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Especially devoted to the interests of the United Presbyterian Church.

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

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Religious Intelligence.

ANEITEUM—GLAD TIDINGS FROM THE FOREIGN FIELD.

From the Nova-Scotia Presbyterian Register.

In our last No. we gave an extract of deeply interesting intelligence from Aneiteum, under date April 20th, 1852; and it must be matter of lively congratulation, with every friend of the mission, that we are now enabled to announce the arrival of letters both private and official, which contain intelligence of three months later date, and of a character much more satisfactory.

The perilous condition of Mr. Geddie's health must have been felt, by every reflecting mind, to be the ground of very grave apprehension, as to the permanency, as well as prosperity of the mission.

What then should be our gratitude!—now, that we are called to entertain the strong assurance, that failing health has been completely recruited, for says Mr. Geddie, "I have not enjoyed better health since I landed on the island than I do at the present time." Now, that we hear of a true yoke-fellow having gone to his assistance, and being located in a neighboring station on the same island—now, that with the able and experienced counsel and aid of two Agents from the London Missionary Society from Samoa, our Missionary has been able to organize a Church, with every prospect of its rapid establishment and extension—what shall we, and what can we say! *The Lord hath done great things for us, whereof we are glad.*

We have, for some time past, fondly indulged in secret, the opinion to which we now very freely give publicity, that the Aneiteum Mission is destined to be one of the brightest gems in the Crown of Glory which "the Lord, the righteous Judge will give, unto the Presbyterian Church of Nova Scotia at that day when he shall make up his Jewels.

The following Extracts from Mr. Geddie's recent communications, comprise all that he has written for the Board, with the exception of such statements as are obviously designed for their private use.

ANEITEUM, N. H., July 22, 1852.

Arrival of the John Williams.—The John Williams arrived here on May 14th, after an absence of two years and eight months. The Rev. Messrs. Murray and Sunderland, of the Samoan mission, came in her, as a deputation to visit the New Hebrides and Royalty Islands. Those brethren were accompanied by their wives, both of whom were in a delicate state of health. We were much encouraged and cheered by the visit of these dear brethren and sisters, and we had all their sympathy in our peculiar circumstances.

Sea Voyage for Health.—At the time when the John Williams arrived, I was just recovering from the effects of a severe attack of illness. I was laid up with the island fever about the middle of March last, and this again was followed by fever and ague, which brought me very low. For more than two months I was an invalid. Captain Morgan and the brethren from Samoa kindly invited me to accompany them in their missionary voyage around the islands, in the hope that my health might be benefited by the change. I did not consent to go, until Mrs. Geddie, who was to be alone on the Island, and to suffer the greatest inconvenience from the arrangement, pressed the matter, as it appeared the most likely means of averting a larger and more expensive voyage to some of the colonies, and an absence from the mission, which, in its present state, would

have been disastrous to its best interests. I kept a brief record of our visit to the several islands, which I shall transmit to you.—Our voyage was one of surpassing interest. At all the islands we found much to encourage, and but little to discourage missionary exertion. The Isles, in this part of the Pacific are literally waiting for the law of God. Even on the blood stained shore of Erromanga, we thought it safe to land, on the very spot where Williams was killed; and we left two teachers there, at the request of the people. I have twice received letters from the teachers since they were landed, and they write in encouraging terms about their prospects. The harvest on these islands truly is great, but, alas! the labourers are few. After an absence from Aneiteum of about four weeks, I reached home completely recruited by my short sea voyage; and I have never enjoyed better health since I landed on the island than I do at the present time.

