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

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Religious Intelligence.

MISSIONS IN WESTERN AFRICA, OF THE PRESBYTERIAN CHURCH, OLD SCHOOL, UNITED STATES.

Africa is one of the principal missionary fields of the Church. It is one of the darkest parts of the world. Its large population is among the most ignorant and debased of the human family; and yet among the most susceptible of improvement. It is a land easily reached from Christian countries, lying adjacent to Europe, and separated from our States only by the Atlantic. For long periods of time, its chief visitors were those whose business was the infamous slave-trade; but the true light is now dawning on this benighted land and its prospects were never before so full of hope.

On the north, Africa is inhabited mainly by Mohammedans; in the Barbary States and Egypt; but European influences are more and more shaping the direction of public affairs in those countries. Algeria is now subject to France, while Egypt is virtually the British highway to India and the East. A few Protestant missionaries are stationed in Egypt and Algiers.

The whole eastern coast to the southern tropics presents but a single point of missionary labor—the station at Monrovia, a few degrees south of the equator. Some German missionaries, connected with an English Episcopal Society, are endeavoring to penetrate from this place into the interior.

The southern part of Africa differs widely from all the rest of the continent; being a British colony, having a sparse population, and being supplied with relatively a large number of missionaries. Ten European Societies and one American support about one hundred and seventy missionaries among the native tribes in the colony and beyond its limits, with a large staff of teachers and other assistants, and the reports of last year enumerated over 10,000 communicants in the churches. The transformation of character, habits and pursuits which has been wrought among the Hottentots, is truly wonderful, and such as could have been effected only by divine power.

From the Cape of Good Hope northward, through the whole of Central Africa, the Christian's eye rests on no bright place. Abyssinia, towards the north-east, is inhabited by nominal Christians, but amongst them ignorance, superstition, and other marks of an unevangelized people are everywhere visible; while the rest of the interior is the abode of Mohammedans and pagans, numbered by many millions, amongst whom sin abounds and death reigns.

The coast itself, for some degrees of latitude on each side of the equator, and the densely-inhabited regions in the interior to which access can most easily be gained from this part of the coast, form a distinct missionary field. It is in these regions that the mass of the African people live. It is here that Satan's seat is in Africa. Here the door for missionary labors now stands wide open; and here the gospel is beginning to win some of its brightest triumphs.

The greater part of the population of Africa is found within the tropics.

At the north and the south, dry and seldom tracts of the country abound; the rivers are few and the soil unproductive; a large population could not find the means of subsistence. But a different scene appears as you approach the equator, especially along the western coast. The Congo and the Senegal are rivers of respectable size, while the Niger is a river worthy of a great continent. The soil of the country is extremely rich. All kinds of tropical vegetation have a luxuriant growth. And a larger population exists in these regions than is found in the whole of North America, notwithstanding the drawbacks on the growth of population among the Negro races in Africa, occasioned by the long-continued traffic in their own sons and daughters. The Foulahs, the Mandingoes, and the various Negro tribes inhabiting the country from the Senegal southward, comprise many millions of souls. The kingdoms of Ashantee, Dahomey, Benin, &c., contain severally a large population.

In forming an estimate of the spiritual condition of these multitudes, we must distinguish between the Mohammedans and the pagans, though they are equally in need of salvation by faith in Jesus Christ. It is remarkable that the Mohammedan religion has become widely spread in Africa, and also, that it is still extending its conquests, while in Asia it is at a stand, if not on the decline. The Foulahs and the Mandingoes are Mohammedans. Many of the Negroes have also embraced the religion of the False Prophet. This may be owing to their desire of education. Most of the teachers of what little education is within their reach are Mohammedans, and thus the impress of this false religion becomes early stamped on the minds of many of the youth. It has not been by the sword but by the Alphabet that Mohammedanism has spread in equatorial Africa—literally by the Alphabet, for the education imparted seldom goes farther than the mere rudiments. But whatever the education or the belief of these Mohammedan Africans, their morals and practices are little better than those of the heathen.

Paganism in Africa appears under a peculiarly low and debasing form. It has no order of Brahmans, no holy temples, no sacred books. It is called *Fetichism* or *Greecreism*, which may be defined perhaps as the religion of charms. Its principal idea is that of protection from evil by wearing a *fetich*, or *gris-gris*, to charm away the danger, whatever it may be. Anything may be a *fetich*—a shell, the hoof of a kid, a piece of leather, an ugly carved block of wood, &c. These are worn on the arm, or on the dress, and are fastened in their huts, to guard from sickness, death, the arts of enemies, &c., and to insure success in fishing or in traffic.

Amongst the Negro nations, it is common for men to array themselves in hideous costume, and pass themselves off as dead-men, having the power of witchcraft. The power of these men is greatly dreaded by the ignorant people, and no efforts are spared to gratify them and secure their friendship. Presents are made to them for this purpose. It is easy to see that wicked men can use this pretended power to subserve their own malicious and base passions. Even murder is often committed at their instigation. Another form of African superstition, which frequently leads to the destruction of human life, is the ordeal of drinking *Siwat* water. This is required of one charged with some offence, as a means of proving his innocence. The water is either rejected by the stomach, or else it proves a deadly poison. Many instances of murder by this process have been reported by missionaries and other writers. But probably the worst effects of African heathenism are witnessed on the death of a king or chief. It is then a custom to put them to death, in order that they may accompany their departed lord into the world of spirits—the number who are thus killed depending on the rank or power of their master. These are some of the dreadful evils which prevail amongst the heathen nations of Western Africa. The more common vices of heathen life must also be enumerated—the prevalence of falsehood and deception; the utter want of pure morals; and the common practice of polygamy, with the degraded condition of the female sex; and all the cruelty, oppression, and loss of life which follow in the train of the horrible traffic in slaves,—so long characteristic of this part of the world. The marauding excursions, the midnight attacks on sleeping villages, the burning houses, the screams of terror from helpless women and children, the murder of aged and feeble persons, the breaking up of families, the savage treatment of captives, the hurrying and cruel march to the sea-coast, the heartless sale to heedless foreigners, the horrors of the "middle passage," these are scenes better worthy of

both than of earth, and the actors in them should be only the devils themselves. Yet, alas for human nature in the fallen state! there are the doings of our fellow-men, who have the same passions with ourselves.—Grace has made us to differ from them. The gospel has saved us and our children from scenes of equal if not similar violence and oppression. And the same gospel and grace shall be the means of redeeming long-oppressed, miserable Africa.

A better day is now dawning on this dark land. Varied and powerful agencies are already at work, to restrain existing evils, and to set up the kingdom of righteousness and peace. Amongst these we must reckon as greatly important the naval squadron, nobly maintained for a long time single-handed by the British Government, for the suppression of the slave-trade. In later years the American and the French governments have each maintained a small naval force on the African coast for the same object. As the slave-vessels carried arms and were commonly of a piratical character, and as the traffic in which they were employed was one that could not flourish side by side with legitimate commerce, civilization, or religion, a naval force for their banishment became a vital measure. Without it, colonial settlements, factories for trade in ivory and palm oil, and missionary stations with their schools and churches, were all alike impracticable. The slave-traders would soon have swept all these from the African coast. The question concerning the employment of the squadron has many bearings, which it is not within the design of this work to discuss, but it is clear that no single measure has born of greater benefit to all that is good in the temporal condition of the Africans. It has proved of essential service to all other means of promoting their welfare.

Other important means are not wanting. The British and American settlements of Sierra Leone, and Liberia are objects of great interest to all who have at heart the welfare of the African race. The colony at Sierra Leone was formed in 1787 for the purpose of trade with the Africans, and its first settlers were a few hundreds of colored people from America, most of whom were refugees who had left the United States at the end of the Revolutionary War. The chief increase, however, in the population of the colony grew out of the measures adopted by the British government for the extinction of the slave-trade. It became necessary to provide a home for the recaptured slaves. It was impossible to restore them to their former abodes. The native villages of many were far distant in the interior; the homes of others had been destroyed, and their friends dispersed. Others still, in large numbers, were children not able to tell where their former homes could be found; and in many instances their parents and friends had been killed, or reduced to slavery, so that they were left as orphans. These poor people, when rescued from the grasp of slave-dealers, were settled at Sierra Leone, under the protection and laws of the British government. Here their numbers gradually increased, until now the population of the colony is estimated at about 70,000. They have here enjoyed the advantages of education and the means of grace. Thousands of them have become worthy members of the Church of Christ, and they have acquired the ideas and the arts of civilized life. Freetown, the capital of the colony, is far in advance of any other town on the western coast, as the abode of intelligence, comfort, and gospel privileges.

One remarkable result of this settlement was not probably anticipated by its earliest friends,—that of its being a kind of normal or training school for many African tribes. The liberated slaves were natives of different regions. They had their distinctive customs, and various languages were spoken amongst them. When brought under Christian influence, it was soon found to be more difficult to rescue them from their pagan superstitions than from slavery; but when made partakers of the grace of God, they could not but desire to see the blessings of the gospel extended to their own people. Some of them have already become useful in this good work, others will follow their example, and the light of this African Christian settlement will penetrate far into the interior of the country.

Besides Sierra Leone, the British government possess trading settlements, under the protection of the squadron and a small force of troops, at several other places on the coast. Of these, the settlements on the Gambia, and at Cape Coast and Accra, on the Gold Coast, are the most important. The missionary labors carried on at these smaller places have been attended with marked success.

The Liberia settlements differ from Sierra Leone in their origin and object, though their influence on Africa itself, we may hope, will eventually prove not less beneficial. The Liberians, properly so called, not being natives of Africa, cannot at first speak the languages of the native tribes. When they reach the land of their forefathers, they are vastly superior to the re-captured slaves in character and intelligence; but though of the same race, they are nevertheless foreigners, who have been brought up in a much colder climate, and they must therefore pass the ordeal of acclimation, and begin life anew. Serious risks attend this great change in their condition, one of which grows out of their new political relations. They have adopted the republican form of government, which more than all others requires its citizens to possess intelligence and integrity. From their former position, and by reason also of the frontier kind of life in which, as colonists with limited means, they are now placed, it would be unreasonable to expect that many of them should be capable at once of self-government. We are not, therefore, surprised to see the same man in office as Governor and President for many years in succession; it must be difficult to find men qualified to be the chief magistrate of the republic, and to fill the inferior but important

stations of legislators and judges. All this shows the essential importance of Christian schools in Liberia, while the narrow means of most of the settlers render it necessary for the present that these schools, and also the support of the Christian ministry, should be largely indebted to the missionary institutions of the United States. With a cordial and vigorous support from the American churches, we trust that Liberia, will not disappoint the expectations of its benevolent founders, and will become the favored home of thousands of our colored people. Their example and influence, if regulated by the spirit of the gospel, will make their adopted country a great blessing in many ways to the people of Africa and to the negro race. We look to both these Christian settlements, Sierra Leone and Liberia, with the deepest interest, as well adapted to repress the slave-trade and other evils, to foster legitimate commerce, and to furnish stations for missionary labor among the natives of the country; and our hopes are the more confident, because they are objects of special interest to the two great Protestant nations of our age. It must be for gracious purposes that God has planted these Christian settlements on the border of that dark continent, and enlisted for their prosperity the sympathies and prayers of so many of his people in Great Britain and our own country.

The naval squadrons and the colonial settlements have been enumerated as powerful agencies for the benefit of Western Africa. Hardly inferior to these is the commerce now springing up between foreign traders and the natives along this coast. The chiefs and other men of influence are beginning to find, that the labor of their dependents will procure for them a better supply of goods than could be obtained by traffic with slave-dealers. Their own interest is promoted by sending out of the country the productions of the soil and of the forest, rather than their fellow men. And Western Africa is extremely rich in the staples of commerce. It is capable of producing cotton to almost any extent. Rice and palm oil, ebony and other valuable kinds of wood, the gum used in India-rubber manufactures, ivory, and many other important articles of commerce, can be supplied in ample measure; while on the other hand, the Africans are an imitative and an "improving" people, anxious to possess articles of European and American manufacture, willing to work for them, and full of enterprise and ingenuity in using means to obtain them. With thirty-five millions of such a people, living in a country of exuberant fertility, at a distance of but a few weeks' sail from British and American exports, what can prevent an immense amount of commerce being created within no far-distant period!

But the principal means of Africa's redemption in the blessed gospel of the grace of God. This will effect the greatest changes, when other means prove fruitless. A divine power makes this agency effectual in the change of character, habits and pursuits. Under its influence, old things pass away, all things become new. This mighty heaven is already at work; its effects are visible and wonderful. The briefest statement of missionary returns will prove surprising to many, and gratifying to all, who have at heart the welfare of this long-neglected part of the world. The English Baptists, Episcopalians and Wesleyan Societies, the Scotch United Presbyterians, the German, the American Baptist, Congregational, Episcopal Methodist, and Presbyterian bodies are all engaged in missionary work in Western Africa. They support about eighty ministers of the gospel at different stations, with a considerable number of assistant missionaries. Over 11,500 communicants, including about 1,000 in Liberia who are mostly of American birth, were reported last year in connection with the churches. The greater part of these are members of the English Episcopal and Wesleyan churches in Sierra Leone; but over 1,600 are members of the English Wesleyan churches on the Gambia, at Cape Coast, and in the kingdom of Ashantee, and over 200 are members of English Episcopal churches in Abbeokuta and Badagry.—Considering the recent origin of most of the missions and the formidable hindrances to their success, these returns are most cheering. They appear to warrant the opinion, that in no part of the missionary field may the Church of Christ look for more immediate and extended success than in Western Africa.

The most serious obstacle to missionary labor in this part of the world is, the unhealthiness of the country to foreigners. The climate is not deleterious to the natives, who are described as physically a vigorous and long-lived people; but foreigners are subject to fevers which often prove fatal. Unusual mortality has marked the progress of the missionary work on this coast. This may have been owing partly to the want of proper care and treatment. The methods of guarding against disease and of dealing with it are better understood now than in former years. Much greater stress is now laid on the selection of missionaries with health suited to the climate, and the choice of stations not exposed to malaria from neighboring marshes or to other local causes of disease. As a result of these precautions, the instances of sickness and death have been diminished. It must be conceded, however, that the climate of this part of Africa will still prove more or less injurious to the health of those who have been brought up in northern latitudes. Yet this consideration should not receive more than its proper weight in the scale of Christian duty. The missionary work is surely worthy of greater sacrifices than the enterprises of men engaged in commerce or other secular pursuits, which now employ the services of some two thousand white people on the coast of Western Africa. The slave-traders for long years encountered the risks of the climate, living at all points on the coast, in the prosecution of their infamous business. The servants of Christ must not shrink from equal or greater danger in obeying his last commandment. He knew all the risks of climate when he required them

to preach his gospel to every creature; and the promise of his own presence with them will be sweet and precious in proportion to the sincerity of their faith and the difficulties of their work. Their instrumentality in the salvation of lost souls in Africa cannot be dispensed with, and will not fail at last to be richly rewarded.

The missions of the Board in Africa are found in Liberia,—at Monrovia, Sinoe, Kentucky, and Setra Krow; and near the Equator, on the island of Corisco. These are two distinct missionary fields, distant from each other more than a thousand miles. Each has its own features of interest, and both are highly important spheres of Christian benevolence.

The mission to Liberia was commenced in 1822, but has been repeatedly suspended, on account of the death or the return to this country of the missionaries.

