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The Canadian Presbyterian Magazine

Especially devoted to the interests of the United Presbyterian Church.

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Religious Intelligence.

RESULTS OF MISSIONS IN INDIA AND CEYLON

In a letter from Bombay, November 17, Mr. Home has transmitted an extract from an article in the last number of the *Calcutta Review*, which contains reliable and very encouraging facts as to what has been effected by missionary effort in India and Ceylon, in the last half century. It must be borne in mind, while reading this extract, that the larger part of these results have been gained within a few years. It was an immensely difficult work, and one which required a long time to prepare the ground and get in the seed, the first fruits of which are beginning to appear. When it is said that "five thousand have been received into the churches on evidence of their conversion," it is not meant to throw discredit on the conversion of the remaining number, but we are probably to understand, that while many have been taken into a nominal connection with the church by baptism, which has been readily done by the missionaries of some societies, especially in Southern India, yet, none of these have been admitted to full communion, till, in the judgment of charity, they could be regarded as real Christians.

At the close of 1850, fifty years after the modern English and American Societies had begun their labours in Hindostan, and 30 years since they have been carried on in full efficiency, the Stations at which the Gospel is preached in India and Ceylon, are 260 in number; and engage the services of 403 Missionaries, belonging to 22 Missionary Societies. Of these missionaries 22 are ordained Natives. Assisted by 551 Native Preachers, they proclaim the word of God in the bazars and markets, not only at their several stations, but in the districts around them. They have thus spread far and wide the doctrines of Christianity, and have made a considerable impression, even upon the unconverted population. They have founded 209 native churches containing 17,556 members, or communicants, of whom 5,000 were admitted on the evidence of their being converted. These church members form the nucleus of a Native Christian community, comprising 103,000 individuals who regularly enjoy the blessings of Bible instruction, both for young and old. The efforts of missionaries in the cause of education, are now directed to 1315 day schools, in which 82,700 boys are instructed through the medium of their own vernacular language; to 72 boarding schools containing 1,292 boys, chiefly Christian, who reside upon the missionaries' premises, and are trained up under their eye; and to 152 day schools, with 14,000 boys and students, receiving a sound scriptural education, through the medium of the English language. Their efforts in female education embrace 351 day schools, with 11,250 girls, and 91 boarding schools, with 2,450 girls, taught almost exclusively in the vernacular languages. The Bible has been wholly translated into 10 languages, and the New Testament into 5 others, not reckoning the Serampore versions. In these 10 languages, a

considerable Christian literature has been produced, and also from 20 to 50 tracts, suitable for distribution among the Hindoo and Mussulman population. Missionaries have also established, and now maintain, 25 printing establishments. While preaching the gospel regularly, a 23 numerous tongues of India, missionaries maintain English exercises by 23 chapels, for the edification of our countrymen. The total cost of this vast missionary agency during the past year amounted to £187,000, of which £73,500 were contributed in this country, not by the native Christian community, but by Europeans.—*Calcutta Review*.

SOCIAL CHANGES AMONG THE HINDOOS.

Facts communicated by Mr. M. Winslow, also show that great social changes are rapidly taking place in India. This is especially true of Calcutta and Bombay, and to a less degree of Madras, places which exert a vast influence on the country at large. In Bombay a society has been formed, having for one of its rules to dine with all castes, at the same table, after the European fashion. This society is represented by a native paper, strongly opposed to it, as in a flourishing condition. Another has risen into formidable influence in Calcutta, under the name of Young Bengal. Its members, who number more than ten thousand, while they have not altogether forsaken the Hindoo religion, have yet left off observing all its ceremonies, customs and modes of worship. They eat flesh and fish of all kinds, and sit at table with Mohammedans and Europeans. The members of these societies are mostly young men, educated at government or missionary schools. They act boldly and openly in the dissemination of their views. The opposition which they have encountered has not in the least checked their progress. The one in Calcutta paid no regard to the ban of excommunication under which its members were put, and that in Bombay heeds as little the threat of being treated in the same manner.

It forms no part of the object of these associations to introduce the gospel in the place of Hindooism; many of those composing them are doubtless quite as strongly opposed to the doctrines of Christianity as to their former superstitions; but they are aiming a deadly blow to what the gospel has found to be its greatest obstacle—the institution of caste. Not a few in contemplating the manner in which this institution ramifies itself through the entire organization of Hindoo society, penetrating to every fibre of it, and moulding it into an accordance with itself, and how obsciously all classes have yielded their neck to the iron yoke of its requirements, have not been able to comprehend in what way the gospel could make any progress while it continues to exist, nor how it could be broken down by the gospel. But the mountain is crumbling into dust under the action of the new sharp threshing instrument having teeth; and the whirlwind shall speedily scatter it.

CANTON.

Daily preaching, commenced last year by Dr. Ball, has been continued through this, the greater part of the time by himself, the two Chinese assistants supplying his place for a period when he was unwell. Dr. Ball states that there is a growing disposition to listen to the gospel, and the number who hear the speaker attentively is becoming larger. A service has also been kept up through the year by one of the Chinese assistants in The Chew district. Mr. Williams has held two services regularly on the Sabbath, and a part of the time three, the united average attendance on which has been fifty, and in the afternoon, at Dr. Parker's hospital, a few females are among the audience. Mr. Bonney, with few exceptions, has maintained one service each Sabbath in the village of Sun Chow, having from ten to thirty listeners, who have generally given good attention. Frequent excursions have been made into the country for distributing books. Mr. Bonney mentions having made 120 visits to villages, distributing from 20 to 100 portions of the Gospels and tracts each visit. Women who have come from quite a distance will produce an eager to receive books, and often make part of their daily congregation. Some thousands of tracts have been given away weekly by Dr. Ball and his two assistants, by a system of almost daily distribution from the door. The press has also been busy to meet the demands thus made upon it. At the Chinese press, under the care of

Dr. Ball, there were printed for the use of the mission alone, during the year ending June 30, 1851, 299,400 tracts of various sizes, and 720 copies of the Gospels and Acts; and at the Anglo-Chinese press, under Mr. Williams's care, 699,000 octavo-pages.

Yet it is not the mere work of preparation, great as is the privilege of this, though requiring strong faith to keep up the courage of those engaged in it, that God has permitted his servants to be employed in. They are encouraged by the appearance of hopeful fruit from their labour. Two individuals give some evidence of being born of the Spirit, both of whom take an active part in the native prayer-meeting. And the time of the harvest is hastening on. It may require years of more toil to make ready for it, but when it comes it will be glorious.—*Jour. of Mis.*

MISSIONARY SPIRIT AMONG THE ARMENIANS.

It is delightful to notice the exhibition of a missionary spirit in the converts among the Armenians. This spirit is one which is ready to make sacrifices. It gives time, when time is 'one's living, even all that one has.' It proclaims Christ, when to proclaim Christ is to waken fierce opposition. It sends those who possess it to remote places to make known the gospel, when it is more than probable that to make known the gospel will bring upon them obloquy and imprisonment. Look at some recent examples.

From the church in Aintab, not yet numbering many members, no less than seven individuals went forth at nearly the same time to labor in the places round about. Two of them went for so long a period that they took their families with them. All of them met with some success, several of them with what is greatly encouraging; some of them also were 'brought before governors and councils,' now to the confusion of their enemies, and again to the present triumph of the ungodly. At Marash, a town of ten thousand Armenians and having from ten to twenty thousand more within a day's ride, where two of them labored, the spirit of persecution was aroused, and some who were beginning to adhere to them were beaten, and others cast into prison. Yet so much interested were they in their work, and so confident that the gospel is to win great triumphs there, that both long to go back; and one of them, who is one of the wealthiest members of the church, proposes to remove thither with his family, and another member consents to accompany him. Their object is not to improve their worldly circumstances,—the removal will probably be adverse to these,—but simply to aid the struggling cause of Christ.

When Mr. Dwight was at Nicomedia in October, he was requested early one morning to meet a committee of the church. On going to the place he found six or eight individuals present. And what was their object? Why, they had been planning for the spiritual good of others, far and near, and had now come to present their plans to his notice. They wished to have the aged priest Harutum employed as a sort of colporteur in Nicomedia,—a man of good repute among all classes for integrity and purity of character, and peculiarly fitted for this service, for which there is now an open door, particularly among the families. They wished that one of their number might be employed as a colporteur in villages and towns around. They added to this that a member of their church, one of the best informed, and most able to talk with all kinds of men, was ready to leave his family and go to any part of Armenia where his services were most needed, and labor there a year. Their church, they said, was well known to be poor, and that after contributing for their pastor's support, and for the necessary expences of the church, giving to the indigent and paying their taxes, they had little left for such purposes; but they had lately formed a missionary society with special reference to sending colporteurs into the interior, and though they had as yet little in the treasury, they were willing to purchase a horse for the use of the colporteur who is to visit the surrounding villages.

Possibly, this which they proposed to do may not seem much to some readers; but it would be a different impression that would be left on their mind, if such could change circumstances with them for a few days. They would then understand what is meant by 'giving out of deep poverty.' They would learn a lesson in self-denial that might be of much practical benefit. This operative desire of the converted Armenians to bring others to a knowledge of salvation, is of rich promise for the future. It shows 'what manner of spirit they are of.' It leads to the hope that the flame which is burning in them, will be communicated far and wide till the whole land shall be full of light. But that this may be sure, and above all that it may be hastened, the number of laborers there from this country needs to be largely increased.—*Jour. of Mis.*

OLD CALABAR—VISIT TO UWET.

In October 1850, the Rev. Messrs. Waddell and Goldie, with Mr. Thomson, paid a visit to Uwet, a place nearly seventy miles above Duke Town.

Voyage up the Calabar River.—Monday, 14th October.—This morning started in the "John Robson," with Mr. Waddell and Mr. Thomson, on a trip up the river to Uwet country. This country lies on the eastern branch of the Calabar River, which branch is an inconsiderable stream compared with the Cross River, and runs nearly parallel with it.

Preaching at Uwet.—Thursday, 17th.—Landed this morning to visit the town. The banks are elevated on both sides of the river, which is

here narrow and rapid. Large stones are frequent in the channel. Though in the region of the elephant, we had not the pleasure of seeing one. He lies a short way in the bush, and is not seen from the river. On entering we found the king, Abduq, with his head-men, and considerable number of their people waiting to receive us, and they were all highly delighted with the visit of white men. After an interchange of compliments, we addressed to the assembly the words of eternal life; and requested the king to call another meeting in the afternoon, which he readily promised to do. After our interview, we took a walk through the town, ending on the chiefs with a small present to each. One old man seemed to be much afraid of us, and would not trust himself to utter a word in our presence. When he heard that white men were coming to Uwet, where they had never before been, he was quite in a tremor, and fortified himself against our visit, by hanging a huge article about his neck as a charm. We returned to the king's house, and partook of the food he had provided for us; and then went to the meeting which he had called in the palaver house, to hear again from us the message of Divine truth. Though the Uwet people have a language of their own, they know the Efik, which is a common tongue amongst the surrounding tribes. In the evening weighed anchor, and proceeded down the river.

Terrible Effects of Superstition.—The town is composed of four hamlets, situated at a little distance from each other, and having each its own name; Uwet being the name of the country. Some time ago the town was half-depopulated, and has not since recovered its former importance. The king having died, the chief next in rank to him failed to secure the succession, having been passed over, contrary to custom, in favour of an inferior. Soon after a severe sickness broke out in the town, and a celebrated Abidiang being called and consulted, declared that it was the disappointed chief who was destroying the people by witchcraft, in revenge for his rejection. This chief was made to submit to the ordeal of the nut, but passed through it successfully. Still the sickness prevailed, and other Abidiangs were consulted, who declared it was a certain Uka, or class, who were inflicting the calamity; and all the members of the Uka denounced being compelled to drink the poison nut, half of them perished. This did not put a stop to the epidemic; other Ukas were denounced, and the individual recently elevated to the kingship falling a victim to the pestilence, succeeded by his former competitor, who insisted on all the town's people taking the nut, as they had formerly obliged him to do so. About half of the population was destroyed by the ordeal, and by it and the sickness together, the town was reduced to a small village; but the people seem as devoted as ever to the service of the destroyer. All the superstition common in Calabar prevail amongst them; and they have, beside, a celebrated stone, which they keep as an *idem*. They say it descended from the sky, small at first, but it has since increased in size, and though still not very large, is so heavy, that no man can lift it on his shoulder. A young man who accompanied us, a nephew of King Eyo, accomplished the feat, but the people asserted he must have possessed some charm which enabled him to do so. It is, very possibly, a meteoric stone, and seems principally a mass of iron. May the proclamation of the Gospel, which this poor people have heard for the first time, be blessed to turn them from darkness to light.

Jealousy awakened by the Slave Trade.—It is sad to see mere handfuls of people, "the fragments of an earlier world," scattered here and there in the midst of vast fertile regions lying in the wilderness of nature; and these few people subsisting in the rudest indigence. Their condition shows what a scourge their superstitions are, and what a terrible destruction the slave trade has wrought, rendering man the greatest enemy of man, and turning wide territories into a wilderness. Though the slave trade has now ceased here, the feeling of insecurity which it inspired still prevails. A proof of this we had in going up the river. As we passed the landing-place of a village belonging to the Aukanyong people, the inhabitants flocked with their arms to the beach, to be ready to oppose dreaded aggression. Poor people, we come to them with arms against which theirs are impotent, for ours are the arms of a spiritual warfare, in submitting to which they will find their happiness.

Our descent of the river was as rapid as our ascent had been tedious, so that the distance which occupied us two days in going up, we accomplished in four and a half hours in coming down. The distance of Uwet from Duke Town, will be almost sixty-eight miles.—*U. P. Missionary Record.*

THE INHABITANTS OF ANEITEUM.

BY THE REV. JOHN GEDDIE.

Degradation of the Female Sex.—There are few places on the earth where the female sex are more degraded than among these islands. It was evidently the design of the beneficent Creator, that woman should be the equal, the companion and the solace of her husband, during their earthly pilgrimage. But, alas, how have the benevolent intentions of heaven been set at nought, in "the dark places of the earth." It is indeed one of the signal and melancholy triumphs of sin, that she, who was designed to be the sharer of man's joys and the soother of his sorrows, is thus grievously dishonoured and injured, and made the victim of every species of suffering. As physical strength and personal valor are the qualities most admired by a barbarous people, of course the weaker sex are despised and trampled upon. The birth of a female child is accompanied by no demonstrations of parental joy, and in many instances its

death warrant is signed at a tender age. Infanticide, indeed, is not so prevalent here as on many of the neighboring islands, yet it is by no means uncommon. I know a man who killed and ate his own child! Should the female child be spared, she has no voice in the article of marriage, an event in which he is deeply concerned. All the arrangements connected with this relation are made by her parents, and by her childhood, when of course her inclination cannot be consulted. It will not excite surprise, therefore, if matters here there is forever to be the correspondence of taste, feeling and sentiment between husbands and wives, so essential to domestic bliss. The wife is to all intents and purposes the slave of her husband. She is not regarded as his companion, nor treated as such. From certain kinds of food the woman is excluded, and it is usual for her and her tyrannical master to occupy different houses, while man, as the lord of creation indulges himself in indolence; the drudgery and hard labor falls to the lot of his wife. It is not surprising if the marriage bond is but slightly observed by the female sex, who are thus treated. Wives are constantly deserting their husbands, and taking up their abode with other men. After this view of domestic life, it would be vain to look for domestic happiness.

To see a father and mother with their children, as one social, happy band, is a spectacle which I have never yet beheld in this dark region. The misery of woman does not end here. When a man dies, his wife is immediately strangled, that her spirit may accompany that of her husband to the land of darkness, and all children in the family unable to provide for themselves share the same fate. If there is a son of competent age, he is expected to perform the murderous ceremony of strangling his mother. Many instances of this horrid practice have occurred since our arrival here, but we can record some instances in which we have reason to believe our influence has saved lives, which otherwise would have been sacrificed. It is the gospel alone that will elevate woman to her proper rank. It is no wonder then that the Caffres call a missionary "the shield of woman." Under what obligations are christian women to lend their influence to elevate the less favored portion of their race.

