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Canadian Presbyterian Magazine:

Epecially devoted to the interests of the United Presbyterian Church.

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

VOL. III.—No. 4.]

TORONTO, OCTOBER, 1853.

{ PRICE 51 PER ANNUM,
Paid in advance.

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Religious Intelligence.

PROGRESS OF THE BIBLE.

EXTRACTS FROM THE ABSTRACT OF THE FORTY-NINTH REPORT OF THE BRITISH AND FOREIGN BIBLE SOCIETY, 1853.

The year now closed is a year that will bear a gratifying comparison with many of those which have preceded it, whether as to the amount of its Receipts and Issues,—in both which there has been an increase, or, as to the extent of its operations, which were never more widely diffused and encouraging; or, as to the harmony which has characterized the councils of the Parent Society.

FRANCE.—M. de Provençé writes—
"You will, I am assured, join me in acknowledging that the Lord has marvellously aided us during the past year, in affording us the joy of beholding 92,765 copies sent forth from your dépôt in Paris in that period of time. 74,354 copies of the Scriptures have been required for the work of colportage, being upwards of four-fifths of the whole distributions of the year.

"Notwithstanding the increasing difficulties which surround the work of colportage, there has, during the past year, been an increase in the number of the colporteurs employed by the Society.

"During the preceding year we were only able to employ 62 colporteurs; whereas, during the past year, we have had 84, making an increase of 22 individuals in our staff."

The French and Foreign Bible Society issued during the past year 6602 Bibles and 34,606 New Testaments, or, together, 41,208 copies; but, deducting copies sold to Bible Societies, it has devoted to its own more immediate operations 26,108 copies.

BELGIUM, HOLLAND, AND THE NORTH OF GERMANY.—The following is a Summary of the Issues of the year from the three dépôts.

In Belgium, 7306 volumes; in Holland, 21,030; from Cologne, 64,481: total, 92,817 volumes. This amount is independent of 26,639 volumes forwarded to other Agencies.

Mr. Van der Bom, the Depositary at Amsterdam, bears testimony to the remarkable change for good which has taken place in Holland during the last few years, and which he attributes in no small degree to the increased circulation of the Scriptures, in which the Netherlands Bible Society has also taken an active part. During this last year six colporteurs have laboured in Holland.

GERMANY.—The issues from the Society's dépôt at Frankfort, during the year, have amounted to 45,828 copies; the total issues being 1,276,709 copies. The net amount of proceeds received from correspondents and colporteurs during the year is £1757 4s. 3d. Twelve colporteurs have been employed during the year. Editions of the Scriptures, consisting of 29,114 copies, have been printed or purchased on account of the Society during the year.

To the Frankfort dépôt have been forwarded 260 Bibles and 6430 Testaments.

AUSTRIA AND HUNGARY.—The requisition of the Austrian Government, alluded to in the last Report, to have all the Scriptures in the dépôts at

Gliens, Pesth, and Vienna, sent out of the country, was rigorously enforced. Two hundred and four bales and 125 cases, containing, either bound or in sheets, 58,087 copies of Bibles and Testaments, were, under the charge of a detachment of gendarmes, conveyed beyond the frontiers of the Austrian territory, amidst the unavailing tears and sighs of tens of thousands of the people, waiting for and anxious to possess the precious volumes, of which they were so mercifully bereft.

The books were received at Breslau by the Society's Agent, Mr. F. Millard, who, under the direction of your Committee, had removed thither for the purpose. Since his residence there, he has issued 5171 copies, of which 3421 copies were disseminated by colporteurs, and 1750 from the dépôt at Breslau. The total number of copies issued under the superintendance of Mr. Millard, from March 1852 to March 1853, is 10,502 volumes.

SWITZERLAND AND NORTHERN ITALY.—It is gratifying to be able to state that the total issues in Lombard now amount to 15,000 copies; while those in the kingdom of Sarlinia have reached to 12,000 copies, of which 7000 have been sold from the dépôt at Turin.

In Switzerland the issues for the year have amounted to 8000 copies, and since the commencement of his work in that country the issues amount to 60,000 copies.

Other and active measures are in progress for the diffusion of the Scriptures in the northern parts of Italy, and, at present, with encouraging prospects of success.

On the recommendation of Major-General Beckwith, an edition of 2500 copies of Genesis and Luke, in Italian, will be printed for the use of the Waldensian Churches.

HOLLAND.—The Netherlands Bible Society issued last year 31,450 copies, nearly 5000 more than in the previous year. The translation of the Bible into Javanese is finished.

PRUSSIA.—Mr. Felner, of Berlin, has received 8130 copies of Scriptures in German, Polish, Lithuanian, and other languages, for the use of the Prussian troops. His issues during the year amount to 16,419 copies, and the total number of copies which have passed through his hands for this purpose amounts now to 341,357. The additional sum of £300 has been voted by your Committee towards the printing of 12,000 copies of the German New Testaments, to be distributed in the same way.

The Central Prussian Bible Society has issued, during the year, 14,794 Bibles and 1149 Testaments.

On receiving intelligence of the intended celebration of the Society's Jubilee in this country, the Committee of the Central Prussian Bible Society immediately took measures to commemorate the same event throughout the Prussian dominions.

SWEDEN.—The issue of the Agency at Stockholm have amounted to 49,133 copies. Since the commencement of the Agency there have been issued 547,596 Bibles and New Testaments, of the value of £37,864.

By the Swedish Bible Society there have been issued, during 1852, 9981 copies, the combined issues of the whole year amount to 49,114 copies, and from the commencement, to 1,218,000 copies.

NORWAY.—The issues of the Agency at Christiania for the year have amounted to 1029 Bibles 5789 Testaments. Their total issues since 1828, in conjunction with the other Agencies in Norway, have been 12,951 Bibles and 42,885 Testaments. The Norwegian Bible Society has, since 1816, distributed 4500 Bibles and 49,000 Testaments; making a total distribution for the benefit of Norway of 109,336 copies.

DRONTHIM.—To the Agency at Dronthim have been sent 500 Bibles and 100 New Testaments. Their accounts show that 775 Bibles and Testaments have been sold by them during the year.

To the Agency of Stavanger have been forwarded from Christiania 200 Bibles and 1500 Testaments.

RUSSIA.—The issues of the Agency at St. Petersburg, during the year, have amounted to 21,332 copies, on account of the Society. In addition to these, they have prepared and transmitted to the Revel Bible Society, on account of the American Bible Society, an edition of 20,000 Revel-Estonian Testaments and Psalms, for distribution in Esthonia. On account of the same Society they have also sent to Riga a supply of 1000 Lettish Testaments. The total direct issues of this Agency, since its establishment, now amount to 327,329 copies, in twenty different languages.

The Agency at St. Petersburg have been authorized to put to press a new edition of 20,000 copies of the Lithic Testament.

Mr. Melville, of Chelsea, continues his enterprising efforts to promote the circulation of the Scriptures, in regions but little accessible to laborers of this kind. His issues during the year amounted to 7672 Bibles and Testaments, in eight different languages.

MALTA AND GIBRALTAR.—The issues from the Society's depot at Malta, during the year, have amounted to 7633 copies, and there have been forwarded thither supplies to the extent of 4272 copies, in various languages.

TRACBY.—From the depôts at Constantinople, Smyrna and Bucharest have been issued, during the past year, 9576 copies. In several of his letters Mr. Barker speaks of the opening that exists for the circulation of the sacred Scriptures among the Bulgarians. They readily receive the word of God, and more than 2000 copies of the Bulgarian New Testament have already been promulgated, chiefly by sale, amongst these simple and industrious people. The wonderful Reformation that is taking place amongst the Armenians and others in Turkey is one of the most interesting features to be met with in the annals of the Society's labours. The Rev. Mr. Everett, of Constantinople, writes—

"There are now fourteen Evangelical Churches formed in the Armenian field, and one at Aleppo, composed mostly of Armenians. In these Churches there are over 300 members, admitted after strict examination as to their faith and experience.

"The work in Atiab is continually increasing in interest. there is the largest native congregation on the Sabbath in Turkey, numbering from 600 to 800.

"At Diarbekir the congregation is about eighty, and the work prosperous.

"The Pastor at Nicomodin writes to me that we have more than 100 villages and cities noted by name where we have evidence that the Gospel has begun to take effect, and hundreds of others where the name of Christ and His truth have entered."

CALCUTTA.—The issues of the Calcutta Auxiliary during the year have been larger than in any former year of its history. In many districts that appear never before to have been visited by Missionaries, the word of life has been carried; and the total distribution in that Presidency has exceeded the issues from the Depository even in the most remarkable of those years when the North-western Provinces, as well as Bengal and Behar, were within the sphere of that Society's operations. The following works have been completed.—The first volume of the Hindunagri Old Testament, 1000 copies; Hindu-Kaithi, portions of the Old or New Testament, 10,000; Bengali, Matthew, Mark, Luke, 10,000 each; Nepalee, Acts, 1500. The number issued was 55,819; making an aggregate, since the establishment of the Society, of 730,473 copies.—The receipt of the Calcutta Auxiliary during the year have been £1132. Grants have been made to the Auxiliary during the year of 5300 Bibles and Testaments, together with 500 reams of printing paper for Bengalee Scriptures, and £500 towards the travelling expenses of Missionaries engaged in Scripture distribution.

AGRA.—The issues of the North-India Auxiliary Society for the year amounted to 6803 copies, being an increase of 1624 above the preceding year.

MADRAS.—Southern India comprises an area of 195,526 square miles, and a population of 21,050,656 souls. The Madras Auxiliary Society is endeavouring to leaven this great mass with the word of God in the Tamil, Telugu, Canarese, Malayalin, and Hindustani languages. Since it entered on its work in the year 1820, 795,365 copies of the Scriptures (chiefly single portions) have been put in circulation. During the past year the number distributed was 57,818. This is little more than one-tenth of the estimated population of the town and suburbs of Madras.

Editions in Tamil, Telugu, Hindustani, and Malayalin, consisting of 41,000 volumes, are now in the press.

The Coolies proceeding to the Mauritius have been freely supplied with portion of the word of God, through the aid of three Missionaries.

Much attention has been paid by the Madras Auxiliary to the system of colportage. About fifteen or sixteen colporteurs are still engaged; their issues have amounted to 17,111 copies.

The receipts of the Madras Auxiliary during the year, including £500 from the Parent Society for colportage, and £180 for the salary of the Assistant Secretary, amounted to £2109, and the expenditure to £1891.

The grants to the Madras Auxiliary during the past year have consisted of 1500 English Bibles and 500 ditto Testaments, and a supply of binding materials to the value of £96 11s. 3d.

BOMBAY.—The Report of the Bombay Auxiliary states that the receipts of the year had amounted to £373; the total expenditure £563. The issues for the year had been 5245 copies, being 1728 in excess of those of the preceding year.

The Polyglot edition of Matthew's gospel in Marathi has been issued, and copies forwarded to the various Societies in India, to the Parent Society, and to the learned Societies in India and in Europe connected with India.

Two editions of the New Testament in Guzerathi, and the whole Bible in Marathi, are being carried through the press, together with some of the separate books.

CALCUTTA.—The new edition of 3000 copies of the New Testament in Singalese is completed.

JAFFNA.—2254 Bibles and portions of the sacred Scriptures have been issued from the Depository during the past year.

SINGAPORE.—The version of the Malay New Testament, in Roman characters, by the Rev. B. P. Keasberry, is at length completed. To the Rev. Mr. Keasberry have been granted 130 Bibles and Testaments in Spanish, for distribution chiefly in Manila.

Itavee.—Much interesting intelligence has been received from this important island, where the thick darkness seems at length yielding to the penetrating beams of heavenly truth.

The Rev. A. Harleland writes—
"As regards the distribution of the copies of the Dyack New Testament, I shall in future not have much to report to you; for, thanks be to God! and, I may also add, alas! we shall not have many left to distribute. Barely 200 copies still remain on hand. Above 1200 copies have been distributed."

Mr. Harleland has received a grant of 237 copies of Bibles and Testaments in Malay, Dutch, and German.

CHINA.—The sum of £250 voted to the Corresponding Committee at Shanghai has been expended in printing 5000 copies of the Gospels and Acts in larger type, and 5000 copies of the whole of the New Testament in smaller type. And of the £250 granted to the London Missionary Society, £130 has also been used in printing 5000 copies of the New Testament, in a reduced size, at Shanghai; the remaining £100 has brought out a separate edition of 5000 copies of the New Testament.

On the application of the Directors of the London Missionary Society, a sum of £200 has been voted to them towards expenses incurred by their Missionaries in making a revised version of the whole of the Old Testament in Chinese, and also a further sum of £500 towards printing an edition of the same work.

NEW SOUTH WALES.—The Auxiliary Society at Sydney has remitted £633 1s. 2d., and ordered 11,367 Bibles and Testaments to be forwarded. This Society was first established in the year 1817, and is stated never to have been in more flourishing circumstances than at the present day. The sales of Bibles and Testaments during the year had increased threefold, and might have been still further enlarged, had it not been for the sudden suspension of all regular business, and the disorganized state of society consequent upon the gold discoveries. The issues of the last year had amounted to 2956 copies, making the total issues of the Auxiliary 26,866 Bibles and Testaments. A Special Fund, amounting to £101, had been raised for the purpose of sending colporteurs to the bush. A very interesting Anniversary Meeting of the Auxiliary was held at Sydney, at which the sum of £755 10s. was contributed, one gentleman present giving £110, and another £100.

The South Australian Auxiliary Society at Adelaide has remitted £276 1s. and received 2613 Bibles and Testaments. The total issues of this Society, since it was established in 1845, are 6977 copies.

The Victoria Auxiliary at Melbourne has remitted £200, and received 5199 Bibles and Testaments. The sales of the Scriptures at the various depôts have been 2377 copies. The Secretary, in transmitting an order, writes—

"The pressure of demand is considerable, and the unexpected influx of gold-seekers is likely to increase our wants. One of our Agents at the Mount-Alexander gold-field estimates his monthly average sales at 300 copies; but there are nothing among the 50,000 people likely soon to be assembled there."

The Geelong Auxiliary has forwarded the sum of £74 1s. for Bibles and Testaments, and £54 12s. as Free Contributions.

The Van Diemen's Land Auxiliary has remitted the sum of £300, and ordered 1974 Bibles and Testaments. Since the accounts were made up, £130 more have been received.

The Cornwall Auxiliary at Launceston has remitted £245 4s. 3d., and received 2137 Bibles and Testaments.

NEW ZEALAND.—The Auxiliary Society at Auckland has remitted the sum of £50, and received 1330 Bibles and Testaments.

A grant of 4600 copies of the New Zealand Pentateuch and Joshua has been placed at the disposal of the Church Missionary Society.

SOUTH SEAS.—TAHITI.—A new edition of 7000 copies of the Tahitian New Testament, revised by the Missionaries, has been put to press, on the application of the Directors of the London Missionary Society.—The people of that and other neighboring islands have manifested great anxiety to possess the Holy Scriptures; and but few copies remain unsold of the edition of the Tahitian Bible sent out by the Society in the year 1817: the total amount realized by the sale, at the date of last advices, exceeded £900.

There have been granted to the London Missionary Society 5000 copies, on hand in this country, of a former edition of the Tahitian New Testament, to be forwarded to the Rev. Mr. Howe for immediate distribution and use, chiefly among the schools.

RAROTONGA.—A letter from the Rev. A. Buzacott, who took with him, by the Missionary Ship *John Williams*, 5000 copies of the Rarotongan Bible, gives a very interesting account of the reception given to him when he reached the island. He writes—

"I cannot well describe the reception we met with when we arrived at our beloved island home: as soon as we approached the shore a simultaneous rush was made for the boat. The crew jumped out, and we soon found ourselves, boat and all, on the shoulders of the people. Including the captain and Mrs. Morgan, there were not less than eight of us thus borne away towards our house. The people were, after some time, prevailed upon to put down their burden. Men, women, and children, all crowded around us, anxious to give a proof of their affec-

tion by a warm and hearty grasp of the hand. The men were shouting for joy, and the women weeping aloud from the same cause, with this was mingled the voice of prayer and praise to our heavenly Father, who had thus permitted us to see each other's faces again in the flesh."