Organization of the Church.—The subject of constituting a Christian church on this island has been the occasion of much solicitude to me during the past year. I felt a conviction of my own mind that the time had come for this; but I was unwilling to act in this matter on my own responsibility. I delayed until the arrival of the John Williams, in the hope that I might meet with parties to whom I could refer for advice. You will be pleased to hear, that the brethren from Samoa approved of the formation of a church, in this island. The ordinance of baptism was accordingly administered to 15 natives, 13 of whom were adults, and a church was duly constituted. The ordinance of the Supper was also dispensed on the Sabbath which the missionary brethren spent here. The whole occasion was one of deep and immortal interest. Besides our native members, several Samoan and Karotongan teachers, destined for labour in the neighbouring islands, the captain, officers and some of the crew of the John Williams, and the mission families, sat down to commemorate on the table the death of Christ. The services were conducted in the Aneiteum, Samoan and English languages. The Church of Aneiteum is the first christian church that has been formed among a new branch of the human family—the Oceanic, or Negro, or Papuan race. I trust that through the goodness and mercy of God, you may, time after time, be cheered with refreshing news, from our infant church, and that your prayers, for its prosperity and increase, will be constantly presented, on its behalf.

Prospect of Enlargement.—I rejoice to inform you that we prosecute our labours with much encouragement at present. Though many of the heathen are yet hostile to christianity, yet the cause of God triumphs in the face of all opposition. The natives, tired of the old system, with its obscenities and crimes, are fast forsaking it, and coming over to the Lord's side. You would be surprised and delighted to witness the earnestness, which members manifest to be instructed in the Word of God. They come to the station from remote parts of the island, and spend a few days to learn what they can, and then return to their own lands to teach their neighbors, and thus the good seed is scattered.

The public ordinances of religion are well attended at this station, and also at all the out-stations. Our meeting house here is now too small, and we have lately commenced a larger building. The members who attend our school at this station are on the increase. At present we have about 100 regular scholars, 60 of whom are females, and more immediately under Mrs. Geddie's superintendence. About 200 scholars in all, receive daily instruction at the several out stations. We have two Samoans, one Karotongan, and one native of this island acting as teachers at present. The latter has lately been set a part to the work. He is a young man of great promise, and a member of our little church. His labours have already been much blessed, and he promises to become an efficient agent, in the work of evangelizing his benighted countrymen.

Education of native Teachers.—We have lately had a visit from the bishop of New Zealand. He came in the mission schooner *Border Maid*. The Boy whom I sent to the bishop's institution last year returned with him. During the time that he spent in New Zealand his attention was devoted to the study of the English language and printing, in both of which departments he has made surprising progress. He brought with him a small elementary school book, as a specimen of his printing, which was well executed and very neat. When I sent him to New Zealand I designed him to remain for three years, but he begged that he might not be sent again, as he dreaded the cold of that climate very much. He resides with me now, and I hope soon to have him at work.

Arrival and Location of a Colleague.—You will be surprised to learn that I have now a colleague in the missionary work on this island. The Rev. Mr. Ingles, formerly of New Zealand, has joined this mission. He arrived here in the *Harder Maid*, about three weeks ago. He is a minister of the Reformed Church of Scotland, and has been in New Zealand labouring among the natives and colonists for some years. Had Mr. Ingles been accompanied by a fellow labourer, it is probable that Tanna would have been their field; but coming, as he did, alone, and considering the very pressing claims of this island, my own peculiar circumstances, and the faint prospect of aid from Nova Scotia within a reasonable period, I did not and could not hesitate to invite this excellent brother to share with me in the labors, joys and trials of the Aneiteum mission. Mr. Ingles is my senior in years, and he brings with him to the work a well disciplined mind, a heart devoted to the interests of the Redeemer's cause, and much invaluable experience. I feel thankful to God, that an agent, so eminently suited to the present exigencies of the mission has thus unexpectedly come to aid in the work. Mrs. Ingles accompanies her husband, and is a woman of the right spirit. Mrs. Geddie has been greatly cheered by her presence. The energies of both will be devoted to the improvement and elevation of the degraded females on this island; and let us pray to God their efforts for this object may be abundantly blessed.