War-Passion.—Another practice of these islanders is war. Among all uncivilized nations the propensity to war is great. It is the direct road to savage distinction, while at the same time it seems to yield the most ardent delight. On the islands of this group, war seems to be the rule and peace the exception. The missionaries who were settled on Tanna state, that on that island there was fighting ten months out of the twelve, which compose the year. Erromanga exhibits a constant scene of intestine warfare. The Samoan teachers who have been resident on Fate for some years, give most unfavorable accounts of the belligerent dispositions of the people there. On the little island of Fortune we were told by the natives themselves, that there are the *maunga* and *matangi* parties, who thirst for each other's blood. And for a succession of years many a bloody tragedy has been enacted on Aneiteum. If we ask a boy if his parents are alive, we can almost anticipate the answer that the father has been killed in war and the mother strangled. The natives of this island have their war-god, or nat-niase, whose countenance and aid they implore against their enemies. To this deity they carry an offering of *kava*, and pray that they may kill many of their foes. For their success in battle, they depend much on this sanguinary spirit. In their modes of warfare, there is neither a display of science nor system among these natives. The opposing parties, when they come within sight of each other, begin to throw their bodies into all the attitudes of defence, and challenge and endeavor to make the most intimidating menaces, the whole is accompanied with a most savage din and clamour. The bravest men then advance from each party, and engage in combat, and the conflict soon becomes general. But the natives, if the locality will answer, prefer bush fighting to general attacks. The weapons of war are spears and clubs; happily they do not possess fire-arms, otherwise the island would soon be left without inhabitants. As for the reign of the Prince of Peace, I long for the day when the trumpet shall sound war no more. This will be a lovely spot when men shall beat their swords into plough shares and their spears into pruning-hooks.

Cannibalism.—The revolting practice of cannibalism is also common. The extent to which it has prevailed is enough to appal the heart. There is not an island of the group, so far as we know, exempt from this horrid practice. The natives do not hesitate to confess, that of all kinds of animal food human flesh is the most savory. One of the teachers at Tanna writes that he lately visited an adjacent village. There he said he saw a human body hung up ready for the fire, and persons collected to eat it. He remonstrated with them, and told them to inter it. They at once became enraged and ordered him away, telling him they did not wish a religion that would deprive them of their good things. The accounts of cannibalism on Erromanga are dark indeed. It is said that the natives of that island will kill each other merely for the sake of food. In the estimation of an Erromangan, a man is equal to about three pigs. The island of Fate is behind none of the others. It is well known that the crew of the *British Sovereign*, which was wrecked on that island in 1847, consisting of more than thirty persons, were massacred chiefly for the sake of their flesh. The bloody act was committed by Melu, a native chief, who after reserving ten bodies for himself, distributed the rest to surrounding villages. According to the custom of the land, each village will present to the donor a body in return.—Cannibalism has been much practised on Aneiteum. All victims killed, or taken in war, are considered the lawful food of the victors. It has also been common for chiefs to kill men merely for the sake of eating them; many natives have been sacrificed in this way. Whether cannibalism has taken its rise in the scarcity of animal food, or

whether hunger originally compelled the native to feast on the body of his fellow man, are problems which it is not easy nor important to solve. Certain it is, that it is awfully depraving in its influence, and leads to the most serious evils. By whatever people it is practised, it tends to deaden every human feeling, and to eradicate a principle which is the chief glory of human life. Mortality must lose all its horrors in the eyes of a people who are accustomed to feed on the bodies of their fellow men, and when there is no horror of death, there will be little repugnance to kill. The individual who can so far surmount the feelings of nature as deliberately to feast on a fellow creature, will no longer retain his horror of bloodshed. Oh, what a monster does man become when left to the influence of his unrestrained propensities!

Made of Burial.—The bodies of the dead, if we except the principal chiefs, are not interred but thrown into the sea. As soon as life is extinct, the face is painted to conceal its ghastly appearance, the body wrapped tightly round with a bandage and weights attached to the feet. It is then carried out a short distance from the shore and committed to the deep. A fire is kindled on land opposite to the spot where the body has been sunk; the spirit is then supposed to leave the body, and after warming itself at the fire which has been made, takes its departure to the *opaga natipath* (land of darkness), while *Nengerain*, the chief *Natmaas* of Aneiteum devours the body.—*N. S. Mis. Reg.*

CHEROKEES.

Revival in the Female Seminary.—The Cherokee government has exhibited a wise and liberal spirit in respect to education. This in part has been manifest in the establishment of two seminaries, one for males and the other for females. In accordance with the wishes of the government, and by the advice of the mission, Rev. Mr. Butler took charge of the female seminary as steward. It was opened in May last with twenty-six pupils. Almost immediately two or three of them showed some religious interest. This extended till, at the first of August, there was not an impenitent member of the school who was not feeling more or less anxiety, and two or three were indulging hope. A vacation of more than two months was just at hand, and the scholars were to be dismissed for this period to their homes. No little anxiety was felt in respect to them. Would they in the new scenes in which they were to mingle, and under the new influences to which they would be exposed, lose their anxiety? There was one who could keep them, and they were committed to the care of the Holy Spirit, and were remembered in their absence with deep solicitude.

On their coming back at the close of vacation it was soon apparent that their interest had not subsided, and it was soon found to be on the increase. One and another visited Mr. Butler's room and the rooms of the teachers for religious conversation; one and another was rejoicing in hope. A little before the commencement of the monthly concert in December, several of the scholars came to Mr. Butler and asked him if there would be a contribution. He replied that he thought they would take no contribution till some of the scholars were better informed on the subject. But, said one of them, "We have some money now, and at another time we may have none." The contribution was permitted; who could have 'forbidden' it! Some of the neighbors came in, and the meeting was a good one. Eight dollars and a half were taken up, and another half dollar was added the next day. The next Sabbath, sixteen remained at the close of a family conference, for conversation, and four others were afterwards found to be an interesting state of mind. A day or two later those who were indulging hope were invited to Mr. Butler's room before the evening hour of study. More than half of the school came, and after the hour for study was over, five anxious, weeping ones resorted to him for instruction, and still two others the next evening.

There have been some cases of very pungent conviction. "One day," says Mr. Butler, "I conversed with an agonized individual who was led to my room. She said, *I am miserable! I am miserable!* What shall I do? And the next day again exclaimed, *I cannot pray; I have grieved the Spirit, and he has left me. My heart is so hard! I know what I ought to do, but I cannot do it.*

"The place," continue Mr. Butler, "has been for months, and still is a Bochim; a place of joy and trembling, a place of hope and fear. Gradually and almost imperceptibly the work has been growing until it has arrived to its present state. It has proceeded in such a manner and by such secret influences, that we rejoice it must be all ascribed to Christ and his Spirit."

THE AMERICAN BIBLE SOCIETY has at the present time arrangements for publishing 2000 Bibles per day, or nearly 700,000 Bibles per year; and if its professed friends will only add to its pecuniary resources, it can increase this amount indefinitely. With its ten steam printing presses, and its numerous stereotype plates, with its 1300 auxiliaries, with their various equipments and agencies, it is competent to exert an incalculable influence upon the destinies of our country and the world. Located, as it is, in the great commercial centre of the continent, whence avenues are opened to every part of the globe—located among a people whose merchants are princes, and whose energy and enterprise are known and felt all over the earth, it is capable with the aid of its patrons, of making itself felt for good in the most distant parts of the world.

RED RIVER.

The following interesting extracts are from a letter by the Rev. John Black, published in the *Ecclesiastical and Missionary Record*; and which had been sent to the editor. We have, in previous number, referred to this mission. Our readers will remember that Mr. Black was sent last year, by the Free Church in this province, to undertake, for some time, this good work:—

RED RIVER, Dec. 17, 1851.

The Red-River Settlement, or, as it is called in legal documents, Assiniboine, is situated in the Hudson's Bay Territory, the centre point being about 97° West Longitude, and 50° North Latitude, and being about 70 miles north of the boundary line of the United States. The Red River, from which it derives its ordinary name, rises within the United States Territory, near the sources of the Mississippi, and, as to its general course, flowing nearly due north for between 300 and 400 miles, falls at last into Lake Winnipeg, the great central basin, where the waters of an immense extent of these northern regions are collected, and then discharge themselves by the Nelson River into Hudson's Bay. It is here a stream of considerable magnitude, and would be easily navigable by the smaller class of river steamboats. Vast plains, or prairies, of the richest soil, extend themselves in all directions, and form the most striking peculiarity of the country through which it flows. In summer, these prairies are covered with a luxuriant crop of grass. Wood, however, so essential an article in so cold a country, is rarely found, excepting on the banks of the river, or sometimes on rising bluffs or hillocks. In all these vast regions, capable of sustaining in abundance a population of millions, the only settlement, properly so called, is that of Red River, and the Indian population is scattered here and there.

The settlement has now a population of between 5000 and 6000 souls, and extends in length about fifty miles along the Red-River. The farms are narrow, each having a frontage on the river. The houses are close together, and remind you much of a *Cote* in Lower Canada. The land is fertile, the houses comfortable, and the settlers, generally, industrious and thrifty. The crops principally raised are spring wheat, barley, oats, potatoes, turnips, &c. They have plenty of horses, cattle, sheep, &c. There are eighteen wind and two water mills. The population, since it became a settling place for the retiring servants of the Company, has been slowly on the increase. About one-half of the population are Roman Catholics, the other Protestants. The former are mostly Canadians and half-breeds; they have a bishop and several priests and nuns. There is also a bishop of the Church of England, with four clergymen; there are three churches, in one of which the bishop himself regularly officiates, and one station; there is also an academy, which the bishop superintends. The Protestant part of the population were, however, with a very few exceptions, presbyterians originally, and had a minister been sent out, as was at first intended, they would have continued so still. The Church of Scotland has been guilty of a sad neglect, in regard to this colony. The original Sutherlandshire settlers have, almost to a man, remained true to their principles, and that in the face of the most powerful opposition. The Orkney men who have come in from the service with half-Indian families, have mostly fallen in with the Church of England, and, perhaps, in their circumstances, we are not to judge of them too severely—there was no other protestant church here.

A manse had been erected, which, however, has been converted into a temporary church, until a better can be built. It will accommodate perhaps 250 or 300 persons, and is always well filled, and with a most attentive auditory. We have service forenoon and afternoon, and also a lecture on Wednesday. We have a large and interesting Sabbath school, which existed before my arrival, but was not so fully attended. There are now ninety-six scholars, thirty-six of whom are young people in my own class. Finding, as I thought, that the congregation was pretty ripe for organization, I proceeded, with the help of a few of the heads of families, whom the people, at my request, appointed to aid me in the work, to examine and admit to the privilege of church membership, such as presented themselves with this desire; and the work having been deliberately brought to a close, we proceeded to the election of a staff of elders. Five worthy men were ordained to that office on Sabbath, 7th inst. Last Sabbath we had the Sacrament of the Lord's Supper dispensed among us. The number of communicants was 44. It was to all of us a solemn day, being the first time in which, according to our simple and scriptural form, that blessed ordinance was ever dispensed here. It was also the first time for the pastor who administered; the first time for the elders who served; and the first time for not a few who sat at the table—among others, two old men—the one 87 and the other 99 years of age; and all this in addition to its own intrinsic solemnity. A trust that the Lord was among us of a truth. We had the usual services before and after the dispensation of the ordinance.

Steps are now being taken to build a church. The stones are mostly quarried, and the most of them on the spot. The building is to be seated for nearly 400, and is to be fitted to receive galleries when required—thus leaving room for the increase of numbers which we may expect. The church is to be erected on a piece of ground long desecrated by the idolatrous revels of the Indians, and the Sabbath evening sports of some who bore a better name, but whose works were not much better than theirs. This piece of ground will be recollected by former residents on Red River, by the name of the Frog Plain.

Such is the present state of matters here. After a protracted and painful struggle of 36 long years, the faithful Pre-byterians of Red-River have seen their toils, in some measure, crowned with success. Their hearts have rejoiced in seeing their own beloved church fully organized among them. For this they feel that deep gratitude is due to the Giver of all good.

FRENCH CANADIAN MISSIONARY SOCIETY.

The Thirteenth Annual meeting of this important Society, was held in Montreal, on the 29th of January. The *Missionary Record* of the transactions of the Society, published occasionally, has been issued, containing the Annual Report, extracts from journals of Missionaries, &c.—We are sorry to say that the work goes on rather slowly. The opposition, we know, is very great, but still, with such a vast of missionaries, if they are all of the right stamp, as we hope they are, something more encouraging might be seen by this time. We are not expressing blame, but are certainly expressing disappointment. It has struck us more than once that, judging from their own reports, some of the *Colporteurs* are too disputatious, and on points which the *habitans* are less likely to feel, at any rate in the first instance, to be less influenced by. But though we say all this, we are warmly attached to the Mission, and most earnestly recommend it to the prayers and liberality of every section of the evangelical Church. We give the following extracts from the Report:—

The Colporteurs or Evangelists of this Society have visited systematically every parish in that part of the District which lies north of the St. Lawrence, in which a French population resides. There have been rescued, in a greater or less degree, from the superstitions of the Church of Rome, and introduced to a knowledge of saving truths as taught in the Word of God, upwards of four hundred individuals, including children; of whom it is believed that at least eighty have been savingly converted to Christ. These have either died in the faith of the gospel, or are now walking, in various localities, in the fear of the Lord. There have been more or less trained up in the Mission Schools, including those at present under instruction, 250 French Canadian young persons, whose whole destiny for this world and for eternity has been greatly affected by their connection with the schools. Large numbers of copies of the sacred Scriptures have been placed among the people, as well as many religious tracts and books. But there is every reason to expect, under the blessing of God, that the next five years will exhibit results vastly greater than the last thirteen years have produced.

Evangelization.—Persuaded that no agency, however excellent, is permitted by God to compete with this Divinely appointed institution, the Committee, while giving their attention to education and the circulation of the printed page, have not ceased to desire earnestly an increase of ministerial labour. During the whole year they have sought this increase, and they have now the satisfaction of welcoming to this work, the Rev. Philippe Wolff, who was formerly connected with our Mission under the auspices of the Foreign Evangelical Society, and who has just arrived, and will take charge of the station in this city. But the want is not yet supplied. Other devoted servants of Christ are needed; greatly needed.

During the past year only two ordained missionaries have laboured in connection with the Society, the Rev. J. E. Tanner, and the Rev. F. Doudiet. The former was in Europe during the greater part of the year, but, since his return, he has preached the word regularly every Lord's Day, either at Pointe Aux Trembles or to the congregation in Montreal, sustaining also the pastoral relation to the small churches in these places. Mr. Doudiet has continued throughout the year his labours in a wide circuit, extending over 50 or 60 miles in length, and comprehending in each locality visited, some families who know and love the truth as it is in Jesus.

Pointe Aux Trembles.—In addition to the educational department of the work, of which this place is the principal seat, and which will be described elsewhere, there has been carried forward a good work of evangelization. At Sabbath services in the College building, of which there are two and a Sabbath School, each Lord's day, certain of the surrounding population attend regularly or occasionally. The influence of the respected labourers at the Institute, has been felt for good among the people of the neighbourhood, notwithstanding the frequent denunciations hurled against them by the spiritual guides of the people. Two large families of eleven persons each, have abandoned the Romish communion, and have identified themselves with the congregation connected with the mission. Other parties are favourably disposed to the Mission, and to that saving truth which it is its design to diffuse; while it is manifest that a spirit of enquiry is awakened, which it will be impossible to allay and which it must be our aim to direct in its proper course. The congregation on the Lord's day, at present, numbers altogether, including the scholars, from 60 to 100 persons.