PREVIOUS ISSUES.—An edition of 10,000 copies of the New Testament in the Tongan language has been completed, and placed at the disposal of the Wesleyan Missionary Society, for the use of their Missionaries in those Islands.

PALESTINE ISLANDS.—An edition of 8000 copies of the New Testament in the Poesya language is passing through the press as rapidly as circumstances will permit.

NEW HEBRIDES.—The gratifying intelligence has reached your Committee of an Auxiliary having been formed in these far distant islands. A grant of fifty reams of paper has been made, to encourage and aid these zealous friends in their translation of the Scriptures into the language of the natives.

AFRICA.—The operations of the South African Auxiliary at Cape Town, notwithstanding some serious drawbacks occasioned by the continuance of the Caffre war, have been attended with an encouraging measure of success. The number of books issued from the General Depository in Cape Town has been 1869 Bibles and 1877 Testaments, in all, 3746 volumes; being 1444 more than in the previous year.

The remittances from this Auxiliary during the year have amounted to £510; and the orders for books, in Dutch and English, have amounted to 2735 copies.

A remittance of £34 has been sent by the Graham's Town Auxiliary. The Rev. R. Moffat, of Kuruman, continues his unceasing attention to the translating and printing of the Old Testament Scriptures in the Sothwana language. A fresh grant of 100 reams of paper, as well as of binding materials, has been made, towards completing and preparing it for the use of the people.

The Basle Missionaries on the Gold Coast are proceeding in their translation of the Scriptures into the Ga, or Asera language.

At the request of the Church Missionary Society 2500 copies of a further portion of the Scriptures, viz the Book of Genesis, in the Yoruba language, have been put to press.

A grant of 300 Bibles has been made to the Rev. J. Wheeler, at Fernando Po.

MADAGASCAR.—In consequence of the political changes which have taken place in Madagascar, a sanguine hope is entertained of the early re-establishment of the Mission in the island; and with this in view, the Directors of the London Missionary Society have appealed to your Committee to prepare and send Bibles without delay. Measures were immediately taken for the printing of an edition of 5000 copies of the entire Bible.

DEMARRARA.—The Rev. J. Kebley has remitted £61 5s.; and received 275 Bibles and Testaments.

The Rev. J. E. S. Williams (Wesleyan Missionary among the Cooly emigrants, from Madras to Calcutta, in the colony of British Guiana) has received for their use a grant of Scriptures, in the Tamil, Hindustani, Telugu, and Bengali.

Two remittances have been received from the Barbadoes Auxiliary in behalf of the Society: and 577 Bibles have been sent out.

HONDURAS.—It being in contemplation to re-organize and revive the Auxiliary Society in this place, your Committee have made a conditional grant of £50, to be employed by the Society, when formed, in sending an agent or colporteur into the state of Guatemala, where it is understood a favourable opportunity presents itself for introducing the Scriptures.

The Rev. A. Henderson, of Honduras, has remitted £27 8s. 6d., and received a supply of 330 Bibles and 300 Testaments, on account of a Bible Society which he and his friends have organized within the last year.

WEST INDIES.—JAMAICA.—from the depôts at Kingston remittances have been made amounting to £184 2s. 2d.; and supplies of books have been sent thither consisting of 2576 Bibles and Testaments.

The St. Elizabeth Auxiliary has transmitted orders for 600 Bibles and Testaments.

The St. James's Auxiliary, at Montego Bay, has been revived, and is taking measures to recruit its funds, and to place itself on a more efficient footing.

DOMINICA.—The newly organized Auxiliary in this island has entered on its new course of action with considerable zeal. Its total issues, during the twelve months, had been 384 Bibles and 219 Testaments, being more than had been circulated in the island during the preceding ten years.

From the Bible Association conducted by the Moravian Missionaries in Antigua remittances to the amount of £36 have been received during the year; and they have been furnished with fresh supplies of Bibles and Testaments to the extent of 648 copies.

The Grenada Auxiliary has transmitted an order for 800 Bibles and Testaments.

The Barbadoes Auxiliary has remitted the sum of £100, and received 1718 Bibles and Testaments.

The St. Kitt's Auxiliary issued last year 170 Bibles and 493 Testaments: it has made a remittance of £19 15s. 10d.

The St. Thomas Auxiliary has sent £20 and an order for 240 Bibles and Testaments.

The Trinidad Auxiliary has remitted £30, and sent orders for 292 Bibles and Testaments.

BANAMA.—The Auxiliary Society has been revived and re-organized, and a new Bible Society has also been formed.

HAVANA.—The Rev. Mr. Towler, Wesleyan Missionary at Puerto Plata, has received a renewed supply of 90 Bibles and Testaments.

The Bermuda Auxiliary has received a supply of 1025 Bibles and Testaments.

NOVA SCOTIA.—The total income of the American Bible Society for the year, from all quarters, was £61,291; being an increase of £672 beyond that of the previous year, and £1027 more than was ever received in the same period. This is irrespective of a large sum raised for building a magnificent house and premises for the purposes of the Institution. The income of the year had amounted to 666,018 copies; being an increase of 73,867 over the issue of the previous year, and making an aggregate since the formation of the Society of 5,255,928 Bibles and Testaments.

HARRISBURG.—The issues of the Upper Canada Auxiliary had amounted to 13,795, being an increase of 4211 copies. Towards the expense of the Travelling Agent another grant has been made of £100. The remittances received have amounted to £388 12s. 9d. and, in pursuance of orders, books have been sent out to the extent of 13,787 copies.

The Kingston Auxiliary has remitted £363, and received supplies of 10,327 Bibles and Testaments. An additional sum of £50 has been voted to this Auxiliary towards the employment of colporteurs.

LOWER CANADA.—The issue from the Montreal Auxiliary during the year had amounted to 4651 Bibles and 6167 Testaments; total, 11,818; a distribution which is to be regarded as on the whole very encouraging. The issues for the last three years had been 29,168 copies, or an average of 9722 copies a year. The receipts during the year, including a small balance brought over, had amounted to £100 4s. 11d. The Auxiliary has remitted £300 on Purchase Account, and £100 as a Free Contribution; and has received 8045 copies.

The Nova Scotia Auxiliary at Halifax has made remittances, amounting to £258 13s. 10d. Supplies to the extent of 2508 copies have been forwarded. Its issues for the year have amounted to 2813 copies and its receipts to £44 11s. 10d.

Towards the expenses of the Travelling Agent your Committee have had the pleasure of making an additional grant of £100.

The Auxiliary at Pictou has remitted £65.

The New Brunswick Auxiliary, at St. John's, has made a remittance of £340, and ordered 5195 Bibles and Testaments.

From the Fredericton Auxiliary two remittances, £57, have already been sent, together with an order for 1583 copies.

The Prince Edward's Island Auxiliary has remitted £61 8s. 6d. on the Purchase Account, and £15 12s. 8d. as a Free Contribution; and received a further supply of 3622 Bibles and Testaments, chiefly those for the use of Schools.

The Auxiliary at St. John's Newfoundland, has made a remittance of £150, of which £56 5s. 2d. is a Free Contribution; 958 copies had been sold during the year.

LABRADOR.—A grant has been made of 250 copies; the remainder of the edition last printed of the Esquimaux New Testament, for the use of the Missionaries of the United Brethren in that country.

A grant of 14 English Testaments has been made to the Church Missionary Society, for their Mission Station at the Red River.

PENNA.—The Receipts of the year have increased, irrespective of the Contributions received for the Jubilee Fund, which are not included in the present year's Income.

The Total Receipts, apart from the above Fund, have amounted to £109,160 10s. 8d. more than those reported last year, which were £5118 18s. 2d. more than in the year preceding. The chief increase of the year has been in the Free Contributions from the Auxiliary Societies, which are £2422 16s. 11d. more than last year, and amount to £26,588 15s. 11d.—a most gratifying and encouraging fact.

The Receipts for Bibles and Testaments have amounted to £54,572 19s. 2d., being an increase of £2807 6s. 5d.

The expenditure of the Society has amounted to £35,207 2s. 6d., being a decrease in the net payments of £423 7s. 5d.

DONATIONS.—The Donations have amounted to £5317 1s. 11d.; and the Lagacios have amounted to £9761 7s. 7d.

The Issues of the year have amounted to One Million, One Hundred and Sixty-eight Thousand, Seven Hundred and Ninety-four copies, viz:

From the Depôt at home 840,552
From the Depôts abroad 328,242

Total 1,168,794
showing an increase of 14,152 copies over the preceding year.

The total issues have now amounted to Twenty-six Millions, Five Hundred and Seventy-one Thousand One Hundred and Threes.

The Engagements of the Society amounted £55,239 2s. 10d.

JUBILEE PROCEEDINGS.—On the approach of the Society's Fiftieth Year your Committee thought it right to consider so interesting an epoch in its history should not be accompanied with some special commemoration; and whether, following the example of other Religious and Benevolent Institutions, it should be celebrated as a Year of Jubilee. After much deliberation, the measure was resolved upon, and a Circular was drawn up and issued, accompanied with the Resolutions of the Committee on the subject.

The first Meeting held to celebrate the Jubilee was on Monday, the

7th of March last, the day on which the Society entered the 125th Year. It was convened at the London Tavern, Bishopsgate Street, in the room in which the Society was originally formed.

On the next day, Tuesday, March the 8th, a Public Meeting was held in Exeter Hall. The proceedings were highly gratifying, and a most intense interest appeared to be excited.

At this Meeting the Jubilee Fund was formally and publicly opened; and, before the close, the Contributions announced amounted to £7000, including sums of £500 and even £1000.

The review of the year just closed affords much cause for thankfulness; the retrospect of the past half century, with its changes, and conflicts, and triumphs, viewed in connexion with the position which the Society now occupies, is adapted to fill our cup of gladness even to overflow.—What an amount of goodness and mercy does the history of our Institution present! "The Lord hath done great things for us, whereof we are glad." "O come, let us magnify the Lord, let us exalt His name together."

CHINA.

SEARCH OF THE REBELLION, AND TRANSLATIONS OF PAMPHLETS BY THE INSURGENTS: BY THE REV. W. S. CULBERTSON, JUNE 1, 1853.

We have received full accounts of Chinese matters from our missionary brethren. They possess great interest for all classes of readers, and especially for those who look for the coming of Christ's kingdom. Our missionary friends, moreover, as was to have been expected, are not all agreed in their estimate of this remarkable rebellion or revolution. Some apprehend little but evil from its success. We believe the prevailing opinion, especially at the northern stations, is that of sanguine expectation of great good.

The pretensions of the leader to have spiritual revelations made to him is certainly a bad sign, showing, we fear, more than ignorance; the alleged cruelty to the Manchus and to the Buddhist priests can be accounted for with less difficulty, though not to be justified. On the other hand, the destruction of idols, and the profession of many important points of the Christian faith, with a corresponding example as it would appear, must be regarded as signs of good and great results. But we forbear to enlarge on "the merits of the case."

The last mail will have carried to you the intelligence brought from Nanking, by the British steamer which recently visited that city. A number of pamphlets published by the insurgents were brought down by the steamer, and I now send you a translation of some portions of them, as they are of deep interest, from the knowledge which they exhibit of Christian truth.

Before giving the extracts from the pamphlets, it may be well to give some of the facts respecting this rebellion, which now seem to be established by satisfactory evidence. The facts respecting the origin of the movement seem to be these. In the year 1846 a literary graduate of more than ordinary talent, a native of the province of Kwang-tung, (Canton) while on a visit to Hong-Kong, received strong religious impressions from a small religious tract, distributed by the agents of some of the Protestant missionary societies. These religious impressions led him to seek more particular instruction, and he then went to his home and disseminated among his neighbours and friends the knowledge which he had acquired. His name is Hung Sew-Tsuen, and he is now probably about forty years of age. He professes to have been confirmed in his religious convictions, and in the course of conduct which he has pursued, by dreams and visions of heavenly things.

In endeavouring to communicate his views, he met with much success, and he extended his efforts to the neighbouring province of Kwang-si. Although many opposed his views, the number of adherents to his doctrine steadily increased. They held meetings for religious worship, and the numbers attending them soon became so great as to attract the attention, and excite the fears of the local authorities. Two of their principal men were seized, and on some pretence of disloyalty or rebellion, were put to death. The others immediately took up arms in self-defence, and it may be supposed that many who felt no special interest in the new doctrine, would easily be persuaded to aid in resisting such tyranny and oppression; and the more so, as it can hardly be doubted that there would be not a few anxious for an opportunity to avenge wrongs which they themselves had previously endured.

It would be deeply interesting, if we had the means, to trace from this beginning the various successes and reverses of this courageous band, until they reached the commanding position which they now hold. We may hope one day to learn the details of their early struggles, but at present, very little is known about them.

The effect of their success has already been to excite rebellions in other parts of the Empire. A formidable one is in progress in Isonan, and another is reported in the province of Shantung. We have just heard also that an insurgent force has taken possession of Amoy. This, however, appears to be local. It is evident now to all, that the government, with an empty treasury, unfaithful officers, and disaffected or cowardly armies, is perfectly helpless. What all these disorders may lead to it is impossible to foresee, but in view of the promises of God we can hardly doubt that they will all lead to the furtherance, sooner or later, of the gospel. The insurgents at Nanking, holding as they do, the same religious faith, profess the most friendly feelings towards foreigners.

From the first, this movement seems to have been a religious one.

The leaders express their belief in the one living God, and declare that their sole reliance is on him. They ascribe all their success to him, and go forward in the full confidence that they are acting under his express authority and direction. They are enemies to all idolatry, and are uncompromising iconoclasts. Throughout their march they everywhere demolished the idols, and the officers of the Marines had ocular demonstration of this fact in the fragments of broken images lying in the temples and by the road-side.

They have not only discarded idol worship, but also all the absurd superstitions to which their countrymen are enslaved. Astrology and fortune-telling, lucky and unlucky days, omens and auguries, are all thrown to the winds. We had supposed that ages almost would be required to eradicate these vain notions from the Chinese mind. But it is easy for God to work when the appointed time comes.

A glance at the contents of some of their books will show something of their religious views. In the first place they have reprinted, from Gutzlaff's translation, portions of the Scriptures. How large a portion has been printed by them is not known. All I have seen is the first twenty-eight chapters of Genesis, neatly bound in a separate volume. It is not to be doubted that they have some copies of the whole Old Testament, but there is no evidence that they possessed any part of the New Testament, until two copies were placed in their hands by the captain of the steamer Hermes. It is evident, however, that they take the Scriptures as their rule of faith, so far as they know them.

One of the pamphlets procured at Nanking is an almanac. From this it appears that they have introduced a new calendar, discarding the Chinese notion of lunar months, and making the year to consist of three hundred and sixty-six days, and the months of thirty and thirty-one days alternately. It may be fairly presumed that this is in imitation of foreigners, though they seem to be but imperfectly acquainted with the Gregorian calendar, or the calculations upon which it is based. In their calendar the Sabbath days are noted, and correspond with our Sabbath. The year seems to commence on the 4th of February, or the beginning of Spring.

The following is a translation of some portions of one of their pamphlets, entitled "The Book of Instructions of the Thao Ping Dynasty." The article from which these extracts are made is entitled "A Discourse to Awaken the Age." It is chiefly an argument against idolatry:—

All under heaven are one family. All in every place are brethren. If you ask how this can be so, I answer that, with respect to the body, though each has his own parents and his own family clan, just as there are territorial divisions, yet all clans have alike proceeded from a single clan, and that one clan came from a single ancestor. Thus, as to their origin, there is no difference. Then, with respect to the soul, from whence has every human soul sprung, from whence proceeded it? They are all derived from the August Supreme Ruler. This accords with the saying "One root spreads into ten thousand branches, and ten thousand branches may be traced back to one root." King K'ieh says—"That which is derived from heaven is called nature." The Ode says—"The people are all the offspring of Heaven." The Shou-king says—"It is Heaven produces the people beneath." These are wise sayings, and are not in the smallest degree erroneous. From this it appears that the ancient sages regarded all the world as one family. In those days the people all regarded each other as if cherished in the same womb, and could not bear to forget, for a single day, their brethren throughout the world. But in modern times a false notion prevails that there is a demon, Yen Lo, [Pluto] who presides over life and death. This demon, Yen Lo, is the old serpent, the devil, who performs many wonders to entangle and seize the souls of all the world. Our brethren throughout the world ought to destroy him. It is only to be feared they will not be in sufficient haste to do so. On the contrary, men stretch out their necks to him. Why should they themselves put from them the happiness of Heaven, and voluntarily bring upon themselves the misery of hell?