The repeated bereavements of the mission on the Liberia coast had led to the enquiry whether a more healthy location could not be discovered elsewhere; and the comparative exemption from fever enjoyed by missionaries of the American Board on the Gaboon river, attracted the attention of many to the region near the Equator. Accordingly, in 1849 the Rev. Messrs. James L. Mackay and George W. Simpson and their wives went out to form a new mission in this part of the African field. They were greatly aided in their enquiries by the counsels of the brethren connected with the American Board, and particularly of the Rev. J. Leighton Wilson, a respected minister of our body, who had been long a missionary,—first at Cape Palmas and afterwards at the Gaboon, and who is now one of the Secretaries of the Board. After making full examination of various places, they were led to select the island of Corisco as their station. This is a small island, four miles long from north to south, and about the same in breadth at the south end, but at the north not exceeding a mile,—having a circumference of about fifteen miles, and an irregular surface, diversified with narrow valleys and steep hills of no great height. It is fifty-five miles north of the equator, and from fifteen to twenty miles from the mainland. Its population is about 4,000, and its situation, midway in the sea-line of the Bay of Corisco, affords a ready access to people of the same language, the Benga, who live on the shores of the bay and on the sea-coast. In this part of Africa there are no roads, and journeys can be most conveniently made in boats along the coast or on the rivers, so that the situation of the missionaries on an island is rather an advantage than a hindrance to their intercourse with the natives. The chief inducement, however, for choosing Corisco as the site of the mission, was the hope that it would prove a healthy place. It contains few local causes of diseases, while it is removed from the malaria of the coast on the mainland, and it is surrounded and pervaded by the atmosphere of the sea.

Thus far the missionaries have enjoyed remarkable health, for foreigners in Africa.

Small schools for boys and girls have been opened, religious worship has been conducted on the Lord's-day, and Mr. Mackay has exerted a happy influence over the natives by his medical skill. Already many of their superstitious practices have been abandoned, the Sabbath is in some degree honored, and the influence of the mission is visible in the improved conduct of the people. The principal employment of the missionaries, however, has been the acquisition of the native language.—Some interesting tours have been made on the main land, one extending nearly one hundred and fifty miles into the interior, which have tended to confirm the hope, that this mission will afford a door of entrance to a very large population. Its location on an island may remind the reader of the celebrated island of Iona, on the borders of Scotland—the home of a Presbyterian and missionary clergy in the sixth century. May Corisco become to Africa what Iona was to great Britain, Ireland and many parts of the continent of Europe!

MADAGASCAR.

REPORT OF A DEPUTATION OF THE LONDON MISSIONARY SOCIETY.

Many years ago, as our readers are aware, the London Missionary Society had a successful mission in the island of Madagascar. Then followed the expulsion of all the missionaries and a time of severe persecution. In our own day, our Christian brethren in this island have been called to lay down their lives for Christ; they have been as truly martyrs for their religion as were any of the primitive Christians, the Waldenses, the Huguenots, or the Covenanters. And their religion has supported them as nobly as the same faith supported the martyrs in the times of Nero or Clayhouse. Christianity has lost none of its power in our age, however little worldly-minded professors may share its virtue, or however a scoffing world may deride its claims.

For several years has persecution raged in Madagascar. Recently, some signs of change have appeared, but it has been difficult to obtain accurate information concerning matters in the island. The London Missionary Society sent Messrs. Ellis and Cameron to the Isle of France, with instructions to visit Madagascar if practicable, and to strengthen the persecuted brethren while endeavoring to promote a happier state of things. Mr. Ellis formerly of the South Sea Mission, and his companion, visited Tamatave during last summer, and on their return to Mauritius, Mr. Ellis communicated to the Directors a narrative, from which we take the following extract. It is under date of September 9, 1853, and we are sure it will be read with deep interest.

We remained at Tamatave twenty-one days, had intercourse with the

officers and people there almost daily, learned much from their conversation among themselves, and with many strangers from the capital and elsewhere, and thus became acquainted with the circumstances and opinions of the people in different parts of the country. We had also much intercourse with foreign residents, French and American, who not only readily answered all our enquiries, but made us acquainted with the state of affairs as regarded from their point of view. The native Christians, of whom there are some in the neighborhood, soon found means of communicating with us, and verbally and by writing, in answer to inquiries which we proposed in writing, we obtained a considerable amount of deeply-affecting and most valuable information. This intelligence we obtained from parties to whom the highest sources of intelligence were accessible, and whose veracity is more than guaranteed by their present circumstances. I shall never forget our first interview with the native Christian with whom we had most frequent intercourse. We were seated at breakfast with one of the foreign residents, when according to appointment, he arrived. After looking earnestly at each of us for a few moments, and almost mechanically giving us his hand, there came over his whole countenance such an expression of emotion as I had never before witnessed in any human being. It was not ecstasy, it was not terror, and yet a seeming blending of both, marked by a measure of intensity but rarely seen. During the whole interview, which was long, there was a strange uneasiness mingled with apparent satisfaction, which it would be unsuitable now to make any mention of his name or rank, or the present circumstances of some, and the tragical end of others most closely connected with him.

During all our intercourse with the people, nothing surprised me so much as the earnest, importunate and reiterated applications for the Holy Scriptures and other Christian books, which reached us through all available mediums. One fine-looking young officer who had come from a distance, on hearing that we were at Tamatave, almost wept, when, in reply to his solicitations for a book, Mr. Cameron told him we had not a single copy left. In answer to an enquiry as to the number of Christians in his neighborhood, he replied, "We are few in number because we have so few books. If we had books, many would read them, and would unite themselves with us." We have made arrangements which will, as far as practicable, enable us to furnish them with books from this place.

Fifteen days after our arrival we received at the hands of the chief judge, the official answers to our letters. The answers, though very brief, were courteous and friendly, containing kind enquiries after some of the missionaries who had formerly resided amongst them, stating that the Queen and her relations were well; that at present there was much public business of the Queen's to attend to, requiring a considerable time to finish it; and that, in the mean time, we had better return to the other side of the water, lest we should be overtaken with sickness by remaining at Tamatave. Our Christian friends regarded the letters as by no means unfriendly, but more favorably than could have been expected; and a short time before we received them, the officers had made us a present by the Queen's order and in her name, of a bullock, with poultry of different kinds, and three bags of rice.

Before leaving Madagascar, I wrote at some length to the chief persons connected with those in whose welfare we are most deeply interested. I assured them of the undiminished affection and sympathy of British Christians, of their readiness to aid in relieving their present suffering, of their prayers to the Supreme Head of the Church on their behalf, and their willingness, when the Lord in his providence should open the way, to send them Christian teachers, holy and faithful men, who should assist them more fully to comprehend and more widely to diffuse that blessed gospel which they had found so precious, and for which they had suffered so much. I expressed my regret that we had not been favored with an opportunity for personal communication with them, and my hope that this might yet be afforded; and requested that, if I could in any way further their wishes, they would write to me at Mauritius, and also acquaint me with the circumstances and the prospects of the Christians. I also sent, partly from myself, and partly in conjunction with Mr. Cameron, who translated my communications, what were deemed suitable presents to some, and relief for the suffering Christians in bonds. All these I begged them to receive as small tokens of the affectionate remembrance in which they were held by the friends of Christ our Lord, in England and elsewhere. I also pointed out to them the medium through which they might, at any future time, after our departure, communicate directly with their friends in England. One short letter from the capital was received by Mr. Cameron just before we left; but it communicated little more than the fact, that the writer had heard we were at Tamatave, reiterated their great want of the Holy Scriptures, and begged that some might be sent. From other quarters, however, we heard that important changes would probably soon take place. Short as our stay was among the people, it afforded many indications of the probability of some great change at no distant period.—The interests involved are too important, the rank and position of the individuals principally affected too high, and the parties in reality, perhaps, too nearly balanced to allow the existing state of things long to continue; and the people generally, if we may judge from the hypothetical expressions so frequently used by them, expect something of the kind.

So far as the objects of greatest interest to us are concerned, the people may be regarded as constituting two great parties; viz., those favorable to education, improvement and Christianity, and those opposed

to all innovation, and desiring to maintain things as they are, and uphold the superstitious and ancient customs of the country. What the numerical strength of those parties respectively may be, we have no means of correctly ascertaining; but in other respects, we were led to believe it is much more nearly equal than might at first appear. Under existing circumstances it is next to impossible to ascertain the exact number of Christians in the country. There are doubtless many sincere believers in Christ, known only as such to Him, and perhaps to some of their nearest earthly friends. There are others who, though they might not shrink from the avowal of their faith and all its consequences, yet have no means of communicating with those who have obtained like precious faith. And there are many more who, though strangers to any decisive spiritual influence from the gospel, yet fully estimate the collateral benefits it has conferred on the people, and would be glad to see it recognized and extended to all classes. Several among the chief officers with whom we had frequent intercourse, represented the youth of the country, above the servile classes, as thirsting after knowledge, expressed their regret that they were growing up without education, and said they earnestly desired to see the schools again in active operation. There are also those, perhaps a numerous class, who though destitute of any love for the gospel, are too far enlightened not to perceive the folly and the falsehood as well as the unnecessary character of their superstitious. These persons, though not suspected of Christianity, occasionally, as we were informed, ridicule the idols and reproach their keepers, though sure to be fined or otherwise punished for their indiscretion. There are also large numbers whom the extortion and oppression of the present government and the unrequited labor exacted by them have reduced to such a state of social wretchedness, as to render any change desirable.

Although, for the reasons already stated, it is not easy to form any thing like a correct estimate of the number of Christians, yet we are assured on testimony fully entitled to confidence, that there are certainly in the capital and its immediate vicinity, ONE THOUSAND MEMBERS known to each other and mutually recognized as the disciples of Christ. These meet regularly on the Sabbath and at other times, by night or by day, for the worship of God and the celebration of Christian ordinances. Besides these, there are known to be considerable numbers in other places. The Christians comprise amongst them some of the most intelligent and reputable men in the community; many of them hold offices of great responsibility, chiefly if not solely in consequence of their ability, integrity and known worth. It is even supposed that the suspected, if not known Christianity of some of them is connived at on account of the value of their services.

When the lengthened duration of the present persecution is considered in connection with the extreme severity with which his maledictions have fallen on such numbers; when it is known that NOT FEWER THAN ONE STRONG PERSON HAS BEEN FETTERED TO DEATH, besides the far greater number that are still suffering exile, bonds and degradation; that their number should at the present time include so many is a matter of astonishment and gratitude. But that, under circumstances so adverse, their number should continue to increase, which, according to the testimony of many witnesses, is the case, and that men and women, by birth and rank much above the inferior classes, though now in bonds, wearing rudely-fabricated heavy irons on their persons night and day as the penalty of their attachment to Christ, should be among the most active and the most successful in bringing others to the Saviour, presents a state of things which the Church and the world have but rarely been privileged to witness. It must be ascribed to a higher than any human influence, and is a demonstration that God is with them of a truth.

Connected with the Christians are those who now hold the highest offices in the kingdom, and those who may at no distant period exercise the sovereign power. But opposed to them there is a numerous, active, and influential party, at present possessing great power and all its advantages. These are the patrons and supporters of the idols and their keepers; of the sickly and the tangena, of slavery and coerced labor, and all else included in what are termed the ancient customs of the country. At the head of this party is one of the most active and able members of the present government. He is a nephew of the Queen's consequently cousin to the Prince, as well as own brother to Ramonja, another member of the government who is said to be in great favour with the Queen, and an attached and faithful Christian friend of the Prince. . . . The leader of the anti-Christian party is represented as a shrewd, ambitious, daring man, with considerable business talent and large property. It is said that no efforts are spared by this chief and his party to prevent the accession of the Prince to the throne. They are said to represent him to the Queen as totally unacquainted with the business of government, and bewitched by the Christians, and that to place the sovereignty in his hands would be to promote dissatisfaction, and to sacrifice the good of the kingdom. This is probably the Queen's own opinion, for we were more than once told that the fact of the Christians having, as she deems it, taken advantage of the Prince's inexperience and amiable disposition to draw him over to their party, has more than all besides, excited her extreme indignation. Still the Prince is firm; he and his wife are both members of the Church, and true and constant friends to the most afflicted and suffering of the persecuted flock. The father of the Prince's wife, a time-honored officer of distinguished reputation and great influence, though not a Christian, is also their tried and steady friend. The Prince is represented as being exceedingly amiable in disposition and honorable in character. One who has seen much of society was lately some time at the capital, and though he has no

sympathy with his religion, expressed his opinion of his moral worth in strong terms; he said he was not like a Malagasy in any feature of his character, but must like an English gentleman. He is at all seasons very respectful and attentive to his mother, spends much of his time with her, and the Queen is said to be exceedingly attached to him; and when dissuaded from gratifying the purpose of her heart by making him her successor, the fact that he is her own son, her only child seems to overrule all objections and supply all deficiencies. How wonderful are the ways of God! Seldan was a purpose more resolutely formed, or more resolutely carried out, than the determination of the highest authorities to extinguish Christianity in Madagascar. There was "no sparking of the fire and faggot," and so long was the persecution continued, and so profuse the shedding of human blood, that many imagined the purpose accomplished. At that time He who subdueth all things to his own will, called into exercise the maternal instinct in the only heart in which it could effectually operate to stop the flow of human blood and to cherish and invest with the requisite prestige of authority and power, the only human agency that could effectually shield and foster the despised and defenceless sufferers for Christ. Nature, obedient to its Author, was supreme; the mother's feelings were stronger than the fanaticism of society or the malignant spirit of bigotry, and were thus made subservient to the preservation of that revived and rejected faith, in which all nations of the earth shall be ultimately blessed. Lo, there are a part of His ways who is wonderful in counsel and excellent in working.

Though the just ground to hope for better days afforded by the character of the Prince and his faithful adherents, furnishes reasonable cause for joy, it is needful to rejoice with trembling. One of the latest letters from the capital confirms, most fully, rumors previously heard, of a formidable conspiracy against the life of the Prince. At the head of this conspiracy is his deadly rival; and a gentleman recently at the capital, and possessing good means of information, said very recently that if this man were not most vigilantly watched, night and day, no one could guarantee the Prince's life for four-and-twenty hours.

The Queen, who is now about sixty-four or sixty-six years of age, and is moreover said to have recently become comparatively feeble, and to take but little part in public affairs, does not perhaps feel here if strong enough to seize at once and to depose the chief of the conspirators; she does not however omit what she doubtless deems effectual precautionary measures. Whenever his adversary is absent from the palace, the Prince is not allowed to leave it; and when the Prince is absent, the Queen commands the personal attendance of his rival; or if emergencies require both to be absent at the same time, special means are used for the Prince's safety. A strong corps of selected men have been enrolled as his body-guard, having the same equipment and arms and designated by the same name as those formed by Radama for a similar purpose. These troops are at all times, but especially when he goes out, in considerable force about the Prince's person. He himself no doubt places his confidence in the protection of a more invincible arm, but those precautions show the Queen's sense of her son's danger and her anxiety on his account.

A state of things so precarious to the Prince may perhaps have hastened the decision which, when on the very eve of leaving the country, we heard the Queen had made. An officer of considerable rank and long service stated, on the last day that we were on shore at Tamatave, that the Queen had resolved to retire from the government, and was actually making preparations for the coronation of the Prince, who, he added, was not to exercise a co-ordinate authority with his mother, but to be constituted sole ruler of the country. This may be only an unfounded rumor, but it was communicated in the first instance, without any solicitation from us, and it was repeated afterwards with several particulars, and the assurance that the intelligence was among the most recent tidings from the capital. We regretted that our departure on the following morning prevented our making inquiries respecting it in other quarters.