Montreal.—Divine service has been regularly conducted in this city, twice every Lord's day throughout the year, with an encouraging and increasing attendance. The Committee have now the pleasing prospect of

forming a small class of young men, principally under the care of Mr. Wolff, with a view to training them for the work of Evangelists and Ministers of the Word. Some of these, should it please God to qualify them for this higher department of labour, will form a happy illustration of the value of the Institute, inasmuch as they have been students there, and have there received those sacred impressions and saving influences, without which no one is fitted for the work of the Lord.

Colportage.—The nature of the work under this designation is too well understood to require explanation. The persons engaged are not merely sellers of books, but scripture readers, and Christian workers from house to house. They go forth to call the attention of their fellow sinners to the Gospel of Christ, and to seek, by all Scriptural means, the salvation of their souls. The number of labourers in this department for a longer or shorter period during the year has been nine.

Education.—On this branch of its operations, the Society have thus far expended the largest amount of money, and the greatest measure of anxiety and toil. This has been done advisedly, from the conviction that the Ministers, Evangelists, Colporteurs, and School masters, who are to conduct the great work in Canada, of French Canadian Evangelization, must spring from among the people and be trained in the country. Besides, it is manifest that the period of youth is the best time to fix good impressions, and to mould the human mind. In regard to the importance of the period of youth, the Roman Catholic orders and hierarchy are ever awake, teaching all the adherents of that more excellent way, the gospel of Christ, a salutary lesson. The Committee do not repent their outlay of money, nor do they regret the expenditure of effort in this department; on the contrary they bless God, who has enabled them to rear an Institution which has already proved so useful, and now, being in a manner freed from the incubus of debt, is fitted for a wider range of effort. Our work is not for a day. We engage not in a temporary enterprise. The matter belongs to the future as well as the present, and to the future throughout all time. If this country is to be prosperous and happy, its people must be educated, and they must be evangelised; it is our work to see to it that they are supplied with the divinely appointed instruments to work out this issue.

The following is extracted from a Report made by the Rev. J. E. Tanner, the Director of the Institute at Pointe aux Trembles:—

The Boys' School contains at present forty-seven scholars, residing in the Institute, (of whom eighteen are new comers) and of twelve day scholars. Of the day scholars ten are of British extraction, one is a French Canadian, and one is of French origin. Of the resident pupils, thirty-five are French Canadians, four of British extraction, two Swiss, five are children of fellow labourers in the Society, and one is the son of a German Bible Colporteur in New York.

During 1851, sixty-four boarders and thirty-day scholars have enjoyed the privileges of the school. Twenty-two of the day scholars are of Protestant origin, one has left Papacy, and eight yet follow that system. Of the boarders eight are of Protestant origin, and thirty-nine belong to families of whom all the members, or some of them, have left the Romish Church and follow the Gospel.

The Girls' School.—There are now in the Girls' School, thirty-four boarders, from nine to twenty-three years age, sixteen of whom have entered since last Autumn. Twenty-nine are French Canadians, one of Scotch origin, three belong to fellow labourers in our Society, and one to a Colporteur of the American and Foreign Christian Union.

Since the last examination, forty-nine girls have profited by the lessons of the school. Four are of Protestant origin, one is still a Roman Catholic, and forty-five have have come out from Papacy.

We have also reason to rejoice at the progress that the most part have made in the knowledge of evangelical truths, and of the studies useful to the happiness and prosperity of families and individuals. However, there is one thing which grieves and humbles me; it is, that there have been no distinct revivals in either of our schools during the year that has just fled. We have sown the good seed, but, that it may germinate, grow, and bring forth fruit to the glory of God, it hath need of the rain from above, and of the rays of the sun of righteousness. I beseech all Christians that may become acquainted with this report, to remember us and our work at the throne of grace.

Finances.—The Committee have much reason to be encouraged in their work by the continued liberality of the friends of the Society. In the last *Missionary Record*, acknowledgment was made of the contributions made by various Christian individuals and churches in Great Britain, both in aid of the general funds, and for the liquidation of the debt upon the Mission Farm and Institute at Pointe aux Trembles. The success of the appeal made by the Committee through Mr. Tanner, for funds to remove that debt, has greatly encouraged the Committee. The following is a summary of the Finance account for the year, and of the debts yet hanging over the Society:—

GENERAL FUND.

Balance on hand last account.....	£14 5 4
The contributions are.....	1641 14 8
	1656 0 0
The disbursements have been.....	1671 1 5
Balance due Treasurer.....	45 1 5

RECEIVING FUND

Balance on hand last account	29-14 3
Contributions	4298 10 6
Losses	10 4 6
	408 15 0
	439 9 3
Paid in full of Mortgage on Farm.	450 0 0
	11 10 9
Balance due Treasurer	26 12 2
Amount due Treasurer on the two Accounts.....	
Debts due by the Society.....	£663 10 5

ASSETS.

Real Estate.....	£3850 0 0
Movable Property.....	300 0 0
	4150 0 9
Leaving in favour of the Mission, in real and moveable property	£3186 9 7

All orders, payments, and communications to the Editor, are requested to be sent (Post-paid, to the Rev. J. AS JENNINGS, Toronto. We intend, in the meantime, to publish the Magazine on the 15th of every month, and request that all literary contributions be forwarded ten days previously.

The Canadian Presbyterian Magazine.

TORONTO, MARCH, 1852.

TO CORRESPONDENTS.—“The Bible in the School,” we respectfully decline, because a regular writer for our pages has promised a series, and one article of which is on the same subject. “A Precentor” must excuse us for not publishing his letter.

TO SUBSCRIBERS.—We remind a considerable number of our Subscribers of what they seem to have forgotten, that our terms are, “paid in advance.” When they have paid for the *Magazine*, they then, with an honest conscience, can read it as their own, but, until they do this, they are reading ours. That is an important distinction, and which we feel, if they do not.

We are extremely sorry to learn that our Jamaica mission, it is feared, has suffered another blow by the death of Rev. Mr. Winton and his wife, who were in the West India mail steamer, *Amazon*, which was destroyed by fire on her passage out, on the 4th of January. It is barely possible that there may be survivors from the catastrophe, of whom, up to last accounts, we have not heard, and that our friends may be among them, but we fear the worst. That Mission has been most severely tried; missionary after missionary; death after death. “Return, we beseech thee, O God of Hosts, look down from heaven, and behold and visit that vine.”

The Fourth Annual Meeting of the Missionary Society, in connection with the United Presbyterian congregation of Smith's Falls, was held in the United Presbyterian church there, on the evening of Monday, the 9th February. The Rev. Mr. Atken, President of the Society, in the chair. The Secretary's report having been submitted, after a few words from the chairman, the meeting was eloquently addressed by the Rev. B. Nankeville, W. Jeyan, and the Rev. Messrs. Wardrop, Gourlay, and Duncan, of the Free Church. The church was crowded with an attentive and interested audience. The collection, on the occasion, amounted to £2 7s. 6d., which, added to the subscriptions for the year, left £13 in the hands of the Treasurer. The Committee, composed of the office-bearers of the Society, were instructed to dispose of this sum as they should judge best; and, having since met, resolved that it should be devoted to the support of the United Presbyterian Church Mission in Old Calabar—on the understanding that an arrangement had been entered into, by which sums paid to the Treasurer of the church in the province, would be placed to the credit of the parties paying, by the Mission Treasurer of the parent Church, and appropriated as they should direct. It may be added, that during the four years of its existence, the Society of the Smith's Falls Congregation, has raised upwards of £40 for missionary purposes.—Com.

Statistical Report of the United Presbytery of Toronto, for the Year ending December 31st, 1871.

Organized Congregations.	EXPENDITURE ON										Balance in Treas.
	Contributions.	Average attendance.	Members added.	Members removed.	Members on the Roll.	No. attending Prayer Meetings.	No. in Churches.	No. of Vol. in Libraries.	No. of Churches.	No. of Members.	
West Gwillimbury.....	1	100	1	4	4	166	1	1	1	4	1611
Tecumseh.....	1	100	4	4	4	166	1	1	1	4	1611
Pelee.....	1	100	4	4	4	166	1	1	1	4	1611
Toronto.....	1	100	4	4	4	166	1	1	1	4	1611
Richmond Hill.....	1	100	4	4	4	166	1	1	1	4	1611
1st Chingacousy.....	1	100	4	4	4	166	1	1	1	4	1611
2nd Chingacousy.....	1	100	4	4	4	166	1	1	1	4	1611
Pickering.....	1	100	4	4	4	166	1	1	1	4	1611
Brampton, &c.....	1	100	4	4	4	166	1	1	1	4	1611
Vaughan.....	1	100	4	4	4	166	1	1	1	4	1611
Albion.....	1	100	4	4	4	166	1	1	1	4	1611

Total Income. \$3,392.38. Church Property. \$1,017.66. Theological Fund. \$135.70. Synod and Pres. Fund. \$1,000.00. Synod Missions. \$1,122.47. General Missions. \$1,531.00. Incidental Expenses. \$1,122.47. Balance in Treas. \$16,111.00.

• Toronto and Pelee are supplied with steam every fortnight.
 † Members of the Pelee congregation, 17. To Irish Presbyterian Church, 21. To
 ‡ The people connected with the Richmond Hill congregation, resident in King, built a marble-hear, valued with the ground on which it stands, at \$2,900. The money required, was raised principally by those connected with the station—it is free from debt. Deducting that from the total income of Richmond Hill congregation, leaves \$1,130 8/4. including Thornhill station—or 12% 3/4 per member.

An accurate view of the Statistics of the Congregations within the bounds of the Toronto Presbytery.

Original Congregations.....	12	Congregational Debt.....	£ s. d.
Stations attached.....	3	Total income.....	1263 1 63
Average attendance.....	2110	Expenses.....	1122 47
Members added.....	181	Stipend.....	322 18 114
Members removed.....	121	Church Property.....	2 19 3
Members on the Roll.....	1073	Third, Institute Fund.....	5 1 1
Deacons.....	12	Synod Fund.....	35 11 34
No. attending Religious classes.....	445	Synod Missions.....	30 8 24
No. attending Prayer meetings.....	1106	General Missions.....	5 15 0
No. of volumes in Libraries.....	2519	Contributions to Poor.....	14 17 6
Churches.....	13	Incidental Expenses.....	142 17 6

Average Contribution per member, for all purposes.

West Gwillimbury.....	£ s. d.	2nd Chingacousy.....	£ s. d.
Tecumseh.....	0 8 24	Pickering.....	0 16 7 1/2
Pelee.....	0 7 11	Vaughan, &c.....	0 15 9
Richmond Hill.....	2 9 24	Albion.....	0 12 0
1st Chingacousy.....	0 18 1		0 9 4 1/2

JAMES DICK, Presbytery Clerk.

Original Articles.

REASON OR REVELATION;

OR, THE RELIGION, PHILOSOPHY, AND CIVILIZATION OF THE ANCIENT HEATHEN, CONTRASTED WITH CHRISTIANITY AND ITS LEGITIMATE CONSEQUENCES.

(Continued from last Number, page 121.)

PART I.—No. 11.

The part of the subject under consideration is, THE MORAL AND SPIRITUAL CHARACTERISTICS OF THE VARIOUS PROMINENT SYSTEMS OF ANCIENT RELIGION.

The next in order of time—if not, indeed, developed as early as that of Egypt—is the religion of Babylon, or Chaldaea. Under this, Nineveh, or the Assyrian Empire may be embraced. Regarding the latter, little, comparatively, is known of an accurate nature. The Bible is silent on its history, from the time that Ashur led forth the Babylonian colony to the banks of the Tigris, till the reign of Jeroboam, II. King of Israel; a period extending over more than 1200 years. The reputed history of that empire, by Herodotus, is also lost. The spade and the mattock are now the only means by which its annals may be dug from its ruins, and an indistinct light has, as yet, only been gathered from the excavations, by Rich, M. Botta, and chiefly by the enterprising Layard. Yet, considering its derivation from, its presumed long dependence on, its proximity to, and its commercial and social interchange with Babylon; and from references to its idolatry, gleaned from the Bible, when it had attained great power, and become a formidable enemy to Israel and Judah, there is every reason for believing that, in characterising the religion of Babylon, that of Nineveh is embraced, and which, if not actually the same in all its details, had still all the great elements of a faithful counterpart.

The religion of Babylon was the same in character as that of Egypt, for the same primitive ideas are transparent, only there are these differences, that there recur to have been few, if any, terrestrial objects worshipped, except images representing celestial divinities, that these were the same divinities, only with other names, and that the religious rites were celebrated, if it were possible, with greater grossness and impurities. There were at the head, and as the parent of the whole idolous progeny, the supreme god Bel, and the supreme goddess Mylitta; the one representing the sun, and the other the moon. To Bel, the Babylonians paid constant worship in gorgeous temples, and also in sacred enclosures, in which the image was erected; and before which, the sacred fire—the emblem of the sun—was constantly fed; and into which human beings were thrown, as propitiatory and honorary offerings. An instance of this is recorded by Daniel, when Nebuchadnezzar made an immense golden image of the supreme idol, and set it in the plain of Dura; and had the large sacred court of fire burning before it, and commanded that all who

• The "burning fiery furnace" was in front of the idol, and was simply a court, open on the top, and walled round on the sides.

would not fall down and worship it should be deemed as offerings to his god; and which fate, the three noble Hebrew youths were subjected to, though they were preserved in the face of Babylon's idol, and rescued from his supposed omnipotence, by one who walked with them, and who was "like the Son of God." "The mode of worship was by offerings to his temple, victims to the fire, with genuflections, and agonizing prayers. An illustration of the mode of supplication, when all offerings had failed to bring the response, we find in the history of Elijah. The worship of Moloch or Baal had spread over Israel; and that the question of superiority might be decided between the true and the false God, the prophet challenged the idolatrous priests to try the respective powers of their Gods. Baal represented the sun, or fire; then let the decision be by fire. The prophet challenged them in their strongest position, "the God that answereth by fire let him be God." The priests cried "from morning even till noon, O Baal, hear us." Elijah mocked them in bitterest sarcasm, and that, being with no heaven-sent fire, excited them to frenzy. The desperation of defeat, and being forsaken by their god made them cry with importunity, leap on the altar, and cut themselves with knives and lances, and present the horrible spectacle of gashed and blood-cored men.

The Babylonian Bel was derived from the same false idea, and held the same idolatrous position, as did the Ammon of the Egyptians, the Baal of the Midianites, the Moloch, Milcom, or Molech of the Canaanites; the Chemosh of the Moabites; the Herakles or Hercules of the Tyrrians; the Jupiter of the Greeks, and the Jovo of the Romans.

The female divinity, Mylitta, or queen of heaven, had temples dedicated to her, also, but her rites were chiefly observed in groves and on high hills. These are too gross to permit of detail, and it is enough to say, that they consisted of the most licentious orgies, and her sacred places, as they were called, were scenes of unbounded and unblushing prostitution. This supreme goddess of the Babylonians was the same, with the same rites, as the Egyptian Isis; the golden calf that the Israelites made at Sinai, and to which they paid homage in music, dances, and lustful revelry; the same as the Phœnician Astarteh or Ashtarte; the Ephesian Diana; the Grecian Juno, and the Roman Venus. Thus the primitive Sabæistic idea came down and covered the ancient heathen world, and added the names of the two chief deities differ in different nations, yet no one can fail to see the close resemblance that everywhere prevailed.