The August Supreme Ruler in every generation produces intelligent and wise sages; and there is no age in which there are not some also who are blown promtly by the wind [of false doctrine]. In these modern generations there are many who are stupidly ignorant of the August Supreme Ruler, and who obstinately refuse to fear Him. They are completely entangled in the wiles of the serpent, the demon Yen Lo. They are plunging into the destruction of hell, and they themselves do not know it. Alas for future [generations of] men, although they may wish clearly to understand the doctrine concerning heaven, earth, and man, where will they be able to find it? Great indeed is men's love of falsehood. They look not for its source, they do not consider its end. If a thing is but false, they willingly listen to it. All men throughout the world, although they are so numerous, are created and produced by the August Supreme Ruler. If produced by him, it must be he also that causes their growth, and they must be dependent on him for food and raiment. The August Supreme Ruler is the Universal Father. Death, life, calamities, happiness, are all alike from him. Raiment, food, and every necessary thing are made by him. Looking up to heaven—the sun, moon, stars, thunder, rain, wind, clouds, are all derived from the vast wisdom of the August Supreme Ruler. Look down upon the earth, the hills and plains, the waters and streams, birds and fishes, insects and plants, are all the product of the mighty power of the August Supreme Ruler. All these may be clearly seen, and easily understood. Therefore he is the True God. Therefore all in every place under the whole heaven ought every morning and evening to worship him.

With reference to the idols which men have set up, of wood, and stone,

and clay, and pictured on paper, I would ask you whether the August Supreme Ruler has appointed them, or not? No, these are all derived from men's minds, having been so deluded by the devil as to make, according to their own stupid purpose and device, every kind of strange and monstrous thing. Of old the August Supreme Ruler in six days created heaven and earth, land and sea, men and things. He had already appointed thousands and tens of thousands of angels to act as his messengers. Why then does he need these strange and monstrous things which men have made in direct opposition to his will? According to the Old Testament, the August Supreme Ruler formerly came down at Mount Sinai, and with his own hands wrote the ten commandments upon tables of stone, which he delivered to Moses, saying, "I am Lord above, the August Supreme Ruler. All you men must not by any means set up any image of things in heaven above, or on the earth beneath, or bow down and worship them." Now you men who have set up any image, and bow down and worship it, truly rebel against the will of the August Supreme Ruler.

You may say that these images help the August Supreme Ruler to protect men. Why are you so deluded by the devil, and so utterly confused and insensible? Can you not reflect that the August Supreme Ruler in six days created heaven and earth, land and sea, men and things? If in this work he needed none to assist him, who can he now need to help him to take care of men?

INDIA—CUSTOMS IN REFERENCE TO THE DYING AND THE DEAD

The dead of a Zamindar or landholder, of my acquaintance, in a village near to my house, and part of the ceremonies which I witnessed, led me to make inquiries as to the customs connected with the dying and the dead; and the following, I believe, is a faithful account of the ceremonies which prevail in this part of India—

In some parts of the country, especially in Bengal, when a person is near death his friends carry him to the banks of the Ganges, that he may die in sight of the sacred river. This custom does not prevail in Northern India, but here when a person is thought to be dying, his friends sweep a part of the room in which he lies, and having carefully plastered it with cow-dung, lay him upon it; at the same time a small piece of gold and water from the Ganges are put into his mouth; two or three cents worth of gold is all that is used by the poorer classes. This is done under the delusion that the water and the gold secure the full pardon of the sins of the dying man, and felicity in the world to come.

At this time the friends and neighbors come to see him and to mourn over him. When the person is quite dead, his clothes are taken off, and the body is wrapped in a new white cloth.

If the person dead be a female, and not a widow, the body is wrapped in a cloth of various colors; her eyelashes are colored black, and red marks put upon her forehead. This being done, the body is placed upon a bier made of bamboo and bound fast. An offering is then made consisting of rice, sugar, flowers, Ghee, and the seeds of a sacred plant called Tulaco. These things are mixed together and made into small balls. The offering being made, the corpse is borne by four men, who constantly cry "Ram, Ram, each hai," that is, "Ram is true;" some of the friends of the deceased usually follow after. Having arrived at the Ganges, the body is washed and placed upon the funeral pile: sometimes it is built over a hole about two feet and a half in diameter; sometimes the fire is made without any hole being dug. Between 3 and 400 pounds of wood is considered enough to burn one body; when the funeral pile is completed and the body placed upon it, a son or heir at law having walked around the pile, and offered a prayer to the God of fire, that the sins of the one dead may be consumed, sets the pile on fire. The friends now retire a short distance, while the son or heir remains to tend the fire until the body is consumed.

During the burning, sandal wood and ghi, and sometimes pitch, are thrown into the fire by those who can afford to do so—the fire on account of its fragrance, the last to increase the intensity of the fire; sometimes the body is not entirely consumed for the want of wood; in this case the remains of the body are collected and thrown into the river. Many people are so poor that they cannot buy wood to burn their dead; the bodies of all such are thrown into the river. This practice in many places is a dreadful nuisance. I have often seen dead bodies floating down the river, or lying upon the bank, food for jackals and carrion birds.

The friends having witnessed the burning of the body, retire to a convenient place on the river at some distance, and bathe, then return to the house of the man who has died. And having taken a leaf of the Nim tree and a kernel of barley, eat them and go to their homes; the leaf of the Nim is very bitter, and the eating of it shows that he who does so has a part in the sorrow which has come upon his friend.

At the door of the house under a stone is now put a branch of the Nim tree and a few kernels of barley; this is a token that some one has lately died in that house. The one who lighted the funeral pile is considered unclean. For twenty days he is compelled to live alone, no one comes near him, no one touches him, he cooks his own food and sleeps upon the ground with a dagger by his side, in order to defend himself if the spirit of the dead should come and trouble him for burning his body.

On the tenth, the relatives of the deceased go out into the fields, generally near a well; the men shave their heads and beard, and moustaches. The widow takes off all her ornaments; her finger rings and toe rings,

her armlets and anklets. The loss of these is her badge of sorrow, and the evidence that she is a widow. After having bathed they return to their houses and eat, not from their common dishes, but from large leaves. A vessel filled with water is now placed in some field not far away, for the dead. During the ten days a lamp, placed in an earthen vessel pierced with holes, is hung in the Pipal tree, that the spirit of the dead may come and live to the light of it.

On the eleventh day, the person who burnt the dead goes out into a mango grove, accompanied by a Brahman, and marks out eighteen squares on the ground, in two lines, the squares being about two feet on each side; in the centre of each square a fire made of cow-dung is kindled, a lamp is also lighted and placed in each, a small earthen vessel containing rice and milk is then placed upon the fire until the rice is thoroughly boiled. It is then mixed with sugar, ghi, and flowers, and made into balls, which are afterwards thrown into the river; twelve of the offerings are for the twelve months of the year, four for great holidays, one for the dead man, one for his father, and one for his grandfather. This is done in order to secure the repose of the soul of the man and of his ancestors.

On the thirteenth day the relatives of the deceased give a feast according to their ability. They must invite no fewer than thirteen Brahmans, and as many more as they choose. Having fasted these Brahmans, they give to each a small brazen vessel, a piece of cloth, and some money, according to their circumstances in life. After the Brahmans have eaten and received their gifts, the relatives and friends of the dead assemble, and are also feasted.

The Hindus believe that when a person dies his soul is taken to Jam Raj, the judge of departed souls. When the dead appears before him, he immediately calls two recording angels, who keep a strict account of all the actions of all creatures, and commands them to open their books and make known the character of the person before him. If his good works are found to be greater than his wicked ones, he is permitted to be born again in a higher state of being; or if pre-eminently holy, he enters into heaven, and becomes absorbed into the Infinite Brahm.

On the other hand, if his wicked actions predominate over them, Jam Raj at once proceeds to pronounce his sentence of transmigration into a lower birth, into beasts, vile reptiles or worms, or perhaps dooms him to the torments of hell. At this moment the wretched being makes a loud and earnest request that the sentence may be deferred for thirteen days, until he can return to earth to see if his friends will do anything for his salvation or no. The execution of the sentence is finally deferred for thirteen days; he is not permitted, however, during these days to remain upon earth; but in some dreadful place, some purgatory between earth and hell. Here he wanders oppressed by hunger and thirst, in dreadful wildernesses, burning deserts, and through dark and fearful places. The Brahmans, the priests of Hindoism, like the priests of a faith equally fatal to the soul, have prescribed rites and ceremonies, gifts and offerings which the friends of the departed may give as a ransom for the soul of their friend from the sentence of Jam Raj. For this reason, from the hour of the death of a poor man until the thirteenth day his family are compelled to feast Brahmans, give them presents, and offer sacrifices; even if they be compelled to sell the last article from their house in order to do it. In this way poverty and ruin are brought upon many.—Foreign Missionary.

WESTERN CENTRAL AFRICA.

THE OVERTHROW OF FETTERISM AMONG THE FANTERS ON THE GOLD COAST OF AFRICA.

The following is taken from an able work, in two volumes, recently published, by Brodie Cruikshank, Esq., a member of the Legislative Council, Cape Coast Castle, called "Eighteen Years on the Gold Coast of Africa." It contains very interesting information respecting the dismal effects which the slave trade produced upon the people of Africa, the wars that prevailed between the Ashantees and the Fanters, and the civil and religious customs of the negroes, as well as the beneficial effects which the wise administration of the British governor at Cape Coast Castle, and the efforts of the Wesleyan missionaries have had in improving the people.

The Fetish Men or Negro Priests—These form a regular and numerous order, and may be said to resemble the Abidjolog of Old Calabar. They are a set of skilful rogues and impostors, whose system is a compound of artful contrivance and deceit, and is upheld by every means which talent, observation, and cunning can supply. They are ready to adopt any measures, however base and wicked, that seem calculated to increase the superstitious reverence of the people, and to augment their power. One imagines, in perusing the extraordinary accounts that are given of these men in the volumes before us, that he is reading what Caesar details respecting the great associations of the ancient druidical priests of Britain, or the descriptions that have been given of the artful schemes of the Jesuits. Certainly the persons who are capable of framing and conducting such a system of imposture discover talents which, if they had a thorough education, would enable them to take a place among the sagacious diplomatists of Europe. The youthful candidates for the office are subjected to a regular system of training and preparatory discipline. One qualification of great importance is the power of endurance in the wild sort of dancing, which is uniformly practiced in their religious rites, and by which the priests excite themselves to frantic madness before giving forth the oracles of the god. Any youth who possesses

the capacity, and who seems clever and capable of being trusted, is placed under the care of the old Feishman, and initiated into all the secrets of the system; whilst those of less ability are treated as inferiors, and left upon the surface. Besides their skill in herbs, which enables them to effect cures, and their superior powers of observation, they resort to such measures as the following in order to maintain their influence. They make themselves thoroughly acquainted with all the facts connected with the histories of the leading individuals and families, and by this means they surprise those who apply to them by discovering an intimate acquaintance with their family affairs, and thus prepare them for giving credit to whatever shall be said. They keep up a constant correspondence among themselves and send messengers secretly up and down the country to gather information. Should a Feishman reach a village or town, he goes at once to the house of his resident brother Feishman, and gets from him all the information that he can supply respecting the people; and should any one resolve upon consulting a Feishman at a distance, the priest of the place apprises him of the intended visit, and its object; so that, when the person comes, the Feishman is prepared to tell him what he wants, and all about him. "This knowledge, be it remarked," says our author, "he pretends to have learned from his god, after a special consultation on the subject attended by offering and sacrifices and a great deal of idle mummery, which still further imposes upon his dupes. For the same purpose they study sleight of hand, conjuring, ventriloquism, and have concocted accomplices to assist them in carrying out their deceptions. They generally perform their rites in the recesses of some dark shady grove, apart from the haunts of men, where the solemn stillness which reigns around imparts a character of silent awe to those ceremonies."—*U. P. Missionary Record.*

TURKEY.

FROM THE REV. H. G. O. DWIGHT.

—CONSTANTINOPLE, June 15, 1853.

The day before yesterday was a day long to be remembered in Turkey. It was the day on which the first public meeting was held in the capital of the Turkish empire, to commemorate the labours of Evangelical Christianity for the conversion of the world. It was the first, but we firmly believe not the last of its kind. Constantinople is geographically so situated, that it must, in the nature of things, one day become a great centre of Christian enterprise; and, as in London, there was a World's Fair, for the exhibition of the industry of all nations, so in Constantinople there will be a World's Anniversary, for the bringing together of the Christian experience of all nations.

The first meeting, however, was merely local, being confined to the residents of the place, with the exception of a few Christian travellers from England and America, who were providentially present. It was in commemoration of the Jubilee of the British and Foreign Bible Society, the honored parent of all the Bible Societies in the world. And if, as I have supposed, this was the only beginning of a long series of meetings in relation to the Christian enterprises of the day, how appropriate to begin with the Bible, the infallible and eternal word of God, to disseminate the truth of which the Missionary, Tract, and other similar Societies have been instituted, and are actually laboring. The time, too, was fitly chosen, when the foundations of society around us seemed to be breaking up, and the most sanguine politicians could not tell but that, in the course of a very few weeks, anarchy and bloodshed might prevail throughout the length and breadth of this land. At such a time how blessed the privilege of falling back upon the eternal word of God, the sure foundation, the only light and hope of the world!

The meeting was held in the large saloon of the Hotel d'Angleterre, and there must have been present at least 200 persons, chiefly English and American, of both sexes, and of almost all ages.

Lord Stratford de Redcliff, the distinguished and worthy representative of the British Government at the Porte, took the chair, amid the heartfelt acclamations of those present. Every one knew how incessant, arduous, and perplexing are his public duties at the present moment; and it was a matter of general rejoicing that his Lordship found time to encourage our Jubilee Meeting by his presence and appropriate remarks.

After prayer by the Rev. Mr. Blackstone, Chaplain of the British Embassy, Lord Stratford addressed the Meeting at some length, explaining the objects for which we had come together, and enlarging upon the most encouraging results of the efforts of the Society during the last fifty years. He alluded to the exceeding smallness of the origin of the Institution, and to the fact that its beginning was in the midst of the distractions and calamities of war. It was when Napoleon was near the zenith of his day, and England was at war with almost every nation of Europe, that the thought was first conceived of sending the Bible to every country of the world. He said that he was reminded of the ancient heathen fable of a golden chain suspending the world from the throne of Jupiter. That fable had become realized under the Christian system, for the Bible was the golden chain that bound us to the throne of God. And it is that which enlightens this darkened world. His Lordship referred to the fact that the Roman Church has its regular Jubilee once in fifty years, the idea of which we could not but approve, although we could not sympathize with that church in its views of religion. "But," said he, "with how much greater propriety may we celebrate the Jubilee of the Bible Society, whose objects are far higher, and purer, and more ennobling

than those of the Roman Hierarchy, being nothing less than to disseminate the knowledge of salvation through the world; and especially when we are so much encouraged by the past progress, as to give us the confident hope of the completion of the work!"

"The country in which we live," said his Lordship, "has afforded a large field for the Society's efforts." He then warmly commended the zeal and discretion that had characterized the agents that had been employed in spreading the Bible in Turkey, and alluded especially to the labours of the American, English, and German Missionaries, who had all acted in beautiful harmony in carrying forward this work. His Lordship sat down amid the reiterated applause of the Meeting. The Rev. Mr. Blackstone then read an ably digested report of the proceedings of the Society, and those of kindred institutions, during the last fifty years.

Lord Stratford then excused himself from continuing to occupy the chair, as important public business rendered it necessary for him to retire. At his special request, Mr. Brown, the U. S. Charge d'Affaires, presided during the remainder of the Meeting.