Want of Printing Materials.—I sent an application to you nearly three years ago for a grant of printing paper and ink for the mission, which you have never noticed. The consequence is, that the press is now at a stand, and the mission is suffering for want of books. Our first books are now nearly expended, and I have often to send away natives, unsupplied with books, who have come a long way to procure them. This is a very distressing state of things. If the Board can do nothing to relieve us, are there not individuals or bible societies in our church willing to aid us? The missionary work must be carried on at great disadvantage, if we cannot make books for the natives and teach them to read. In the meantime, I have applied to the Samoan mission, for the loan of fifteen reams of paper, which I expect about next January. Would you, on the receipt of this, write to the Secretary of the London Missionary Society; and request him to send on to Samoa, at your expense, fifteen reams of paper to repay what I have borrowed? Please let me know at your earliest convenience, if any of our bible societies are willing to assist in giving to the New Hebrideans the word of God in their own tongue. I did not send the Gospel by Matthew, to be printed at New Zealand, as I intended. My sickness interrupted the translation, and I could not complete it time to send it by the bishop who lately visited us. I will endeavor to print a first edition on this island, as soon as our paper comes to hand.

Anxiety for another Missionary.—I trust that the change in the circumstances, on this island, will not induce you to relax your exertions to procure another missionary; let it rather encourage you to more vigorous efforts for this object. Aneiteum is supplied, but Tanna calls loudly for help. This island lies to the northwest of Aneiteum, about 35 miles distant. It is an island of much interest, and contains a population of 10,000 souls, according to the reckoning of Captain Erskine, of H.M.S. Havana. It is a very fertile island, and much visited by whalers and seal wood vessels to purchase pigs and yams. It is not exempt from fever and ague, but the teachers represent it as vastly more healthy than Aneiteum. Teachers who were almost constantly sick on this island enjoy good health there. There are four teachers at present labouring at Port Resolution on Tanna; the wife of one of them is sister to the Queen of Karotonga. The island of Tanna is at present an inviting field for missionary labour, and the prospects are greatly more encouraging there now than they were at Aneiteum four years ago, when we landed on it. It is more than probable that Tanna will be the field of your next missionary. How very desirable that our church could have an interest in two islands, instead of one. It would give a variety to your missionary information, and tend more deeply to interest the church in the work. A mission on Tanna will not at all increase your expenses.

A door is also open at Fate, and four missionaries might at present be landed on that island. Any missionary whom you send must make Aneiteum his first destination. He might spend six or twelve months here with great advantage. It will be necessary for him to prepare the materials for a house, and this can be done here, and at the same time he may study the language with advantage. Our chief Nohout speaks the Tanna language fluently, and would give any assistance to a missionary studying it. But the missionary whom you send will require an associate on Tanna; and where shall we look for help? The church with whom Mr. Ingles is connected, and that they are pledged to take a part in the evangelization of this group, will no doubt act energetically in the cause; but it is not at all likely that they can send a missionary to meet one from you. In that case we must fall back upon the Samoan mission, and I feel assured that the brethren of that mission will make every effort to assist us. They may even send one of their number to remain temporarily or permanently in the work on these islands. I may inform you now that my services are always at your disposal for missionary work, and I shall hold myself in readiness to give place at any time, to an agent from you on this island, and undertake the labours of a new mission on any of the neighbouring islands whenever providence seems to indicate that such a measure is desirable.

Contingent Fund.—I have made arrangements for the purchase of a boat on Samoa, to be forwarded by the John Williams on her return to

this island. The boat costs £15, but oars, anchor, cable, paint, planking, &c. for repairs, will bring her up to about £25.

Concluding Observations.—I had almost forgot to mention that Mr. Ingles will occupy a station on the north side of the island at a place called Anuimo. He brought with him from New Zealand the materials for a dwelling house, which cost him £58 stig. We have been engaged, since his arrival, in erecting the house. It will be habitable in a few days. During the heaviest part of the work we had about 120 natives daily assisting. They are overcome with joy, at the prospect of having another missionary among them.

I must now conclude this letter. Dear brethren pray for us, and pray that the Word of the Lord may have free course and be abundantly glorified, in this dark and distant land.

I am very sincerely yours, &c.

JOHN GEDDIE.