We now turn to Persia. The religion of the Persians was, at first, the purest of all forms of idolatry. It was the worship of the sun, as the Supreme Being, and fire was the emblem, and the only visible thing they religiously recognized in their temples. But such a simple form did not long continue, and other firmamental bodies were added and deified. Their religious notions were certainly, at first, the most intellectual and refined of all the heathen; but even with the wisdom of Zoroaster, and when, with a great mind, he attempted to bring light out of darkness, and truth out of false, yet his creed, however ingenious, failed to satisfy. The experience of ages has proven, that inankind, with human reason only to guide them, can never remain stationary in an intellectual idolatry, and so it was in Persia, and in defiance of all the wisdom of the magi. Their recognition of a great power, symbolised by fire, left them still with an unknown God, and therefore there was no salutary influence operating on their moral being and social relations; and their religious notions ended, like all the others, in a multifarious and degrading idolatry. They began with a Supreme Being, but, losing revelation, they deified the sun, and stars, fancies, and passions gradually introduced other objects; and at last, ancient Persia became a nation with idols crowded in its temples, and obscenity in their courts; with polygamy in the households, despots on the throne, and oppression and turbulence in the state.

Let us glance at the religion of Greece. There we find idolatry in all its intellectual majesty; with sagacity to correct its errors, and shew—it they could—a more excellent way; with historians to narrate the litanies and characters of the gods; and with poets to write and sing psalms to their honor. At first it was the worship of the sun and moon—by the names of Jupiter and Juno—but rapidly, idol was added to idol. The very intellectuality of the Greeks made them increase their idol catalogue, for they were satisfied with none, and they sought for, and made more. They were lost to idolatry, and knew not how to extricate themselves; and their only

hope was in having more gods, that, perchance, they might find the true one at last. From every known country idols and forms of worship were imported; and religion thus became a search, rather than a conviction to the wise, and a degrading and unintelligible observance to the ignorant. The very magnitude of their idolatry perplexed them, and they became lost in the imaginative and superstitious labyrinths which they created, and were obliged to extend in hope of release, though, in fact, only to lose the more completely lost in darkness. The philosophers reasoned, and asked, what, and where is truth? but they were perpetually baffled. They believed that there was a God, the true God, but they knew not how, or where, to find him, and at last had to come to the humiliating confession of ignorance, and in the very height of their wisdom and their schools, acknowledge the inability of reason to discover what reason still taught them must be true—for their reason led them by induction to see its own insufficiency—and in token of defeat, and also of a faith that no ray of revelation had enlightened, they erected an altar, and dedicated it to "The Unknown God." Such was the religion of Greece; it made its priests traffickers in popular superstitions; its sages sceptics; and its people slaves.

Now let us look at Rome. Greece was called refined—Rome was masculine. At first the religion was a simple, unostentatious idolatry, and evidently brought from the East; but just as her arms conquered, and her power extended, and her arts became increased, so did her idolatry. She seemed to glory in gathering all the idols of the known world for her worship. Greece gathered from the East, and Rome gathered from Greece. She had gods and goddesses—of heaven and hell, earth and sea, love and lasciviousness, peace and war, plenty and famine, music and grief. She deified many of her celebrated warriors and emperors, and installed them in her pantheon. Every sense, passion, and power, was personified, and idolized. She had her temples, with their priests, augurs, and vestal virgins. The religion at length became even a terror to the nation, as every passion or vice could be made sacred, by the declared devotion of it to the divinity to which it was professed to be paid, and thus a man could bring his crimes under the shelter of the temple, and, by the plea of religion, have a license to unmitigated licentiousness. The more learned declared that they did not believe it, only, they openly acknowledged it because the mass of the people must have a religion, and that the superstition of the people made them more subservient as subjects. There was the *theologia philosophica*, which was the infidelity of the learned, as regarded all gods; and there was the *theologia civilis*, which was the imbecillation on the ignorant, of a superstitious reverence for all. Thus the priest maintained his apparent sanctity, the augur his mysterious prophetic intelligence, and the vestal virgin her mock-modesty, and all concealed their smiles at the credulity of the populace. Thus Seneca says, "It becomes us to pry to the great mutitudes of common gods, which, during a long period, a diversified superstition has collected, with this sentiment, that we are convinced that the reverence displayed to them, is a yielding to custom rather than what is due to real truth. The philosopher will observe prayer, as commanded by the civil law, and not as gratifying to the gods." Thus the idolatry, which it was tenaciously held by the mass of the people, was kept up by the powerful and the influential; as a peace establishment, and in which, as political economists—but as theologians—they had an interest. Ancient Rome—proud Rome—exhibits what human power and philosophy can do, in making a religion for man, and the end spectacle we see is, that her very religion encouraged by poetry and licentiousness, and did more to brutalize her than if she had adopted—had it been possible—pure old Aryan, and had never had a temple or a god.

From these brief notices of the leading characteristics of ancient heathen religion, we arrive at two indispensable facts.—First—that all ancient idolatry; and even that common origin. There was certainly, at first, the knowledge of the true God, but "when they knew God they glorified him not as God, neither were thankful, but became vain in their imaginations;" and "changed the truth of God into a lie, and worshipped and served the creature rather than the Creator." The natural mind and imagination everywhere ran in the same track, and ever instinctively conceived the same idolatrous ideas, or wilfully copied and adopted those which were originally propounded; for we uniformly find that the idolatry of all nations—though wide apart in point of time and distance—bore a great and remarkable family likeness.—Second—we find

that not one nation that I departed from the knowledge of the true God, ever, without revelation, found its way back, but, instead, that in every case the idolatry was down and—more staid—more corrupt—more degenerate—and in no case was the religious sentiment pure, the reason of the inquirer satisfied, or the state secure. The intellect was crushed under the weight of impostures; the reason was in darkness because it had extinguished the divine light; and mankind was without God and without hope in the world.

Inferably, in its opposition to Christianity, may talk and boast of heathen religion, but nowhere are its excellencies to be seen. It had gods, for whose existence a symbol and real imagination was the only authority; it had priesthoods that lived and ruled on the fears, the ignorance, the superstition, and the complete demoralization of the multitude; and for a man who may profess any intelligence, and regard to reason and decency of social life, to contrast the very best system with Christianity, and even to insinuate that the former is as good, or as well adapted for man as the latter, is to outrage reason, and insult our common sense, morality, and civilization; and not out only—who have had the highest privileges by birthright—but those of the lately departed savages, who now, little as they know, still know the blessed and immeasurable difference, as they have "turned to God from idols, to serve the living and true God."

To be continued.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRILL, CALEDONIA.

We have narrated the steps leading to the origin of the Secession Church, so far as the decision of the General Assembly of May, 1733, by which this great cause was referred to the Commission, to meet in the month of August, following. The harsh and uncourteous treatment of the Four Brethren, by the Assembly, not only disclosed to the serious portion of the community, especially in Scotland, the deplorably corrupt state of the Jurisdiction of this National Church, but elevated in their esteem and confidence the excellent ministers of Christ against whom such heartless and unchristian proceedings were conducted. The public eye now looked forward to the meeting of the Commission with intense anxiety, hopes and fears mingling in their anticipations; and we may believe that none looked forward to it with more interest, and with more spiritual exertion, than the Four Brethren themselves. Their concern, however, was not selfish. It was for the Church to which they belonged, and the peace, purity, and progress of which, they were so conscientiously zealous to promote; yet they calmly and implicitly left it to God, to show whether their continued connection with it, or their separation from its pale, would be most conducive to the interests of Christianity. They consulted their way wholly to God, believing that he would bring it to pass. The exercises of these enlightened and pious ministers, during this interval of suspense, must have been deeply solemnizing. But they were no way discouraged by anything that had passed or anything that might remain. Their only wish was to be true and faithful to their Divine Master, and to follow the openings of His providence in fulfilling the ministry with which he had entrusted them.

The Four Brethren appeared before the Commission prepared with a written vindication of the course they had pursued. The Commission, however, intimated that they had determined not to read, or hear any defence or explanations from them, but simply to ask whether they were sorry for having protested against the Assembly's authority, and if they were ready to retract their protest. But the Brethren insisted on their right to choose their own mode of defence, and they presented two representations—one by Messrs. Erskine and Fisher, and another by Messrs. Wilson and Moncrieff—which they wished to be read. Both of these were most judicious, dispassionate, and faithful documents. "The former, after a tedious discussion of the point, was allowed to be read; the same indulgence was positively denied to the latter. In these papers the brethren supported their protestation by a series of powerful arguments, while they candidly stated that were they to profess sorrow for the struggle they had made in opposition to measures by which the spir-

itual liberties of the Church of Christ were violated, they would be guilty of gross dissimulation."—(Dr. Ferrill's Life of E. Erskine.)

Some of the illustrations in both these documents are very striking, and as they expose, not only what was practised then, but what even some of their better disposed successors of the present day have manifested a wish to practice, we quote the following from the representation which the Commission refused to read: "If it be said that we may exercise the judgment of discretion, but that we must keep it within our own breasts, when it differs from the public judgment of the Church, we humbly conceive that the judgment of discretion must be exercised both by ministers and private Christians, for more noble ends and purposes, and that they ought to make an open profession of what they are firmly persuaded to be truth, especially when it is opposed and borne down, or when they are called to it; and ministers of the gospel should freely and faithfully declare the whole counsel of God, seeing they are expressly enjoined by the Lord and Master, to require of all their hearers, without distinction, that they observe all things whatsoever he has commanded them. To allow ministers only to think within their own breasts that a Church decision is wrong, is what no human society ever did, or could pretend to hinder them, or any man from doing; but freedom and plainness of speech, in a consistency with the Word of God, is acknowledged in all the Protestant Churches to be the privilege and duty of ministers of the Gospel. Had Luther, Calvin, and others of our reformed predecessors, thought it sufficient to differ from the Church of Rome, only in their private opinions, without speaking freely against the defections she had made from the primitive constitution of the Christian Church, the Reformation had never been heard of, and we would to this day have continued under Anti-Christian bondage and darkness."

Several affectionate and dutiful representations and petitions were presented to the Commission from various quarters, in favour of the Four Brethren, but the Commission, seeming to have made up their minds in an hour, in spite of all remonstrance, justice, and reason, after a Committee had retired with the brethren, and returned reporting that they continued to adhere to their protestations, did actually suspend the Four Brethren from the exercise of their ministerial functions.

When this sentence was intimated to them they gave in the following protestation: "We hereby adhere to the protestations taken by us before this Court, for ourselves, and in the name of all the ministers, elders, and members of the Church of Scotland, and of all and every one in our respective congregations, adhering to us; hearing that this sentence is null and void, and that it shall be lawful and warrantable for us to exercise our ministry, as hitherto we have done, and as if no such censure had been inflicted; and, that in consequence of this sentence, any minister or probationer shall exercise any part of our pastoral work, the same shall be held and reputed as a violent intrusion upon our ministerial labours. And we do hereby protest for extracts of the papers given in by us, and of the whole of the Commission's procedure against us, and hereupon we take instruments.

EDMUNDE ERSKINE,
WILLIAM WILSON,
ALEXANDER MONCRIEFF, &c.
JAMES FISHER."

This was not all that the Commission could do, although it was more than several members, who dissented, were able to sanction. The General Assembly of May, 1733, had authorized the Commission, in case the Four Brethren did not submit to this sentence, to proceed to a higher censure. As, therefore, the brethren maintained, by their protest, their right to exercise their ministry, and acted accordingly, the public, as well as themselves, looked forward to the next meeting of the Commission, which was to take place in November, with anxious interest. When the time had arrived, the doors leading to the place of meeting were so much crowded by persons desiring admission, that the members themselves could not obtain an entrance till the magistrates interfered. The Four Brethren all made their appearance, and at the outset of the business laid on the table of the Commission, a short protest, which was intended simply to signify that their appearance now was not considered as a falling from any of their former protestations, and that to these they were still bound in conscience to adhere.

The Commission immediately appointed a Committee to converse with the brethren, with a view to induce them to retract. They knew that this was unnecessary, as the men they had dealt with were too conscientious to make any compromise, where the interests of truth and religion appeared to be so much at stake. But they adopted the proposal, probably, to shelter themselves, in some measure, from being accused of haste or harshness in the step to which they were now likely to proceed, or perhaps to satisfy a minority of their number who were friendly to the Four Brethren, and insisted on this course. When the Committee returned, the report, as was expected, was that they had not succeeded. The Four Brethren were then asked, *if they had obeyed the sentence of the Commission, in August last, suspending them from the exercise of their ministry?* To this they all replied that *they had not*, but had, in terms of their own protestation at the last meeting of the Commission, regarded the sentence as *null and void*, and had been all along exercising the various parts of their ministry as if no such sentence had been passed.

To this meeting of the Commission many communications, in the way of petition and remonstrance, in favour of the Four Brethren, were sent; and some of these were strongly condemnatory of the Commission's former proceedings. These communications were supported by a considerable minority in the Commission, who insisted for delay, and on the vote being put, *Proceed or Delay*, it was found that the same number voted on each side. This was another of those minute circumstances on which great events are often seen pending. The crisis was near. The casting vote of the Moderator, Mr. John Gowdie, of Edinburgh, turned the scale. He took upon himself the serious responsibility of saying, "Proceed to the higher censure."

But now that the last step in this climax of ecclesiastical tyranny was about to be taken, even the head-strong members of the Commission seemed to stagger, and, as if to prevent a show of lenity before they proceeded, they appointed another Committee to retire with the Four Brethren, and, if possible, to persuade them to alter their course, and submit to the authority of the Church. But these brethren were not to be flattered or deceived by the most plausible representations, and thus induced to yield their consciences to the exercise of human authority, which they knew to be opposed to the glory of the Church's Head, and the purity and progress of evangelical truth. The Committee had to report, as on former occasions, that the brethren continued of the same mind: and the Commission were shut up by their own rash decision, to proceed with their higher censure. The vote was now put—*Loose these ministers from their charges, or Depose them simpliciter*. The former carried by a great majority, and, therefore, as the sentence runs—The "Commission did, and hereby do, loose the relation of Mr. Ebenezer Erskine, minister at Stirling, Mr. William Wilson, minister at Perth, Mr. Alexander Moncrieff, minister at Abernethy, and Mr. James Fisher, minister at Kinclaven, to their respective charges; and do hereby declare them no longer ministers of this Church; and do hereby prohibit all ministers of this Church to employ them, or any of them, in any ministerial function. And the Commission do hereby declare the Churches of the said Mr. Erskine, Mr. Wilson, Mr. Moncrieff, and Mr. Fisher, vacant from and after the date of this sentence; and appoint that letters from the Moderator, and extracts of this sentence, be sent to the several Presbyteries within whose bounds the said ministers have had their charges, appointing them as they are hereby appointed, to cause intimate this sentence in the foresaid several Churches, now declared vacant, any time betwixt the 1st of January next; and also that notice of this sentence be sent, by letters from the Moderator of this Commission, to the Magistrates of Perth and Stirling, to the Sheriff-Principal of Perth, and Bailie of the regality of Abernethy." And the Commission further agreed to declare that, "In case the said Mr. Ebenezer Erskine, Mr. Wilson, Mr. Moncrieff, and Mr. Fisher, shall behave themselves dutifully and submissively to this sentence, and shall make application to the meeting of the Commission, in March next, and give satisfaction to them, the Commission will then recommend them for favour to the next General Assembly."

"Such," says Dr. McKerrow, the Historian of the Secession, "was the sentence which the Commission recorded in their journal—a sentence which would not have disgraced the Star Chamber, or the High Court of Commission, when in the zenith of their power."

Against this sentence the worthy Mr. Gabriel Wilson, of Maxton, entered a Protest, to which Messrs. Ralph Erskine, Thomas Mair, John McLaren, John Currie, James Wardlaw, and Thomas Nairn, ministers, adhered. The following is its tenour:—

“EDINBURGH, November-16th, 1733.