It was unanimously agreed to form here an Auxiliary to the British and Foreign Bible Society, with a special view of operating with them in the dissemination of the word of God in Turkey.

This interesting Jubilee Meeting was closed by the singing of the Doxology, in which all present joined; and the impression left upon the minds of this small Protestant community was extremely happy, and I hope will be durable and fruitful of good.

MONTEGO BAY ACADEMY—JAMAICA.

The following laudatory notice of the half-yearly examination of the Montego Bay Academy, is given in the *Cornwall Chronicle* of the 17th June:—

The half-yearly examination of this excellent seminary took place according to previous advertisements, on Tuesday and Wednesday last, in presence of several ministers of different religious denominations, and a number of other persons. The subjects of exercise on Tuesday were confined to Latin and Greek, and embraced, in Latin portions of *Delectus, Cæsar*, and *Virgil*; and, in Greek, portions of *Sandford's Extracts* and the *New Testament*. On Wednesday the classes were examined in the Bible, in geography, in history, in English composition, in the elements of science, and in geometry and arithmetic. Several specimens of recitation were also given. At the close of the proceedings on each day, the ministers who were present expressed their high appreciation of the proficiency manifested by the scholars generally in the different branches of learning on which they had been examined; and we believe it is but simple justice to say that on no former occasion have they acquitted themselves in a more satisfactory and praiseworthy manner. It was remarked as an exceedingly gratifying circumstance, that the attendance during the last session was considerably more numerous than for several sessions previously; and while this result is, doubtless, in some degree owing to the recent reduction of the fees—a measure which the existing commercial depression had rendered expedient, if not necessary—the hope was expressed that it might also, in some degree, be attributed to a more just appreciation, on the part of the public, of the value of "a sound and substantial education." It affords us much pleasure to assure our readers that this estimable boon may be had in the Montego Bay Academy—an institution which we sincerely believe would be a credit to any community, and the continued and increasing prosperity of which we shall always rejoice to record.

IRELAND.

Condensed Summary of the Proceedings of the Hibernian Bible Society, for the Year ending 31st March, 1853.

The Society was formed in the year 1806, for the exclusive purpose of promoting the circulation of the *Authorized Version* of the Holy Scriptures, without note or comment, in Ireland, by persons of all denominations favourable to the object.

The business of the Society is conducted by a Committee of twenty-one Members, resident in or near Dublin.

To facilitate a more extended and minute dissemination of the Scriptures, the Society has formed upwards of 500 Auxiliaries in Ireland; and at each of these localities it is understood that there should be, at least, one depository of the Scriptures; while it has been stated, that when the Society was formed, with the exception of the metropolis, there were not twelve shops in the country in which Bibles and Testaments were sold.

The Society is supported exclusively by voluntary contributions. The Society has printed several editions of the Irish Scriptures, of which many thousand copies have been circulated among the Irish-speaking population of this country.

Wherever there is a demand for the Scriptures in Ireland, and local resources fail in supplying such wants, the Society will, on application, gladly continue to meet the deficiency, by making free grants in every case which appears fair and reasonable.

The Society has granted, from the commencement, books to the amount of £64,571 19s. 8d.

The total number of copies issued by the Society since its formation is 2,138,437.

Grants the past year have been as follow. —

To Auxiliary Societies, &c.	11,251
" Schools	10,899
" Diocesan Church Education Societies ..	2,520
" Irish Church Missions, Irish Society, &c. .	16,792
For Emigrants, Converts, &c.	8,439
" Distribution by Correspondents	12,420

Making the grants last year 67,026 copies*
 at an expense to the Society of £1792 10s. 1d., including loss on sales at reduced prices.

Total receipts of Free Contributions, from all sources, amount to £2328 10s. 1d.

The gross receipts for the past year have been £4115 18s. 3d., and the hence 103,605 copies of Bibles, Testaments, and Portions.

A wide door is now opening for the Holy Scriptures going forth in this country. Continuous and increasing applications for grants are coming in from several districts heretofore inaccessible to the Society, and it is only by augmented funds that the Committee can meet such extraordinary demands.

IRELAND—ITS EARLY RELIGION, AND DECLINE INTO POVERTY.

In the August number of the *American and Foreign Christian Union*, is a very interesting article relating to Ireland—its early religion, and decline into poverty. Thinking that such an account may be interesting to your readers, I will endeavour to make a brief abstract of it.

The first introduction of Christianity into Ireland is involved in obscurity, but the labours of one individual had much to do in its establishment.

On the banks of the Clyde, not far from Glasgow, in the village now called Kilpatrick, was born a boy, named Patrick Suocat or Suocath. His father was deacon of a church, and his mother was a pious woman. He had reached the age of sixteen, when one day, as he was playing near the sea-shore, he was carried off by pirates, into Ireland, and there set to feeding swine. There he learned the manners of the people, and there too, he became a Christian. Escaping from Ireland, where he had lived six years, he was again carried captive, but this time to France. While here, he felt an irresistible desire to carry the gospel back to the Irish pagans. He returned to Ireland, and, in God's hands was the means of a vast deal of good. Under his influence schools were established &c. &c. Suocat died in Ireland 460, A.D. He is canonized as St. Patrick, of whom we hear so much.

The religion of Ireland at that time was a simple, sincere Christianity. In the days of St. Patrick, Rome was counted merely as one of the churches, with her own Bishop. During the sixth, seventh and eighth centuries, Ireland was proverbially the seat of piety and learning, and her people with the Britains and Scots, sent out many missionaries to the northern part of Europe.

But the invasion and conquest of Ireland by the Danes, in the ninth century, brought great calamities on the Irish church. The seats of learning were destroyed, and the students scattered. The Danes were favorable to the Romish church, (in which the Papacy was, at the time, fully developed,) for they had been instructed in religion by the Roman Catholics. When the Normans, who were also Roman Catholics, invaded England, the event was hailed by the Danes of Ireland, who also took the name of Normans. Breaking off connection with the Irish primitive church, they received ordination from the Norman Archbishop of Canterbury, and thus took the first step in Ireland's submission to the church of Rome. In 1156 Pope Adrian III., by agreement with Henry II. of England, issued a Bull, in which he advised Henry to reduce Ireland, and Henry, in return, began to bring that country under the dominion of Rome, and compel the payment of a penny, yearly, for every house to the Pope. This was called Peter's pence.

Thus was Ireland given to England, and thus was the primitive and free church of Ireland broken down, and the people brought under the control of the church of Rome.

For 400 years the English government and the church of Rome supported each other, but when the former became Protestant, the Irish Church, being Roman Catholic, was its bitter opponent. And in the reign of Elizabeth, although seventeen of the nineteen of the Irish bishops renounced Romanism yet few of the people or inferior clergy were either conciliated or consulted, and wherever the priests were put out of their cures, and the tithes given to strangers, a warm-hearted people clung to the priests, and thus they were led by their sympathies to uphold a system which their forefathers had strenuously resisted when introduced by the English.

But there is hope that Ireland will yet return to the religion of her fathers. The *Dublin Nation*, a Roman Catholic paper, says, "The West of Ireland is deserting the ancient God." It is true that the altars of the Catholic church have been deserted by thousands born and baptized in the ancient faith of Ireland." The translation of the holy scriptures into their own language has not been without its fruits. The agitations of O'Connell have been productive of good, and the temperance movement

also. In the course of 1816, the failure of the potato to cure the potato disease was favorable to Protestantism. The Protestant clergy, who invited the people to three times of seed, got hold of their affections.

In 1849 a Society was formed to maintain missionaries, as quiet revolution, and members of their own. This Society was called, "The Society for Irish Church Missions to the Roman Catholics." The information rapidly spread. In the district of West-Down, where in 1846, not 800 Protestants were to be found, there were in May, 1862, nearly 6,000 converts attending church services, and 2,000 children were taught in the Bible schools. In two years, in various parts of Ireland, more than 30,000 converts have been found, who have cast off the errors of Rome. The Society employed 219 agents.

"The Irish Liberator Society" for education and religious instruction in which have 86 missionaries, 240 scripture readers, 680 teachers, and 30,000 pupils under instruction.

"Thus there is no longer room for doubt or denial of the great work going on. But it was but seen from the history, that the converts, instead of deserting, are but returning to the ancient field, the primitive faith of Ireland."

IRISH PRIESTLY VIOLENCE.

It is well known that in the west of Ireland the missionary exertions of many of the Protestant clergy have been attended with remarkable success; that within the last few years a very large number of persons have ceased to attend mass, and have declared themselves on the side of Protestantism. Schools have been established in various places throughout Connaught, attended by multitudes of children from families that at one time adhered to popery. The testimony of persons of all denominations who have visited the school is uniformly to this effect, that the scriptural knowledge imparted to the children, is clear, accurate, and extensive; such as to enable them, children as they are, to give every man that asketh them a reason for abandoning the church of Rome.

One of the most successful of these schools was established at the town of Cong, and enjoyed the active and earnest patronage of the rector of the parish, the Rev. Edwin L. Moore. The schools, indeed, under the care of this excellent clergyman were too successful to remain unmolested. But how has the Romish priesthood acted in this case? They have resolved to use any means, however unscrupulous, to gain their end, that being, if possible, the extinction of the vigorous reformation that was proceeding in the parish. Six Jesuit priests, selected for the work from the neighbourhood of Dublin, accompanied by six active *seculars*, came down on the town of Cong—a town, the dimensions of which are scarcely beyond those of an ordinary sized village. Three Jesuits enlisted the Roman Catholic gentry in the neighbourhood to aid them in their object, by getting them to promise help to those parents or converts who might need it, and by engaging them in turn from their land those who might not yield to less violent means. Their efforts, thenceforward, was to get all information about every convert or child attending the school which could aid them in their design. They proclaimed "a seven years and seven times seven days indulgence" to all who would attend their daily services, and would attend three confessions, etc. Though priests are sworn to keep the secrets of the confessional, and will deny on oath their knowledge of facts which they learn from confession, yet these priests openly acted on the very abundant information derived from this source. They were in the confessional from six in the morning till six in the evening. They compelled parents and others in whose houses there were Bibles, to swear they would destroy them, and withdraw their children from the schools. They preached three times a day, and kept up, for several weeks, a constant and sanational excitement among the people. The priests themselves threatened some of the parents, that unless they withdrew their children from the school, their houses would be burned down. The consequence has been that the schools have been scattered. Some of the children, indeed, have learned so much of Bible truth as to be able to brave the anger both of priests and parents, and several of them are living in the rectory, who have been expelled from their own homes by their own priest-ridden parents, because they would not go to mass. The clergyman of the parish has been hooted by an excited mob on the streets. The readers and the schoolmaster share the same odium. Some of the readers, indeed, have been beaten by the people who have been receiving their directions from the Romish Jesuitical pulpit and confessional.

A godly number of the most violent of these assailants were brought before the local criminal court and convicted. As to the punishment of these convicted rioters, we can at present give no information. But at the very time of the trial the friends of the Protestant mission were attacked by a mob, before which, even the police force were compelled to retreat to the barracks, and there, under arms, and with fixed bayonets to endeavour to keep the peace. We are sorry to add that, from the latest information we have received, an attempt has been made to punish the ringleaders of this violence, or to assure the sufferers of their own protection or of the vindication of the law.

The innate and active power of virtue, which pervades all the circumstances even of this life like a vital principle, and shines through the obscurity of human actions, is to the virtuous the pure ray of heaven; to the guilty, the destructive glare of the lightning.

Creature comforts are often to the soul what suckers are to a tree; God takes off the suckers that the tree may thrive.

* In the Annual Report of the Parent Society, p. clxii., the issues for the past year of the Hibernian Bible Society are stated to be 67,026, whereas the issues amount to 103,605, and the grants to 67,026 copies.

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.

TWENTY, OCTOBER, 1882.

THE UNITED PRESBYTERIAN MAGAZINE.

At the conclusion of the article, in last number, reviewing the extraordinary procedure of certain Presbyteries, an open door was given for anything the opposing parties might choose to write. We were ready to insert anything, but especially desired some shadow of proof for their accusations; but, up to this hour, not a line has come. If any were simple-minded enough to expect it, they must just bear the disappointment, and learn that some Presbyteries can do, what we hope none of our readers will practice—accuse a man of what is very criminal, and condemn him on the accusation, and, when called on, refuse to give the evidence on which the accusation rests.

The United Presbyterian Magazine, published in Edinburgh, has, however, in the September number, taken up the matter, and as, no doubt, by certain persons, the most will be made of it; and as, also, we wish our readers to have the whole discussion on both sides before them, we give all the remarks which the editor makes. An outline of the case, as before our Synod, is given, and then is appended the following, as a "bulwer" for the article in our July number:—

On the question that issued, an editorial article appears in the Canadian Presbyterian Magazine, annulling the decision of Synod. As the editor of the Magazine is also the moderator of the Toronto session, one of the parties in the case, allowance will be made for such a degree of bias as would effect, in a one-sided way, the most upright mind. The only wonder is, that in a quasi organ of the United Presbyterian Church in Canada, the Synod's judgment should be annulled editorially as it is, and the opinion of the minority advanced in preference. One circumstance in particular calls down the editorial rebuke. The Committee appointed to mature the case had reported more resolutions than were adopted by the Synod. "The eighth resolution especially," he observes, "the Synod by a large majority refused to adopt!! It is worthy of being set in capitals as a key to the whole thing, and we give it:—

"8. That this case ought not to be decided by this court merely upon the grounds of ecclesiastical forms of procedure, but on the high ground of Christian principle, and under a sincere desire to do all in our power, as we shall be answerable to Christ, to restore peace to the congregation of Toronto.

"It is a serious fact," continues the Magazine, "that a majority of Synod decided against that, and consequently determined that they would not be bound to decide the case on the high ground of Christian principle."

Now, surely this is a very unguarded writing. Because the Synod does not choose, at the bidding of a minority, to adopt a formal resolution, in which not only it would make an unnecessary and ultraconservative avowal of "high Christian principle," but might also seem to put forward the "peace of the congregation of Toronto," as the one grand aim of its decision, in a case in which that church, or its session, is a party, is the Synod therefore to be branded as having determined that it "will not be bound to decide the case on the high ground of Christian principle?" We hope that when our brethren in the minority have cooled down a little, not many of them will join in this railing accusation against the Synod to which they belong. "There are at least fifteen ministers in a state of high dissatisfaction with the issue." So says the Magazine, and so we can well believe. It would be unreasonable to expect those fifteen to be satisfied with a judgment which appears their own conscientiously formed opinion. It is quite reasonable, however, to demand that, having discharged their conscience in the matter, by doing their best to carry their own opinion, and having failed in this good intention, they should now be satisfied, especially after having entered their dissent, to let the opinion of the Synod—an doubt as conscientiously formed as their own—be peacefully received as a final settlement of the case. "People at a distance will certainly expect this of them. Their friends who are looking on remember that in all cases of appeal there are two parties, and that it generally happens that one of the parties is disappointed in the final decision. If, in every case of appeal, the disappointed party, after having his cause discussed and pronounced upon in Presbytery and Synod, is next to carry his appeal to the world in the pages of a Magazine, and discuss it there—protesting that the decision his brethren have pronounced "is the most inequitable decision that was ever perpetrated in any case," there is an end to church order and brotherly harmony.

The manner in which this Magazine apologizes for its extraordinary proceedings in taking up and annulling a sentence of the Synod whom it is understood to represent, is, in our view, an aggravation of the offence:

"Because," he observes, "this is apparently a local case, some may think we have given too much prominence to it. It is not because we, individually, are interested, that so much is written, but because the ploughshare of division has made a deep and a broad furrow. There are at least fifteen ministers in a state of high dissatisfaction with the issue; and that is no light matter in our Church. It is notorious through out communion, and our membership, all have a right to know the actual facts and merits of it. We hold that the Synod is not the Church, but the Church is composed of the whole membership, and one member cannot suffer without all the other members suffering along with it."