The interests of true religion among the Malagasy have, at different periods, appeared to be placed in extreme peril, but never seemingly more so than at the present time. Should the Queen be suddenly removed before the Prince is firmly established as her successor, or should his life be sacrificed to the ambition and the enmity of his rival, there would not only be a great destruction of human life, but a revival of the persecutions against the Christians, in all probability more violent and cruel than has yet been witnessed. The rival of the Prince was the chief instigator in the last persecution, and he is the only one now who ventures to accuse the Christians to the Queen; all others are deterred by the fear that the Prince may remember it hereafter; but this man still pursues them with unrelenting hatred. Could the friends of Christ at home, those who have contributed so promptly and so liberally towards the renewal of missionary labors when the door appeared open, but clearly perceive the full importance of the interests involved, and the apparently imminent peril in which the Malagasy churches are now placed, I am persuaded there would forthwith be manifested such a general, earnest, united, and importunate spirit of prayer unto the Most High as should form the most encouraging ground of hope not only that the life of the Prince, apparently so precious, would be preserved, but that the churches would be favoured with rest, increase, and a state of pre-eminent prosperity. The Christian churches at home have, on more than one occasion, shown themselves, in recent times, to be nursing fathers to infant

nations, in some of the most critical periods of their history; and perhaps they are yet to exert a still more powerful influence in accelerating the great preliminary processes now going forward among the nations, which shall issue in the latter-day glory.

ARMENIA.

Rev. Mr. Powers, of the mission to the Armenians, in a sermon preached in Constantinople at its annual meeting, last June, sketches the following graphic outline of the progress that has been made in twenty years. The reformation now in progress among the Armenians, so far as it is specifically connected with this mission, may be dated back, for convenience sake, just twenty years, to the year 1831. It is true that, previous to that period, we observe several things of a reparatory nature, both external and internal, among this people. Many copies of the sacred Scriptures had been distributed through the instrumentality of different benevolent societies; the public attention had been directed to the errors of the church through the agency of the *Serapian* mission, and doubtless, a divine influence had been moving on the minds of individuals, we know not how far back. Moreover, the field had been explored, researches made, and two missionaries, the fathers of the mission, had taken up their residence among this people. But there are four things which mark the year 1831 as the era of this reformation, viz: The first serious and awakened inquiry after truth and the way of life; the first systematic religious instruction in the form of a Bible class; the first preparation for publication of school-books and translation of the Scriptures, (setting aside certain operations of the press abroad,) and the opening of the first school for the benefit of Armenian youth. These are four cardinal points in the operations of missions:—A spirit of enquiry; oral and systematic instruction; the publications of books; and education.—And in these several respects, what a change has twenty years brought about! That first individual inquirer who came with so much fear and suspicion that, at his first interview, he dared not make known the object of his visit, now stands forth the devoted, the educated the fearless defender of the faith, and is usefully employed as the pastor of an evangelic church over which the Holy Ghost hath made him overseer. That first Bible class instruction has been followed by the like in a hundred different and widely extended places in the Armenian field. Those first publications of school books and the book of Psalms have been followed by Bibles, tracts and various useful publications, in various languages, to the amount of more than one hundred and nine millions of pages, and circulated in almost every city and hamlet where Armenians are found. That first school which the opposition of the Armenians did not suffer to live, has been followed by fourteen others containing four hundred and sixty-six pupils, who are pursuing all the various branches of education from A, B, C, to the study of theology. (At that time twenty years ago) the whole mission to the Armenians consisted of two families occupying a single house on the shores of the Bosphorus. Now the whole force of the mission, consisting of American missionaries, native preachers and helpers, of our hundred persons or more, occupying some twenty different points. Then the missionary was without friends, and almost universally looked upon as an enemy to the truth, an infidel, a pest whose influence was evil and only evil, and that continually. Now he is surrounded by friends, and even among those who from interested motives oppose his labors, his character is no longer assailed.

Then the missionary found himself in the midst of a moral waste, surrounded by those who for their vices were snares and traps unto him, and scourges in his sides, and thorns in his eyes; he could never trust the truthfulness or honesty of servant or friend. Now a little garden is springing up under his fostering care, adorned with plants of righteousness. He now has servant and friend whose word may be trusted, who are never suspected of bringing in a false account, or of leaving him *minus* some valuable article as they pass out of his door.

The not an individual was known, in whose piety the missionary had sufficient confidence to invite him to sit with him at the Lord's table.—Now fifteen regularly organized churches exist, with an aggregate of three hundred and fifty-one communicants.

Then the first formal sermon had not been preached. It was not till five years afterwards, or in 1836, that with all quietness and avoidance of publicity, in an upper chamber, the first regular and formal preaching service in either of the languages spoken by Armenians, was commenced. Now no less than fifteen chapels are open every Lord's day, where the gospel is preached with the same formality and fearlessness as in other more highly favoured lands.

Then there was no toleration for Protestants among the Rayah subjects of this empire. And some of us will never forget the extreme delicacy of our position as Protestant missionaries, the jealousy with which our movements were watched, the efforts that were made for our expulsion from the country, and the many trials and embarrassments we encountered for years, while groping our dubious way by the guidance of "hints and cautions." Now the Royal Charter of Rights, securing to his Majesty, the Sultan's royal subjects, the free toleration of religious opinion and worship, places us and the cause of truth on an elevated and firm vantage ground. Few things in the history of missions affords greater causes for devout thankfulness than the religious liberty vouchsafed to the Rayah subjects of the Ottoman empire.

And in view of all that has been accomplished under the auspices of this mission for the revival of a pure Christianity in these dark lands, we can only say—and it is all we need say—this is the Lord's doing and it is marvelous in our eyes.

ROMAN CATHOLICISM IN THE UNITED STATES.—According to the census the Roman Catholics have 1112 churches in this country, accommodating 621,000 hearers. Their relative strength is not quite one-fourth the number of churches belonging to the Methodists, scarcely one-eighth the number of the Baptists, and not one-fourth the number of Presbyterians.

MORAVIAN MISSIONS.—A German correspondent of the *Western Christian Advocate*, says that the Moravians have seventy missionary stations in Greenland, Labrador, St. Croix, St. Jan, Jamaica, Barbados, Marajona, Seranum, South Africa, and New Holland, employing 236 missionaries, while the members of their mission churches number 67,100.

EXTRACTS FROM ADDRESS DELIVERED BY REV. DR. DUFF, IN TORONTO, ON THE EVENING OF TUESDAY, 11TH APRIL, 1851.

[We are indebted for the subjoined extracts from the report of Dr. Duff's address, to the *Glabe* newspaper. The enterprising proprietors of that journal have conferred a great benefit on the community, by the publication of full reports of all the addresses delivered by Dr. Duff during his stay in Toronto.]

After laying the foundation, the scriptural foundation, for Christian Missions, Dr. Duff proceeded:—

The next question is, how is the world to be evangelized. Now there are speculators in the world in abundance. We have enough to do with them in all lands. But the question returns, How is the world to be evangelized? I merely say that it is not left for human speculation to settle this point: nor is it left for selfishness to settle this point. Human speculation may think it ought to be done this way, that way, or the other way. But where is the end of such dreamings? I don't know. Then, again, selfishness would have its way of settling the business, and would say, let the thing be settled as you please, only let it be in a way that will not give me any trouble or cost me anything, or if it is to be done at all, let it be done in the easiest way possible, the quietest way possible, the least costly way possible. Now there are no limitations of the ways or modes in which God might do this, but that is not the question. When God said to Abraham, "I mean to give you this land of Canaan," did not Abraham believe that. Yes, he did abundantly, though hundreds of years elapsed before it was fulfilled. He knew it would be, because God said it. If God has said anything, depend upon it, it will be done. He is not a blunderer; if he has insured the end he has also insured and appointed the means. In the case of Israel's going to take possession of the land of Canaan, God had his own appointed way, and the appointed way was that of employing the Israelites themselves as instruments and agents in the accomplishment of the object; he says it shall be done, but it shall be done through your agency and instrumentality. It would have been all very well for the Israelites and the selfish and the slothful and the luxurious to say, "Oh let us lie and lounge and sleep in our tents upon the borders of the land and meanwhile, Oh God! do Thou go and by thunder and lightning and judgments do the thing for us." Very pleasant that, for selfishness. But God is not to be made the tool of selfishness or the encourager of sloth, and, therefore, he practically said to them, "you are to do it, you must rouse yourselves out of the old slavish feeling that was generated in Egypt, you must put on the form and attitude of men, you must manifest manly energy, and you must go forth and equip yourselves for this great warfare. In so doing, deny yourselves by encountering the roughness of the campaign or the battle. It is for your good, that you should be employed as the agents and the instruments; and though the work shall be done, it shall only be accomplished through your agency and instrumentality.—Go and do what you are commanded to do—and in doing it, I will bless your efforts, so as to secure the end." We maintain that the case is precisely parallel with the spiritual enterprise of evangelizing the heathen. Christ has declared that the world shall be evangelized. It is vain for us to speculate how the omnipotence of Jehovah may accomplish this. The only question for the believer is—"Has He himself appointed and ordained the means and method?" Yes, He has. Christ summoned to Him his disciples, representing the Christian Church, and He tells them—"The end of subjugating the nations, and bringing them into willing obedience to me their Head and King, is to be accomplished—but it is to you I commit it. You must go and do it, I commission you to do it, and in the doing of it, I shall be with you. It is not that I need your services, I could do without you, but it would be worse for you: it is your benefit I desire." It is not therefore, a mere matter of compassion to the poor perishing heathen, though that is one of the chief elements in the Missionary cause, but it is a matter of privilege to the churches themselves that they are thus constituted the warriors in this mighty contest. But are there not individuals and even churches, who in their selfishness would practically turn round and say to the Lord Jesus Christ, "It may be that the end shall be accomplished. If thou hast said it, we believe it, but, oh Lord, save us from the trouble, the anxiety, and self-denial that would be needful if we had to go to do it. If there be any in that mind, we have no hesitation in saying they are fighting against God and against their own mercies, and against blessings to their own souls. They are practically acting as if they said,

"Oh, Lord, truly thy glory which was meant to shine through all the earth, has been practically obliterated, instead of thy glory it is the power of the prince of darkness shining forth, for he has usurped the throne of this earth. Thy name, it is true, is decorated in every land. Thou hast taught me to pray daily 'hallowed be thy name,' but, oh Lord, though I am taught to pray for this—and I will pray for it—I cannot then to save myself from the exertion that would be needed to secure that object." You will say, "this is dreadful." So it is—but I stand up before God and man this night, with the Bible before me, and I testify that though that is not the language, it is the embodied language in the actions of ten thousand thousand professing Christians in our day. How often can they expect blessings from God. They are praying not for blessings but for curses. After some further remarks, setting forth the duty of every Christian man and woman sitting earnestly in the missionary work, he proceeded to speak of the comparatively trifling extent of the efforts actually put forth for the conversion of the world. Of late years, he said, there has been a partial awakening. A friend who preceded me, said, "We are not doing half enough for the conversion of the world." Half enough! are we doing a tenth part enough, a thousandth part enough? Can arithmetic even number the littleness of what we are doing, compared with what we might do and ought to do? That is my view of the case, and I take the measure here, from God's word, and not from the conventional standard of man. We have in this world at least eight hundred millions of human beings that are living without God and without Christ, nearly all of whom are in a state of total ignorance of the true God and the true Saviour, and yet we are idly talking of what we are doing. If the same energies had been put forth by the Christian Churches in Great Britain and America, within the last 50 years, which have been put forth in connection with material advancement and improvement in the construction of railways and steamships, &c., it might be that at this time not one tribe or tongue of people could be found on the face of the earth that had not heard of the everlasting Gospel. But where the heart is, there will the energy be. And what is doing for the promotion of the spiritual enterprise of renovating the world and advancing the glory of God in the highest, in so small a fraction of a thing, that alongside of what has been done in the other department, it amounts almost to nothing. In England and Scotland, within the last few years, upwards of three hundred millions sterling have been sunk in railways alone. I find men of capital yonder complaining that they get so little interest, 2 per cent and so on, they have such an accumulation of capital that they do not know what to make of it, and all the time, the whole world is famishing and perishing. If that perishing world had a voice it would cry, "come and help us—you profess Christ's name, you are stewards of his bounty, come then and you will find an outlet for your capital in raising and renovating this perishing world." What is the response? The response is in dribbles. We may talk as we like about the greatness of our Empire, and the enlightenment of the age. To the end of time, we may swell out huge and mighty words on this subject, but methinks there is One above, all the time, looking upon us with derision and scorn, and that if we go on at the same rate, the time is coming when He will blow us all away with the breath of his nostrils. Allusion has been made already to one section of the heathen world—India. The people of Canada should be especially interested in it, because it is an integral portion of the British Empire; it has now a double claim upon us.—There are men in some parts of the earth, who almost repudiate the obligation of doing anything for India, because they say, Britain should attend to that. True, it is pre-eminently the duty of the Christians of the British Empire, but if they neglect it, will that exonerate the Christians of other lands if they do likewise? But we peculiarly have a duty to discharge to India. It is not impossible to go into a full account of the rise and progress of the British Empire in the East; but one or two facts may suffice for the present occasion. Many of you must know that it is not a hundred years since Great Britain began to hold any Indian territory in the way of actual sovereignty. The battle of Plassey, in Bengal, was the very first event that laid the foundation of British sovereignty in India, and that battle was fought only in 1757; that is to say, there are undoubtedly human beings actually living at this moment, within the bounds of the British Empire, who were alive at a time when Britain had not an inch of territory in the way of actual sovereignty in India. Within this period a little island of the ocean, although a sort of metropolis and Queen among the islands of the ocean, has been raised up by the sovereign God of this universe, to do a work vaster, which passes all that has been recorded in story and in song. When the rulers of Great Britain began to take possession of India, did they mean to take possession of it for the Lord? No, such a thought did not enter their minds; it is this that constitutes the marvel. They were allowed, as unconscious agents, to act out their purposes and designs of a merely secular, aggrandizing kind, and yet all the while they were like so many counters in the hands of Providence working out God's designs, as surely as if they were doing it with the fullest intelligence. The battle of Plassey laid the foundation for the British Empire in India. But was there a dreamer on earth that could then have dreamt what has followed. Let it be remembered, that very shortly before that time, there was established in India, in reality the most magnificent Empire then on the surface of the globe, for in point of grandeur, and magnificence, we know quite well that at that time, there did not exist in Europe anything comparable to the empire which then existed, having its seat at Delhi or Agra. We know very well how in the time of

James the First of England, when the English Ambassador went to the Court of the Great Mogul, all he could bring in the way of show of Royalty was looked upon with supreme contempt, and was but an object of mockery to that Court, as well it might, in comparison with their own magnitudes and grandeur. Three hundred years before Christ, when Alexander the Great sent Ambassadors to India, they found there mighty empires existing. This was three centuries before the Roman conquests reached the savage islands of Great Britain. It seems a marvel of marvels when you think of what has occurred since. Truly the descendants of Queen Dondieca have attained to that might and dominion, the prophesy of which, into our English poets has attributed to the old Druid consulting that Queen:—

"Ragiona Caesar never knew,
"Thy proximity shall away;
"Whore his sagins arvor flew,
"None invincible as they."