“I, Mr. Gabriel Wilson, minister at Maxton, in mine own name, and in name of all those that shall adhere to me, protest against this sentence of the Commission, in the case of the Four Brethren, and that it may be lawful for me to complain of the said sentence, and of the several acts of Assembly that have occasioned the same, to any subsequent Assembly of the Church of Scotland. As also, that it may be lawful for me, in a becoming manner, on all proper occasions, to bear testimony against the same, with all other defections and severities of this Church in her sentences; and finally, that I may, in the mean time, as Providence I shall find opportunity, hold ministerial communion with my said dear brethren, as if no such sentence had been passed against them. Upon all which I take instruments in the Clerk's hands.

GABRIEL WILSON.”

When, after this eventful decision, the Four Brethren were called in, that the sentence might be intimated to them, they read a Document, which they left in the Clerk's hands, that it might be engrossed in the minutes, which, however, was not done. But, as this Document is invaluable, as stating their formal Secession from the Church of Scotland, it is necessary to give it a place here. It is as follows:—

“EDINBURGH, November-16th, 1733.

“We do hereby adhere to the protestations formerly entered before this Court, both at their last meeting in August, and when we appeared first before this meeting. And further, we do protest, in our own name, and in the name of all and every one in our respective congregations adhering to us, that, notwithstanding of this sentence passed against us, our pastoral relation shall be held and reputed firm and valid. And likewise we do protest that, notwithstanding of our being cast out from ministerial communion with the Established Church of Scotland, we still hold communion with all and every one who desire, with us, to adhere to the principles of the true Presbyterian Covenanted Church of Scotland, in her doctrine, worship, government, and discipline; and particularly with every one who is groaning under the evils, and who are afflicted with the grievances we have been complaining of—who are, in their several spheres, wrestling against the same. But in regard the prevailing party in this Established Church, who have now cast us out from ministerial communion with them, are carrying on a course of defection from our reformed and covenanted principles, and, particularly, are suppressing ministerial freedom and faithfulness in testifying against the present backslidings of the Church, and inflicting censures upon ministers for witnessing, by protestations, and otherwise, against the same:—Therefore we do, for these and many other weighty reasons, to be laid open in due time, Protest that we are obliged to make a Secession from them, and that we can have no ministerial communion with them, till they see their sins and mistakes, and amend them. And, in like manner, we do protest, that it shall be lawful for us to exercise the Keys of Doctrine, Discipline, and Government, according to the Word of God, and Confession of Faith, and the principles and constitutions of the Church of Scotland, as if no such censure had been passed upon us: Upon all which we take instruments. And we hereby appeal unto the first free, faithful, and reformed General Assembly of the Church of Scotland.

EBENEZER ERSKINE,
WILLIAM WILSON,
ALEXANDER MONCRIEFF,
JAMES FISHER.”

(To be continued.)

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

CREDIBILITY OF THE GOSPEL HISTORY.

The sceptics of the present age are an entirely different race from the coarse-minded infidels of the preceding. One class maintains that the Bible is a Revelation from God, in the same sense that all intellectual proficiency and practical improvements, &c. gifts of divine providence; that Christ was one of the best and wisest of men, possessing peculiar genius, and an elevation of soul far above his age and nation. They

imagine that in the mind of the most impartial witnesses, numerous trains of thought and feeling are going on, of which the individuals themselves were frequently unconscious; and when giving an account of any event that may have come under their notice, they mingle and confound their own mental processes with the facts of history. This compound of truth and error, of imagination and fact, is styled a myth, and has a similar relation to truth that a trout has to the fish it swims in. Now, if we accept as a basis, that the sacred writers wrote what they believed to be a true history of what they saw and heard; but that inspiration, by which he means the inspiration of genius, could not preserve them from those errors, necessary to the free action and development of their natural constitution. The gospel history, according to this writer, is, therefore, chiefly fabulous, with a thin historical thread running through it; and, on that principle only, as the most cautious of men, he is entitled to demand an account for. This system, giving only a mythical Saviour, a mythical salvation, and, it is to be feared, to those who embrace it, a mythical heaven, brought out a host of champions in defence of the truth, among whom were Tholuck, Hase, Neander, and Lange. We intend, in this article, to give an epitome of some of the facts adduced by Tholuck, in defence of the Credibility of the Gospel History.

I. He shows, by an induction of information, that the sacred writers are competent to their task. The sacred writers have testimony, not to opinions, which may be either true or false, but to matters of fact, of which every competent witness could judge. "That which we have seen and heard," says John, "we declare unto you." Mark and Luke, indeed, are not Apostles, neither did they hear Christ preach, and see him work miracles; but they were placed in close connection with those "who were eye-witnesses and ministers of the word." Luke was probably a native of Antioch—the city where he first called Christian. Next in the following of Christ, in the same sense that the disciples of Episcopus were called episcopi. He was a physician by profession—an employment which was generally filled by educated slaves—and his accompanying the apostle Paul in his travels, together with the purity of his Greek style, may warrant the belief, that he was a freed slave, and admitted to a certain class of civil privileges. His previous education, his birth-place, Antioch, a city where the most correct information could be obtained, and his intimate acquaintance with the apostles, clearly prove that he must have had "perfect understanding of all things, from the very first."—Hence, in reading his gospel, and especially the Acts of the Apostles, we perceive that he is equally conversant with Jewish and Roman history, and that he minutely describes things just as they then existed. Thus, Josephus, the Jewish historian, when giving an account of the death of Herod, says, "that on the second day of the games at Caesarea, he was clothed in splendid garments, and a great number of spectators, in the theatre, and that it uttered a cry that he was a god." Then an owl was seen on a branch opposite him, which, when he had formerly seen, it was intimated to him, that the next time he saw it, he must die, and then he was seized with a disease in his bowels, so that he died that day."—The same transaction, dressed of fable, is recorded by Luke, in Acts xii. 20-23. There are three points in which the sacred historian differs from the profane. Luke says, "a great number of spectators," instead of "a multitude," and that it uttered a cry that he was a god; for the angel was invisible, and inspiration alone could tell what took place not only, but behind the scene. Josephus informs us that the Phœnician ambassador obtained an audience of the king in the theatre; and this, though not mentioned, is presupposed in Luke's narrative; as we are told by Tacitus, a heathen historian, that the Greeks were accustomed to hold consultations in the theatre. The Jewish historian describes Herod's disease, generally, as a disease of the bowels, "what every eye who knew the nature of the disease were familiar, say," "he was eaten up of worms." Thus Luke shows his minute acquaintance with the customs of his age, as much in what he does not say, as in what he does; and surely, it will be admitted to be much more likely that the stroke of an angel should produce disease and death than the flight of an owl.

Mark is the only other New Testament writer who was not an apostle of Christ; and he also possessed sufficient opportunities of knowing the truth of what he related. He was a native of Jerusalem, and was connected with the apostles from the daughters of Philip the deacon, mentioned in the Acts, says, Mark "was the interpreter of Peter, and he carefully wrote what he remembered, yet not in the exact order in which Christ had spoken or did them. Neither was he the hearer or follower of the Lord, but of Peter, as I said, who delivered his discourse according to the necessities of his hearers, and did not contemplate a connected exposition." But Mark offended in a hearer of the Apostles, who, when Peter related to him, was careful merely for this one thing, not to omit anything he had heard, and not to insert any thing false in the narrative." There cannot be a doubt but that Papias in this passage, gives an account of the gospel by Mark; that as Paul superintended Luke's gospel, so Peter overlooked Mark's; and therefore, the entire New Testament is supported by apostolic authority.

II. The Credibility of the New Testament has been proved from the testimony of contemporary writers hostile to Christianity. The controversial writings, both with Jews and Heathens, the facts of the gospel history were never called in question; and it is to be regretted that some of their most valuable writings have perished, with the exception of a few fragments, preserved in the works of later writers. Quadratus, who lived in the beginning of the second century, when speaking of the miracles of Christ, says, "The works of our Saviour were always palpable, for they

were true. I have seen some of them that were healed, some that were raised from the dead, who were not only seen after they had been healed and raised to life, but they constantly remained with us, not merely at the time when the Redeemer went about upon the earth, but they even lived long after his ascension into heaven, so that many of them have remained even to our time." Now, Quadratus lived in the second century, under the emperor Adrian, and therefore, those whom Christ had healed, when they were about 25 years of age, would now be about 50. The testimony is quite distinct; and fully proves that the gospel is not a cunningly devised fable, but the hidden wisdom of God, revealed in Christ Jesus.

The truth of the Gospel History has been proved from the Apocryphal New Testament. This is a collection of fictitious gospels and epistles, introduced to pass for the genuine works of the apostles; and the various narratives, and incidents, furnished by them, are all equally true. They relate travels and absurd incidents respecting the early life of Christ, pretended miracles, and ridiculous parables. The oldest apocryphal gospel, styled the gospel according to the Hebrews, was probably written before the end of the first century; while others must have been written before the middle of the second; and while the events which they relate could scarcely have reached the age of history, and though many of the incidents which they present are trifling, and some almost verging on blasphemy, yet they take for granted all the leading facts of the gospel, and incidentally prove that Christianity then lived in the lives and hearts of men. In the gospel of the Infancy, quoted by Irenæus, who wrote about 175, it is said, "When the child Jesus learned his letters, and his master began authoritatively to teach him, saying, say Alpha (A). But Jesus said to him, 'Tell thou me first with it Beta (B), and I will tell you what is Alpha (A).' On this account, his master, enraged, struck Jesus, and when he recovered, said, 'Thou art a Samaritan.' This story is sufficiently absurd and trifling, strongly tainted with Jewish allegorical interpretation, yet it assumes all the leading facts of the gospel, and amply demonstrates that they had, even at that early age, made a deep impression on the minds of the community.

III. The Credibility of the New Testament is proved most conclusively, from the testimony of its enemies. The early enemies of Christianity are divided into the Jewish Jews and Heathen Jews; and yet they both unconditionally, but truly, confirm the gospel history.

1. The Jews—There is a remarkable passage in Josephus' history respecting Christ, though its authenticity has been doubted, and even denied. It is probably partly interpolated by some over-zealous Christian in his controversies with the Jews; and Gieseler, an eminent critic, has lately endeavored to separate the interpolated from the genuine portion. The genuine part is, as he supposes, as follows: "The Jews, sought out Jesus, and made many Jews and many heathen his adherents. Pilate condemned him to the cross, on the complaint of our chief men, though it was false what they brought against him, and the race of the Christians which was named after him, has not yet perished." This passage undeniably proves that, in the estimation of Josephus, our Saviour was a performer of wonderful works. And while the Jews admitted that Christ wrought miracles, they admitted that he was a false prophet. He existed not, says Josephus, at Beetschab, the prince of edom. During the early ages of Christianity, they affirmed that he wrought miracles by magic, which he learned in Egypt, and they called him in derision, the son of Pandira—falsely asserting that he was a son of Pandira, a Roman soldier. Matthew and James, the apostles of Christ, are mentioned in the Talmud, an ancient Jewish work, and several miracles are attributed to them, of which the two following are remarkable instances. In the Talmud, it is said, "The great Rabbi Eliezer, said, 'The son of Dama, was bitten by a serpent, James, the son of Zecharia, came unto him and said, even to him, I will pronounce over thee the name of Jesus, the son of Pandira. Wherefore, Rabbi Ismael, the father of Eliezer, said, son of Dama, this is not suitable. He answered, that he would bring a piece to shew that it was appointed to him; but the time elapsed, and he died.' Then Rabbi Ismael said after his death, Bessel art thou, son of Dama, because thou wast departed from this world in peace, and thou wast not slain by the height of the wave, but hast observed what was written: He that breaketh through a hedge, a serpent shall bite him." A little further on, another instance is given, with a slightly different result. "An uncle of Rabbi Josua, the son of Levi, had swallowed something, which stuck fast in his throat. There came one to him, who whispered something in his ear, in the name of Jesus, the son of Pandira, upon which he was immediately healed." When he was departing, Rabbi Josua said, "I am a prophet, and will say to Christ with Nicodemus—'No man can do the miracles that thou doest, except God be with him.'"

2. The heathen—The heathen admitted all the facts of the gospel, and that Christ wrought miracles; but they foolishly maintained that their false gods and distinguished heroes wrought as great miracles as did Christ. Celsus, who lived about fifty years after the death of the Apostle John, carefully read through the Old and New Testament Scriptures, for

the purpose of refuting them, and yet he admits that Christ wrought miracles. The emperor Julian, who was once a nominal Christian, at a later period, regarded miracles as an example of Christ's power and skill as a physician, as if any medical skill could charm the dull cold ear of death. The early enemies of Christianity admitted that Christ wrought miracles, that he lived, died, and even rose again from the dead, though they endeavoured to turn aside the force of their admissions, by referring his mighty works to divination and magic. But modern philosophy has completely dispelled these chimeras as to magic; and, therefore, as soon as the facts are admitted, we know that Christianity is from God.

IV. The credibility of the New Testament is demonstrated from modern researches, in cases where the New Testament was supposed to be in error. There are two instances in which the English translators were so sure that some error had crept into the sacred text, that they translated the Greek word *proconsul*, by *deputy*—though the manuscripts and even ancient versions were all against them. The first instance is in Acts, xviii. 12. It was objected that Achaia was included in the Roman province of Greece and the Peloponnesus; that it was made a province, not by the senate, but by the emperor, and that, therefore, its governor ought, in accordance with Roman usage, to be styled not a *proconsul*, but a *praetor*, or *deputy*. This objection was long thought to be unanswerable, till it was discovered that Gallio was the brother of the philosopher Seneca; that, through his influence, Achaia was changed into a province, and that its governor was addressed by the title, *Proconsul*. The second instance in which inaccuracy has been charged upon Luke by our translators, is in Act. xiii. 7—*Sergius Paulus* is called the *Proconsul* of Cyprus, where we would only expect to find a *praetor*; and to avoid the objection, our translators have falsely rendered the Greek term, *deputy*. But a considerable number of years ago, a coin was found in the isle of Cyprus, having in the middle of the reverse the word *Cyprus*—on the other side, the image and superscription of *Claudius Cæsar*, while *Commodus Proculus* was *proconsul*, being graven on the circle round the coin. Now, this individual succeeded *Sergius Paulus*, in the office of governor of the island. These examples prove, that all attempts to correct or overthrow the Word of God, has hitherto proved abortive, and that the Word of the Lord shall endure forever.

There is another instance of wondrous accuracy in Acts xviii. 7.—*Publius* is here styled the "first man of the island," and it has been asked, what is meant by the title? Malta was included in the province of Sicily; and the *proconsul* of that province appointed a deputy in Malta. Now here again a coin comes to our aid. A medal has been discovered, having a Roman Knight inscribed on it, named *Publius*, with the title given by Luke to *Publius*,—"the first man of Malta"—another undoubted verification of the sacred records. Thus, the truth of the Bible has only been more strikingly confirmed by the assaults of its enemies.—The three-fold weapons of argument, ridicule and persecution have been turned against it, but it has risen superior to every attack, and its contents have been more fully proved to be the faithful and true sayings of God. The shades of error that obscured its light have passed away—sinners have been corrected—saints edified—and Jehovah has pronounced a blessing upon his accepted people—even life that shall never end.

ERRATA.

In the February No., page 122, 2nd column, 6th line from bottom—for *Marcus Aurelius* read *Marcus Aurelius*. Page 123, 2nd col., 21st line from bottom, for superiority read inferiority. Do. 18th line from do., for *wielded* read *revealed*.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

ON THE BOOK OF PSALMS.

BY REV. ANDREW KENNEDY.

There is a rich variety of matter and composition in the Scriptures. The several books, as historical, prophetic, devotional, preceptive, doctrinal, practical, or poetic in their structure, are each distinguished by admirable excellencies worthy of their Divine origin. The book of Psalms is one of the most wonderful of the whole, and has ever been highly esteemed, and diligently made use of by the spiritually minded. John Knox, the illustrious Reformer in Scotland, and a man of great and good mind, found it so beneficial, that he read it carefully once a month; and another eminent man declared, on his death-bed, that if he had another year to live, he would spend it in reading the Psalms and Paul's Epistles.