The furrow is made deep and broad by what has been done at Synod; and to remedy this momentous case, the furrow is to be made deeper and broader by inserting the ploughshare anew in the Magazine! The judgment of the ministers and elders of the Church, in Presbytery and Synod assembled, and after long and anxious travelling in the case, is not to be appellant's mind; but the Synod is not the Church, and to obtain a calmer, more deliberate judgment, the merit of a closer and fairer investigation, 'is must carry his cause before the whole membership; the members at large being, of course, far better acquainted with this and other synodical questions than the ministers and elders they have chosen for their guides can be! And this writer is a Presbyterian!

It may be proper we should state that, in making these observations, we have not acted on the sound judicial maxim, to "hear both sides." We have heard only one side; but that is the side represented by the Canadian Presbyterian Magazine. Further than what the Magazine has told us, we know nothing whatsoever of this case; but we know enough now to satisfy us that in respect to the merits, the Presbytery and Synod may have had good reasons for pronouncing as they did; and if we might suppose that the case, while before the Church judiciously, was conducted by the appellants with as little regard for order and propriety as it is now commented on by one of their own after it has been judicially issued, we could only wonder at the patience and restraint exemplified in the findings of both Presbytery and Synod.—Ed. U. P. Mag.

There is no manner of doubt that the above was written and intended for the Canadian meridian. And what is the opinion worth? We do not assume any superiority, but are not prepared either to bow in servile humility, even though we do belong to the Canadian branch of the church; and therefore take the ground, first of all, that that is only the opinion of one of the quasi organs of the U. P. Church in Scotland, against what he says we are—the quasi organ of the U. P. Church in Canada. It is not the opinion of the Church in Scotland, but of the editor (!) of one of its periodicals. It is one man against another; and until we shall have settled that the man in Scotland had equal facilities for judging, and was not biased to the opposite side, as he thinks we may have been to ours, we cannot see that that article can prove a snicker. Besides, he is on the side against us, but there are ministers in Scotland on the side against him—that is, on our side. Viewing the case as an ecclesiastical one among ourselves, we cannot, so far as the editor has written, see at all why he took it up, unless to play the part, in his forgetfulness of Solomon's proverb, of the man who meddling with strife not belonging unto him.

If we were in a particularly controversial mood, we have ground enough given in that article to gratify it, but as we are not, a few running comments must be our answer; and perhaps, when we come to the class, they may be found enough for the mental degeneration of our trans-atlantic brother.

He finds fault with our interpretation of the reason of the majority of Synod in rejecting the 8th Resolution, and states what he believes was their reason for doing so. Well, if that was their reason, and he knows it to be so, we are satisfied; but as the majority assigned no reason to us, nor to the minority, we have, in the absence of a reason, and on the evidence of behaviour, as good a right as he has to presume what it was, peradventure it was not quite so charitable.

Again he thinks, if the case was conducted in the Courts as in the Magazine, he could only wonder at the patience, and restraint of Presbytery and Synod. Had he been here he might have formed a different opinion. At all events we were not rebuked by Synod, for language used in the case, though others were.

But the main point in the article, the grievance of the whole, is in the paragraph before the last; and here, as he has thrown down the gauntlet, we fearlessly take it up, and apply to him his own words—"Now, this is surely very unguarded writing." Says he, with his exclamation, "and this writer is a Presbyterian?" He wonders at us, says more, he wishes to discredit our Presbyterian attachments and principles. What for? Because we said that the case was one that had caused much excitement and division, and that our membership all had a right to know the merits of it; and we did more than that, and said that the Synod was not the Church, but that the Church is composed of the whole member-

ship, and we say that again, and no man but a thorough jurist will say anything else; and to this sin is another, that we have told the whole Church, and carried it by the *Magazine* to the whole Church. There are two things, evidently, he thinks should have been done, and the wrong is in not having done them. First, in not quietly submitting to the decision, because it was the decision of Synod; and second, in publishing a review of the case to the Church. Now, we may compare small things with great, for the principle is the same. Luther did not quietly submit to the decisions of the highest judiciary in Romanism, and, having no magazine, he wrote tracts, and scattered them like snow flakes through Germany—but Luther was wrong. Calvin would not quietly submit, and published too—but Calvin was wrong. Menozzi and Ralph Brakins, and Wilson, and Monroff, and Gillespie, did not quietly submit to the errors and tyranny of the General Assembly, but they carried their appeal both to the Church and the world—and they were all good Presbyterians; and it still becomes a descendant of them thus to write against us for the exercise of the very same right and principle. Dr. Andrew Thomson (the Scotch thunderer), when editor of the *Christian Instructor*, once came down, as he only could do, on the General Assembly, and reviewed and denounced some of his decisions in the quasi organ of the Church of Scotland—and Dr. Thomson was a Presbyterian. True, indeed, some members of the Assembly were filled with indignation, and the Church was in an uproar, and he was denounced (though not in the modern and novel style of the Toronto and Durham Presbyteries), but he carried the people with him, and most of the better men of the clergy, and he was editor of the *Instructor* till his death. Chalmers, with his noble band of four hundred marching from the Assembly Hall, did not quietly submit to the decision of the court, but went publishing their vindication to the Church and to the world—and they were all good Presbyterians. The Rev. Dr. Ferrier, our venerated father in our own Church, when in the Free Church, a few years ago, opposed the course and decisions of the Church courts, and, though not in a magazine, published his "Tower of Babel," and appealed both to the Church and to the world—and Dr. Ferrier is a good Presbyterian, and our Church here sanctioned his course by aiding the circulation of his pamphlet, and, if we are not much mistaken, the *U. P. Magazine* applauded it and the course he took. Why, look at Dr. Burns, what he has been doing in the papers since June last, condemning his Synod, and justifying himself—and without saying whether right or no—at any rate we will say this, that he is a staunch Presbyterian. Has the Editor of the *U. P. Magazine* forgotten the Methodist brethren and the "Fly Sheets," and how in a series of articles he justified them, and condemned the Conference for their discipline and their tyranny? We could multiply precedents by the score, but let those suffice, and let the editor of the *U. P. Magazine* find some other and safer ground on which to erect his armaments of siege. That won't do.

Next, he has not heard both sides—no—he has just taken all from the *Magazine*? and there's his verdict. We have given an answer to his pleading, as to his verdict it matters not, though, when examined, is very like the answer of the oracle of Apollo. He says, "we know enough now to satisfy us that, in respect to the merits, the Presbytery and Synod may have had good reason for pronouncing as they did." Mark the "may," not that he was ready to say they had! ah! What, on the merits of the case have good ground! The cautious Editor will hit us, yet on the merits it is a "may." The merits of the case were never tried, and that is the very ground of our complaint, and of the ministers who protested. There were doctrinal errors, and, for holding the very same, several ministers were expelled from the Church in Scotland; but the Synod here, after agreeing to enter on the whole case, and with the parties summoned and at the bar, shirked a public trial. The *U. P. Magazine*, and all the Presbyteries in Canada, and every where else, may write against us till doom's day, but here is a fact staring the Church in the face—that, in regard to the merits of the case, the Synod backed out of a public trial—and that never can be successfully denied. We beg to tell the Editor of the *U. P. Magazine*, that we have enough of Morrisonianism in Canada without the aiding of it by his protection—though we most readily acknowledge that he might not be intending to do so, only, if he had been less of a partisan, he would have been better and more cautious as a Judge.

The Bishop of Toronto (Dr. Strachan) is reported to have given an

extraordinary discourse to the Synodical Conference of his diocese. He is quite prepared to cry the compassion of Popery, and to form his alliance—an alliance one indeed—with the Roman Catholic Pope, for sake of keeping his head of the Clergy Reserve. He is in great fear and trouble, and he laments Popery for and in his latency, Popery is every Sabbath proved down, but in his Address he is ostentatious for union, to oppose the well understood wishes of the mass of the population. The love of the Reserve money is the root of the evil. His sentiments and proposals are outrageous on Pre-moratorium, and intolerable to freedom—and as we have not yet received it in full, further remarks must be reserved for next number.

BIBLE SOCIETY JUBILEE PROCEEDINGS.

On the 19th of this month, Toronto joined with the great Bible Society brotherhood in celebrating the Jubilee. In the morning there was a public breakfast in the St. Lawrence Hall, at which short speeches were made by ministers and laymen of different denominations. In the evening a grand meeting was held in the Richmond Street Methodist Church, the largest in the city. The speakers were, the Rev. Drs. Ryerson, Willis, O'Meara (Montreal); Revs. Messrs. Ardagh and Crooks, and J. Scudder, Esq. The speeches were all excellent, and never before have we had such a splendid array of the piety and power of evangelical representatives, as on the platform that evening.

The collection was over £78. It was a delightful sign to see the evangelical ministers of one in the Church of England, taking a part with hearty good will, and may we hope that they found brethren, though not in their notions of Apostolical succession. All hail to such an union with all who love our Lord Jesus in sincerity and in truth. The Bible our centre, and the more it is loved, the greater will be our unity.

PRESBYTERY OF LONDON.

The United Presbyterian Presbytery of London meet in Adelaide, on Wednesday the 7th September, when, after an excellent session by the Rev. William Caron of Blanchard and Downie, and the usual questions put and satisfactorily answered, the Rev. William Deas, was, by prayer and the laying on of hands, solemnly ordained to the office of the holy ministry, and had committed to him the pastoral inspection of the United Presbyterian congregations of Adelaide and Warwick. The Rev. James Skinner, of London township, addressed the minister and the numerous and deeply interested congregation.

The sphere of labour to which Mr. Deas is appointed is extensive. It has hitherto been but very inadequately supplied. Adelaide was first visited by Mr. Skinner in October, 1840. Soon after, at the request of friends, he preached in Warwick also. For a series of years he preached on week days, monthly, in six stations in these townships, occasioning to him a journey of about eighty miles, to and from, often in almost incredibly bad roads. For a time, however, he suspended his visits to Warwick, when the Congregationalist Mission settled a minister in that township, but resumed them, after a time, in compliance with the often repeated entreaty of our friends in that locality.

The congregation of Adelaide had, for a short time, the Rev. William Howden settled among them, but from his age and infirmity, and other causes, the congregation made no progress under him, and he resigned his charge.

It is very gratifying to the Presbytery to have this interesting portion of their very extensive bounds, so long and so much neglected (and willingly but unavoidably on the part of the Presbytery), at last supplied by a brother so able, energetic, and diligent, as they feel assured Mr. Deas will prove himself to be. Though his labours need to be very abundant and arduous, yet under the direction, and by the sustaining grace of the Great King and Head of the Church, whose resources are infinite, and always seasonably and abundantly supplied to his own servants, Mr. Deas will find, that the Lord sends him not on a warfare on his own charges. May his own soul be comforted with the words of consolation which he addresses to others. May his labours, in the hand of the Divine Spirit, be blessed to very many, in enlightening, convincing, and converting sinners, and in building up saints in their most holy faith.

Original Articles.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

It appears, that during the reign of William III., certain laws were enacted affecting the Roman Catholics in Great Britain. Every Popish priest who presumed to exercise his office, and every person of this religion who undertook the charge of youth, was liable to perpetual imprisonment. In general, Roman Catholics were incapable of purchasing estates, or receiving them by inheritance, without taking oaths inconsistent with their religion. Some of these severe statutes, indeed, were scarcely ever enforced, yet had been allowed to remain as a dead letter on the statute book.

But, in 1778, it was proposed to introduce a bill to Parliament to repeal those intolerant, although almost obsolete, laws. This, however, produced great alarm, especially throughout Scotland. The General Assembly took up the matter, and it was moved that their commission be instructed to watch over the interests of the Protestant religion; and, should it be necessary, to call an extraordinary meeting to take such steps as might be deemed expedient. The subject occasioned keen discussion in the Assembly. Principal Robertson, whose influence was then great, opposed the motion, and it was rejected. He denied that the Protestant religion was in any danger from the proposed alteration of the laws against Papists, which he regarded as "sanguinary and cruel," and such as nothing but the times in which they were passed could justify.

Some of the Synods connected with the Establishment took up the subject, and passed strong resolutions condemnatory of the bill. The Anti-Burgher Synod lifted up their testimony against it, and the Burgher Synod joined in the general movement. The latter prepared and published a warning against Popery, on this occasion; a quotation or two from which will exhibit the views and feelings of the godly ministers of this Church at this period; and, in particular, will afford proof that they had not followed out, practically at least, the liberal sentiments long ago expressed by the Associate Presbytery, in their answers to Mr. Nairn's reasons of protest.

"Some of the agents," they say, "of the man of sin, expelled his own territories, for seditious practices, by the kings who have given him power, have hid themselves in our Protestant islands; and being possessed of all that subtily and craftiness which enables the deceiver to impose upon the ignorant and the weak, industriously watch every opportunity of creeping into houses, and leading captive silly women, laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Your weakness on this side is not imaginary, your danger is real and great. At this alarming juncture of time, when it is generally allowed that popery is advancing with large strides into the nation, that numerous converts are brought into the communion of the Church of Rome, we durst not be silent; but, animated with zeal for sound doctrine, and simplicity of worship, discipline, and manners, we judged ourselves peculiarly called upon, as ministers of the Gospel, to make the most vigorous opposition in our power to the encroaching evil, by attempting a seasonable and close application of scripture truths, for manifesting to the judgment the true state and condition of the Roman Catholic Church, which glories in her shame, in teaching the doctrines and commandments of men. It is no secret that there is a great number of emissaries of the Church of Rome, disguised in Scotland; and, should they be allowed, supported, and countenanced in the public exercises of their religion, by a legal toleration among us, who can tell what harvest a clergy so numerous, so subtle, and so well furnished with arguments to work on vulgar, uneducated, and unprincipled minds, may be able to make in a country now, through the prevalence of infidelity, ignorance, luxury and venality, so much despoiled of all religion, and feeling the want of it? And, when their numbers and powers are increased, can we doubt but they will recover the spirit of their religion, and act accordingly?"

To us these fears would seem to be groundless: and, at any rate, the toleration of the Popish religion was not the way to increase the likelihood of their being realized. Our predecessors in the Church were much in the dark at this period. With all the light which had been thrown on

the true nature of the office of the civil magistrate by the Associate Presbytery, it had not reached a practical result in this later generation. The principles of intolerance and persecution are evidently maintained in the quotations just given.

These laws against the Papists have been long repealed, and yet what injury has been sustained in Scotland, or any other country, by permitting every individual to worship God according to his own conscience? Human nature takes long to learn even by experience. The principles of Knox and his co-adjutors, in suppressing by pains and penalties the exercise of the Catholic worship, are not only unjust but impolitic. In Ireland, where Popery has been so long and so much opposed by civil disabilities, it has prevailed, whereas where it is tolerated, or, as we dislike the word, where men of that religion, of whom we express our unqualified condemnation, are unmolested, and allowed to conduct their worship wherever and in whatever manner they please, it will be found in the long run that error is shaken, if not destroyed, and that truth prevails. It appears that up till nearly the very opening of the New Light controversy, the antiquated notions concerning the magistrate's power predominated. It was, to some extent, as in the natural world, where the thickest darkness is said immediately to precede the earliest dawn of day.

In Ireland, this branch of the Secession continued to prosper. A new Presbytery was formed in 1777, making three in this country, which were all still in subordination to the Synod in Scotland. But at this time the Irish petitioned to be erected into a Synod by themselves. Their request was favourably entertained; and, to preserve a friendly intercourse between the Synods in Scotland and Ireland, the following proposals were made:—

1. A deputation of two members to be sent every year, alternately, from the one Synod to the other.
2. The Students of Divinity connected with both Synods to be trained up under the same Theological Professor appointed by the Synod in Scotland.
3. Those portions of the minutes of each Synod, referring to matters of importance, to be transmitted from one Synod to the other for brotherly review.
3. Should one Synod intend to pass an act of general and lasting concern, it shall be remitted, in the form of an overture, to the other, for their friendly remarks, before it be finally adopted.
5. Both Synods to meet in a General Synod, once every seven years, or oftener if necessary, and every third time in Ireland.

These proposals were agreed to by the Irish brethren; and their Synod was appointed to hold its first meeting in Monaghan, on the 20th October, 1779, and the first General Meeting of both Synods was to be held in Glasgow, on the first Tuesday of May, 1786. This meeting was held at the time appointed, but it does not appear that the Irish brethren attended, and it is doubtful whether any general meeting of the two Synods ever took place.

