, New Jersey, better known as Kirwan, was lately in Europe, he wrote a series of letters, on men and things, as he found them. In his fourth letter there is a graphic account of the Anniversary of the British and Foreign Bible Society, and of the speakers who took part in the proceedings. After describing the famous Exeter Hall, and noticing Lord Ashley, who presided at the meeting, and several of the distinguished noblemen who were upon the platform, he thus proceeds to speak of the Prince of Missionaries.—

"But, beyond all question, the man of the meeting was Dr. Duff; the great Scotch missionary at Calcutta. I had heard of him—I had read his powerful and moving addresses and communications; but now I saw and heard him. The day was chilly, and he sat near me, wrapped up in a cloak. He is quite tall, probably six feet two or three inches, when he takes the folds out of his body. He is a very slender man, with a small head, thick black hair combed back from his forehead and temples, deep sunken black eyes, hollow cheeks, and presenting on the whole a worn, sickly aspect. His accent is of the broadest Scotch, and his delivery most furious. When his name was announced, the hall rang again. He commenced like a race-horse, and kept in full gallop to the close of a very long speech. He twisted his body into all possible shapes—at one time, a part of the tail of his coat was over his shoulder; at another he had every available portion of it closely packed under one arm, so as to reveal his waistcoat midway to his shoulders. I never heard such a torrent of information, of history, of invective, of figure and illustration, of vigorous grappling with pamphlets, infidelity and formalism, and of earnest exhortation to the whole host of God's elect, to a bold and united assault upon the army of the aliens. And as he traced the progress of the soul emerging from the darkness of nature into the light of revelation, and by the aid of that light ascending step by step, until introduced to the general assembly and church of the first-born in heaven, he held his audience in breathless silence. When he concluded his speech he was dripping with perspiration; and the moment his last words were uttered, he rolled his cloak around him, and amid the tumultuous applause of the house, darted out of the hall."

**THE FIRST PRINTED BOOK.**—It is a remarkable and most interesting fact, that the very first use to which the discovery of printing was applied was the production of the Holy Bible. This was accomplished at Meats between the years 1450 and 1455. Gutenberg was the inventor of the art, and Faust, a goldsmith, furnished the necessary funds. Had it been a single page, or even an entire sheet, which was then produced, there might have been less occasion to have noticed it; but there was something in the whole character of the affair, which is not unprecedented, rendered it singular in the usual current of human events. This Bible was in two folio volumes, which have been justly praised for the strength and beauty of the paper, the exactness of the register and lustre of the ink. The work contained twelve hundred and eighty two pages, and being the first ever printed, of course involved a long period of time, and an immense amount of mental, manual and mechanical labour; and yet, for a long time after it had been finished and offered for sale, not a single human being, save the artists themselves, knew how it had been accomplished.

Of the first printed Bible, eighteen copies are now known to be in existence, four of which are printed on vellum. Two of these are in England, one being in the Grenville collection, one in the Royal Library of Berlin, and one in the Royal Library of Paris. Of the fourteen remaining copies, ten are in England—there being a copy in the Libraries of Oxford, Edinburgh and London, and seven in the collections of different noblemen. The vellum copy has been sold as high as \$1,300.

Thus as if to mark the noblest purpose to which the art would ever be applied, the first book printed with moveable metal type, was the Bible.

Live not so much on the comforts of God, as on the God of comforts.

### Receipts for the Magazine.

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