CHINA—LETTER FROM THE REV. A. W. LOOMIS.

WHAT IS DONE FOR DEPARTED SPIRITS BY THE CHINESE.

From what has been said in the previous letter about the importance with which the Chinese regard the worship of ancestors, you may imagine, as is the fact, that it is considered a great misfortune not to have sons, who may survive, to present the accustomed offerings and worship to the manes of the dead. In China, a person without sons born to him, is regarded as extremely unfortunate; and to lose a son by death is the greatest calamity that can be suffered. Daughters are not valued, for the reason that their services are less profitable than that of boys, and when married they go out of the family, and cannot perpetuate the ancestral name, (for it is contrary to Chinese law for those of the same family name to be in matrimony) or be depended upon to perform the ancestral worship. Therefore it is that in those parts where infanticide is practiced male children are spared, and females only destroyed.

With many of the Chinese polygamy is adopted, in the hope of having sons. Others adopt boys. Some buy, and some steal little boys to bring up as their sons. We have known some instances in which children have been stolen from Nuzuo, and carried off to other provinces.

But notwithstanding all these expedients there are many left without male descendants or heirs, and who die without leaving provision for the feeding of their spirits after death. These are provided for by charity.—Each ward or street provides for its own hungry ghosts. It is believed that all who die without posterity are left without sustenance, or clothing, or money for necessary expenses, and must wander about in the invisible regions, or linger about the place which was their residence while living, cold, hungry, and wretched. The living are actuated not only by pity, but by self-interest, to furnish succour to famishing ghosts, for they believe that if they are not fed and clothed they may cause evil to those through whose neglect they suffer. One festival for their benefit is called *scen e*, or burning of clothes, on which occasion they make a profuse display of all kinds of garments, or rather of coloured paper, cut and pasted to represent in miniature different kinds of garments; also, miniature furniture and figures of servants are prepared of the same material. These are fixed upon strings along the streets, and left fluttering in the wind for a day and a night, after which they are burned together with paper money. Theatrical exhibitions are provided for the entertainment of the ghosts, and feasts with abundance of good things, could they eat them; but there is little doubt that the children and beggars that scramble for the cakes and fruit, after the feasting time for the spirits is over, find that very little of the substantial part has been carried off by them.

Buddhist priests are employed on this occasion, who, by their prayers, profess to obtain, for such souls as are in purgatory, a temporary release, that they may come forth to enjoy a holiday, and receive their share of the food, clothing, and money, etc.

Once when in Canton, we witnessed the festival called *Ta tsau*, it was for the same purpose as that above described. It occurred some time during the month of November, and the display surpassed anything of the kind we had witnessed in other parts of China. Silk and cotton goods of brilliant colors were hung in festoons along the narrow streets; many stagings were erected over the streets on which they were arranged small images of men and women, to represent persons of different offices and occupations. Homes were erected of bamboo poles, very high, covered with matting, and the inside adorned with scenery, very well executed, to illustrate certain portions of Chinese history. Glass lamps, with lustres, and painted lanterns of all forms and sizes, were hung near together, and when lighted at night the effect was gorgeous. There were stages for theatrical performances, others for bands of music, or for the feasts designed for the spirits, where also the priests rehearsed their prayers. After one street had enjoyed this exhibition for a day or two, every thing was taken down and moved to the next street, and put up in the same manner as before; the shopkeepers and occupants of the houses defraying the expense by contributions.

The ancestral tablets of extinct families are not neglected. In each district provision is made by yearly subscriptions, or by a fund established by charity, for providing a place in which such tablets are deposited; and for hiring a person to serve them. In most cases a small temple is built for this express purpose; but in some places a hall in one of the monasteries is obtained, where these tablets are placed, and the monastery paid for furnishing the officiating priest, with the incense, candles, and other offerings.