In the year 1782, there was a proposal from some of the congregations under the inspection of this Synod, to endeavour to form a union with the other branch of the Secession. Several petitions were transmitted to the Supreme Court on this subject. The proposal was considered in a committee of the whole house. But the movement was premature. The Lords time had not yet arrived.

On the same occasion, too, an overture was presented by the Presbytery of Glasgow, praying for some alteration on a few questions in the formula, to render it more simple. This was done after a transmission to the different Presbyteries. But it is worthy of notice, and to us seems surprising, that the change sought and made had not the slightest connection with the power of the civil magistrate in matters of religion. On this subject still all were silent.

But, in May 1784, a preacher of the name of David Hepburn addressed the Synod by letter, expressing his scruples concerning the doctrine of the Confession on the head of civil magistracy, and, in the meantime, declining to take further appointments. "The Synod agreed to withhold appointments from him, and enjoined the Presbytery of Dunfermline to deal with him, in order to reclaim him from his mistakes." Whatever might be the sentiments of individuals of this Synod, yet, as a body, they were, at this period, probably almost as far behind in scriptural views, on this head, as the Free Church in our own day. But, whilst they were far more excusable when we think of the prevailing opinions and prejudices of their times, they seem also to have had much more candour and charity, for it appears that Mr. Hepburn had soon been so far satisfied as to accept of appointments, and, shortly afterwards, to be ordained to the Holy Ministry.

This Associate Synod were all along at particular pains in training their students for being useful and acceptable preachers of the Gospel. They had not a Philosophical Class, like the other branch of the Secession; but they were equally careful to guard the youth rearing for the ministry against pernicious errors in philosophy, as taught in some of the Universities, and they were very particular in providing for their theological instruction. "A variety of regulations were adopted by them from time to time, designed to promote the respectability and efficiency of those whom they licensed to preach the Gospel. In May, 1786, the Synod gave an injunction to all the Presbyteries to make particular enquiry, whether the young men who applied for admission to the Divinity Hall had gone through a regular course of study at any of the Universities. None were to be admitted to the study of Divinity who had not attended the Literary and Philosophical Classes, at one of the Scottish Colleges, for a period of at least three years. Presbyteries were further enjoined to enquire concerning the prudence, as well as the literature and piety, of the candidates for the ministry; and the young men were required to visit the ministers residing in their neighbourhood, to give them an opportunity of judging of their qualifications." (Dr. McKerrow's History)

This Church was likewise careful to guard its young preachers against "that affectation of philosophical refinement which at this period prevailed extensively among the ministers of the Establishment, and rendered their discourses senseless and unprofitable." The Glasgow Presbytery introduced an overture on this subject, which the Synod sanctioned, and from which the following is extracted:—

"As it is a concern of great importance to the Church of Christ, that the doctrines of the Gospel be preserved in their purity, and transmitted in this form to succeeding generations, it is necessary that every proper means be employed for securing this object, and for preventing the introduction of everything that might affect it. Therefore the Presbytery, taking into their serious consideration how much the interests of religion are involved in these objects, and from an apprehension of a growing fondness for false refinement and abstract reasoning in handling the truths of the Gospel, among some of our entrants into the ministry, humbly solicit the interference of the reverend Synod, and their united attention to an object of so great magnitude."

"In order, therefore, the more effectually to accomplish this end, they would humbly overture to the Reverend Synod, that they give particular instructions to the several Presbyteries, not only to examine with care the young men who apply to them for admission to the Professor of Divinity, as to their knowledge of the languages and other branches of literature, but that they make enquiry into such other circumstances about them as are necessary to be known, in order to their being admitted with the prospect of future usefulness in the Church: likewise, that the Committee appointed to converse with the probationers should have it recommended to them to guard the preachers against this evil which is dreaded, and propose such antidotes as they think may be most successful; that the probationers be ordered to deliver discourses before the Presbytery in whose bounds they are, that the Presbytery may have an opportunity of judging of their manner and proficiency, and may correct and encourage them as they shall see cause; that our Professor of Divinity be made acquainted with the design of this overture, in order to add the greater weight to his theological instructions, and to encourage his watchfulness over the students in this important particular; and that it be recommended to every minister who may have Students of Divinity under his pastoral charge, to concur in seconding these means, by directing them in their study of Divinity, and recommending such books as are calculated to store their minds with useful knowledge."

The Venerable Professor of Divinity, the Rev. John Brown of Haddington, died on the 19th of June, 1787. For some time previous to this he felt the infirmities of age coming on him, which induced him to request the Synod to relieve him from his charge of the students. In consequence, the Rev. George Lawson of Selkirk was requested, in the meantime, to superintend the Divinity Hall. But at the meeting of Synod in autumn this year, which was after the death of Mr. Brown, Mr. Lawson was formally elected to the Professor's Chair, and the Theological Seminary was in consequence removed from Haddington to Selkirk.

"The character of Mr. Brown," says Dr. McKerrow, "for piety, diligence, and theological knowledge, and fidelity in his master's service, was

highly honorable. The literary advantages which he enjoyed in early life were scanty; but there have been few individuals who, with such limited means of improvement, have risen to higher eminence in the Church, both as a theologian and an author. The fame which he has acquired, by his useful practical writings, and especially by his Self-interpreting Bible, has been most extensive, and bids fair to be lasting. He is an encouraging example of what may be effected, by dint of industry and perseverance, in the acquisition of knowledge. The Synod, on receiving intelligence of his death, paid a just tribute to his memory, by making honourable mention of him in their record, as a person whose eminent piety, fervent zeal, extensive charity, and unwearied diligence in promoting the interests of religion, will be long remembered by this Court, especially by those members of it who had the happiness of studying divinity under his inspection. They also agreed to insert in their minutes the following Postscript, which was appended to a letter written by Mr. Brown a short while before his death, and which was addressed to the Members of Synod:—As many of you have been my students, and most of you my younger in years, permit me to beseech you all to do all in your power to transmit Christ's truths as faithfully and diligently to posterity as possible. His truths and cause shall shine on earth, and especially in heaven forever, be they now as low as they will in Britain."

When Mr. Lawson was chosen Professor, it was thought by many that it would be expedient to meet the Divinity Hall in Edinburgh, and make that its permanent seat, and to relieve the Professor from his pastoral charge, that he might give his undivided attention to the students. But, although the various Presbyteries were consulted on this subject, the Synod found that it would as yet be impracticable to carry it into effect.

In the year 1788, the Associate Synod had two objects of importance before them. The one was the celebration of the centenary of the Revolution. With this view, they appointed their congregations to meet, for thanksgiving to God, on the 5th of November; and an Address was prepared to be read to their people on that occasion, of which the following is the tenour:—

"The Associate Synod, deeply impressed with the unmerited goodness of God to us as a nation, Church, and individuals, judge it a duty to appoint a day of solemn thanksgiving for his abundant mercies. Recollecting in particular, that on the 5th of November next a century will have elapsed since the memorable Revolution, in 1688, they are desirous to testify their gratitude to God for the very signal blessings, both of a civil and sacred kind, which that interesting period brought along with it. With grateful sensibility the Synod call to remembrance, that then the nation was rescued from tyrannical exertions of power, proper bounds were set to the prerogatives of the crown, the liberties of the subject were established on a sure and permanent basis, the land was delivered from the dread, and secured against the re-establishment of Popery, a way paved for the illustrious House of Hanover to succeed in future times to the government of these realms, and a foundation laid for our empire to rise, under an indulgent Providence, to its present pitch of happiness and glory. With emotions of gratitude no less strong and lively, the Synod remark the many national favors which have succeeded that glorious era; of which the continuance of the Gospel, though in some places resisted and obscured—the delivering us from the repeated attempts of a Pretender to the British Throne, to disturb our peace and comfort, and overturn the valuable system which was then established—the preserving safe to us our religious liberties, notwithstanding of reiterated machinations against them—and the raising of able, zealous, and successful defenders of the distinguishing doctrines of Christianity, so often as they have been insidiously attacked—are not the least inconsiderable and important."

The other object of importance before the Synod this year was the publication of a pamphlet entitled, "A Warning against Socialism." This arose from the publication of an Essay, by Dr. McGill of Ayr, on the Faith of Jesus Christ, in which very erroneous sentiments were brought forward, and which occasioned a process in the Courts of the Establishment, by which the deplorable state of religion among them was discovered. But on this subject we cannot enter at present.

(To be continued.)

THE USE OF HYMNS IN THE CHRISTIAN CHURCH.

Mankind have, from the earliest ages, celebrated the praises of God with hymns and spiritual songs. The most ancient nations, such as the

Chaldeans, Phoenicians, and Egyptians, have employed music and song in the worship of their false Gods. The Greeks and Romans sang short odes in praise of their deities; and the northern barbarians, from the remotest periods of their history, have had their Bards and Skalds, who composed and taught the people sacred songs. The Jews, after their deliverance from Egypt, praised God in a triumphal song; and we have several instances of the same custom in the Old Testament, till David, with other holy men, composed the Psalms which were used in the Temple Service. Now, since hymns were sung to God by all nations from such a remote antiquity, there must have been a felt necessity for the practice. We conceive that hymns do not only nourish, in the popular mind, the glow of devotion, and kindle the fire of a pure inspiration in the human breast; but the melting of many voices into one is an affecting symbol of the unity of faith, and the harmony of feeling that ought to pervade every heart. Hence, though there are innumerable multitudes in Heaven, yet they sing one song—showing that one common triumph is celebrated, and that one joy ravishes every heart.

Christ himself seems to have sung the Old Testament Psalms after the institution and celebration of the first Communion; the evangelist Matthew informs us, that Christ along with his disciples retired to the Mount of Olives, and that they sung a hymn.—Matthew xxvi., 30. This was evidently one of the hymns composing the great Hallel, extending from the 113th to the 118th Psalm, inclusive, which were usually sung at the Feast of the Passover. The Christian Church, also, seems to have been founded on the model of the Jewish Synagogue; and, hence, it is probable that the early Christians sung the Psalms which had been previously used in the Temple Service.

But we contend that hymns besides, and in addition to the Psalms of David, were sung in the Christian Church. This is evident from the very nature of the case. The introduction of the Gospel seems to have made a deep impression on the minds of the community. The world was lying wholly in the wicked one, and mankind were sitting in the region and shadow of death. The Gospel was suddenly introduced, as a rising sun upon the dense darkness; and, consequently, the strongest feelings of gratitude must have been excited—feelings too strong to be confined in the breast, and which would naturally find expression in songs of praise. During every period of deep religious excitement, the popular feelings have found expression in hymns composed for the express purpose; and, therefore, reasoning from analogy, we contend that Christian hymns would naturally spring up beside the Psalms of David.

But, on such an important subject, we are not left to mere inferential proof. From the abuses which crept into the Corinthian Church in the matter of psalmody, we perceive that other hymns were sung, even in the apostolic ages, than the Psalms of David.—1 Cor. 14, 15, 16, 26. It is here evident, from the whole structure of the argument, that Paul does not condemn the practice of every man having a psalm and a hymn, but simply the manner in which they were sung. Now, if nothing but the Psalms of David had ever been sung in the Christian Church, it is difficult to conceive how any man could have had his psalm, or that any irregularity could have ever existed on the subject in the Church. Besides, Paul does not blame the use, but only the abuse of private hymns; an evident proof that they were perfectly consistent with the spirit and genius of Christianity.

The singing of sacred songs is made, by Paul, an express injunction. "Let the word of Christ," says he, "dwell in you richly, in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." Compare Colossians iii., 16, with Ephesians v., 19. What is the distinction to which Paul here alludes? Are all the terms employed, exclusively applicable to the Psalms of David? The communities of Colosse and Ephesus seem to have been, for the most part, converted heathens; and, as no explanation is here given of psalms, hymns, and spiritual songs, these early converts must have understood them, not as Jews, but as Gentiles, and have assigned to them the current signification of the country. Now, a hymn differed from a psalm in this respect—that while a psalm might be composed on any religious subject, and be in any form, meditative or didactic, a hymn was exclusively addressed to God. The phrase spiritual songs, or, as the word might be rendered, spiritual odes, are surely a species of composition different from the psalms of the Old Testament. The Colossians had been accustomed, in their heathen state, to sing odes to their

Gods many, and Lords many; and, as distinguished from them, they are now commanded to sing to the true God spiritual odes, as a manifestation of their spiritual nature.

It is not probable that the Apostles wrote any hymns; yet it has been thought that Paul alludes to several hymns in his epistles. It has been asserted, that the first three verses of a hymn are quoted in Ephesians v., 14—"Awake thou that sleepest and arise from the dead, and Christ shall give thee light." We have obviously another fragment of an ancient hymn in 1 Timothy iii., 16—"Without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." In the Revelation, the Church in Heaven sings a new song distinct from the Psalms of David; and that song is—"Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth." Now, if the Church in Heaven, composed of angels, and the spirits of just men made perfect, sing other songs than the Psalms of David, why should not the Church on earth imitate their example? The redeemed in Heaven and on earth are one family, and why should one department of the family be confined to the Psalms of David, while the other gives free expression to their feelings in songs of praise, which are the more immediate and spontaneous effusion of the heart?

But that hymns were sung in the Christian Church from the earliest ages may be most conclusively proved from the testimony of those writers who lived next to the age of the Apostles. Pliny, the younger, when governor of Bithynia, writing respecting the Christians to the emperor Trajan, not more than three or four years after the death of the apostle John, says, that the Christians "were accustomed to meet together, on a certain day, before it was light, and to sing a merited hymn to Christ as to God." Eusebius, who lived in the fourth century, and who embodied in his history fragments of still earlier works which have since perished, when giving an account of more primitive times, says—"How many psalms and hymns are there which were written by faithful brethren, praising Christ as the divine Logos." And Tertullian, who wrote about the year 200, when giving a description of family worship, says—"That lights being brought, every one is incited to sing as he is able, either from sacred scripture, or from his own composition." These passages, from ancient writers, clearly shew that hymns, in addition to the Psalms of David, were sung in the very earliest periods of the Christian Church. In fact, the ancient evening hymn, to which Cyprian is thought to allude, is still preserved. It is addressed to the Saviour, and is as follows:—"Jesus Christ, joyful light of the holy glory of the eternal, heavenly, holy, blessed Father. Having now come to the setting of the sun, beholding the evening light, we praise the Father, and the Son, and the Holy Spirit of God. Thou art worthy to be praised, O Son of God, with sacred voices, at all seasons, who givest life. Wherefore the universe glorifieth thee." Now, it surely cannot be supposed that if nothing was sung, in the early Church, but the Psalms of David, that hymn should have been introduced less than a hundred years after the death of the apostle John. This uniform practice, in the second century, indicates a custom still more early, and proves that hymns were sung even in the apostolic age.

There is also a kind of sacred propriety that the Christian Church should not be confined to the Psalms of David. The Psalms celebrate the praises of a coming Messiah, and they do not contain that clear light and immortality which have been revealed by the Gospel. The Jewish prophets did not always understand the meaning of their own predictions; for they "inquired and searched diligently what, or what manner of time the Spirit of Christ which was in them did signify; when he testified beforehand of the sufferings of Christ and the glory that should follow." Now, ought we not to take advantage of the clearer light of the Gospel, and embody our pious feeling in language more exactly understood by the vast majority of professing Christians? But it has been said, that we have an inspired Book of Psalms, and not to use it is preferring the inventions of man to the word of God. Now, the Book of Psalms contains as many prayers as hymns of praise; and, therefore, if we ought to sing in inspired language, why ought we not to pray in inspired language?