We cannot, as Christians, with the Bible in our hands, doubt what was the design of Jehovah in subjecting to us that vast empire. Jehovah's design was not to exalt the pride or to minister to the vanity of the people of Great Britain; that were unworthy of him. The object of Jehovah was not to find scope for the exercise of the soldiers or sailors of the British islands; that were unworthy of him. The object of Jehovah was not to open up a field in which British warriors might gain mimic crowns and stars, that will perish one day in the dust of which they are formed; that were unworthy of him. It was not to accomplish purposes of political economy, to open up new outlets for manufactures, and thereby aggrandize the mercantile community, these objects are of too brief and limited and perishable a kind to be worthy of the Great Jehovah. We know that above and beyond all that there was the infinitely worthy and noble object—namely, the making known to those millions the everlasting Gospel, which alone will bring glory to God in the highest, peace and good will to those millions and, it may be, through them to the surrounding nations. This was the paramount object of Jehovah, and therefore we ought to charge ourselves this night, as being specially entrusted with this work to those millions. The everlasting destinies of those people are now practically in our hands. God is asking us, "Are you now to discharge that trust—will you act it out or not?" It is a perilous moment this for the British Empire; its honor, its glory, its stability, are at the present moment quivering in the very balance of destiny. If we decline acting in this respect, as trustees and stewards of Jehovah on behalf of these perishing millions, then our doom is already fixed, and perish we shall. God will then accomplish his purpose without us, he will raise up others to do it in ways now unknown, but in so doing it, we shall be set aside as useless. It is not, merely, as a matter of Christianity that we, as British subjects, are to look on this matter—we are bound to look at it also in the light of an enlarged patriotism.

Dr. Duff then proceeded to give his audience some general idea of India, in regard to which he had found that the most mistaken and ludicrous notions often prevailed. For example, he had been asked, he would not say where, whether the natives were not disappearing before the Anglo-Saxons like the red Indians in America—the fact being that there were not altogether above 50,000 of pure British descent among the 150 millions of Hindostan. Then as regarded distances, he had once received a box of books, containing two parcels, one of which he was requested to hand to a gentleman in Bombay, and another to a gentleman in Madras, just as if a party here were entrusted with parcels to be delivered, when it happened to be convenient to him, one at New Orleans and the other at San Francisco. He had been asked again, whether it was a difficult matter to learn the language of India, as reasonable a query as if he were asked whether it was difficult to learn the language of Europe. In India there were all the varieties of climate, soil, and product, that were to be found between the Equator and the Pole. In the valley of the Ganges, there was all the luxuriant vegetation of the tropics. In the hilly country adjoining, there was the climate and the products of the temperate zone, on the Himalayas again there was the region of eternal snow, their summit, 30,000 feet above the level of the sea, having, like the Poles themselves, never been visited by man. In speaking of the people of India, and pointing out some of the characteristics of the divers races and classes which its population comprised, Dr. Duff devoted most of his remarks to the proud Brahminical caste, who regard themselves as sprung directly from the God Brahma, and who, looking back to a history of four millions of years, regard with serene contempt the paltry history of their present rulers who can only trace back the history of their island some two thousand years. If reminded that the British have undoubtedly shown power and strength in acquiring the sovereignty of India, they would say that it was only like the strength of the elephant, a beast whose huge ugly foot could crush even a holy Brahmin, but which was not on that account superior to the Brahmin. He entered at some length also into a detail of their metaphysical speculations, showing that German transcendentalism had hit upon an absurdity which was not more fully and completely developed already by Brahminical dreamers. In speaking of their religion, he adverted to the immense number of their deities, no fewer than 330 millions of which were reckoned up in their sacred books, the magnificence of some of their temples, and the liberality of some of the Hindoo devotees in the erection of these, which might well put to the blush the dotage of professing Christians. All that the Christian Churches had

as yet done for the conversion of India, was but a miserable beginning. If a missionary were to come out, he could place him down in a district where he would have two or three millions of heathens to himself, without a Christian in the whole district. Still, it was not to be supposed that nothing had been effected. In reference to the part of the work in which he had himself been engaged, he said—Our institutions have been breaking down the system of caste, as if with a sledge-hammer. From the Calcutta institution and its offshoots, there have gone forth some twenty thousand young Hindoos, who have in their understandings a clear knowledge of what Christianity is—so clear, that if the Spirit of God touched their hearts, you would have, in a moment, a whole army of soldiers of Jesus Christ, fit to fight the battles of the faith; and in the midst of all this, you have individuals—I do not say, great numbers—who have been truly converted. God, in the riches of his grace, has from an early period, given us another and another convert. During the last year, there have been more converts, perhaps, than in any two or three years preceding. In India, we have seen in young men and in young females too, something like moral heroism that could scarcely be equalled in the west. You see a young man who has acquired a knowledge of the truth, who sees Hinduism to be monstrous, whose conscience has been probed to the quick—he has seen Christ to be a gracious Saviour, and he says, what is father or mother, brother or sister or wife or property, if it be needful in give these up compared with the salvation of the soul. To this sort of sacrifice scores and scores of them have been committed, and a terrible trial it is. Think you they have no feeling? they are almost compounded of feelings; they are often one mass of sensibility. When a young man has quitted his heathen home, we send notice to the father, "Your son is here." The father hearing that his son is going to algebra Hindoos, and embrace Christianity, is horrified. Immediately he will try to get his son brought over, and though perhaps he has not studied rhetoric in the ordinary mode, yet he has an instinctive way of it, that he knows well will reach the heart. You will see him coming wistfully along, not upbraiding, but with a downcast, sorrowful countenance, with his hands folded as if in agony. British spectators have felt their souls creep within them at seeing a Hindoo father coming in this way. By and bye, he comes nearer, and embraces the son by his feet, still he does not speak, but looks up into his face, and oh, the wisdom that is in that look! By and by you will see the big tear forming in each eye and trickling down the cheek. It is such a piece of real acting, often, and real feeling too, that it goes into the soul of strangers as much as into the soul of him it is meant to affect. By and bye, perhaps, the father will gradually beg into utter something and with soft and piercing tones, says, "My son." Nothing more, perhaps you think you heard the plaintive tones of David, when he was crying out "My son, my son Absalom." It goes to the son's heart, he cannot help weeping. At the climax of the appeal, the father asks him to think of his mother. He will look up and say, "My son, if you will not come for my sake, why should you be so cruel to the mother that bore you, that carried you on her breast, that fed you with her own milk, out of her own substance, will you really, my son, be the murderer of your mother. She has vowed that she will neither eat nor drink till she has set her eye on her darling son. Just come, that she may look upon you for one moment. If you do not come, she will die." The appeal is most terrific, and I have actually seen in such a case, a young man faint and fall to the ground as dead, and when coming to sensibility, he would begin to murmur "Oh God, have mercy upon me, Oh God, spare my reason," as if he felt that his very reason were giving way under the struggle and the agony. People in the west cannot know what that is, and yet there are scores of our young men who have gone through this process for days and days together. Such are some of the results we have obtained. But after all, this is but a drop in the ocean. We have a hundred and fifty millions in India, and if all the missions of all the churches were put together, what would they be amidst such myriads? What we want is extension and expansion. If you go to the valley of the Ganges, containing thirty millions speaking one language, the Bengali, I venture to say, without fear of contradiction, that if Christians in Britain and America, would only furnish us with the means, there is not at this moment, a village in Bengal, in which we might not plant a Christian school, and imbue the minds of the young with the knowledge of the blessed principles of salvation, and that there is not a single village in Bengal, in which, if you could speak the Bengali language, you could not get audiences of hundreds of natives to hear you. I have stood often on the steps of their temples with my back resting against their idols, and addressed them on the vanity of worshipping dumb idols. I mention this to show what an open door God has given us there. The work is great. It has peculiar claims upon us as Christians, but particularly as British Christians, and with this I must come to a close. Seeing that such is the state of the world, that the doors are everywhere opened, that the perishing myriads are ready to welcome us, is it not high time that we should awake from sleep, and come at once nobly, heroically, magnificently, Christian-like, to the help of the Lord against the mighty. The time is short. If ever there was a time since the beginning of the world, when there was a louder call than another on the slumbering churches to awake, surely that is the present moment, when Jehovah is manifestly whetting his glittering sword in the sight of all nations, and the destroying angel is at this moment standing at the door of every nation, under Heaven. Is that a time for the Christian churches to lie down, as if wrapped up in a state of midnight insensibility, and sloth and

slumber? We know what the glorious end shall be, a reign eternally glorious, when peace and righteousness shall run down our streets as rivers. We know that this is the end, and with the Bible in our hands, can we doubt that there are mighty and even terrible events to transpire ere that event be realized. Yes, more especially with reference to ancient apostate Christendom, and its despots, whether the other parts of the world will have it or no, will effect them and drag them in, in one way or another. In reference to old apostate Christendom, have we not reason to believe, that there is a time: if terrible severity is more for it? Have we not already had something of a foretaste of these things? Only some five or six years ago, what were our eyes called upon to behold in that old papal apostate Christendom? Were we not, equally, we form the banks of the Ganges, and you from the shores of your glorious lakes, were we not beholding the whole of Europe, with the exception, one blessed exception—that of the British Isles—torn up through the universal fabric of society, shaking staggering, you, reeling in the convulsive throes of revolution? Were we not called upon to behold the prophetic mountains—the kings and rulers of old apostate Christendom, hurled down amid the prophetic sea of peoples and nations and tongues, amid all the confusion and rage of revolutionarily anarchy and uproar. And what were these, but the forerunners of something more terrible to come? They were but the first big drops of descending judgments. And when, again, we are evidently on the eve of still mightier convulsions—still more terrible catastrophes, is this a time for the Christian Churches to lie down and sleep and slumber? Nay, it becomes one and all of us to be up and doing, and seeing to it, that we ourselves have really found admission into the Ark of the Everlasting Government—and that we have done what is in us lay to secure the entrance of myriads of every land into the bosom of that Ark, which can alone carry us in safety through the fiery deluge which shall sweep over this doomed earth. Once in that Ark, we are safe. Tested about we may be; but with Jesus in the vessel, perish we never can. Yes, should still greater dangers arise around us, and days of thicker darkness fall upon us, with Jesus in the vessel, we at least can enjoy inward tranquillity and rest. Aye, when the elements are raging all around us, we then can enter into the very presence of our Beloved, and one smile from his gracious countenance will diffuse a glorious radiance amidst the fearful gloom; and onwards and onwards will the vessel of the everlasting covenant still glide, until in the end it reach those bright green realms where everlasting spring abides, and never-withering flowers. And as in the days of old, Noah on the sides of Ararat, emerging in safety from the ark which carried him through the deluge, offered sacrifices to the Lord, we, too, once landed safely on the sides of the Heavenly Zion, will joyfully present our sacrifices too, even sacrifices of praise and thanksgiving for evermore. Let us then, this night, come to Jesus, ourselves, throwing ourselves into his bosom. He is the ark of the everlasting covenant. And then let us long, wrestle, and pray, and deny ourselves, in securing an entrance into his bosom for the myriads of the perishing in all lands. Then we can exult in the battle fought and the victory won, and forever and forever reign with an adored Immanuel.

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

All orders, payments, and communications to the Editor, to be sent (Post-paid) to the Rev. JOHN JENNINGS, Toronto.

The Canadian Presbyterian Magazine.

TORONTO, MAY, 1854.

THE SYNOD of the United Presbyterian Church in Canada meets in Hamilton on Tuesday, the 6th of June, at 7 o'clock, evening.—Sermon by the Rev. Wm. Barrie, Moderator.

A few weeks ago the Rev. Mr. Hogg, of Hamilton, was presented by the Ladies of his congregation with a very handsome Book Walnut Library Case, Sofa, and Dining Room Chairs, and a Purse containing \$105, as a well merited token of the respect in which he is held, and the high appreciation of his services which is entertained by those who enjoy the privilege of his ministerial labors.

TORONTO PRESBYTERY.—This Presbytery held the quarterly meeting on the 9th of May. A petition from twenty-four persons in Dumbarton and vicinity who had been disjoined from Pickering congregation, was read, requesting that they may be organized as a congregation in connection with certain persons from Canton and vicinity. A petition from fourteen persons at Canton was read, to the same effect. Commissioners appeared, and represented that they will pay every Preacher

for his Sabbath services at the rate of £100 a year: and that for stipend to a settled minister they will be self sustaining, giving from £100 to £120. It was resolved, that they be congregated under the name of the United Presbyterian Congregation of Dumbarton and Canton. Rev. Prof. Taylor to congregato on Sablath, 21st instant.—An application for supplement of £5, for the current half year from the congregation of Toronto Township and Brampton, presented by the Rev. Mr. Pringle, was refused.—The Rev. Thos. Dickson laid on the table a paper declaring his demission of the congregation of Caledon: that he had intimated to the congregation his intention and that they might send Commissioners if they chose. Mr. Dickson's resignation was accepted; and as he intimated that he intended to go to the United States and join the Associate Reformed Synod of the West, and desired to be loosed from our connection, he was disjoined and certified accordingly.

Demissions.—Rev. John McLeellan has resigned his charge of the Congregation in Detroit. Rev. Walter Scott, of the Congregation of La-Chute. Rev. Thos. Dickson, of Caledon. The state of things is really becoming alarming, for while we are calling out for ministers from Scotland, the facts of five demissions in three months, and three of these ministers leaving our ministry, are fitted to retard our success. And we wish we could say that these are the last of the demissions; but we have good reason to believe they are not. We do not choose to refer to the causes, but we believe good will result both as regards ministerial unity, and congregational liberality.

CAFFRARIA.—We learn that the news had just arrived in Scotland that, the Rev. Robt. Niven, the very able missionary of our church in Caffraria had been expelled, by order of the Governor. Lord Cathcart, from British Caffraria. During the late war, the frontier colonists were dreadfully bitter against the missionaries, because it was said they took part with the natives. This was untrue, but they did precisely what a noble-minded missionary among the Indians in our own country would do—protect, if possible, the degraded people from the plunder of the whites. We all know that there is a strong feeling against missionaries on the part of white traders in the neighborhood of Indian settlements, because the missionaries condemn the plunder of the Indians by the most unlawful means used by unscrupulous men. It was so in Caffraria, and hence the prejudice. Mr. Niven is one of the best spirited missionaries we ever met; and we trust he will be fully supported by the church. The want of knowledge of colonial life sometimes leads to great blunders and misapprehensions on the part of ecclesiastical Boards, but we trust that neither hastiness, favoritism, nor prejudice will operate in this instance to prevent the investigation of the full merits of the case, and the sustaining of a brother who has not got justice, in more quarters than one.

Expenditure on Foreign Missions of the United Presbyterian Church, Scotland, for the year 1853.

From the Missionary Record for April the following particulars are gathered regarding the sums, in sterling, paid for the several Foreign Missions of the Parent Church.

Jamaica Mission.....	£6423	1	1
Trinidad Mission.....	560	19	5
Canada Mission.....	570	7	1
Calehar Mission.....	1606	15	6
Caffraria Mission.....	735	1	11

Total..... £9896 4 10

The Contributions for Missionary purposes were £16,958 15s. 4½d., being £523 11s. 3d. more than in 1852.

The particulars of the Canada Mission are:

To Treasurer of Canadian Synod, for aid granted to Congregations, and Supplement to Preachers sent out.....	£295	7	1
Professor Taylor's Salary, less one quarter's payment by 2nd Congregation, Toronto.....	230	0	0
Grant to Rev. Andrew Kennedy.....	20	0	0
Rev. W. C. Young.—Outfit.....	20	0	0

Total..... £570 7 1

Our remark on this is, that the Canada Mission costs the Parent Church precisely £570 7s. 1d. too much.

UNION.

At a meeting of Members of the Free and United Presbyterian Churches, held this day, at Mr. William Matthewson's—after engaging in devotional exercises, Mr. William Dow was unanimously called to

the chair, and Mr. John Ratcliff having been requested to act as Secretary—the following Resolutions were submitted, and unanimously adopted:—

1st. Moved by John Ratcliff, seconded by William Heron, and Resolved—That a Union between the United and Free Presbyterian Churches is not only highly desirable, but a duty, which these Churches owe to the cause of Christ, and the moral and religious interests of this country.