The object of the following observations, though coming far short of the subject, is to throw some light on this precious portion of the Divine Word, and to give a few rules for the profitable perusal of it. May all the readers of the magazine be Scripture readers, and disposed to act upon the directions given by two inspired Apostles,—“is any merry? let him sing psalms.” “Speak to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord.”

The general title of the book in Hebrew, is *Sepher tehillim*, that is, the book of praises or hymns—the praises of God being their chief, though not their only subject-matter. Our word “psalm” is of Greek origin. It signifies a song, because their sacred compositions, as used among the Jews in public worship, and private devotion, were accompanied with the music of the voice, and also of melodious instruments. It is likewise called the *psalter*; from the *psaltery*, one of the musical instruments, a kind of harp, along with the notes of which these songs of the Lord were sung.

It seems to have been David, who was a great proficient in instrumental music, and passionately fond of melody, and had consecrated his attainments of this kind to the noblest purpose—the glorification of God—it seems to have been he who gave form and system to the employment of music, together with suitable sentiment in verse, in Jehovah's service. Doubtless this had been done prior to his day, but he brought the exercise to far greater perfection, and furnished much of the materials for it, guided by Divine inspiration. From his time the practice continued to occupy a prominent place in the services of the Jewish Church, and thence it was transferred to the Christian Church, only the simplicity and spiritual character of the gospel dispensation, made the use of musical instruments to be dropped, remaining alone the music of the human voice—the finest of all music when rightly cultivated, and, when connected with proper exercises of mind and heart, the fittest of all organs for celebrating the Divine praises, and expressing the devout feelings and desires of the soul towards Him. And as the exercise of psalmody was taken from the Jewish into the Christian worship, so likewise the book of Psalms received Christian adoption, as the matter of the exercise. Jesus himself, with his disciples, sang the psalms; they sang a part of them after the institution of the Sacramental Supper, just before He suffered; the first Christians being Jews, would naturally use them; and thus it is easy to see how they obtained a general introduction into the Christian Church. But these remarks do not fairly imply that the *Psalms alone* are allowable in Christian worship. There are other pieces of sacred poetry in the Scriptures, besides the Psalms, and no one can show that the former were not employed in the Jewish service, as well as the latter, nor prove that Christians may not use both with equal right; neither does what has been stated above foreclose the discussion of such a question as this,—What is the best mode of adopting the sentiments expressed in the Psalms and in the Scriptures at large, to Gospel-worship, so as to make our psalmody most suited to the Christian economy, and most calculated to accomplish the ends to be gained by it—the adoring and praising of God by the people of Christ, and the promotion of piety in their souls? Here, enlightened and liberal thinking men will admit, that there is scope for inquiry, and for the exercise of the freedom wherewith Christ hath made his people free.

A question readily arises concerning the Book of Psalms—who was its author? It generally goes by the name of the Psalms of David, but he was not the sole penman of them, though certainly of a large part of them. Hence he is styled, 2 Sam. xxiii. 1, “The sweet psalmist of Israel.” Some of the Talmudic Jewish writers attribute the Psalms to ten different authors, viz.: Adam, who they say, but not on good grounds, composed the 92nd Psalm; Abraham, to whom they give the name of Ethan, and ascribe to him the 89th; Moses, Asaph, Heman, Jeduthun, and the three sons of Korah; these are nine, and the tenth is David, of whom, however, they allege that he was merely the collector of the Psalms into one volume or book. But this opinion of theirs rests on no proper foundation. As to Adam being the author of the 92nd Psalm, a slight examination of its structure, will be sufficient to convince any one that it is of much later date than the time of the Father of us all; and it is very unwarrantable to affirm that David was only the collector of the Psalms: for he is repeatedly spoken of in the New Testament as the writer of at least several of them. Christ himself thus refers to him in Mat. xxii. 43, and Mark xii. 36; the Apostle Peter makes a similar reference to him in Acts ii. 3, 4. In Acts iv. 25, 26, he is mentioned as the author of the 119th Psalm, and in Heb. iv. 7, as the author of the xcvi. Psalm: and many of them evidently bear much reference to the events and trials of his very chequered life, as to afford internal evidence that he composed them, while pouring out his heart unto God, either in prayer for deliverance from impending evil and danger, or in thanksgiving and praise for deliverance, as having been realized.

A much better opinion respecting the authorship of the Psalms is, that their penmen were Moses, David, Solomon, Asaph, Heman, Ethan, Jeduthun, and the three sons of Korah, and doubtless others were also employed by the Spirit of God in inditing these divine songs, especially as some obviously appear, from their contents, to have been written either during or after the Babylonian captivity. But whoever were the particular holy men who gave them to the Church, as they were moved by the Holy Ghost, they are all the product of his inspiration; and therefore, as has been well remarked, “whether David or any other particular prophet was employed as the instrument of communicating to the Church such and such a particular Psalm, is a question which, it cannot always be satisfactorily answered, need not disquiet our minds. When we discern in an epistle the well-known hand of a friend, we are not solicitous about the pen with which it was written.”

In our Bibles most of the Psalms have titles prefixed to them, ascribing them to particular writers, especially to David, and often stating the occasions on which, or the purposes for which, they were composed.—But these titles are not to be considered as a part of the original text, or of canonical authority. They appear to have been added to their respective Psalms; in particular instances, they may, or may not be correct. Consequently they do not serve to determine positively the writing, and the time, or the circumstances of the Psalms with which they stand connected. Three things must be ascertained, as far as it is possible to do so, by investigating the Psalm itself, and by comparing it with such parts of the Old Testament history as it seems to bear upon. But in many cases conjecture is all we can attain, and as has been already stated, certainty of the points in question is not of essential importance. It should be sufficient for us to know that the Spirit of the Lord is the real au-

that of the whole; at the same time a discovery of the instrumentality and the occasions of producing the Psalms, certainly, is fitted to help greatly in the right understanding of them.

And here it is proper to advert to some Hebrew terms which in our translation are retained along with the titles of the Psalms. Some Psalms are entitled *Michtam*, that is, *golden*, and are supposed to be so called because it is thought they were originally written in golden letters on account of their precious nature. Others are entitled *Maschil*, or *psalm*, as such Psalms are especially calculated to give instruction, as at the word signifies. *Mizmorim* is an Hebrew name indicating a Psalm of consolation, or an elegy. *Hizzein* means indication, denoting that the Psalm furnishes special matter for that express. Respecting the word *Nehal*, which occurs very frequently, there has been a variety of opinions. Some consider it a musical note pointing out some change in the singing or playing; others regard it as inquiring something emphatic, and worthy of being specially attended to, as the Greek transcriptions of the Old Testament, the Septuagint, it is rendered by a word signifying a rest or pause. It is plainly not a component part of any sentence where we meet with it, and as its precise meaning or use cannot now be found out, we may just let it be. *Nequmim*, *Nehalim*, *Shemumim*, *Githim*, seem to refer to particular musical instruments, some played with the fingers, others with the breath, which were used along with the Psalms to which they are prefixed.

The Psalms are all of that species of poetry called *lyric*, that is, adapted to music, from an instrument usually in a common use, the *lyre*. Among the Jews, and also the first Christians, they do not seem to have been sung just as we do, but rather *chananted*, that is, recited in a slow, solemn, musical manner. That they were intended to be used musically, while the particular mode of doing it is not prescribed, is evident. Proper music combined with suitable words, is a powerful assistant to devotional feeling and exercise, and to piety in the heart. It composes, pleases, and elevates the soul, giving greater effect to the sentiments which are expressed, and to the emotions they should excite.

The Poetry in the Psalms is of various character. Some of them are highly impassioned, others more grave and composed. Some of them give utterance to the strongest feelings of sorrow, or of joy, of apprehension or of desire, and not infrequently do we find a great intensity in the same Psalm. The commencement of it expressing the writer's natural feelings under the influence of the circumstances in which he is placed; and the latter part of it containing the language of his faith and wisdom, which confidence, when looking at his misery and grievous situation as his God and Friend. Some of the Psalms are *didactic poetry*, that is, they have it more particularly for their object to teach truth, "declaring great maxims of life, or the precepts of religion, in solemn, but for the most part simple, strains." For example, the longest of them all, the 119th, and likewise the other alphabetical Psalms, so called because each verse or stanza begins with a letter of the Hebrew alphabet, in successive order. Of these, including the 119th, there are eight. About one-seventh of the Psalms are elegiac, or pathetic, being positions on mournful subjects. Such are what are called *penitential Psalms*, or those which relate to the distresses, griefs, fears, and mental depression of the Psalmist, whatever they may be. Some Psalms are enigmatical, or parabolic, stating important religious doctrine in a striking figurative manner, very easy to be understood by those who are willing to learn. In short, this book presents to us a wide diversity of composition and topics, and thus it is richly fitted to afford the Christian saint both thought and language, well suited to his condition whatever it is, whether prosperous or adverse, joyous or grievous; and especially when his situation is trying. The Psalms, therefore, independent of their poetic beauties and excellencies, which are unequalled both in respect of style and particularly of sentiment, constitute an ample storehouse, a precious and inexhaustible treasury, from which we may derive all that we need for instruction and comfort; for the direction of our faith and hope, for raising us above the world, and enabling us to make God our grand dependence and our portion for ever.

There is an important question relative to the meaning of the Psalms which deserves particular notice. The question is, What is their full import? Are we to restrict it to the obvious and literal sense? Or are we to extend it further, seeking a deeper spiritual signification? Some, both among ancient and modern expositors, particularly Bishop Horne, in his ingenious preface to his commentary on the Psalms, contend for the latter mode of understanding them, as affording the proper key to unlock and place before us all the rich ore which they contain. They strenuously allege that the Messiah or Christ in his person, life, work, and kingdom, is the great subject of the Psalms; that they all testified of, and are applicable to Him, in their full bearing, besides their primary and literal sense. That a considerable number of those relate to our Lord Jesus Christ, and were prophetic of his coming into the world, and of what he was to undergo and accomplish, is certain, for we have proof of this in the New Testament; there we have his own testimony and that of his Apostles, and where they lead without doubting we may safely follow. In the 2nd, 9th, 16th, 22nd, 24th, 30th, 40th, 45th, 68th, 69th, 72nd, 85th, 89th, 109th, 10th, 118th, 135th, &c. At least, we have the positive authority of New Testament doctrine, and application to Christ, predictive delineations of the Redeemer, personally and relatively. Thus far we can go on sure ground, perhaps we may go farther, and without erring, acquiesce in the following observations of an able writer, on this book: "It is true that many of the Psalms are commemorative of the miraculous interpositions of God in behalf of his chosen people, for in-

down the history of the Jews is a fundamental part of revealed religion. Many were, probably, composed on occasions of remarkable passages in David's life, his dangers, his afflictions, his deliverances. But of those which relate to the public history of the natural Israel, there are few in which the fortunes of the mystical Israel, the Christian Church, are not adumbrated, and of those which relate to the life of David, there are none in which the *Sin of David* is not the principal and immediate subject. David's afflictions are *Messiah's sufferings*, David's penitential applications, the sufferings of *Messiah* in many of David's songs of triumph and thanksgiving, are *Messiah's* songs of triumph and thanksgiving for his victory over sin, death and hell. In a word, there is not a page in this book of Psalms in which the pious reader will not find the Saviour, if he read with a view of finding him, and it was a just eulogium upon it that came from the pen of one of the early fathers, that it is a complete system of Divinity for the use and edification of the common people of the Christian Church.

There can be no doubt that there is much of Christ in the Psalms; they are cited more frequently in the New Testament as referring to him than any other book in the Old Testament; but whether they all apply to him, directly or indirectly, is another matter. There does not seem Scripture reasons for thinking that they do. Oh! may the Holy Spirit, by whose suggestion and guidance these admirable compositions were penned, as a most rich and invaluable donation to the Church of God in all ages, open our understandings to understand them truly and extensively, and enable us to make that use of them, and improve ourselves by which they will be fraught to us with spiritual benefit and enjoyment, for which we still have cause to praise God fervently, world without end.

These remarks, which have been lengthened more than was intended, but which so far from exhausting the rich subject, only throw a few faint beams upon it, shall now be closed by a brief statement of some rules which they who wish to study the Psalms to advantage will do well to follow:

1. We should endeavour to obtain the general scope and design of each Psalm. In this we may obtain some aid from the title which is prefixed, when there is one. But as these inscriptions are not always to be depended on as genuine and accurate, we should set ourselves to a diligent and attentive consideration of the Psalm itself, and thus try to ascertain as clearly as possible its leading import; and by humble and patient research, and seeking divine teaching, much may be done, indeed, all that is necessary for profiting to our souls.

2. We should compare the Psalms historically, that is, we should compare those of them which appear to call for this with the narratives of the Old Testament, especially those which relate to David, and to the Jews in general, from the origin of their monarchy, to their return from the Babylonian captivity. In particular, the two books of Samuel are of great importance for illustrating the Psalms, to many of which they may be regarded as a sort of key.

3. Such references to the Psalms as are to be found in the New Testament, should be carefully examined, as these will unfold to us the exact bearing of the Psalms in question, however short we may be of fully understanding others; and as has been already hinted, we have this great advantage with regard to not a few Psalms.

4. Wherever we can do it, we should ascertain, as well as possible, the author of the Psalm under consideration. This most evidently much subserve our understanding it; and the more familiar we become with the historical books of the Old Testament, and particularly with the occurrences of David's eventful life, the more enable will we be to decide upon who wrote such and such a Psalm, and when it was composed. See, therefore, reflecting reader, how valuable it is to know the Scriptures thoroughly, as a mighty help to comprehending each part of them.

5. We should especially be concerned to read and ponder the Psalms, and indeed the whole of Scripture, in a pious and devotional frame of mind, and with constant prayer to God, that he would illuminate us, opening the eyes of our mind to see the wondrous things in his word—that he would spiritualize our affections—and that he would give us heart and ear to his counsel, through his own truth—his word is truth. Unless our Scripture exercises are of this character, they are unwholesome, not pleasing to God, and without substantial profitableness and saving good to us; and if we fall of becoming wise unto salvation through faith in Christ Jesus, by means of the holy Scriptures, with which we are so highly favoured, we come short—of what? Of true blessedness here and hereafter; and ours shall be the condemnation of knowing, or having heard and seen, but not doing, what we know. How then should we fear and be stirred up to apply our hearts unto wisdom, taking good heed to what God says to us in the Book by which he speaks to us, and earnestly praying to him that he may cause us to walk in his truth, onward to yonder world of light and pure felicity. In this way may all who read what has now been written, "go forward" unto perfection.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

FAITH.

1. Faith is one of those terms which expresses a simple state of the mind; and it cannot therefore be defined. The words belief, credit, confidence, persuasion, are only synonymous terms, expressing the same state

of mind. And this state of mind, which we express by the terms faith or belief, is understood by all—by the child as well as by the philosopher.—This state of mind cannot exist apart from some statement of fact, some declaration or testimony,—these are always presupposed to exist when we speak of faith or belief. It is implied too, that we understand the meaning of the words made use of in the statements, and comprehend the idea which they were intended to convey; otherwise, it is impossible to exercise faith,—there are certain statements which we must believe, so soon as we hear them, if we understand the meaning of the terms used, such as the axioms of Geometry, the first principles of Arithmetic, and Natural Philosophy. This arises from the very constitution of our nature—God has so formed us.

Then, with respect to Moral evidence, there are certain conditions which are requisite in order to faith in it. We must not only understand what is stated, but there must be in the statement nothing contradictory, nothing impossible (when we take all things into consideration). The moral character of the witnesses, whose testimony we are called to receive, will also have a considerable influence in causing faith, no doubt, in the mind before which the testimony is laid. Indeed, when all the laws which respect moral evidence are fully complied with, both on the part of the witnesses, and on the part of those to whom the evidence is made, the result, faith in moral testimony, is as certain as if the statement had been an axiom of Geometry. For if moral evidence does not produce its legitimate effects on the mind and conduct, all that we can say is, the testimony has not been believed.