The one exercise is not more sacred than the other: and, therefore, if we are to be shut up to the exclusive use of the Psalms of David in praise, why not use those Psalms in prayer which are more truly prayers than songs of praise? Besides, if we are entirely to exclude the human element in praise, we ought to sing, not the metrical, but the prose version of the Psalms, which is exclusively used in the Jewish synagogues, and is said, or chanted, rather than sung. In fact, the Christian Church has ceased to think and feel exclusively in the Psalms of David; and hence those religious bodies who have held so long and so tenaciously by the exclusive use of the Psalms, are beginning to recommend new versions which, though literal even to baldness, are yet closely modelled, as to number and music, on the hymns used by other Presbyterian churches. Thus, the Associate Presbyterian Church are issuing new versions of the Psalms, in their magazine, which we presume they intend to sing in the public worship of God. The specimens already exhibited are in every sense greatly inferior to our present version of the Psalms. The poetry is execrable. Take, for example, the following inimitable doggerel, which its versifier evidently intended for part of the 23rd Psalm:—

Jehovah is my shepherd—
My wants shall be supplied;
He leads me in green pastures
Along the water's side.

My spirit he restoreth
When I my sins confess,
And leads me, for his name's sake,
In paths of righteousness.

The propriety of singing hymns in the Christian Church, may be argued from the fact that it is one of the most effective methods of communicating religious instruction. In all ages, poetry has lived in the hearts of mankind, and moulded their character. Hence Fletcher of Saltown, said, that if he were permitted to make the ballads of a nation, he cared not who made its laws. And it is true in a still more important sense, that he who is permitted to make the hymns of a church, need care little who preaches, or who makes its creed; for the commonly received psalmody will slowly but surely mould the popular faith and form the popular character. In the Old Testament, we have either the religious experience of the faithful, or an enumeration of the great deeds of God in behalf of his people; and this seems to have nourished the flame of devotion, where it would have been otherwise extinguished. The same truth may be widely traced throughout the Christian Church; and therefore, it is of the utmost importance that the best music and the noblest poetry should be devoted to the service of God. A few illustrative instances will be sufficient to demonstrate the truth of this position.

About the close of the third century, a party arose in the Church, who denied the Saviour's supreme divinity, and who maintained that he was only a super-angelic Being. Among other attempts to propagate this heretical doctrine, one of the most successful was the composition of hymns, containing their erroneous sentiments better composed than those sung by the orthodox. "They held religious assemblies during the stillness of night; and, by torch-light, sang their alternate hymns. By such means, more than by their discourses, they enlisted the sympathies and affections of the common people. The orthodox party were quite conscious of the influence which these hymns gave to their opponents; and hence Ambrosius and Prudentius composed hymns for the general Church with more attention than had been formerly paid to rhythmical exactness. These hymns contributed, in no small degree, to the furtherance of devotion; and, through their instrumentality, the rude nations of Germany were converted to the faith as it is in Jesus.

During the middle ages, nothing but Latin poems were permitted in the Church; and as might have been expected, they failed to exert any beneficial influence on the mind of the community. But when Luther shook off the Roman yoke, he composed German hymns, for the use of the people. His hymns are of five classes; to wit, translations and extensions of old Latin hymns; accommodations of ancient German hymns, translations of psalms, paraphrases of passages from the Bible, and simple poems on scriptural subjects. The first edition of this hymn book was published in 1524, and within one year from the date of publication no less than four editions were required. So marked an influence did they exert over the minds of the people, that one of the friends of the Reformation remarked, that many hundreds embraced the Gospel through their

instrumentality who might not otherwise have heard of Luther's name. And the Jesuit Kosnyemus complained that the hymns of Luther had slain more minds than his sermons and dissertations. "These hymns did effect a mighty change in the community. They were sung by men, women and children, in the market-place, in the fields, and in the house; and hence it could excite no astonishment that the doctrines of the Reformation were, to use the words of a Jesuit, "sung into the hearts of the people."

These illustrative instances show the value of music and poetry in the public worship of God. But, for the purposes of instruction, it is necessary that our psalmody should not only be understood, but felt; and therefore, in addition to the psalms, a wise selection of hymns, such as is sanctioned by the United Presbyterian Church, is imperatively demanded. The adoption of such a book is not inconsistent with any principle or precept in the New Testament, and that it is calculated to increase and nourish the flame of devotion in the heart is attested by experience, and by the history and practice of the best churches during the most lively periods of their existence.

REVIEWS

THE COMING STRUGGLE, &c. Reprinted in Toronto, by Thomas Maclear.

This is a small, cheap, clever pamphlet, on Prophecy, especially in regard to Russian Aggression, the downfall of the Turkish Dynasty, and the Restoration of the Jews. More than 100,000 copies were immediately sold in Great Britain on its appearance, and the re-print here has had a large sale. We do not subscribe to every thing in it, but it is well worth reading and studying. Our readers may remember, two years ago, in a series of articles on the Jews, that reference was made to an approaching crisis in the Turkish Empire, and the position in which the Jews would be placed by its downfall, &c. With gratification we find these views here maintained; and now that there are "rumours of wars," the interest of prophecy on those points is deepened, and the observation of national movements is more intense. There may be war immediately between Russia and Turkey, and then Europe will be in a blaze, and Britain determined at every hazard to keep Palestine, and to do this, bring back the Jews to keep it, as the key to the East; or there may be a "patch up" among the cabinets, but war there will be ere long. The doom of Turkey is written, and so is the restoration of Israel. We give the following extract, which, both in a political and religious aspect, is of great interest, and will excuse its length:—

The many and severe wars which our country has had to sustain, in order to preserve her Eastern territories, have by many been considered as too dear payment for their possession. We do not here, however, enter on this question, but beg to inform such that a far higher purpose than commercial interest or extended empire is to be served by the presence of the British power in the East. So far, indeed, as she herself is concerned, this may have been the real aim, and now that she is in possession, the physical advantages which accrue from them will be a sufficient incitement to their retention. To preserve the East India market, and keep a path open to it, Britain will strive much and do much; but while her rulers may think they are merely serving the nation, they are really accomplishing one of the grand designs of God; and evolving events, while they cause her to take measures for the preservation of this distant part of her empire, will really and only produce occurrences which will facilitate the great design of Jehovah. Both God and Britain had a special design in the annexation of the Indian territory to the lion-power, but these designs were as different in nature and object as the finite from the infinite. While Britain thought only of wealth and conquest, God thought of his ancient people, and of his covenant, and placed the British lion in the East to prepare a way for his ransomed, and to become their protection in the infancy of their restoration. Such is God's design, and he has enlisted the energy of the Anglo-Saxons in its accomplishment, by making it their interest to bring it to pass. The value of these lands to the nation is the inducement he has given it to retain them at all risks: and one means of their retention, which will by-and-by become very obvious, will be to do that which will tend immediately to the accomplishment of Jehovah's long-promised purpose—the restoration of the Jews. The idea has long been held, by those few who do believe in a restoration, that it must be preceded by a conversion. This is erroneous. The Jews will return to their own land in as great ignorance regarding Christ as when they left it. They will be converted—of this we are assured; but it will be subsequent to their re-establishment in Palestine, and by the immediate operation of the Divine Being. In the many passages of Scripture which speak of this people "acknowledging the Messiah, we can never identify the agency to be employed in bringing about the change as human. The Lord invariably speaks of it as his own work, and to be done, as only Divinity can do it.

all at once. The veil is to be taken away, the blindness is to be removed, and thus after they are brought back to the hill of Zion: "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. Then ye shall know that I am the Lord." Ezek. xxxvii. 12.

It is needless, therefore, to look for the conversion of Israel as an indication of the coming of the latter days. It is their restoration that becomes an evidence of this; and we can imagine with what surprise the conversion-theorists will witness the approaching colonization of the land of Israel by its former inhabitants. But how, it is asked, will they be restored? and how does Britain become the agent? In this very simple manner. When Britain sees the Emperor of Russia in possession of Turkey, and preparing to conquer continental Europe, she will become alarmed for her darling Indian possessions, and strengthen her position in the Mediterranean Sea, to prevent the Autocrat dominating there.

Having succeeded in dethroning the Sultan and annexing the Turkish dominions to his sway, he will naturally endeavor to take possession of Palestine, as that country forms a part of the Ottoman empire. This, however, Britain cannot permit. To let him occupy this territory would be a virtual relinquishment of the Eastern market, because the road to it by the Red Sea would be shut up. What course Britain will actually adopt to prevent this we cannot learn from the prophecy, but that she will prevent it we are sure. Not only will her own interests demand it, but the world of Jehovah is concerned in the matter, and demands it too. These political and commercial interests are but the means employed by God to cause this great nation to perform his long-expressed determination to preserve the Holy Land for the elected, eldest-born of his children. Were the Russian emperor allowed to take possession of it, he would carry the land-tenure of the North along with him and thus the soil of the land of Canaan would become part and parcel of another nation; its peculiar character as an inalienable possession would be gone; and being "common," it could no longer be called sacred or "holy." But this cannot be. Jehovah hath said, "The land shall not be sold for ever; for the land is mine." It is therefore impossible that it can ever be occupied by a power that would at once incorporate it with other territories. The attempt has already been made to do this, but, as was to be expected, it signally failed. Shortly after Mehemet Ali established himself as "king of the south," he attacked and conquered Syria, and, as we before stated, "pushed at" the Sultan's throne. The powers of Europe, however, interfered to prevent him gaining his point, and, in negotiating terms of peace between the two countries, ordered Mehemet to restore Palestine to Turkey. This the king of the south refused to do, and claimed the land as his for ever by right of conquest. He was, however, at length compelled to yield to the demand, and the land of Israel was given back to those whose creed will not allow them to claim the soil. They indeed "divide the land for gain;" but those pashas who occupy it hold it by no tenure, and may be, and indeed often are, deprived of their possession without having the right to complain. According to the Mohammedan creed, the land is God's, and though it may be occupied, cannot be owned by any mortal; and certainly, whatever doctrine of the Koran is false, this is true. The Jews cannot sell any part of it from one to another, far less can the uncircumcised Gentiles get it for a prey.

The only way that seems likely for Britain to preserve her Eastern market open in this emergency, will be to place a Jewish colony in Palestine; and thus it will appear that the river was dried up in order "that the way of the kings of the east might be prepared." The drying up of the river, or the destruction of Turkey, will render it necessary for the "kings of the east," or the British power which rules there, to promote the return of the Jews to their own land, by placing its mighty banner of guardianship over it, and holding out every inducement for the sons of Abraham to repair to it. Be this, however, as it may, it is Britain that restores the first portion of the Jews, as we learn from the eighteenth chapter of Isaiah, where the prophet is furnished with a command to "the land shadowing with wings, that sendeth ambassadors by the sea;" enjoining it to put forth its power for the protection of "a nation scattered and peeled, a nation terrible from their beginning hitherto, a nation rooted out and trodden down, whose lands the rivers have spoiled." What a powerful and graphic description is this of the present and past state of the Jews! How their former greatness and present degradation and desolation is associated and contrasted! But how, it may be asked, do we identify the "land shadowing with wings?" We are told that it is beyond the rivers of Ethiopia. Now, going east from Judea, across the Euphrates and Tigris, we reach Hindostan, the most important of our Indian possessions, and therefore governed by a power that "sendeth its ambassadors by the sea;" in other words, by an island state, which shows that the reference is to Britain, and to her alone. The allusion will, however, become more apparent in a short time, when our empire is greatly extended in that quarter, and when the lion flag waves o'er many an island and country, proving as much its protector as its ruler. There can then be no doubt as to the fact that this country will open up a way for the despised and persecuted race of Abraham to stand once more in their father-land, and raise anew the songs of David upon the holy hill of Zion; and it is probable that the event will be brought about in some such manner as we have indicated. But, first of all, this country must seize a great amount of territory adjacent to the Holy Land. In the present state of affairs, there would neither be peace nor safety for the Jews in their own country. The sultan has "divided it for gain," and his pashas lay it waste, and hold it waste, at their pleasure. It will,

therefore, be necessary to occupy Egypt, Ethiopia, and Seba, besides other places, in order to make these a wall of defense for the Jewish colony; and hence the language of Jehovah to his restored people, "I gave Egypt for thy ransome, Ethiopia and Seba for thee." By possessing these she will also lay her hands upon Edom, Moab, Ammon, and other places on the Red Sea, till at length, being shadowed on every side by the wings of this mighty power, the new commonwealth will grow and prosper, like a cedar on their own mountain of Lebanon.

Miscellaneous.

I WOULD NOT LIVE ALWAYS.

I would not live always—live away below!
O no, I'll not linger, when bidden to go.
The days of our pilgrimage granted us here,
Are enough for life's woes, full enough for its cheer.
Would I shrink from the path which the prophets of God,
Apostles and martyrs, so joyfully trod?
While brethren and friends are all hastening home,
Like a spirit unbest o'er the earth would I roam!

I would not live always—I ask not to stay,
Where storm after storm rises dark o'er the way;
Where seeking for peace, we but hover around,
Like the patriarch's bird, and no resting is found:
Where hope, when she paints her gay bow in the air,
Leaves its brilliance to fade in the night of despair,
And joy's fleeting angel ne'er sheds a glad ray,
Save the gleam of the plumage that bears him away.

I would not live always—thus fettered by sin;
Temptation without, and corruption within:
In a moment of strength, if I sever the chain,
Scarce the victory is mine ere I'm captive again.
E'en the rapture of pardon is mingled with tears,
And my cup of thanksgiving with penitent tears:
The festival trump calls for jubilant songs,
But my spirit her own *miserere* prolongs.

I would not live always—no, welcome the tomb;
Immortality's lamp burns there bright mid the gloom;
There, too, is the pillow where Christ bowed his head;
O! soft are the slumbers on that holy bed.
And then the glad dawn soon to follow that night,
When the sunrise of glory shall beam on my sight,
When the full matin song, as the sleepers arise
To shout in the morning, shall peal through the skies.

Who, who would live away! away from his God,
Away from yon heaven, that blissful abode,
Where the rivers of pleasure flow o'er the bright plains,
And the noontide of glory eternally reigns:
Where the saints of all ages in harmony meet,
Their Saviour and brethren transported to greet,
While the songs of salvation unceasingly roll,
And the smile of the Lord is the feast of the soul.

That heavenly music! what is it I hear?
The notes of the harpers ring sweet in the air:
And see, soft unfolding those portals of gold;
The King all arrayed in his beauty behold!
O! give me, O! give me the wings of a dove!
Let me hasten my flight to those mansions above:
Aye, 'tis now that my soul on swift pinions would soar,
And in ecstasy bid earth adieu evermore.

THE PRAYER WAS TOO LONG.

Well, that is a fault. We have no model in the Bible for a long prayer. The longest recorded is that of Solomon, upon the momentous, special occasion of the dedication of the temple. The deliberate offering of this would scarcely occupy eight minutes. One of the shortest, that of the publican, "God be merciful to me a sinner," may be offered in one breathing; and it was answered. "Lord save, I perish," and "Lord help me," are patterns of earnest, effectual prayer. Earnestness utters its desires directly, briefly, even abruptly. We are not heard because of "much speaking."

The prayer was too long.—It is certainly difficult for us to concentrate our thoughts with the intensity that devotion requires for a long time; or to maintain, without weariness, the proper attitude of prayer. Remembering this, he who leads publicly in prayer, representing not simply his own desires but those of the congregation, should go no further than he reasonably may hope to carry with him their thoughts and devotions. All beyond this, if it be sincere, is private prayer, and should be uttered in the closet. If it be not sincere, it is hypocrisy.

The Prayer was too long.—Perhaps the good brother did not know it. In the self-forgetfulness of devotion, perhaps he took "no note of time." As the prayers of the social meeting are generally too long, he was but

extending a bad custom. Now, if you were kindly to mention it to him, not complainingly, but as though you really desired to promote his usefulness and influence, might it not have a good result? Just try it: and if he is a reasonable Christian he will thank you for it.

The Prayer was too long.—Perhaps your own heart was not in a proper frame to sympathize with the devotions. You did not pray in private before you came to the public meeting, and consequently you wanted a praying spirit. There was then but little fellowship of spirit between you and the brother who sought to express what ought to be your desire; and if his heart was warm, and yours cold, it is no wonder you thought the prayer was too long.

The Prayer was too long.—Was there any preaching in it? Sometimes brethren aim to instruct the congregation, and substantially turn their prayers into exhortations or statements of doctrine. I think, in all such cases, it would greatly add to the interest and profitableness of the meeting, if a division were made, and the things that differ were separated.