2nd. Moved by Robert Gardiner, seconded by William Agur, and Resolved—That we firmly believe it to be the duty of the ministers and members of these denominations to consider, and we hereby call on them—prayerfully to consider how much truth they hold in common; how many of their differences are misconceptions, and do not involve principles, and whether such differences can warrantably constitute terms of communion.

3rd. Moved by John Hepburn, seconded by William Matthewson, and Resolved—That, to comply with the requirements of Christ, in regard to the unity of his people, and the general spirit of apostolic injunction, and with a view to meet the necessities of the thinly scattered Presbyterian population, where are often now two churches, where there is only support for one, and to avoid that spirit of rivalry which is sure to be engendered thereby; and also that we may present a more united front to the mass of ungodliness, infidelity, and popery, that surround us, we pledge ourselves to do our utmost to promote the above contemplated union, in the hope that more influential parties will take up the matter, and push it to a happy consummation.

4th. Moved by James Burns, seconded by Thomas Thornton, and Resolved—That the above Resolutions be sent for publication, to the Ecclesiastical and Missionary Record, the Canadian Presbyterian, and Canadian United Presbyterian Magazines, in order that the subject may be brought before the people of the United and Free Presbyterian Churches, with the hope that other branches of the Church of Christ may be stimulated to join with us in this effort for union.

The following Committee (being equally taken from both churches,) were then appointed to carry out the spirit of the foregoing Resolutions, viz:—William Heron, William Matthewson, Robert Gardiner, James Burns, Alexander Dalziel, Robert Ratcliff, John Heron, John Ratcliff, John Hepburn, and Hugh Fraser. William Heron, Convener; John Ratcliff, Corresponding Secretary.

The Chairman then concluded the meeting by committing in prayer the cause to Him who ruleth among the nations, and turneth the hearts of the children of men.

Thus appropriately terminated the most brotherly meeting, which, considering the opportunity for intimation, was numerously attended. Throughout the entire interview, not a jarring word was heard, but one feeling seemed to animate those present, as if there were but one heart in the whole assembly, and that heart warmed with love for the Redeemer's cause, and zeal for the honor of his name. As each Resolution was put from the chair, every individual present testified his approbation, and love and harmony characterised the whole proceedings. We trust that many others in different parts of the country will meet and compare their views, and that glory to God in the highest, and peace and good will to men will be the result.

WHITBY, 18th April, 1854.

WILLIAM DOW, Chairman.
JOHN RATCLIFF, Secretary.

Extracts of Letter of the 18th of April, 1854, from the Secretary of the British and Foreign Bible Society, to the Secretary of the Upper Canada Bible Society.

“The Postman has just brought in your valuable communication of March 30, and as the mail for New York will be made up this evening, I hasten to send you a line in acknowledgment thereof.

In the first place, allow me to hand you the official Receipt for your additional noble remittance of £569 2s. 4d., contained in your letter, in the appropriation of which you will see your directions have been attended to. It will indeed afford our Committee pleasure to see such a continued proof of the deep interest felt by our friends connected with your auxiliary, in the great and glorious work of our Society, and in the meanwhile, I would, in their name, express to you our cordial thanks for it.

I would further thank you for your kindness in giving the various detail connected with your operations during the past year, due use of which shall be made in our forth coming new Report. In return, allow me to mention the following:—Our ordinary Receipts during the past year have been £125,665 18s. 10d., being £16,505 8s. 2d., more than in the preceding year, and £8,925 9s. 7d., larger than the amount ever previously reported to have been received during any one year. Add to these ordinary receipts the sum of £66,507 7s. 9d. for the Jubilee Fund, and £30,485 19s. 3d. for the Chinese Testament Fund, you will see that the gross Receipts of the Society, during its Jubilee Year, have amounted to the enormous sum of £222,659 5s. 10d. To God be all the praise!

The payments of the year have been £119,257 15s. 1., and the issues of Bibles and Testaments, as follows:—

From London.....	1,015,963	copies.
“ Foreign Depots.....	351,565	“
Total.....	1,367,528.	

Original Articles.

PRAYER AND PROVIDENCE.

"Prayer moves the hand, that moves the universe," is the saying of an old Divine. Some object to prayer, on the ground that God is unchangeable in all his purposes, plans and attributes, hence say they, why pray? all things are fixed, and "all things happen alike to all;" and as Solomon hath expressed the same idea in another inspired aphorism, "that which has been is now, and that which is to be hath already been," therefore why pray? Will God stoop from his lofty throne in the heavens, and violate his own laws, and throw the entire universe into a state of disorganization, simply to satisfy the wish, or gratify the desire of one of his creatures? Are not the laws of Providence irrevocably fixed on the laws of nature, and, according to our theology, are not the laws of grace as immutably fixed as either? Can we therefore influence the great Autocrat of this universe to change his plans, to suspend his own laws, and to derange the order and economy of his government, merely to suit us? To meet these cavils, the reader is invited to think on the following observations:—

It is true the laws of nature are fixed, and fixed permanently, yet God has already suspended these in answer to prayer. The fact is established. Moses prayed, and the burning at Taberah was immediately quenched. Ho prayed when the Hebrews were engaged in battle with the Amalakites, and the Amalakites were defeated by the miraculous interposition of the hand of God. Joshua prayed, and the sun stood still, and the moon in the valley of Aijalon. Samuel prayed, and the Lord rained hailstones and furious storms upon the Philistines, and discomfited them. Daniel prayed, and the den of lions became a very heaven to him. The three holy children prayed, and the fiery furnace became a very paradise, for the Son of Man came down when they prayed; and not only is the fiery element robbed of its fury, but this very furnace is converted, by prayer, into a sacred tabernacle, in which Divine communications, most sweetening and soothing, are made to the minds of the holy men, while their bodies came forth unscathed. Peter was in prison, and the whole Church held a prayer-meeting. Oh what a heavenly place was that place of concert for prayer. The Church met and wrestled, and during the long dark night, while all were slumbering, the vigilant Church were praying, and while praying, an angel from heaven was dismissed to loose the manacles from off Peter's arms, for he was chained between two soldiers, and the Church literally prayed Peter out of prison. We need not prolong these cases—it were easy to multiply them to any extent—but enough has been said to establish the fact, that in the kingdom of nature, where there is a fixedness and uniformity of law, there is clearly a connection between prayer and providence, and such a connection as we call cause and effect.

It is true the cases cited are one and all miraculous, and it is easy to see that on such occasions, the connection between the *cause* and the *effect*, is traceable in the suspension of the laws of nature, to serve some wise and gracious purpose of the Almighty, but we have no right to expect any such connection between our prayers and their answers. The Apostle James meets this cavil by saying, "*Elias was a man of like passions with us, and he prayed earnestly that it might not rain, and it rained not on the earth, by the space of three years and six months.*" In this case we have a connection established between the prayer of the Man of God and drought, and barrenness, and death; and again the same key that locked up the heavens three years and a half ago, is now employed to open them—that key is the prayer of Elijah. Yet he is only a man of like passions with us; and had we like faith with him, we too might perform wonders with our prayers. The laws of nature are as much in the hand of God now as in the days of Ahab; and if we "had faith" as a grain of mustard seed now, we might see answers to our prayers as astonishing as were seen on Mount Carmel, when the prayer of the holy prophet brought fire at one time, and rain at another from heaven.

It is a philosophical fact, that the laws of nature are uniform. It is also a philosophical fact, that the laws of Providence are uniform, in both departments of Jehovah's vast empire it is supreme; and since Providence is simply the fulfilment of his purposes, it is manifest that the purpose being uniform and unchangeable, the providence must also be unchangeable. If such be the case, then does it not follow that a system

of blind fatalism pervades the entire economy of providence, and what will be, will be, irrespective of prayer? certainly not; for if God has shown us, by the cases already cited, and by many others which might be quoted, that the uniformity of the laws of nature presented no unsurmountable obstacle, in the way of his answering prayer, much more may we infer that the uniformity of the laws of Providence presents no such obstacle. Moreover, if providence be simply the execution of his everlasting purposes, then the prayer which is answered by some of the mysterious operations of his Providence, is a part of the Providence—it is one circumstance among the rest which contributes to make the scheme of Providence complete; and hence the purpose of God which is fulfilled in providence, embraced the prayer as well as the providence by which the prayer was answered.

In the kingdom of Providence man is both *active* and *passive*, while in the kingdom of nature, he is *passive* only, but his *activeness*, is just as much a part of the vast machinery of Jehovah's plans as his *passiveness*. Hence the prayers, and toils, and labors, and spirited exertions of man, are just as much the fulfilment of God's purposes, as the change of season, or the descent of the shower, or the bursting of a thunder cloud.—The part that man *acts* in providence, is part of the law of providence; and hence we may trace the connection between our prayers and God's providence, because the God who planned the providence, planned the prayer that went before it.

But the laws of grace are as uniform as the laws of nature and of providence; and according to our so called Calvinistic theology, the decree of God in the salvation of the sinner, both as regards the work of Christ for him, and the work of the Spirit in him, will stand sure, unchanged and unchangeable—all this we admit—but as in nature and in providence, so in grace. It is a fact that God is supreme, and the prayers of his people run parallel with his purpose, and not contrary to his purpose. It is in full accord, and with the revealed will and purpose of Jehovah to save sinners—by the blood of Christ from the guilt of sin. It is also in full harmony with the same purpose to save them from the dominion and pollution of sin. Now when salvation is solicited by the pleading Abrahams, by the wrestling Jacobs, by the tortured Daniels, we know that the very thing thus asked, lies within the compass of the known will and purpose of God; and our only exposition of the connection between the prayer and the gift, is just this, we asked salvation and we got it. We can trace a certain connection between the prayer of the leper and the Saviour's cure. We can trace a certain connexion between the prayer of the four men who brought the palsied man to Christ, and the man's moving off uncrippled, bearing his couch with him. We can trace an immediate connection between the prayer of Bartimeus and the receiving of his sight. We can trace a connection on the principle of a grand causation between the prayer of Jarus and the quickening of his daughter, for the Saviour did it; and similarly may we not connect the purging and cleansing, and quickening of polluted, and ruined, and dead souls, with the prayer of person, and the prayer of proxy, as well as the healing of sick bodies. The Saviour is the same—the sinner is the same—the grace is the same—the only difference is the region of action; and should we discover in the kingdom of grace similar causes at work, we should also discover similar effects.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

THE CHURCH SELF-SUPPORTING.

The subject of our Church in Canada being *now* self-supporting, is one of great importance, and to which the earnest and candid attention of all should be immediately directed.

It is undoubtedly a sound moral principle, one of common honesty, that no man, by assuming poverty or inability, should depend for assistance on another when he is perfectly able to sustain himself. We refuse to assist the able-bodied poor when they can get work, and ought to work. Now the principle is as sound in regard to a Church. It ought not, in honesty, to take aid under the plea of necessity, when it can do without it; and though it should be willing to take the aid, in such a circumstance, it ought not to be given to it. I do not take up the subject of generosity, and enquire how far and how long the parent Church should or may give money to our Church, but I deal with it as a matter of honesty among ourselves, and am prepared to maintain that, while grateful for all past munificence, we ought not longer to receive, even though it should be cheerfully offered.

When the Church began in this province, twenty-one years ago, the whole condition of the country was as different from what it now is, as a morning twilight differs from the meridian. Then, assistance was essential, for it had to get a footing; the settlements were comparatively new, and sparse, the people poor, and the whole population no more than a third of what it now is; though even it might be questioned how far the long continued support granted to most of the earlier missionaries has been advantageous. But I need not refer to what Canada was twenty years ago. What was it five years ago? No country in the world has made such rapid progress in developing its material resources, and in real solid improvement and wealth, as this has within the last few years. On the southern frontier, land is now worth as many pounds an acre as it was then worth dollars; and in not a few instances pounds are now given for what could have been bought for shillings; and in the north, where, seven years ago, it was a wilderness, there is a large population—as take, for example, the counties of Kincardine and Bruce, and Grey, and land is worth more pounds than then it would have brought dollars. Then let us look at the prices: farmers getting more than double what they received a few years ago; mechanics, from 7s. 6d. to 12s. per day; labourers, 5s.—all classes have their incomes raised—all classes becoming rich—except ministers. The times are completely changed—but notwithstanding, there is not a whisper from our Church about discontinuing the call for aid from the Church in Scotland. The farmer, with an unincumbered deed for 100 or 200 acres, with one or two span of horses, with cows, and cattle, and large barns filled with bounteous harvests, and buying more hundreds of acres for his children, doles out a five dollars a year for his whole family to the Church, or, perhaps, he may give ten dollars—twenty dollars is an extravagance of *mercenary* which few make;—the mechanic earning from 7s. 6d. to 10s. a day, and acquiring property; the merchant making large per centages on his traffic—all these depending on the benevolence of their Christian brethren in Scotland—asking the ploughmen with £10 or £12 a year, and the Glasgow cotton spinners and weavers, (hard driven, and often half starved, at any rate more than half starved in comparison with the way people live here,) to give for missions, to give for the mission in Canada!! Is there a manly, honest soul who does not feel that, as a Church, we are guilty of a wrong!

You, Mr. Editor, have been the opponent of the present system; you have been blamed for pronouncing it a *pious fraud*, and not a little feeling from certain quarters, against you has been the consequence—what do you care!—let us share it. Now, can you not, to come to examples, find within the bounds of your own presbytery a congregation situated in a locality where not one inch of the *unclerical* land would be sold for less than forty dollars an acre; where there is an old settlement; where besides mechanics and others connected with it, there are thirty or forty farmers, and most of them with free deeds for farms, varying from 100 to 200 acres: all well to do, and many of them buying more land, and such a congregation as that drawing money from the Scottish Mission Fund? you know that there is not only one, but more than one of such description! Is that right? Is that honest? But your presbytery is not the only one in which such can be found.

But does the money from Scotland do the church any real good? It is a curious fact that there are two churches in particular in Canada which have been started directly as mission churches, by churches in Britain; and supported annually for the last twenty years by large sums; these are the United Presbyterian and Congregational. Our church is drawing nearly, if not fully £700 a year; the Congregationalists about the same, and there are no two denominations that have progressed less in proportion than these, or which raise less money by their own exertions. No two churches that speak and profess more about voluntarism than these, and yet show less liberality. The conclusion is, from ascertained facts, that the money from Britain is a positive injury, in every way, to their progress, and unity, and self voluntary support of the gospel. It is reported to be a fact, that some of the disagreements among brethren in the congregational churches, and the source of much of their co-operative troubles have arisen from this ill-fated grant from England. Had we been unaided by the Scotch Mission Fund; had we been depending on our mutual support; and felt that our unity was our only strength; had we felt that we had nothing of a pecuniary nature to fear; that every minister's stipend, and the professors salary, were fully paid by this church, think you that we would have got into the trouble we have within the last year and a half. No, never.—The want of unity and co-operation is dearly purchased at any price. We and the congregationalists have tried the one plan long enough; the sooner we try the other the better.

And surely if we have faith in our principles and our voluntarism, we ought not to fear. Look at the Free Church. Our people are as able, on the average, in country places; abler in many instances. But have we a minister in a region? he gets £60 or £70. A Free Church congregation is started on a wing of it, perhaps in the very centre of it; a minister is procured and the people pay him £100. Why? and how is this? Unquestionably the Free Church has been more energetic, and far more liberal. It lives in the country and flourishes; and it lives on the country*, and gives largely to foreign missions besides; and I hold

* The Free Church receives £300 annually for Knox's College from the Mission Fund of the Free Church in Scotland—but we believe it to be a very prevalent opinion, both on grounds of principle and policy, that that sum should be no longer accepted.—Ed.

it, with that fact before our eyes, to be a libel on our United Presbyterians to say that they are either unable or unwilling to support their ministers and religious institutions as well as the Free Church; only they must first be cast altogether on their own resources before they will do it.