Besides the annual and semi-annual visits, to the tombs, women go alone to wait by the side of the grave of a deceased husband; and thus they do monthly or quarterly, on the day of the month or when his death took place. As they suppose the spirit of the dead is in or about the grave, they believe he hears their cries, witnesses their tears and grief, and can exert some influence for their good in answer to the prayers they address to him. With sobs and bitter lamentations they tell over their griefs, and supplicate for some mitigation of their misery. These scenes, though we frequently witness them, are very painful to behold; for the weeping is not always feigned. They, indeed, howl, wring their hands, and tear their hair. Poor creatures! who does not pity them? Vain are their prayers, and unavailing their grief. Oh that they knew of Him who once mingled his sorrows with the family of Bethany; and who will proclaim "I am the resurrection and the life: he that believeth in me, though he were dead yet shall he live; and whosoever liveth and believeth in me, shall never die." "Believeth thou this?" Yes, reader, believest thou this? Then how long shall those widows, in whose behalf I here appeal to you, how long shall they be ignorant of Him who came to bind up the broken heart.

THE ISTHMUS OF PANAMA AS A MISSION FIELD.

We make the following extracts from the Report of a special committee of the Foreign Committee of the Episcopal Board of Missions, in relation to a proposed mission to Central America. It will be found to contain useful information concerning a region with which we are becoming intimately connected, and its views of Christian duty will commend themselves to the friends of the missionary work.

The Isthmus of Panama is the north-western province of New Granada, which is the north-western State of South America. Central America bounds the Isthmus on the north. The principal towns in the Isthmus are Panama, on the Gulf of Panama or the Pacific Ocean, and Aspinwall, on the Caribbean Sea or the Atlantic Ocean.

The population of the Isthmus is a mixed race. The proportion of white Spaniards is, probably, not one-third. There are a few Indians. The bulk of the inhabitants are mulatto, white, and Negro. It is supposed that the Indian race was rapidly exhausted by the mining operations, and their place supplied by an importation of Africans, from whom the present population has in a great measure descended.

As might be supposed, the preponderating traits of character are African. There is great ignorance, superstition, and animism. Nevertheless, the infusion of Spanish blood elevates them above the low type of the African race. They appear to have a desire for improvement, and considerable aptitude for receiving instruction. Many exhibit very fair intelligence. The natives who labour on the railroad are quite as capable as the usual run of laboring men; in many instances they have been raised to positions of responsibility, requiring skill, tact, and ingenuity. Many of them exhibit a desire to learn to read and write; some have acquired both. Many are inquiring for and anxious to receive books.

Similar remarks probably apply to the condition of Central Africa. If there is any difference between the two, the condition of the Isthmus and New Granada is the most favourable.

The whole of these countries are under the influence of the Roman Catholic Church, and to it are owing the grievous ignorance and degradation, and the entire want of all true religion, under which the people exist. The small intelligent portion of the people are becoming infidel. The mass is in the lowest degree superstitious, idolatrous, and given to ceremonials and formalities. The condition of the priesthood is lamentable.

Such a state of religion among the teachers could consist only with the deepest degradation among the people, and the absence of all true knowledge of God. The amount of religion among the natives at work upon the railroad, is observed to be their attention to fast days as days of idleness; even these observances are, in many cases, neglected, since it is found that the company pay for labouring upon festivals. Fast days are not much observed. They are fond of ceremonials and processions. An eye-witness informed your Committee of a circumstance illustrative of this fact. He was sitting with a distinguished native officer on Palm Sunday, when a procession passed, illustrating Christ's entrance into Jerusalem. A negro boy mounted on an ass, bedizened with silver paper stars, and surrounded by an admiring crowd, personated the Saviour of the world. His friend (himself a Romanist) remarked, that he had not seen such religious degradation as exists in that country even in Italy.

As was to be expected, this religious condition has aroused the attention of the more intelligent few. The party now in power in New Granada has arisen upon the ruin of the Jesuits, and is decidedly anti-Roman Catholic, and will afford every reasonable facility for Protestant missionary effort.