The Prayer was too long.—Was it formal and heartless? Without unction and earnestness, did it seem as though the brother prayed merely because he was called upon, without appearing to have any special errand to the throne of grace? Did he seem to pray merely to fill up the time, or to perform his part in the prescribed routine of service? Was it the same old stereotyped prayer which he always offers, as though circumstances never changed, and our wants and supplies were always the same? If it were so, then the prayer was certainly too long, even if it occupied only one moment.

There may not be much poetry, but there is common sense and piety, in the following stanza:—

" Few be our words and short our prayers,
When we together meet;
Short duties keep religion up,
And make devotion sweet."

— *American Christian Visitor.*

BEGINNING FAMILY PRAYER.

The commencement of this sacred and delightful duty must often be attended by difficulties, where the head of the family has for years neglected it.

A middle-aged man of great respectability says, "I have never done any thing since I became a Christian, which required so much self-denial, and which was so truly a bearing of the cross, as beginning family worship. I felt that it was a duty, from the time I devoted myself to the service of Christ; but I shrunk from its performance so painfully, that day after day and week after week passed away without my attempting it. At length conscience reprobated so loudly, and my conviction that it was a sin to neglect it was so strong, I determined to make the effort to perform it the next morning, cost what it would. It occasioned me a wakeful night, and again and again I implored strength from on high. I was constitutionally timid, and when morning came was much agitated."

"Before breakfast I said to my wife, 'I feel, C—, as if we ought to have prayer in the family. We have all souls to be saved, and we need God's blessing. I am sure you will not object to it.' 'No,' she replied, but the tone in which she said it was not encouraging. When we rose from the breakfast-table, it seemed to me the children had never been so noisy before, and it required an effort to request them to keep silence and be seated. They did so, but I felt that their eyes were fixed wonderingly upon me. I took the large Bible from the shelf and sat down. I wished to preface the service with some remarks, but I could not trust my voice, and I opened the book and read the first chapter that presented itself. I then knelt, and with faltering voice began to address the Creator. But my hesitation soon passed off. I know not why it was, but during the performance of this service, my soul was so filled with thoughts of God's great goodness in permitting me to approach him, and to place myself and those dear to me under the shelter of his protecting love, that I forgot the presence of others, and poured out my heart in supplications for his blessing with as much freedom and fervour as I had ever done in secret. When I arose, I perceived my wife's eyes were moistened with tears."

"The conflict was over—the duty was entered on—and the peace which follows the consciousness of having done right, came into my heart. Prayer with my beloved ones was no longer a burden, but a delightful privilege; and ere long, I had the satisfaction of knowing that the heart of my companion ascended in full unison with my own to the throne of grace. I can now speak freely in my family of the value and sweetness of this service, and to many of them, I believe, the hour of prayer has become one of the most highly prized of all the day brings us."

THE BLESSEDNESS OF DOING GOOD.

Mrs. Mary A. Dennison, whose recent volume of "Home Pictures" is attracting so much attention, we regard as one of our best delineators of social and domestic scenes. There is truth to nature in nearly everything she writes; and often a tenderness and pathos that overcome the feelings irresistibly. Witness the following from the Olive Branch. A poor wife and her daughter are toiling hard, early and late, amid self-denial and privations, to pay debt incurred by the husband and father. The

daughter, who has twenty dollars in her purse, goes to the home of a rich creditor, in order to tender him the sum in part payment, when this scene transpires:—

"Softly her feet sunk in the luxurious hall carpet. Stagnant in bronze and marble lined all the way to the staircase. The splendor of the room into which she was ushered, seemed to her inexperienced eyes too beautiful for actual use, and he who came in with his kind glance and handsome face, the noblest perfection of manhood she had ever seen.

"Well, young lady," he said, blandly smiling, "to what am I indebted for this pleasure?"

"My father, sir, died in your debt, and Eva, blushing, speaking very low and softly. "By the strictest economy and very hard work, we, my mother and I, have been able to pay all her creditors but yourself. If you will be kind enough to receive the balance of your account in small sums—I am sorry they must be so small, sir—we can, in the course of a few years, fully liquidate the debt, and then"—a sweet expression lighted up her eyes—we shall have fulfilled my father's dying wish, that every stain might be wiped from his honor." She paused for a moment, and said again, feebly, "My father was very unfortunate, sir, and broken in health for many years; but, oh, sir, he was honourable; he would have paid the last cent if it had left him a beggar."

"Very thoughtful said Mr. Miner, his dark eyes fastened upon the grateful face before him. After a moment of silence he raised his head, threw back the mass of curling hair that shadowed his handsome brow and said—

"I remember your father well. I regretted his death. He was a fine fellow, a fine fellow," he added musingly. "but, my dear young lady, have you the means? do you not embarrass yourself by making these payments?"

"Eva blushed again, and looked up, ingenuously, replied, "I am obliged to work, sir, but no labour would be too arduous that might save the memory of such a father from disgrace."

"This he spoke with deep emotion. The rich man turned with a choking in his throat and tears glistening on his lashes. Eva timidly held out the two gold pieces, he took them and, bidding her stay a moment, hastily left the room.

Almost instantly returning, he handed her a sealed note, saying, "There is the receipt, young lady, and allow me to add that the mother of such a child must be a happy woman. The whole debt, I find, is nine hundred and seventy-five dollars. You will see by my note what arrangements I have made, and I hope they will be satisfactory."

Eva left him with a lighter heart, and a burning cheek at his praise. His manner was so gentle, so fatherly, that she felt he would not impose hard conditions, and it would be a pleasure to pay one so kind and forbearing.

At last she was home, and breathlessly sitting at her mother's feet, she opened her letter. Wonder of wonders—a bank note enclosed; she held it without speaking, or looking at its value.

"Read it," she said, after a moment's bewilderment, placing the letter in her mother's hands—"here are fifty dollars; what can it mean?"

"This," said the sick woman, bursting into tears, "is a receipt in full, releasing you from payment of your father's debt. Kind gracious man—Heaven will bless him—God will shower mercies upon him. From a grateful heart I call upon the father to reward him for this act of kindness Oh; what shall we say, what shall we do to thank him?"

"Mother," said Eva, smiling through her tears, "I felt as if it were an angel of goodness. Oh, they do wrong, who say that all who are wealthy have hard hearts. Mother, can it be possible we are so rich? I wish he knew how happy he has made us, how much we love and reverence him whenever we think or speak of him, or even hear him spoken of!"

"He has bound two hearts to him for ever," murmured her mother.

"Yes, dear Mr. Miner! little he thought how many comforts we wanted. Now we need not stint the fire; we may buy coal and have one cheerful blaze, please God. And the tea, and the strip of carpet, the little luxuries for you, dear mother; and the time, and a very few books for myself. I declare, I'm so thankful, I feel as if I ought to write back and tell him that we shall love him so long as we live."

"That evening the grate, heaped with Lehigh, gave the little room an air of ruddy comfort. Eva sat near, her curls bound softly back from her pure forehead, inditing a touching letter to their benefactor. Her mother's face, lightened with the loss of carking care, shone with a placid smile, and her every thought was a prayer calling down blessings upon the good rich man.

"In another room, far different from the widow's home, but also bright with the blaze of a genial fire, whose red light made richer the polish of costly furniture, sat the noble merchant.

"Pa, what makes you look so happy?" asked Lina, a beautiful girl, passing her smooth hand over his brow.

"Don't I always look happy, my little Lina?"

"Yes, but you keep shutting your eyes and smiling—so;" and her bright face reflected his own. "I think you've had some thing very nice to-day; what was it?"

"Does my little daughter really want to know what has made her father look so happy? Here is my Bible, let her turn to the Acts of the Apostle, 20th chapter, 35th verse, and read it carefully."

"The beautiful child turned reverently the pages of the Holy Book, and as she read she looked up in her father's eyes—

"And to remember the words of the Lord Jesus, how he said it to more blessed to give than to receive."

"Ah! I know," she said, laying her rosy cheek upon his hand, "you have been giving something to some poor beggar, as you did last week, and he thanked you and said God bless you" and that's what makes you look so happy.

"Lina read a confirmation in her father's smile, but he said nothing, only kept repeating to himself the words of the Lord Jesus, 'It is more blessed to give than to receive.'"

RELIGION OUR BEST SUPPORT ON THE JOURNEY OF LIFE.

Religion not only supplies the defects of the world, she compensates also the losses and trials of the world.

In the experience of every individual in the progress of life, there are "days of darkness" to be met with. We are liable to sudden reverses of fortune; to grievous disappointment of our earthly hopes; to the pains of sickness; to the anguish of bereavement; to periods, in short, of special and often hopeless calamity, during which unsupported nature is ready to sink and to be crushed. He who counts upon exemption from such calamities as these, overlooks the inevitable lot of human life. He forgets the necessary conditions of our existence in a world of affliction. Not far is a man permitted to travel on the journey of life before meeting with such occurrences as these. The morning of his life may be fair and promising, but it is soon overcast with clouds and darkened with calamity. He finds his way not only obstructed with ordinary difficulties, but misfortune overtakes him; disease enfeebles him; poverty threatens him; bereavement sinks and disheartens him; his "name is cast out as evil." To such and similar calamities is every man exposed, and sometimes they are accumulated at an early period of life, and to such a degree as to overcome the strength of the most useful and vigorous—"Even the youths faint and are weary, and the young men utterly fall," so heavy may be the burden of early and multiplied afflictions.

But what is a man to do at such periods as these, who, having embarked all his interest in the world, has no higher and better hopes to look to in the season of temporal calamity?

His situation is truly desolate, without the supports of religion, for it is religion alone that can afford any adequate compensation for the losses and trials of the world. Religion constitutes an interest in reserve, secures from all the attacks of calamity, to which we are permitted to resort when cut off from the sources of earthly felicity. It opens to us prospects in the invisible world, to cheer us when darkness surrounds our present state. It unfolds the rich storehouse of the divine promises—it discloses to us the hand of a benignant God, disposing all the circumstances of our lot, so that the very hairs of our head are numbered. It teaches us to look upon every thing with an eye of faith, and from the most unpromising events of life to extract lessons of wisdom and grounds of consolation.

But Religion does more than this. She not only administers consolation, she imparts additional strength. She makes the most trying occasions of afflictions the sources of spiritual renovation. "He giveth power to the faint, and to them that have no might he increaseth strength." Yes! it is amidst the weakness and dejection of an afflicted state, that we perceive some of the most beautiful exemplifications of the power of religion.

But there is perhaps no aspect of religion more interesting and amiable than the friendly bearing it has towards a period of life that must otherwise be comparatively helpless and desolate—I mean the period of old age. To the young the world unfolds the gay and flattering visions of hope and pleasure. To those in middle life she presents large and promising enterprises, schemes of wealth and plans of personal aggrandizement. But to the aged nothing appears to be left but a load of bodily infirmities. They have survived the season of personal gratification.—They have survived the companions of their early days. They are surrounded by a new and more youthful generation, with whom they have little affinity, and they are liable, under such circumstances to pine under the sense of neglect, and give way to a feeling of loneliness and desolation. How cold and cheerless, alas! is this period of life, when left to the resources of an unsanctified world.

But religion, like an angel of mercy, comes to its aid. She takes up those whom the world abandons, and converts, this otherwise comfortless and serenity. In no circumstances of life does religion impart such an aspect of dignity and veneration. "The hoary head is a crown of glory, if it be found in the way of righteousness"—"Those that be planted in the house of the Lord shall flourish in the courts of God—they shall bring forth fruits in old age, to show that the Lord is upright, and that there is no unfaithfulness in him." Such are some of the attractive aspects under which true religion presents herself.

How false then must be the impressions of those who look upon it as hostile to their happiness—as abridging their enjoyments—and who associate with it ideas only of repulsiveness and gloom. Religion is hostile to no pleasure that can be enjoyed without a blush—to nothing that is not equally opposed to our highest and best welfare. She does not indeed, flatter our sins, nor humour our folly. She is a faithful friend that reproves our sins; admonishes us of our dangers, and strives to turn us back to the paths of life and peace. She looks with encouragement towards the smallest indications of penitence and reformation, and to those who commit themselves to her guidance and instruction, she proves a tried and powerful friend; ever present to minister sympathy and support—cheering them in the hours of loneliness—watching by the

bedside of sickness—holding the aching head of pain, and smoothing the pillow of anguish and of death.

Follow travellers on the journey of life, we offer to you the guidance and companionship of Religion, to cheer you on your way. Certain it is, that in the progress of this journey, every human resource must fail—every human reliance give away. Youth, beauty, vigour, health, the joys and pleasures of life, the force of manly resolution, the power of the utmost perseverance, every thing must finally yield to the accumulating difficulties of the way; and at last death will come—perhaps suddenly—perhaps before this year terminates—to close the conflict, and to claim the victory. It is religion alone that will enable us to triumph. She dispenses the darkness that thickens around our way, and sheds her light even upon the closing scenes of life. She puts into the mouth of the weary pilgrim, as he expires upon the plain, the triumph song—"O death where is thy sting—O grave where is thy victory?" Come with us, and we will do you good. Come with us, and your trials will be ordered in wisdom; your losses compensated with spiritual prosperity and support, and the closing scenes of your life will be irradiated with a sacred lustre—heavenly light, that shall dispel the darkness of the tomb, and brighten at last into an eternal day.

LIVE FOR SOMETHING.—Thousands of men breathe, move, and live, pass off the stages of life, and are heard of no more. Why! None were blessed by them; none could point them as the means of their redemption; not a line they wrote, not a word they spoke, could be recalled; and so they perished; their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die. Oh man immortal! Live for something. Do good, and leave behind you a monument of virtue, that the storms of time can never destroy. Write your name, by kindness, love, and mercy, on the hearts of thousands you come in contact with year by year, and you will never be forgotten. No: your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of evening. Good deeds will shine as brightly on the earth as the stars of heaven.—*Dr. Chalmers.*

INDUSTRY.—To be really and practically industrious, one must improve those minute particles of time, known as "spare minutes." Of all portions of our life, these spare minutes are the most fruitful for good or evil, and are literally the gaps through which temptation finds access to the soul. Spare minutes are the gold dust of time, said Young; sands make the mountains, moments the year! Idleness wastes the man as insensibly as industry improves him; evil deeds and evil thoughts never creep in upon him who is assiduously employed upon good ones. The mind and body both require activity to keep them pure and healthy in action. Like water, if it runneth free, it is pure and wholesome; but what is there more noisome and pestilential than a stagnant pool? Diligence of itself alone is a fair fortune, and industry is a good estate to have and to hold.

THE LAW OF KINDNESS.—Should ye at any time overtake the erring, and resolve to deliver him up, I will tell you whether to conduct him. Conduct him to his Lord and Master whose household he had left. Bring him back again, the stray, the lost one! Bring him back, not with halberds and halters, but generously and gently, and with the linking of the arm. In this posture shall God smile upon ye; in this posture of yours did He recognise his beloved Son upon the earth. Do ye likewise and depart in peace.

No one would praise you in a beggar's frock; be not proud of the esteem that is given to your coat.

Liberty of conscience is a natural right, and he that would have it ought to grant it.

It is better to have the praise of evil men's hatred than the scandal of their love and approbation.

PENSION.—We are happy to learn that the Queen has been graciously pleased to grant a pension of £50 a year to Mrs. Glen, widow of the Rev. William Glen, D. D., the translator of the Bible into the Persian language, and long the Persian Missionary of the United Presbyterian Church. The pension, we believe, has been granted in honor of the literary labors and attainments of the Rev. Dr. Glen.

Receipts for the Magazine.

VOL. II.

Earlston, Scotland—J. M., J. C. B., vols. I. and II., £11 10s.
Princeton—A. McA. Toronto—Mrs. W. Seneca—E. R.

VOL. III.

Niagara—J. M. Earlston, Scotland—J. M. London—R. F.
Hamilton—R. R., D. M. P. St. Catharines—J. D., R. L.
Thorold—W. F., J. McC., H. P., J. P., G. G., J. C.
Princeton—J. D., W. S., R. R., W. W., J. T., Jas. T.
Bayfield—J. F., J. S., A. McT. Dunbarton—P. N.
Vaughan—Mr. J. Seneca—J. Y.