But there is an other part of the subject which in all candor, though a very delicate one, I feel bound to refer to. "Poor preach, poor pay" is a just enough principle, and perhaps in some cases, that explains the cause for small a stipend: for if, when the people ask for bread they get a stone, they will only pay the worth of the stone; and though their souls are perishing they still rest satisfied with the stone, for it is cheap. But the sustentation of ministers, even partly from the Mission Fund, has not a good effect upon themselves. It makes them to a degree independent of their congregations; and not a few instances could be shown where, if ministers had been depending for their entire incomes on their congregations, their preparations and labors possibly would have been a little more abundant. Besides, as you evidently hinted at, in an off-hand manner, in the March number, the tendency of the grant from Scotland, is to encourage preachers from Scotland who have not "self-reliance." The men we desiderate are those who will trust to themselves, under God's blessing, to make a congregation; who will neither fear nor hesitate to tell their congregations their duty; who hold themselves to be worth a respectable income; who on great principle will not stay to be half starved, if the people are able to do more; and who will carry out the Gospel law that "the laborer is worthy of his reward." Lastly, the fund is most injurious to all our congregations. The weak do not look to the strong for help, but they look to Scotland; thus the tie of congregational brotherhood, in fact Presbyterianism, is never formed. The strong take little or no interest in our Home Mission Fund compared with what they should do, because they feel that their work is done for them by the church in Scotland. It is true, were we left to our own resources as a church, we might not raise such a sum as is received from abroad, but, whether or not, one thing is certain that in very many cases, were we in Canada raising the fund, were we the contributors, the non-self-supporting congregations would have to exert themselves much more than they do; and in not a few instances they would not be granted anything. Our Mission fund would be appropriated to *commence* congregations: to bring them to life, but not to keep them in life; and were it thus, the older congregations would, I am sure, willingly and liberally support such a fund; and our ministers would be united for the church's existence as well as extension; all the congregations and ministers would then have an *esprit de corps*, the total want of which hitherto has been a great denominational hindrance, as well as productive of much within that would have been better without.

Perhaps we may be permitted to take up this subject again in the pages of the Magazine; only we should like now to see the reasons of those of opposite views.

What have you to say, Mr. Editor?

PAR.

REVIEWS.

BIBLIOTHECA SACRA AND AMERICAN BIBLICAL REPOSITORY. For April, 1854. Andover: Draper & Brothers.

This quarterly is sustained by the leading talent in the orthodox churches of New England, as well as by that of several of the evangelic churches of Great Britain. Dr. Samuel Davidson of England, and Dr. Alexander of Scotland, are among its British supporters; and in the mother country this periodical is looked up to with respect by the best biblical scholars of all the protestant churches. Nor is it saying too much, when we place it on an equal footing with the *Princeton Review*.

In the present number, the *first* article is a review of "Rougemont's Essai d'une Geographie de l'Homme," translated by E. C. Tracy, Windsor, Vermont, being one of the most modern of our French works on the geography and ethnology of the human family. The article is elaborate and pregnant with the most profound research. The settlement of the sons of Noah, and the growth of the race of man, as well as its division into tribes and families, are topics very ably handled.

The *second* article is on "God's positive Moral Government over Moral Agents, additional to what is merely natural."

The *third* article is on "the Apocryphal Books of the Old Testament, and the Reasons for their exclusion from the canon of Scripture." By C. E. Stoue, D. D., Professor at Andover. This is an able and judicious treatise, under five heads. The learned Professor Stone embodies the entire Apocryphal question, and handles it in a most masterly manner. This article we regard as, in itself, a valuable contribution to our Hermeneutics, and may copy it in whole or in part into our columns, in a futuro number. The value of all our anti-apocryphal writings is greatly enhanced by the fact, that they furnish an impregnable barrier against the pretensions of modern Romanism; and this is a view of the case which cannot be too highly appreciated in Canada West, where Puseyism is coquetting so very agreeably with Popery, and both putting forth

their conjoint efforts for the subversion of the "glorious gospel of the Blessed God."

The fourth article is on "The Relation of David's Family to the Messiah." The doctrine of Christology, as our German critics term it, is discussed in this article with great perspicuity and power. We should like to see it followed up by a sequel, for which there is room enough in the range of enquiry to which it is devoted. We desiderate another article on the Messianic Genealogy.

No. five is a racy sketch of an Excursion to the Lakes East of Damascus. By the Rev. J. L. Porter, Missionary to the Jews at Damascus. Mr. Porter is one of the missionaries from the Presbyterian Church of Ireland, to the Jews at Damascus. He has been labouring there for a number of years, as colleague with the Rev. Snylio Robson; both of these men are devoted missionaries, and excellent ministers. Mr. Porter is son-in-law to Dr. Cooke of Belfast.

His style is racy and chaste, but somewhat lengthy, while his whole narrative is very interesting, and not without profit to the student of prophecy, who is looking for the coming of the Son of Man.

No. six is on the "Nature and Influence of the Historic Spirit." By Professor Shedd.

No. seven is on "Chaucer and his Times." Both of the above articles valuable as accessions to our polite Literature. The number closes with two articles on "New Publications, and Select Religious Intelligence"—both articles keeping up with the writings and arts of the religious communities in Great Britain and America.

We should like to see the species of literature, to which this good miscellany is devoted, more current than it is among our people in Canada; and we are glad to notice, that on the ATONEMENT question it is much more orthodox than many of the New England Divines would wish.—Calvinism never did Old England any harm, and we would like to see more of it in New England.

DAILY BIBLE ILLUSTRATIONS.—THE APOSTLES AND EARLY CHURCH. By John Kitto, DD., F.S.A., Editor of Pictorial Bible, Cyclopaedia of Biblical Literature, &c. New York: Carter & Brothers. Hamilton: D. McLellan.—Price 5s.

To say a word in favor of Dr. Kitto's works is altogether unnecessary. Their praise is all the churches. This is the eighth and last volume of his Bible Illustrations, and admirably has the interest been sustained to the last. It is with deep regret we learn that such a laborer in Bible literature had scarcely concluded this, perhaps the greatest monument to his learning, before he was struck by paralysis—though we trust his work is not yet done. The eight volumes of Illustrations we would earnestly recommend for family and congregational libraries as affording much valuable knowledge, presented in a very pleasing style.

THE DIVINE CHARACTER VINDICATED.—A Review of Dr. E. Beecher's Conflict of Ages, or the Great Debate on the Moral Relations of God and Man. By Rev. Moses Ballou. New York: Redfield & Co.—Toronto: A. H. Armour & Co.

Dr. Beecher published an absurd book, a short time ago, called the Conflict of Ages, and what was comprehensible in it was more like Brahmanism than Christianity—and the Rev. Moses Ballou was not content to let it die without notice, but has come out with his "Review," having found a pretext to get up a book, and by way of a reply to Beecher, hopes no doubt to get it more widely read than if he had published avowedly on his own peculiar creed. He is a Universalist of the New England Stamp, and minister at Bridgeport, Connecticut.—He dedicates his book to P. T. Barnum, the world-renowned showman, and perhaps, in that, too, with an eye to business.

THE COMPLETE POETICAL WORKS OF THOMAS CAMPBELL, with an Original Biography and Notes. Edited by Epes Sargent. Boston: Phillips, Sampson & Co.—Toronto: A. H. Armour & Co.

This is a very handsomely got up edition of Campbell, and to all (and who does not?) who love his poetry, and have not a copy, we recommend this as worthy of purchase. "The Life" prefixed, is compiled from Dr. Beattie, and the "Reminiscences" of Mr. C. Redding.—It professes, and we doubt not truly, to be the most complete of all the editions, and with many valuable original Notes.

Miscellaneous.

PUBLIC PRAYER.

EXTRACTS FROM PRESIDENT PORTER'S LECTURES ON HOBILETICS, PREACHING, AND PUBLIC PRAYER.

1. Remember that your amount of usefulness in the ministry depends in no small measure on the character of your public prayers. These will have an important influence on your success in preaching.

If you should fall into the habit of supposing that nearly all your work in the pulpit consists in delivering good sermons, you will make a serious mistake. Preaching is only the means of religion; prayer is a part of religion itself. No office in which a mere man can be employed, is so elevated and awful as that of him who is the organ of a whole assembly, in addressing their supplications to God. In preaching he speaks for God to men; in prayer, for men to God.

When the devotions of the sanctuary have their proper effect, they prepare the hearers to listen with deep and solemn interest to the instructions delivered from the pulpit. Just so far as the prayer, in which they have joined, has brought them to feel the impression of a present God in the sanctuary, and the eternal retributions to which they are going, their minds are divested of listlessness, and prejudice, and fastidious criticism, and they will hear a sermon with candour and humility.

Besides, what is it that gives a sermon power over the hearts of the hearers? It is a solemn persuasion that the preacher himself is deeply impressed with the everlasting importance of the truths which he delivers. But how shall they be thus persuaded unless the thing is a reality? And how shall the minister deeply feel the weight of truth in his sermon, if his heart has been cold in preparing that sermon, and cold in the devotional exercises that have gone before it? That heart which slumbers in speaking to God, and wakes up in speaking to men, has but a false and fictitious warmth, which, in its influence on other hearts, is totally different from the genuine glow of religious feeling.

2. If you would pray well in public, you must be a devout man.

This is by far the most important advice that belongs to the subject; indeed if this one point is attained, all other directions are comparatively needless. The habit of a man's piety is every thing as to his devotional performances in the pulpit. To expect that he will be fervent in these, if he neglects communion with God from day to day, is just as unreasonable as to expect that the racer will win the prize on the day of trial, if his limbs are crippled by want of exercise, every other day of the year.

3. Let the matter of your prayers correspond to circumstances, and to the objects for which you pray.

I speak not here of prayers strictly occasional, which will be noticed in another place. But I refer especially to those prayers which constitute a considerable part of public worship, and which in modern churches precede the delivery of sermons.

Now I apprehend there is no point in which intelligent Christians so often feel a deficiency in the public prayers of ministers, as in want of matter. To guard against this deficiency, consider that, in most of these prayers, the requests to be offered are suggested, in part, by the circumstances of an assembly, convened on the day set apart for the public, solemn worship of God, in the sanctuary: an assembly of sinners too, convened to be instructed from the oracles of God, respecting their duty to him, their own character, and the way of salvation. Such an assembly, met for such a purpose, in such circumstances; embracing all varieties of moral condition, from the hardened unbeliever, to the mature Christian standing on the threshold of heaven; and all these, dying men, and destined to an eternal hereafter; such an assembly have various, solemn, urgent wants to be presented before the mercy seat. To some of these individuals, the present season of prayer may be the last that will be granted. Others may live many years, and their lives, in a thousand ways, be connected with the interests of their country and the church of God.

4. Your method should exhibit a proper connexion and transition, in the parts of prayer, yet without studied formality.

A solemn petition to a human magistrate, would not be respectful without order. A solemn address to God especially, ought not to be a rhapsody, made up of incoherent thoughts. Something of order and connexion is indispensable also to prevent vacuity of matter, repetition, confusion, and undue length. Indeed no man of sense can speak on any occasion, without more or less of method in his thoughts.

5. Your language in prayer should be adapted to the solemnity of devotion.

It should possess, in the first place, simplicity. It scarcely need be said, that I do not mean vulgarity. On the bad taste, and even irreverence, of mingling low words, and low colloquial phrases, in a solemn address to God, I shall presume that no cautions are necessary. There is, another danger to which I do not say educated, but half-educated men are much more liable, and from which very respectable ministers are not wholly free; I mean the ostentation of a learned phraseology. Sometimes this appears in long sounding words; sometimes in elegant structure of sentences; sometimes in vivid rhetorical figures.

Avoid poetical prayers. In one instance I heard a stanza, from Watts' version of the one hundred and thirty-ninth Psalm, repeated verbatim in a

prayer. In another case, I heard one of the obscurest lines in Young's Night Thoughts, quoted in the same manner, and that by a minister of a large city congregation. Of committing yourselves, such glaring improprieties, I trust you are in no danger; but the spirit of devotion will flag, just in proportion as you study roundly and cadence, or display of imagination.

Avoid scholastic exactness. It is a real fault to violate grammar in prayer; but a much greater one, to speak to your Maker in such a kind of air, as to remind your fellow-worshippers, continually, that you have not only studied syntax, but are familiar with the canons of rhetoric.—The sacrifices of God are not pomp nor accuracy of language, but a "broken spirit." It is remarkable how little of starch, or display of any sort, it takes to spoil a prayer.

But simplicity is not enough; there must, in the second place, be fervour too. The language of devotion should be a pouring out of the heart to God, and not a discourse to men. The man who deeply feels his own guilt as a sinner, and the infinite value of the blessings which he comes before God to ask, will of course be earnest in his supplications. The breathings of such a soul, in communion with God, will exhibit the warmth of pious feeling, in the direct language of confession, petition, or praise. I say direct, for good men are sometimes so didactic in prayer that they seem to be instructing their Maker, rather than asking blessings from him. Or if they mean to give instruction to their fellow-worshippers, they forget that the proper place for this is the sermon, and not the prayer.

Now the surest method of avoiding all the defects in expression, to which I have just alluded, is to make a free use of Scriptural phraseology. This has important advantages over any language of our own. It is familiar to all; it inspires reverence; it bears repetition, without becoming trite or tedious.

But while every preacher should aim at this invaluable excellence, it by no means follows that every part of the Scriptures may be properly wrought into the language of prayer. Pious ministers often err here, through want of discrimination; and cite passages so oriental in cast, so darkly metaphorical, or for other reasons so obscure, as to convey no meaning to common minds. Instead of multiplying examples, as might easily be done, I would simply ask, what does a congregation suppose a minister to mean, and what does he mean, when he prays for "the blessings of the upper and the nether springs?" When he prays that the heathen may "cast away their idols," the petition is quite intelligible; but when he adds to it, that they may "cast them to the moles and to the bats," what is he supposed to mean? and what does he mean? What does he mean, when he prays that we may be kept from "sacrificing to our own net and drag?"

There is another fault in using scriptural language when we pray, which consists in such a mutilation of this language, as is sometimes called ministerial scripture. A few examples of this sort may stand instead of a complete enumeration of the passages referred to. "Hear ye the rod, and who hath appointed it," is turned into "Kiss the rod, and him that hath appointed it," a phrase nowhere in the Bible. "Proned to sin as the sparks fly upward," "Exalted to heaven in point of privilege," are other examples. "In many things we all offend, and in all things, come short of the glory of God," is another. Paul's words respecting the resurrection of the holy, are often violently wrested, by being applied to a preached word: "It is sown in weakness, may it be raised in power."

6. Next to language, in prayer, I will remark briefly on External Manner, including Countenance, Attitude and Voice.

The expression of the face should be tranquil and placid, in distinction from that distortion of features, which indicates mental perturbation or distress. The eyes should be closed. The reason for this, as already cited from Origen, is one of universal application, namely, the interruption of devotional feeling, arising from various objects that must meet the eye, if it is open. In the only case, in which I have seen a preacher carelessly surveying his audience, while repeating a memoriter prayer, there was something inexpressibly revolting to my feelings. Another kind of pain I have more frequently experienced in this case, from observing the fixed, paralytic glare, or the spasmodic vibration of the half-closed eye.