2. Faith in the testimony of God.

If faith be the belief of testimony, then *Scripture faith*, is just the belief of the statements contained in the Scriptures. This faith has respect to all statements recorded in God's Word, all facts, doctrines and duties—all precepts and promises—all exhortations and examples recorded; belief in these, is faith in the testimony of God. The state of the mind called *faith*, is the same in all, whatever be the statement believed. But the different dispositions and feelings of the mind, as well as the effects manifested in the conduct, flow from the nature of the truth believed.—“By faith a Christian believeth to be true whatsoever is revealed in the Word, for the authority of God himself, speaking therein, and acteth differently upon that which each particular passage thereof containeth, yielding obedience to the commands, trembling at the threatenings and embracing the promises of God, for this life and that which is to come.”—Confession of Faith, Chap. xiv. sec. 12. Keeping this in view, we may fully understand those declarations which are made in the Old Testament Scriptures, respecting the faith of the ancient saints. Their faith had respect to the express statements which God had made; these statements respected certain blessings promised to them, or to others through them. They knew God, as the true and true God, and gave implicit credence to his word, for they had in his perfections every warrant which they could require, in order to an active belief or perfect faith in his declaration. The consequences of this simple but sincere trust in his statements, were love, obedience, patience, and submission under trials and privations. Then, as now, there were some who possessed a stronger faith than others, or who exercised a more decided trust in the testimony of God. But it is evident that the faith of these ancient saints, under the former dispensation, had respect to truths presented in a different form or garb. Truth was then viewed through symbols, now we view the plain statements of the Spirit in the Word. Then the truths which they were called to believe were neither so numerous nor so explicit, as possessed by the Church of God now. Their is no essential difference between the faith of the saints of God under the former dispensations and the faith of God's people now; only, the one saw through a glass darkly, believing in promises of God respecting good things to come, the Christian looks at truth clearly revealed, respecting these things. The faith of both is simply belief of the testimony of God.

3. The objects of Scriptural Faith.

These are the objects respecting which God speaks in the Scriptures. He tells us respecting his own existence and perfections; and the statements which he makes respecting himself are designed to give us proper notions, so far as creatures can possess them, of all that he is in himself, and respecting the relation which he stands to others. Christ is presented

in the Scriptures, the Holy Spirit also is the object of faith. Indeed, all those things with respect to the knowledge of which we are indebted to revelation, are objects of faith, and these things are more numerous than at first might be supposed. Light is shed by the Scriptures over all things, and in consequence of this, we can see all things clearly. But those things which we know only by revelation, are emphatically the objects of faith. The whole scheme of grace—God's purposes which he proposed in Christ Jesus before the world began—respecting the salvation of sinners; this purpose as it respects those whom he has chosen in Christ,—the mission, person, character and work, of the Saviour, and by implication, as well as by statement—the fall and depravity of man—the necessity, as well as the reality, of the work of the Holy Spirit in the conversion and sanctification of the soul—the existence of the soul after death (for the Scriptures have brought life and immortality to light)—the resurrection of the dead, both of the just and unjust—the general judgment—and the final condition of the righteous and wicked—these, as well as many other truths, for the knowledge of which we are indebted to the Scriptures, are the objects of faith. We may reason respecting some of these truths, and see their conformity with the soundest dictates of reason, but they are not the less on that account, matters which the Spirit of God has made known to us. But with respect to some of these truths, our reasonings and illustrations are often the means of obscuring, rather than setting them in a clearer light. For example, we may reason respecting the immortality of the soul, we may refer to facts in nature, which we suppose to be somewhat analogous to the resurrection of the body, “but what will our arguings prove,” if we keep out of view the testimony of God in his word? Our reasonings respecting the certainty of a future state, founded on the nature of the soul, (about which we are very ignorant) is like attempting to grasp a shadow, but when we take God's word for it, we have a reality which will never fail us.

Saving Faith, is the cordial belief of the testimony of God respecting Christ as the only mediator between God and man, it is the same as that which has been called *justifying faith*,—for the persons who are saved, are “justified by faith in Christ, from all things from which they could not be justified by the law of Moses.” The objects of saving and justifying faith are the same, and the final issue is the same. The only difference between this and scriptural faith, in general, is this: Faith, in general, refers to the whole truths recorded in the Scriptures; Saving Faith refers especially to the truth respecting Christ as the Saviour of sinners. But how many truths of mighty moment are believed by the soul, when it is brought to receive Christ and walk in Him. Need we refer to those scripture statements respecting man's sin and guilt or those respecting his alienation from God by wicked works? The person who exercises this faith, not only receives these statements as the very truth most sure, but in this, as in many other matters, his consciousness corresponds with the testimony of the word—he sees his sin—he feels his guilt,—then the truth respecting Christ appears all important. The Son of God, an all-sufficient Saviour, Emmanuel, God with us, and God in our nature, set forth the propitiation—as the substitute of sinners, “he was wounded for our transgressions—he was bruised for our iniquities—the chastisement of our peace was on him, and with his stripes we are healed.” All the statements which represent Christ as the only Saviour, the all-sufficient Saviour, are cordially believed; and all those statements which represent all the blessings of salvation as conferred on men, in consequence of the mediation of the Saviour, have the full assent of the believer's soul, and thus he believes to the saving of his soul. There are some who have called this *cordial belief* of the truth respecting Christ, and the blessings of salvation through him.

Appropriating Faith, which is the act of the person who sincerely believes the truth as applicable to his own case. When he reads the testimony of God respecting man's depravity, he is conscious of his truth, and says, “so I am vile.” It causes those in whom it is, to speak in the first person, whether confession is made, or compassion is sought, or the offers of salvation through Christ are embraced. God's threatenings and promises, invitations and offers, are not only regarded as sincere, but as made to him, as truly as they are made to all.

We may consider the influence of faith in the sanctification of the soul, on some future occasion.

Miscellaneous.

THE HEAVENLY REST.

There is an hour of peaceful rest,
To mourning wanderers given;
There is a tear for souls distressed—
A balm for every wounded breast—
'Tis found above—in heaven!

There is a soft and downy bed,
'Tis fur as breath of even;
A couch for weary mortals spread,
Where they may rest their aching head,
And find repose in heaven!

There is a home for weary souls,
By sin and sorrow driven;
When tossed on life's tempestuous shoals,
Where storms arise, and ocean rolls,
And all is drear—but heaven!

There faith lifts up the tearful eye,
The heart with anguish riven;
And views the tempest passing by,
The evening shadows quickly fly,
And all serene in heaven!

There fragrant flowers immortal bloom,
And joys divine are given;
There rays divine dispense the gloom,
Beyond the confines of the tomb,
Appears the dawn of heaven!

ASTRONOMY OF THE HINDUS.

It is evident that in remote periods the Hindus made considerable progress in astronomy, and it is very probable that to them we are indebted for much of our knowledge of this science. The *Guidians* appear to have been the first to turn their attention to the movements of the heavenly bodies. By them the practice of observing the stars was introduced into Egypt and was transferred thence into India. Remains of Astronomical and Mathematical instruments, constructed of stone, and immensely large, some of them twenty feet in height, and proportionally thick, are still to be seen at the ancient observatories in Benares and Delhi. The Signs of the Indian Zodiac are also still visible on the ceilings of many Pagodas. Besides these remains of a once flourishing science in the East, the *prish-ni* Hindus, as astronomical tables which were constructed by their ancestors many hundreds of years ago, and by the help of which, they still calculate eclipses of the sun and moon, with much accuracy. This is now the chief and almost sole object of Hindu astronomy. It is, so far as it goes, merely descriptive. *Of Physical Astronomy*, they have no correct knowledge whatever. They have lost all knowledge of the time, and manner, in which the above tables were constructed, and say they were revealed to the sages by the gods. To these wonder-working calculations the Brahmans often triumphantly appeal in their discussions with the missionary, as an irrefragable proof of the inspiration of their Shastr. For them they claim a most extravagant antiquity. No reliable record, however, of their invention exists, nor can their actual age be ascertained from the facts they furnish.

In 1795, a celebrated French philosopher and astronomer, endeavored, in 1795, to prove that they were constructed 4800 years ago, and in this hypothesis Professor Playfair at one time expressed himself a convert, but, some years afterwards, confessed that his confidence in *Haity's theory* was much shaken. European astronomers have since shown pretty clearly, that these tables cannot be more than 800 years old. The *Surya Siddhanta*, which is confessedly the origin of them, was written between the year of our Lord 1000 and 1200. These tables, however, show decidedly, that astronomical science was not in its infancy, among the Hindus when they were constructed. Ages must have passed away, from the time the Patriarchs, while watching their flocks in the silence of straight, beheld with the eye of contemplation and wonder, the celestial orbs which rolled above them, merely as so many lesser lights to rule the night, and the time when the Hindu astronomers attained that proud eminence from which they handed down their important discoveries to the world.

The principle Hindu systems of astronomy are the *Puranic* and *Siddhantic*, and although as antagonistic as life and death, both rest on authority, deemed divine.

The former, like every thing contained in the Puranas, is a mass of absurdity, defying all description. They tell us the earth rests on a tortoise, and that this is supported on the back of a bear, which supports this upholder of all things, it would be folly to inquire,—that the terrestrial world is a plane figure, surrounded by seven seas of milk, butter, nectar, and other fluids,—that the golden mountain *Sumeru*, rises not gleams in the centre; that it is 756,000 miles above the earth, and 144,000 below its surface; that the Ganges falls from heaven on its summit, and flows thence to the surrounding world in four streams; that when the sun passes to the north of this mountain, darkness settles on the earth, and when it again appears in the south, it becomes day. They tell us that the sun

is between the earth and the moon, and the former much smaller than the latter; that when an eclipse of either takes place, it is caused by a dragon's head attempting to swallow them. But in justice to the Hindus, we must not confound this system of the Purans, or poetical fables, with that of the Siddhants, or mathematical astronomers, though the latter are few in number compared with the believers in the Purans. But to the Siddhants such a confusion would be as unjust as to make our modern stories about the sun in the moon with a bundle of sticks on his back, a part of our Cosmogony or Newtonian system, and yet many such in-stakes are made by Europeans on the subject of Hindu science. We charge the day is not far distant when the Purans, with all their degrading, superstitious divinations, incantations and astrology, will be numbered with the monstrosities of the past. The educated Hindus in Calcutta, Bombay, and Madras, are becoming ashamed of their stupid, disgusting mythology, and are endeavoring to renege the obsolete pantheistic system of the Veda, as more rational. This feeling of dissatisfaction with the present popular religion in India is also spreading over the whole land, and pervading all ranks; a something more adapted to the spirit of the age is a great desideratum—a something that will not destroy the foundations of Hinduism. But so closely is the religion of the Purans interwoven with the present system of Hinduism, and the whole frame-work of society, that with the abolishing of it, as we would go at once sweep, all distinction of caste, the worship of idols, of *Krishna*, with his obscene rites, of *Rama Chandra*, and of Mahadev, in all its disgusting forms. This would be a step in the right direction, but it would be far short of the goal. The system of the Veda is not one of monotheism, but of pantheism. The Vedantist considers himself identical with God—every thing is God. Such a system is a poor substitute for idolatry. The gospel is the only remedy.

But I must now notice the *Siddhantic* system of astronomy. This is nearly the same as the Ptolemaic, which was universally adopted until the sixteenth century, when it was refuted by Copernicus, who proved that the earth, and all the planets, moved around the sun as a centre. According to the *Siddhant*, the earth is placed in the centre of the universe, and around it revolve the Moon, Mercury, Venus, the Sun, Mars, Jupiter, and Saturn. The sun, you perceive, is considered one of the planets by the Hindus, as also the moon. Besides those mentioned, they know nothing of any other planets. They have no telescopes, to reveal those which may be beyond the reach of unassisted human vision. Nor are they aware of the vast dimensions of those they behold, nor of their immense distance from the earth. They are not in possession of suitable instruments for making such observations, nor have they that thirst for knowledge and enterprise, requisite for using them when provided.

The Brahmans have divided the Zodiac, as we do, into three hundred and sixty degrees, and twelve signs, but in addition to this, they have subdivided it into twenty-seven lunar stations, which they call *nakshatras*. To each of these they allow thirteen degrees and twenty minutes. The twelve constellations they have distinguished by the figures of various animals, and other imaginary similitudes, which nearly all correspond with our own nomenclature. To each of these lunar stations thirty degrees are allotted. The *Nakshatras* have also their appropriate names given, in conformity to the hieroglyphic taste of the ancients. From twelve of these systems, the twelve Indian months are denominated. Although these months are the same in number as ours, they do not correspond with them as to the division of the year. The Hindu year commences when the sun enters Aries, which according to their time, is about the tenth of April. The length of their months is regulated by the time which the sun occupies in passing from one sign to another. They have no fixed number of days for each month as we have, and it is only by consulting the Brahmans, or the calendar, which they prepare annually, that the people can find out the length of each month.

The Hindus also reckon time by lunar months, each of which consists of their *ritus*, or lunar days. They contrive so far to reconcile the lunar and solar years, as to make the difference almost inappreciable. In order to remedy as much as possible the irregularity between the solar and lunar year, the Brahmans have added to every third year an intercalary month, as we, every fourth year, add an additional day to February, to remedy the irregularity occasioned by the difference between our solar and astral year. This however, is but one approximation to accuracy. The lunar year of 360 days is more ancient in India than the solar. This may be inferred from the fact that the names of the months are taken from the lunar stations.

It is supposed by some astronomers, that the Hindus derived their knowledge of the Zodiac from the Greeks and Arabs. The reason assigned is that the solar division of it in India is the same as that of the Greeks, and the lunar similar to that of the Arabs. It is, however, more probable that this knowledge was received from an older nation than either the Greeks or Arabs. The precession of the equinoxes, as calculated by the Hindus, is something more than ours. "From the best observations, it appears that the equator cuts the ecliptic every 50.25 more to the westward than the year before." But the Hindus make it 54. This, in 6000 years, would amount to a difference of 34 in the position of each of the heavenly bodies.

It is a remarkable and interesting fact, that in India, the days of the week are arranged as in Egypt and Greece, according to the number of the planets, and called by similar names. Nor is the resemblance between the most of our Gothic days of the week, and those of the Hindus, which are dedicated to the same celestial objects, less extraordinary. Sunday is called *Itard* (the day of the sun); Monday, *Sombdr*, (the day of the

moon); Wednesday, *Budh*, or *Buddh*, (the day of *Budh*; Saturday, *Smitdr*, (the day of *Satur*.)

The nations referred to above, need not all have fallen upon this practice by chance. They must have received it from a common source, probably from Noah and his descendants, and thence it was handed down through the Chaldeans, Egyptians, Hindus, Greeks, and Romans to our ancestors.

Although the Sindhritic system of astronomy is much preferable to the Paganic, it is far from being free from philosophical and religious falsehood. A gross and degrading superstition pervades it throughout. The sun, moon, and stars, are supposed to be animated intelligences, and receive the worship due to the Creator. Their influence for good and evil in human affairs is all-powerful. On their movements depend the fate of nations. A transit of a planet over the sun, or the sun's entering a sign, a constellation, an eclipse of the sun or moon, or the sun's entering a sign, are events, fraught with the most awful vicissitudes. Nor the every-day details of Hindu life less influenced by the heavenly bodies. A man's destiny for time and eternity depends on his horoscope. A star regulates his sleeping and waking, his eating and drinking, his sowing and reaping, his journeying and sojourning, his marriage and giving in marriage, his life and death. By the lunar mansions, the physician is directed in administering medicine to his patient. If the liver begins on an unseasonable day he will die, even if the waters of immortality could preserve his life. If on a favourable day, he will recover without medicine.