A similar spirit of religious improvement is being awakened in other parts of South America. At Valparaiso, on the occasion of a dinner given to the President of Chili, a gentleman from Buenos Ayres offered a sentiment in favour of religious freedom. He said (so it is stated) that since the people were so much indebted to foreigners for improvement in their physical condition, the least return would be, to allow foreigners full liberty of worshipping God according to the dictates of their own consciences. The correspondent of the *Commercial Advertiser*, from which paper we extract the account, proceeds:—

"He was right. This is the heavy and depressing load which rests upon and retards this and all the South American nations. The priests

are for the greater part illiterate and morally disqualified. And if the people are by law shut up to the miserable religious nutriment which such teachers are able to impart, it is but little better than being shut up to a moral starvation. It is a thousand pities that these people cannot come into a closer contact on this subject with the great North American heart, as it throbs with the sentiment of respect for the fullest freedom in matters of religious belief and practice."

The announcement of such a sentiment, and the forbearance with which it was received, especially when the character of the audience is considered, is a very encouraging sign. It seems to indicate that before long the millicene of the Protestant commercial enterprise of the Anglo-Saxon race will, under Divine guidance and blessing, open stand-points, for the faith in the darkest places of the South American continent; portions of the great field which have been left by true Christianity for ages, as entirely impracticable.

In the mean while, no obstacle opposes such missionary effort in the Isthmus of Panama. The government, it is supposed, will favour the scheme. At present, the Roman Catholic Church have no ministry labouring there.

But another element is being rapidly infused into the character of the population, not only of the Isthmus, New Granada, and Central America, but of the western coast of South America. The immigration from the United States is great. Most pass through to California, but many remain; and many from various causes are scattered through the neighbouring country. The features of character of this more powerful race must necessarily be impressed upon the weaker, either for good or evil.

The American population of the Isthmus is already several thousand. Two thousand passengers may be said to be at all times on the Isthmus. The way-farers, as well as those who have settled there, especially need the ministrations of the gospel.

The Isthmus must always be the central point of southern and perhaps western oceanic Missions. From this point a direct communication, as it is established with America, North and West, will soon be opened with the Sandwich Islands and China, and with the various parts along the western coast of South America. A line of steamers has already commenced to run fortnightly, between Panama and Valparaiso.

Again—From the Isthmus a missionary can have direct communication with the interior of New Granada. The workmen on the railroad are all from the central districts of New Granada, generally numbering from 600 to 700. None of these become settlers, but after making a little money return to their homes. Consequently, a missionary influence upon them will be readily felt in their (at present) not easily accessible country.

OLD CALABAR.

STATE AND PROSPECTS OF THE MISSION.

We have much pleasure in presenting to our readers the following extracts of a letter to the mission board, by the Rev. Mr. Waddell, giving an account of the present condition and the prospects of the Calabar mission. Surely those that read it, will be disposed to bless God, and to take courage.

I beg to assure the Board that it has been sorely against my will that I have at this time revisited Britain. But having fully detailed in my letters from Calabar, all the circumstances which rendered it necessary, and the plans which I had desired rather to adopt, had I been able to succeed therein, I need not repeat them now. Suffice it to say, that Divine providence so shut up my way as to leave me no choice in the matter, either as to the time or the way of my return home.

The climate and the health of the Missionaries.—To some persons it may seem strange, that within these few years, all the brethren and sisters from Calabar have in succession come to this country, and yet not all on account of their health. It seems that a favouring providence so ordered it; and I doubt not that to all candid observers it will yet appear in the same light. It has contributed to the health and comfort of the missionaries, and thereby to the stability of the mission; and I hope that it has contributed to the satisfaction of the church at home, by bringing before it the consistent testimony of all the brethren there, as to the important and interesting nature of the field we occupy, the progress of the mission work therein, and the prospects of extended usefulness that open before us in Calabar and circumjacent regions.