The body should be erect, without any of the violent writhings practised by the Turks, and by some Christian fanatics, in their devotions.—The hands should generally recline on the pulpit, with no other motion than such as denotes gravity and humility. In earnest prayer, they are sometimes spontaneously folded on the breast, or elevated and inverted. In Jewish and oriental phraseology, as I before said, "lifting up of the hands," is synonymous with prayer.

The voice should be in its natural or middle key—not so high as to endanger its breaking, nor so low as to frustrate articulation and variety. Let the quantity of voice in prayer be such as to fill the place in which you are. "The end of speaking is to be heard." If you fail of this, you might better be silent. If you are heard imperfectly, you will be heard with impatience. The extreme of vociferation is however a still greater fault, especially in the beginning of prayer:—because it denotes want of reverence, or at least of that religious sensibility, which is the best guide to propriety in manner. But all directions must be useless to a man who does not instinctively feel, that the loudness in prayer, which may be necessary in a spacious church, would startle and stun the hearers, if used in family devotions, or at a common meal.

FAULTS IN PRAYER.

1. The first fault to be mentioned, is an improper habit as to length, in prayer.

I speak of habit, because its influence becomes, specially important in an exercise where the mind is supposed to be absorbed in elevated thought, and therefore to be less capable of adjusting its movements to definite limits than in common cases. Be the reason what it may, and I presume the above is the true reason, the fact is beyond doubt, that no man is conscious of his own length of prayer. I have known very respectable ministers, who, after repeated admonition, and serious resolutions, on this point, have still exceeded, by one third, or one half, the time which they prescribed to themselves. The consequence of this fact is another, that we are more likely, as a general thing, to err on the side of length, than on that of brevity. To fix on the proper limits, either for a sermon or prayer, some respect must be had to usage in a congregation. To fall much short of the customary length, sometimes revolts the feelings of the best people; to go much beyond this, may produce weariness and impatience. A prayer before sermon may vary from ten or twelve or fifteen minutes, but should never extend to thirty or forty, as has often been the case, in this country, and in England. Orton, in his Letters to a young Clergyman, says, that many pious souls complain of it, as an impracticable thing, especially from the infirm and the aged, to keep their attention fixed for half an hour or longer; and that some ministers, whom he had known to pray full forty minutes, had spoiled rather than promoted the devotions of their own people, besides exciting in others a prejudice against extemporary prayer. Whitefield rebuked a brother for the same fault, by saying, "You prayed me into a good frame, and you prayed me out of it."

John Newton, who daily breathed the atmosphere of heaven, said, "The chief fault of some good prayers is, that they are too long—not that we should pray by the clock; but it is better the hearers should wish the prayer had been longer, than spend half the time in wishing it were over. There are doubtless seasons when the Lord favours those who pray with a "wrestling spirit;" so that they hardly know how to leave off. Those who join in these prayers are seldom wearied. But it sometimes happens, that we spin out our time to the greatest length, when we have in reality the least to say." In confirmation of this last remark, I add a similar one from the late Rev. Jeremiah Hallock of Connecticut,—whom I use to think more like Jesus Christ than any other minister of my acquaintance. He once said to me, in a revival of religion,—"I do my errand at the throne of grace the most directly, when I have the best spirit of prayer."

The most general precaution against undue length is, to remember that you are never called on any one occasion to mention all the topics of prayer. Some you must omit at one time, and some at another; while many that are mentioned can have but a passing notice. Avoid, especially, great particularity in dwelling on the cases of individuals and families who request public prayers. The prayer after sermon may differ in length from two to three or four minutes.

2. Another of the faults which I shall mention consists in the frequent recurrence of favourite words, and set forms of expression.

Names and titles of God, with epithets referring to his attributes, as, almighty, merciful, holy, glorious, &c. are repeated in some prayers so needlessly, and so often, as to be divested not only of solemnity, but of significance. If the word Jehovah might not be spoken by a Jew without prostration, it is at least irreverent in us to repeat it in every sentence as a careless expletive. "Though this is not," as Newton says, "taking the name of God in vain, in the usual sense of the phrase, it is a great impropriety."

Another form of the same fault consists in a constant recurrence of such phrases as, "We beseech thee," "We pray thee," &c., instead of expressing the petition directly, without any prefatory clause. The great infelicity of this habit is, that it apparently aims to provide in each sentence a resting-place for the mind while it reflects on what shall follow. The consequence is, that the speaker has an apparent, and commonly a real hesitation, instead of that freedom and fluency which give interest to devotion. The sensation of languor is unavoidable in an assembly if a quarter of the time is occupied in a round of words which are felt to be no part of prayer, but only successive preparations to pray. And the usual hesitation of this manner adds greatly to the difficulty.

To the same class of faults belongs the excessive use of the interjection Oh! This should always denote emotion, and is never proper except when followed by a title of God, in the vocative case, or in the direct language of earnest petition. It is a great extreme to begin, as some do, nearly every sentence with this intensive particle: as, "Oh, we beseech thee," "Oh, we bless thee!" "Oh, we are sinners!" And the case is still worse when this intensive phraseology is often made out by the help of an expletive verb as, "Oh, we do beseech thee!" "Oh, we do bless thee!"

3. Injudicious use of pauses, is another fault which often occurs in prayer.

I have already mentioned freedom and fluency as especially desirable in this duty. There is nothing which so fatally destroys the influence upon common minds of what is spoken in public, as the appearance of hesitation in the speaker. They always ascribe it to a dulness of concep-

tion, or flutter of spirits, which excites their compassion, or at least diminishes their respect. In a devotional exercise, the influence is much worse than in any other kind of speaking. Whatever apology, in behalf of a very young preacher, may be made by his fellow-worshippers, still they will inevitably lose all interest in his prayer if he proceeds in it with difficulty himself.

In some cases where there is no special mismanagement as to pauses, the speaker may inflict pain on his hearers, amounting in some cases to distress, by unskillfully going back to correct some slight verbal mistake in what he has uttered. This unavoidably fixes the attention of his fellow-worshippers on what might otherwise have passed without notice. If there is neither impiety nor absurdity in his language, though it may not have been happily chosen, to correct the mistake is generally worse than to let it alone.

The same pauses are required in prayer as in any other grave delivery; and for the same reasons—to distinguish the sense, and to give opportunity for taking breath. But when pauses are made between words, too closely connected to admit of any pause, it occasions an appearance of embarrassment which the hearers certainly observe in prayer, and certainly observe with pain.

4. Another fault is, too great familiarity in addresses to God.

Some acquire the habit, as Newton says, "of talking to the Lord," in much the same careless manner as to language and voice, as though they were addressing a fellow-worm. "A man in pleading for his life before an earthly king, would speak with seriousness and reverence; much more is this proper in speaking to the King of kings." Zealous and fanatical men have acquired an unseemly boldness, in this respect, from some things in a kind of sacred pastoral poetry; and in such poeticoprose writings as Mrs. Rowe's "Devout Exercises;" and in the example of some eccentric preachers such as Whitefield. It is not uncommon to hear from those whose devout feelings are questionable, such expressions as these: "Dearest Jesus, come and sit down with us at the table which thou hast spread;" "Come and make one with us." "The apostles," says a sensible writer, "will not be thought cold or lukewarm in love to their divine Master; yet they never prefixed to his name fondling epithets." They were too sensible of the infinite distance between him and themselves to venture on such irreverence. They spoke to him, and of him, in terms not of equal familiarity, but of respectful and awful veneration. Let those who are accustomed to use such phrases as, "dear God," and "dear Jesus," study the example of the apostles.

5. I have already glanced at the language of censure and of compliment as being improper in prayer.

On the latter point a few additional remarks are required. I suppose there can be no doubt that, on the simple principles of the gospel, flattery is wrong in all cases. Suppose then, as pastor of a congregation you make the closing prayer on the Sabbath, after a brother in the ministry has kindly preached for you through the day. You allude to his sermons in terms such as worldly politeness employs on common subjects, that is, in terms of direct compliment. In thus cancelling an obligation to a fellow worm do you not offend against the sanctity of the place and the occasion, and the dignity, so to speak, of devotion?

6. The practice of some excellent ministers to introduce into public prayer a direct reference to their individual infirmities and sins, I consider as improper.

My first reason is, that this is turning aside from the common ground in which the devotions of an assembly can unite. To acknowledge the insufficiency of all means in themselves, and the weakness and unworthiness of human instruments, is proper. To implore Divine assistance in the dispensation of the word, and the Divine blessing to give it efficacy, is of course proper. The whole assembly can unite in such expressions of Christian feeling. But if the preacher goes into confessions of his own individual weaknesses and sins, can the assembly join in his confessions, or shall they suspend their devotions in the meantime?

There is a second difficulty on this point. The decorum belonging to the pulpit makes it less proper for the preacher than for any other public speaker to bring himself into view in any prominent manner; hence, as I have before remarked, personal apologies, which might be proper perhaps in a secular oration, could not be tolerated in a sermon. For obvious reasons every thing of this sort is still less tolerable in prayer. But if I mistake not, the preacher's confessions to God of his own infirmities and defects often have the aspect of an apology to the audience. For myself, I must say, that the most marked cases of this sort which I have witnessed have made an indistinct impression on my mind, even from childhood, of something like ostentatious humility.

I have left myself room, in the close of these Lectures, for only a few hints of advice as to occasional prayers. The most general one is—Shun yourself, at all events, things which you have marked as prominent faults in the prayers of your brethren.

Another and more particular advice is—Take care to make your occasional prayers appropriate. I have more than once heard a minister pray at a funeral with all manner of prayer and supplication, but with no other reference to the occasion than might be expected in a common prayer on the Sabbath when the notice of a death had been requested. Instead of this miscellaneous, unseasonable mention of every thing, remember at a funeral you are limited to one subject. With that your prayer should begin and end. I say the same thing respecting prayer at a marriage, an

ordination, a baptism, at the communion table, and in the chamber of sickness. On every such occasion your petitions should have respect to one leading subject.

As to praying with the sick, you will find it sometimes a delightful, but oftener a very trying duty, calling always for the exercise of kindness and wisdom, and occasionally of a resolute pastoral fidelity. The points to which I refer vary so much with the age, intelligence, rank in life, religious character, degree and kind of sickness, with its probable termination, the bodily and mental state of the sufferer, &c., that I cannot pretend to give advice adapted to circumstances so diversified—circumstances, indeed in which nothing but your own experience and judgment can be an adequate guide. When you are called to pray with a sick person who has been both ignorant and careless concerning religion, and whose apprehensions are now awakened by present danger, let your language be so chosen as not to give a mistaken impression. Considering how liable those of whom I speak, are "to catch at every shadow of hope," the wisest ministers have avoided using the common appellations, "Thy servant, thy handmaid," lest the individuals concerned should ignorantly draw from it a favourable opinion of their state.

In the family prayers of ministers the most common faults that I have observed are—too much length especially at evening; too little variety of matter and expression; or, which amounts to the same thing, too little adaptation to the state of a family. When you are called to perform this service, especially when abroad, for various reasons, the youthful part of the family, as children and servants, should not fail to be mentioned in these seasons of devotion.

JOHN HUSS—THE BOHEMIAN MARTYR.

Our English word, *stare*—expressive of the last degree of misery and degradation, was originally the designation of a race, who are destined, it would appear, to take a prominent place in the future history of the world; and to reclaim for their name, its original signification—"glory"—in the worldly, or at least, the martial import of the term.—"The Slavonic nations occupy a much larger place on the earth than in history"—it has been truly said of the past; but the verdict may soon be reversed, in the presence of victorious arms. As a race, they are the most numerous in Europe, and occupy the largest portion of its territory; though, as yet, they are not united under any common head.—They number, in all, some eighty millions; of these, over fifty-three millions are subjects to Russia; about seventeen millions, subjects of Austria, and six millions are, nominally, subjects of Turkey. All of them are, nominally, Christians, save some 80,000 Mohammedans, in Bosnia, the only instance in which that superstition has laid a permanent hold upon Europeans. By far the greater number belong to the Greek church, and only a million and a half chiefly in Poland and Hungary, call themselves protestants. The place which Russia now occupies in the eye of the world, is a chief but not the only ground for the impression that this race is about to perform a prominent part in the affairs of the world. They have been oppressed and outraged by the other races, with whom they have been placed in contact; especially by the Germanic nations. They have many well-remembered injuries to redress; and as the governments, under which they have been placed, become perplexed or enfeebled, they become formidable. It happens, at the very time that the ancient thrones of Germany are least secure, that an extraordinary intellectual activity pervades the Slavonic nation; and a number of circumstances conspire to encourage a tendency which has been further promoted by recent ill-judged endeavors to inflame national animosities, or rather, animosities between different races, politically united under the same governments. This tendency is what has been known of late, as *Panslavism*, from which, it is impossible to say how much humanity has to fear.

Beside the bond of a common religion—by which Russia seeks to bind to herself the members of the Greek church everywhere the fact, that she stands at the head of the race of which we speak, furnishes her with another important instrument, both of extending her own influence, and placing other governments in jeopardy. The result of the late attempt of Hungary to throw off the Austrian yoke, has been a great accession to Russia, of influence over the southern Slavonians; and has opened her way to gain over to her interest those portions of them who endure, with reluctance, the dominion of Turkey. How far she has improved the opportunity, will be known only when the Ottoman forces or their allies, meet with any serious reverse; or when the presence of a sufficient Russian army hold out the hope of protection in rebellion. When we reckon the various elements which threaten the world's peace, and render the state of affairs complicated beyond all the reach of human sagacity; this must not be overlooked.

It has been suggested, that the most successful means of averting the danger which threatens the world from this quarter, would be to promote the spread of protestant principles among them. And alas! too many nominal protestants have no higher faith than that which might be fairly played off against the politico-religious influence of Russia. But, it would be a strange sight in the world—a band of christian Missionaries going forth, backed up by such a policy, and preaching with such an aim. And if the Czar may go on, unimpeded, till the fruits of such a mission shall block up his path, the world is undone. There is a higher mission for true disciples of Christ than to make proselytes to a protestant faction, as an antidote to Panslavism and the political intrigues of Russia. The

future may contain a terrible retribution for our neglect of this mission: but, if the door be not already closed, it becomes us to hasten to its discharge, and preach the word of eternal life among the nations, who with the name of Christ, and some of them with the profession of the principles of the Reformation on their lips, are perishing in a darkness as thick as that which broods over heathen lands. The mission knows neither German nor Slavonian; but only seeks a door by which it may enter and proclaim to every creature—repentance and remission of sins, in the name of Jesus. It mingles not in the politics of the world, looks not to the dominance of races, or the establishment of empires;—its results are to make men "free indeed;" and it looks away to the day when human pride and earthly sovereignty shall be broken in pieces and consumed, and the God of heaven shall set up a kingdom that shall never be destroyed.

Against the discharge of this true mission the door of access to the Slavonians is for the most part closed. Wherever the power of Russia extends, the missionary is excluded; Bible Societies are prohibited; even the missionaries, who are laboring in the Asiatic provinces of the empire, have been forbidden to prosecute their labors. The only country in which we are greeted by the hope of ready access to his people, is Bohemia, where a movement has already begun in connection with the labors of F. W. Kossuth, a near relation of the Governor of Hungary.—In 1846, this gentleman undertook to gather and organize a Bohemian Protestant Church, at Prague; in 1848, his labors attracted much attention, and many Roman Catholics were converted. In the face of every kind of persecution he has been enabled to persevere until his church numbers eleven hundred, of whom seven hundred are converted Romanists, including three priests.