Thus the most sublime of all science has been degraded to a grovelling superstition by the self-constituted wise men of the East, and thus it must lie prostrate until Christianity comes to its rescue.—H. & F. Record

POPERY.

As public attention has been and is concentrated on Popery, in its religious, ecclesiastical and political phases; and as we are trusting on a struggle which is to evaluate in its success or destruction, we propose to enumerate a few of those claims and strong pretensions which it makes, as a great politico-ecclesiastical power. They will be found useful in assisting us to deliberate on many of those demands and discussions with which the journals are filled. Instead of observing any order, we take them as they occur, and content ourselves with only touching on the various points.

The Papacy claims universal temporal dominion over territories. Adrian IV., writing to Henry II. of England, says, that all lands upon which the Sun of Righteousness hath shone, do belong to the patrimony of St Peter, and of the Holy Roman Church.

The Papacy denies salvation out of its pale. "It is essential," says Boniface VIII., "to the salvation of every human being to be subject to the Roman Pontiff."

The Papacy claims supremacy over all men. "I cannot find," avers Gregory VII., "that when the Lord conferred to Peter the keys of heaven and hell, he made any exception in favor of kings." When Pius V. communicated Elizabeth, he deposed her, and Elizabeth deprived of the pretended right to the kingdom of England, and of all dominion, dignity and privilege whatsoever, and that all the nobility and subjects of the said realm who have sworn to her in any measure whatsoever, are for ever absolved from any such oaths and from all obligations of fidelity and allegiance. We likewise command all the nobility, subjects, and others above mentioned, that they do not presume to obey her orders, commands or laws for the future." Henry VIII. was by Paul III. "excommunicated, anathematized, cursed, and condemned to eternal damnation."

The reading of Scriptures by the laity was first prohibited in 1229. The Council of Trent still more emphatically denounced this "presumption." Leo XII. (in 1834) calls Bible societies "deadly pastures," and the present Pius desires, to use his own words, "to join eagerly in their reprobation." For a Roman to possess a Bible is a misdemeanor punishable with imprisonment, and several young men were recently imprisoned for this crime. In Maynooth, it appears from a Parliamentary return, that a Bible is scarcely known, and no student is required to possess one. Peter Dens, the Fifth, is a far more important authority there.

The teaching of the Papacy on the subject of oaths and solemn engagements is the most alarming, so far as human society is concerned, of any. Its other teachings may be equally or more presumptuous and blasphemous, but they are intelligible and patent. Here, however, we are lost among casuistics which destroy all confidence between man and man. A text-book at Maynooth, Bailly's Theology, says, "A promissory oath obliges, unless a legitimate cause excuses." Let us see, then, what some of the legitimate causes are. "The hindering a greater good," is one. When the swearer finds, or thinks he finds, that the violation of his oath would tend to a greater good than his observance; or when the intention of the swearer is not what his lips express. Some instructive specimens of lawful or laudable evasions are given by Roman authorities. Alphonsus says, "we may not only equivocate, but confirm the equivocation with an oath, for a just cause." A priest may lawfully say on oath, "I do not know" of a crime, which has been confessed to him. "The accused or a witness may swear that he is ignorant of a crime of which he is not ignorant, by understanding that he does not know it," so as to give evidence concerning it." The Lateran Council declares that "those are not to be called oaths, but rather perjuries, which are taken contrary to ecclesiastical utility and the institution of the Fathers" and the seraphic Thomas Aquinas gives us the reason why subjects are relieved of their

allegiance to an excommunicated monarch, because "a heretic cannot govern the faithful." Urban VI. declares that "engagements of any kind, even when confirmed by oath, with persons guilty of schism, or heresy, though made before their apostasy, are in themselves rash, unlawful, and void." Nor are these mere abstractions. Not to multiply illustrations of the uses to which they have been turned, we may point to the cases of John Huss and Jerome of Prague, who consented to appear before the Council of Constance on the faith of a safe conduct; and who, in violation of the sacred pledge, were both burned alive. The Council considering that "no schism should arise to the Catholic faith or Church's jurisdiction," "such safe conduct notwithstanding."

Even mental reservations have been made the groundwork of an enormous superstructure of imposture. To quote from Dens a single dogma, it is said, "in every promissory oath, however absolutely made, certain tacit conditions are understood." For example, an adulteress can deny her guilt to her husband, if she has previously confessed to the priest, or by confession the crime is removed. This is also the solution of a riddle which has puzzled many persons who have heard of Helena solemnly denying a crime for which they were about to suffer, and which had been brought home to them by the clearest evidence. The key to the problem hangs here—it had confessed their sins, and received absolution, and therefore they were free to affirm that they were perfectly innocent! As to Casteln's special pleading for a servant denying that his master is at home when he is at home, and sundry ingenious quibbles of a similar sort, they are scarcely more censurable than are the sophistries of Dr. Paley. The master device by which the Romish priests gain a ray of escape from the oaths, vows, promises, or affirmations, is to construe everything according to the intention of the speaker, and with a view to the good of the church.

The Papacy claims the right to use the carnal as well as the spiritual weapon. A work in repute at Maynooth is *De heretico*, who says, "The Church retains her jurisdiction over all apostates, heretics, and schismatics, though they do not now belong to the body, as the leader of an army has a right to punish severely the deserter, although his name be erased from the roll." Another great authority in this Irish seminary, endowed from the public funds of Boston, says, "They who deny that heretics are to be put to death, ought much rather to say that they are much more to be put to death, for they are more to be feared, for heretics are no crime to deal and afflict the souls of men than their bodies." The well-known *Seraphic* passage, "Drunk with the blood of the zinnir," the Popish commentators remark on thus, "The Protestants foolishly expounded it of Rome, for that they put heretics to death, and allow of their punishment in other countries, but their blood is not called the blood of zinnir, no more than the blood of thieves, for the shedding of which, by order of justice, no commonwealth shall answer." All history terms with practical commentaries on these doctrines.

The tariff of Pope John XXII. regarding the rates at which supplies of grain should be advanced, and subjected for certain ones purchased, is well known. It is too fully set forth. A few of the least abominable may be mentioned.—For a layman murdering a layman, 7s. 6d.; for murdering father, mother, wife, or sister, 10s. 6d.; for striking a clergyman without drawing blood, 10s. 6d.; for a priest keeping a concubine, 10s. 6d.; for burning the house of a neighbour, 22s.; for forging the Pope's hand, 41 7s.; for forging letters apostolical, 21 7s.; a king going to the Holy Sepulchre without licence, 47 10s.; taking a false oath, 9s.; deprivation for a bastard to enter into holy orders, 18s.; for a man found hanged, to get Christian burial, 21 7s. 6d.; changing a vow 15s.; going into a monastery alone, 18s.; for remission of a third part of one's sin, 41 10s.; license to eat meat in Lent, 10s. 6d.; to marry at prohibited seasons, 42 5s. Permission to commit, or pardon of crimes too shocking to be mentioned, was granted at rates varying from 9s. to 42 10s. Jeremy Taylor says of the publication—"It is a book in which a man may learn more wickedness than in all summaries of vices published in the world."

We have not adhered to the countless practices and impostures of Romanism—to its mass, its confessional, its miracles, its immunities—our object being to confine attention to those doctrines and decrees through which it seeks to uphold all human obligations which are not subservient to its own interests, and to sap the very foundations of ordinary morality.—Scottish Press.

DR. CAREY'S EARLY STRUGGLE.—Carey was a journeyman shoemaker, in the small hamlet of Hocklet, a few miles from Northampton; and when, as a "consecrated coler," (the term of reproach applied to him by Sydney Smith, in sneering at his missionary efforts,) he removed to the neighbouring village of Moulton, it was to preach to a small congregation of Baptists, for a salary under £20 a year, and to teach a school besides, that he might eke out a scanty livelihood. To Sydney Smith, as to some tens of the British population, at that time, it looked ridiculous enough that such a man would not be content to trouble his own mind, and try for years to trouble the minds of others about the conversion of 400,000 pagans, but that he should actually propose that he himself should be sent out to execute the project. He succeeded at last, however, in obtaining liberty to bring the subject before a small religious community, of which he was a member; and on the 2nd of October, 1792, at a meeting of the Baptist Association at Kettering, it was resolved to form a missionary society, but when the sermon was preached and the collection made, it was found to amount to no more than £12. 13s. 6d. With such agents as

Carey, and collectors like this Kettering to support them, Indian missions appeared a fit quarry for that shaft, which none knew better than our Edinburgh reviewer how to use, and yet, looking somewhat more narrowly at the "consecrated cobler," there was something about him, even at the beginning, sufficient to disarm ridicule, for if we notice him in his little garden, he will be seen motionless for an hour or more, in the attitude of intense thought, or if we join him in his evening hours, we shall find him reading the Bible, in one or other of four different languages, with which he has already made himself familiar, or if we follow him into his school, we shall discover him with a large leather globe, of his own construction, pointing out to the village arches the different kingdoms of the earth, saying, "These are Christians, these are Mohammedans, and these are pagans!" his voice stopped by strong emotion as he repeats, and repeats the last mournful utterance. Carey sailed to India in 1793. Driven by the jealousy of the East India Company out of an English ship, in which he was about to sail, he took his passage in a Danish vessel, and chose a Danish settlement in India for his residence; yet he lived, till from that press which he established at Serampore, there had issued 212,000 copies of the sacred Scriptures in forty different languages—the vernacular tongues of 330,000,000 immortal beings, of whom more than 100,000,000 were British subjects, and till he had seen expended upon that noble object, on behalf of which the first small offering at Kettering was presented, no less a sum than £91,500.—*Dr. Hanna.*

BEAUFIELD FIGURE.—Two painters were employed to fresco the walls of a magnificent cathedral; both stood on a rude scaffolding, constructed for the purpose, some eighty feet from the floor. One of them was so intent upon his work that he became wholly absorbed, and in admiration stood off from the picture, gazing at it with intense delight. Forgetting where he was, he moved backwards slowly, surveying critically the work of his pencil, until he had neared the very edge of the plank upon which he stood.

At this critical moment, his companion turned suddenly, and, almost frozen with horror, beheld his imminent peril; another instant, and the enthusiast would be precipitated upon the pavement beneath; if he spoke to him, it was certain death—if he held his peace, death was equally sure. Saddle by he regained his presence of mind, and seizing a wet brush, flung it against the wall, spattering the beautiful picture with unsightly blotches of colouring. The painter flew forward, and turned upon his friend with fierce imprecations; but startled at his ghastly face, he listened to the recital of danger, looked shudderingly over the dread space below, and with tears of gratitude blessed the hand that saved him.

So, said a preacher, we sometimes get absorbed in looking upon the pictures of this world, and in contemplating them, step backward, unconscious of our peril; when the Almighty dashes out the beautiful images, and we spring forward to lament their destruction—into the outstretched arms of mercy, and are saved.

ANECDOTE—PATERNAL CORRECTION.—A gentleman, one day in conversation on family affairs related, with tears, a transaction between himself and one of his sons, a fine boy about ten or eleven years of age. The son was by no means the lowest in esteem by his father, but had a full share of his affection.

It happened one day that he told an untruth knowingly, which afterwards came to the knowledge of the father, who determined to chastise him severely for it. He took the boy and an instrument of correction into a chamber, and there reprimanded him by setting forth the exceeding heinousness of the sin against God, and the danger thereby of his own soul. He then proceeded to the heavy and heart-rending work of correction; (I have no doubt that every stroke was as afflictive to the parent as to his child) after which, on leaving the room, the father began to fear that he had exceeded a due measure (this I conceive was an excess of parental affection); he made as though he was going down stairs after shutting the door; but pausing a while, he returned softly to the door, where he waited some time, hearing the sobbing and sighing of the boy. After a while the father heard a movement, and began to think of his retreat; but, after descending a step or two, heard his son articulate, on which the father resumed his place, and looking through the key-hole of the door, perceived his son on his knees acknowledging his guilt and shame before God, and praying for forgiveness; thanking God for favouring him with such a father as would not suffer sin upon him; also praying for his brethren and family. To parents it is unnecessary to dwell on the feelings of such an affectionate father and such circumstances, the language of whose heart corresponds with that of his Heavenly Father. As many as I love, I rebuke and chasten; and like as a father punish his children, so the Lord punish them that fear him.

WHAT SHOULD I GIVE.—It has been frequently wished by Christians, that there were some rule laid down in the Bible, fixing the proportion of their property which they ought to contribute to religious uses. This is as if a child should go to his father and say, "Father, how many times in the day must I come to you with some testimony of my love? how often will it be necessary to show my affection for you?" The father would of course reply, "Just as often as your feelings prompt you, my child, and no oftener." Just so Christ says to his people, "Look at me, and see what I have done and suffered for you, and then give me just what you think I deserve. I do not wish any thing forced."

TOO LATE.—It is a patent fact that men are rarely behind in any matter possessing for them sufficient interest to enlist the desires of the mind, or the affections of the heart. *Too late*—presents an idea from which the mind of a correct business man recoils. *Too late*—is a barbed arrow in the soul of waiting love, and it is the death knell of hope in the case of a departing spirit. God's people ought never to be voluntarily *too late* in any matter, and especially in the service of Christ. Here they ought to be up to the mark: exhibiting in this, as in all other respects, an example worthy of imitation. But Christians forget this sometime; and not unfrequently destroy men's confidence in their sincerity. Think, for example, of an individual member of a church so systematically *too late* in entering the house where God is worshipped, as to attract the attention of the other members! and what is the estimate which the punctual make of the zeal of such voluntary loiterers! Is it not most pitiable to think, that with days and nights at command, in which to prosecute the business of the world, professing Christians must also trench upon the brief season set apart to the worship of the Saviour: Is it not in many cases a sure indication that the heart is so engrossed on the things of the world, as to be reluctant to leave them? Is it not in other cases an evidence of indolence; and an indolence that is incompatible with holy love? Reader, if you are *too late* to the house of God, remember, that you are crippling, if not destroying, your spiritual influence, you are a grief to those that are punctual, you disturb the devotions of a whole assembly, and we would warn you to beware, lest what has frequently been said of you on earth, may be echoed in eternity—he is, as he always was, *too late*.—*Chris. Ob.*

DOING NOTHING.—"He made me out a sinner for doing nothing!" This remark fell from the lips of one who was under conviction for sin, and of whom we asked the question, "How were you awakened?" He had heard a sermon from the words, "Woe to them that are at ease in Zion!" It was a new thought to the poor man, who had been comforting himself with the plea that he had done nothing very bad. But now he saw that his greatest sin was the very thing in which he had been comforting himself—"doing nothing."

We are reminded of this incident by meeting in an old religious magazine, with the following ingenious interrogations on the words, "Curse ye, Meroz." The writer says:

By whose authority? The angel of the Lord's.
 What has Meroz done? Nothing.
 What ought Meroz to have done? Come to the help of the Lord.
 Could not the Lord do without Meroz? The Lord did do without Meroz.
 Did the Lord sustain, then, any loss? No, but Meroz did.
 Is Meroz, then, to be cursed? Yes, and that bitterly.
 Is it right that a man should be cursed for doing nothing? Yes, when he ought to do something.
 Who says so? The angel of the Lord. That servant which knew his Lord's will, and did not according to his will, shall be beaten with many stripes. (Luke xii. 47.)

WHAT IS A STATESMAN WITHOUT RELIGION?—Every man needs religion—every man may acquire it—and with it every man obtains blessedness;—most of all, does the Ruler need it. Unless he clothe his calling in the light of religion, he can never pursue it with a good conscience. Without this, nothing remains for him but either thoughtlessness and a mere mechanical fulfilment of his vocation, without giving account to himself of its reasonableness or justice; or, if not thoughtlessness,—then want of principle, obduracy, insensibility, hatred, and contempt of the human race.

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