Bohemia and Prague, it may strike all our readers, are names not unknown in the history of the church of Christ; and the names of at least two Martyrs, familiar almost as those of our own reformers, will immediately be suggested,—we trust to increase the interest and enforce the object of these remarks. The country of John Huss and Jerome of Prague, presents strong claims upon those who cherish the name and memory of Wickliffe. Bohemia was occupied by the Slavonic race about the fifth or sixth century; five centuries later, they received the christianity of the Greek church, and maintained its rites and discipline; their worship being conducted in the national language. Gradually the Romish church was forced upon the people—the Latin liturgy was introduced, and the national churches were abolished. Still an attachment to their ancient faith lingered among them in secret, and afforded a point of entrance to the Waldensian preachers, who sought refuge from persecution among them. Peter Waldo, himself, it is said, and at all events, some of his followers, propagated their sentiments there, the influence of which was felt for centuries. At length, the Bohemian crown passed into the house of Luxemburg, and so it became an appendage to the Austrian Empire. The pressure of German influence, which had long been felt, now reduced the native Bohemians to complete subordination; not, however, without arousing an indignant animosity. The Romish church was naturally associated in the minds of the people with Austrian oppression; and the injuries of the slighted race promoted disaffection to that church, and prepared the way for the immense influence of the Reformers, who appeared in the beginning of the fifteenth century. In fact, the great leader of the Bohemian reformation, originally took his place in the affections of his countrymen, not as a religious reformer so much as a champion of Bohemian nationality.

John Huss was born in 1369. He was of humble parentage; and rose to eminence by his distinguished abilities and virtues. His eloquence and zeal—his irreproachable life—"his pale and emaciated countenance" and the sweetness of his temper, gave him great persuasive power. He speedily rose to the highest honors in the church, and became also the idol of the populace. The Germans and the high Romanists had obtained the control of the University of Prague, which they used to promote their own ends. Huss and his fellow martyr, Jerome of Prague, boldly assailed the abuse of a national institution, and secured a change in its constitution, which provided for the honor and influence of the natives. Huss became as popular with his own countrymen as he became odious to the Germans. He was elected rector of the University, and began openly to preach doctrines opposed to Rome, though he did not separate from her communion.

Wickliffe, the English reformer, had, previous to this, lifted up his testimony against Popery and in behalf of God's truth. His sentiments and writings had already been widely propagated. In the latter part of the life of Wickliffe, an alliance, by marriage, of the Royal Families of England and Bohemia, led to free intercourse between the two kingdoms. The writings of Wickliffe, thus found their way to Prague, and Huss became acquainted, also, with some of his disciples. These writings Huss translated, and circulated in Bohemia, Moravia and Poland, with the most marked effect. Bohemia was ripe for resistance to Rome; and the personal popularity of Huss lent an influence to the works he circulated, which soon attracted the notice of the Archbishop of Prague.—The works of Wickliffe were proscribed and burnt, which furnished Huss with the occasion for new and more forcible appeals to his indignant countrymen; and a contest arose between the reformer and the ecclesiastical party, which ended in his being summoned to appear before a council to answer to the charge of heresy.

William Jones gives a copy of a fervent letter which Wickliffe wrote to Huss during these trials, in which after many arguments for their perseverance, he says: "Do thou, therefore, O Huss, a brother greatly be-

loved in Christ, unknown to me, indeed, in person, but not in faith and love (for no part of the world can separate those whom Christ unites), be composed and strengthened in the grace which is given thee. As a good soldier of Jesus Christ, war in word and deed, and recall into the way of truth as many as thou art able."

After various delays, Huss, encouraged by the Emperor Sigismund, who gave him a safe conduct, consented to appear before a general council, at Constance, in 1414. Amid the fears and solicitude of his countrymen, he set out, exhorting them to maintain God's truth, whatever should befall him. Arrived at Constance, he soon learned the worthlessness of imperial pledges. He had been entrapped, and was placed under arrest, whence, after many sufferings, he was led to the mockery of a trial. Before the council he maintained the truth with unflinching intrepidity, and defended himself with eloquence and talent. But what availed any defence before such a tribunal! The cardinal summoned up the proceedings by declaring that Huss had the alternative of unconditional submission or to have sentence pronounced upon him. To such a man there was no choice here, and he was led back to prison, where every art was used to reduce him to recant. On July 1, 1415, he sent to the council his firm and final refusal, and the council decided on his execution.

On the day appointed for his martyrdom, a grand council was assembled in the Cathedral under the presidency of the Emperor. In the nave a scaffold was erected, beside which hung the vestments of a Romish Priest. The proceedings were opened by the Bishop of London, with a blasphemous address to the Emperor, whose renown, he said, should eternally last, for destroying such a heretic. The sentence was read from the pulpit, Huss, meanwhile, praying for his persecutors. He was clothed with the priestly garments, and again adjured to recant. "How," said he, "could I lift my eyes to heaven—how could I show my face to those whom I have taught, were I to unsettle their minds by denying the pure doctrine of the gospel of our Lord Jesus Christ. No, I shall let it appear that I have less regard for this mortal body than for the eternal salvation of those souls."

The bishops then began the ceremony of degrading him from his priestly office. One took the chalice from his hand, saying, "O thou accursed Judas, we take from thee this cup of Salvation." "But He," said the martyr, "for whose name's sake I am suffering all this, will not take from me this cup of Salvation." After taking away the sacerdotal vestments, and cutting the skin from the crown of his head with scissors, these ministers of religion brought a cap painted with monstrous representations of fiends. "Our Lord," said Huss "wore for my sake a crown of thorns: why should I not wear this light though ignominious cap for his name's sake." "We deliver thy body to the flames, and thy soul to the devil," said they, as they placed the cap on his head. Huss lifted up his eyes and said: "Into thy hands, O Lord Jesus Christ, I commend my soul which thou has redeemed."

When bound to the stake he replied to the summons of the imperial marshal to retract: "I have preached the truth, and now I am ready to die for it with a contented mind." The marshal clapped his hands over his head; the executioners lighted the fire. "Jesus Christ Son of the Living God, have mercy upon me," cried the martyr, as the flames and smoke choked his utterance. His ashes were scattered on the waters of the Rhine. And so perished the great Slavonic Reformer, who, a century before Luther, sealed with his blood the great principle of protestantism—the scriptures, and not the church, the ultimate appeal in the matters of faith.

Huss' friend and fellow-laborer Jerome of Prague, similarly entrapped, was arrested and conveyed to Constance, while yet that martyr was confined in a castle near the city, and a few months later was honored to follow in his footsteps. Poggio Bracciolini, the secretary of the council, in a letter to the Pope's secretary, gives a glowing account of his trial and execution. "To confess truth," says he, relating Jerome's defence before the council, "I never knew the art of speaking carried so near the model of ancient eloquence. It was really amazing to hear with what force of expression, with what fluency of language, and with what excellent reasoning he answered his adversaries. Nor was I less struck with the gracefulness of his manner, the dignity of his action, and the firmness and consistency of his whole behaviour." After a summary of the trial, and an outline of Jerome's oration, he continues: "Every one expected that he would now either retract his assertions, or, at least apologise for them; but nothing of the kind was heard from him: he declared plainly he had nothing to retract. He launched out into a high eulogium of Huss, called him a holy man, and lamenting his cruel and unjust death. He had armed himself, he said, with a full resolution to follow that blessed martyr, and to suffer with constancy whatever the malice of his enemies could inflict."

This impartial witness thus describes his death; "With a cheerful countenance and more than stoical constancy he met his fate, fearing neither death nor the horrible form in which it appeared. When he came to the place he took off his upper garment, and made a short prayer at the stake, to which he was soon bound with wet cords and an iron chain, and enclosed as high as the breast in faggots.

"Observing the executioner about to set fire to the wood behind his back, he cried out, 'Bring thy torch hither; perform thy office before my face. Had I feared death I might have avoided it.'"

As the wood began to blaze, he sung a hymn which the violence of the flame scarce interrupted.

"Thus died the prodigious man. The epithet is not extravagant. I

was myself an eye-witness of his whole behaviour. Whatever his life may have been, his death without doubt is a noble lesson of philosophy."

"Philosophy!" Foggio Bracciolini! It is sadder than the martyr's death to read thy word, and see where so fine an appreciation and so candid a heart must stop. Would you could have read the higher lesson of a martyr's faith—of life and immortality!

HOW THEY EDUCATE THE PEOPLE IN RUSSIA.

While the professors of the Greek faith, in Russia, are the most superstitious of the nations of Europe, they are the most headless and contemptuous of their religious chiefs. While the people repeat, in their catechisms, that the Emperor is the Vicegerent of God, a Synod, presided over by a Lieutenant-General, decides upon ecclesiastical affairs. The priests are paid their stipends from the public treasury; they receive rank according to military routine, and, officiating at the altar, they are decorated with the insignia of the military orders. The priesthood, teaching the people that the will of the Emperor is the only law, the only means by which they can be blameless in this world, or saved in the next, are also used to administer to the enormous mass of men constituting the army of Russia, the oath to extend its frontier! The following extracts from the "Russian Catechism" will verify these remarks.

"Q. How is the authority of the Emperor to be considered in reference to the spirit of Christianity? A. As proceeding immediately from God.

"Q. What duties does religion teach us, the humble subjects of his Majesty, the Emperor of Russia, to practice towards him? A. Worship, obedience, fidelity, the payment of taxes, service, love, and prayer; the whole being comprised in the words worship and fidelity.

"Q. Wherein does this worship consist, and how should it be manifested? A. By the most unqualified reverence in words, gestures, demeanor, thoughts, and actions.

"Q. What kind of obedience do we owe him? A. An entire, passive, and unbounded obedience in every point of view.

"Q. In what consists the fidelity we owe to the Emperor? A. In executing his commands most rigorously, without examination; in performing the duties he requires from us, and in doing everything willingly without murmuring.

"Q. What are the supernaturally revealed motives for his worship? (of the Emperor.) A. The supernaturally revealed motives are, that the Emperor is the Vicegerent and Minister of God, to execute the divine commands; and, consequently, disobedience to him is disobedience to God himself; that God will reward us in the world to come, for the worship and obedience we render the Emperor, and punish us severely to all eternity, should we disobey, or neglect to worship him. Moreover, God commands us to love and obey, from the inmost recesses of the heart, every authority, and particularly, the Emperor; not from worldly consideration, but from apprehension of the final judgment.

"Q. What books prescribe these duties? A. The New and Old Testaments, particularly the Psalms, Gospels, and Apostolic Epistles.

"Q. What examples confirm this doctrine? A. The example of Jesus Christ himself, who lived and died in allegiance to the Emperor of Rome, and respectfully submitted to the judgment which condemned him to death."

In the printing of the Catechisms, the words "God" and their "Exegesis," are printed in large letters. The name of "Christ" is small. This was the Catechism, that the Roman Catholic Polish children were constrained to learn, and by which constraint, the treaty of Vienna is wholly violated, even had it been preserved in all other respects.

If any thing can be worse than the Popery of Rome, is it not a system like this?—*Sun. School Teachers Mag.*

THE MODERN PERSIANS.—Persian perfidy and corruption are only to be equalled by Persian cruelty. To this very day the most atrocious punishments are of common occurrence. It is not two years since the blood of the European public ran cold at the recital contained in every newspaper of that inflicted upon some wretched fanatics charged with high treason. But offences far less grave are almost as severely visited, and of this M. Flandin witnessed numerous examples—as for instance, a baker thrown into his own oven for dishonest practices with his bread; a butcher nailed by the ear to his own doorpost for a similar offence.—Cutting off ears and noses is considered quite a trifling penalty, and in numerous instances the Frenchman had the greatest difficulty in preventing its application to persons of whose misconduct he had found it necessary to complain to the authorities. But it was at Ispahan that these horrors reached their height. The motive of the Shah's journey thither, or rather of his march at the head of a large body of troops, was to suppress a great insurrection, headed by the chief of the Mollahs, the Mahometan Primate of Persia, whose ambition, importance, and immense wealth had inspired him with the idea of emancipating himself from the royal authority. He had enlisted under his banner a legion of robbers, assassins, scamps, and lazzaroni, known in Persia under the generic term of *loutis*. These banditti had driven out the feeble garrison of Ispahan, and had since lived there at free quarters daily committing every imaginable crime. On the approach of the Shah's army the greater part of them fled. Some, however, either tardy to escape or bolder than the rest, remained concealed in the city. Search was made for them, they were discovered, and thousands of their victims flocked eagerly to bear witness against

them. The women, especially, who had endured outrage at their hands, came in crowds, imploring, with tears in their eyes, permission to cut off the hands and heads of their ravishers. This would have been a mild punishment compared to others that were inflicted on these miserable wretches. Some were thrown upon bayonets, others were buried to the waist, their heads downwards, in a row, their legs in the air, and tied to each other, so as to form what the Persians call "gardens of vines." Details still more horrible are given by M. Flandin, who reverts to the subject at a much later period of his travels, when visiting the curiosities of Shiraz. Mantoucher Khan, a Georgian eunuch, remarkable for his energy and cruelty, and who was then governor of Ispahan, had been sent some years ago, to head an expedition against the robber Mamacene, whose haunts were in the mountains between Shiraz and Shuster. Having taken a number of them prisoners, he hit upon a plan for striking terror into their comrades still at large. In the plain of Shiraz, near one of the gates of the town, he built a tower, in whose walls were left as many niches as there were captives. These were then placed in the recesses and walled up, an opening being left opposite to their faces, that the sufferings they endured might be visible to all who passed.

CUSTOMS OF THE TURKS.—Here is a whole volume concerning the customs, manners, and habits of the Turks, contained in a single paragraph:

"The Turks abhor the hat; but uncovering the head, which with us is an expression of respect, is considered by them disrespectful and indecent. No offence is given by keeping on a hat in a mosque, but *ehora* must be left on the threshold; the slipper and not the turban is removed in token of respect. The Turks turn in their toes; they write from right to left; they mount on the right side of their horse; they follow their guests into a room, and precede them on leaving it; the left hand is the place of honour; they do the honours of a table by serving themselves first; they are great smokers and coffee drinkers; they take the wall, and walk hastily in token of respect; they beckon by throwing back the hand, instead of throwing it towards them; they cut the hair from the head, but leave it on the chin; they sleep in their clothes; they look upon belauding us a more disgraceful punishment than strangling; they deem our short and close dresses indecent; our shaven chins a mark of effeminacy and servitude; they resent an inquiry after their wives as an insult; they commence their wooden houses at the top, and their upper apartments are frequently finished before the lower ones are closed in; they eschew pork as an abomination; they regard dancing as a theatrical performance, only to be looked at and not mingled in except by slaves; their mourning habit is white; their sacred colour, green; their Sabbath day is Friday; an interment follows immediately after death. The deaths of the women are not registered—those of the men are. Marriages are registered, and with the marriage the woman is virtually struck from existence, so far as the government is concerned. She is not known officially to the government of Turkey. Her lord or husband does with her as pleases him best."

HUMAN SACRIFICES.—Human sacrifices are still offered only a few hundred miles from Cape Palmas, Africa. In a recent instance, a monarch offered fifty victims in consulting the gods, and the answers not being satisfactory, at the direction of the priests, he made offerings at the sepulchres of his ancestors, and it was not till the blood of many hundreds had been shed that they declared the wrath of the adverse deities appeased, so that they would favour the arms of the king.

THE REGION OF THE NIGER.—The Niger, having a course of 2,600 miles, and the Tehadka with a course of 1,500, and which flows into the Niger 170 miles from the ocean, drain, with their tributaries, an extent of country, which is supposed to contain 30,000,000 of inhabitants, and which is the richest and most fertile portion of Western Africa.

D. McLELLAN,

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