Though such frequent returns may not for the future be expected, as it is to be hoped they may not be necessary, yet some tenderness on this point, towards your agents engaged in that field of foreign service, may for a while be found advisable, more than has usually been deemed necessary in other countries. The practicability of permanent residence, and of missionary operations there, by natives of northern climes, has been indeed fully proved. Yet is it unquestionably true that the climate of Calabar, in common with the Bights of Biafra and Benin, is wasting and debilitating, more than that of any other part of West Africa; and so long as a few missionaries are the only European residents over a thousand miles of that dreaded coast, and the agents of commerce deem two years on it a hazardous detention, and the term of her Majesty's naval service thereon is limited to two and a half or three years, so long will christian prudence and kindness dictate that your fellow labourers there should, at no very distant intervals, revisit the land and church of their fathers, to repair their wasted energies, both of body and spirit. It may, however, be reasonably expected, that as christian missions extend into the more salubrious districts of the inland hill country, and as the coast itself becomes

better colonised, and facilities for intercourse between its different ports increase, the dread of the climate and its dangers will still more diminish, and that missionary operations will be carried on in Western and Central Africa as extensively and securely as they are in South Africa or Hindustan.

The general health of the mission agents, and of the shipping in the river, when I left, was pretty good. Mrs. Edgerley, you are aware, had been suffering much, but was nearly better. I am happy to add, that not only did we leave all friends well, but in peace and love. Whatever differences of opinion may at any time have existed between some of us—as may be expected while so many among persons associated in a great work, on which all are intent, with entire freedom of opinion and action—they have ceased; and for a long time we have enjoyed a delightful harmony in our intercourse and operations, which I trust will never again be interrupted.

Progress made in acquiring the language, and in printing.—By some more than others has progress been made, according to their age and other circumstances. But either in speaking or reading it, in writing or printing it, every one has been helping forward the not inconsiderable and most important preliminary work of mastering the native tongue. Several are able freely to speak in it, though perhaps not very perfectly, while others have only attained to write it by careful preparation, and to read what they have thus previously prepared. Besides the books already printed in that language, and of which copies have been sent home to you, I now present an unpretending, but I hope a useful little book, called the *Calabar Primer*—a series of progressive spelling and reading lessons, systematically arranged. It is the last thing I was engaged on before coming away. Mr. Golde had his series of New Testament lessons in the press, and Mr. Anderson has sent home, by me, a translation of the Gospel by John, to be printed in this country.

Notices with regard to the schools and young men.—The schools at Creek Town and Duke Town were in a healthy and encouraging condition. Our school children are like a little army of auxiliaries preparing to maintain the conflict hereafter against old heathenism and devilism, and already exercising their youthful abilities with such good will on the right side, as invincibly to help and encourage us in our warfare. There is not a good work on which we have entered for the improvement of Calabar, but we have had a band of the school-boys at Creek Town on our right and left hands helping therein. The growth of many of them in general, and especially in Scriptural knowledge, and of some few very obviously in christian feeling and principle and visible godliness, so as to lead us to hope that they are not far from the kingdom of heaven, is such as I can reflect on and state with pleasure. May the Lord perfect what has been begun.

Before passing from the subject of our schools, I must observe, that of the young men who were formerly at them, the greater part still hold by the missionaries, and take part with us, in all the great questions of social and moral improvement that are agitated there, and are also more or less attentive to the means of their own improvement. Some of them, indeed, are very careless, yet there are but few who have altogether lost what good they seemed to have got, and gone back to their native condition. On the other hand, two or three seem decided for the cause of Christ and their own salvation. These two extremes, at present small, will be augmented, doubtless from time to time, from that larger middle class whose feelings and judgments are with us, while the flesh and the world yet hold them back from their Lord and Saviour.

The Sabbath continued to obtain a far outward observance at Creek Town, and I believe also in some of the plantations, so far as consisted in the stopping of ordinary work and play, and attending meetings for christian instruction. The public meetings there continued to be well attended, and also the private yard meetings. I may note that in these latter, inquiries were always instituted as to who had been at the public meeting, and what they learned there, which were usually answered in a satisfactory manner. The same was done in the Sabbath School, and in our Sabbath evening house meeting, and most generally with interesting results.

Of King Eyo, I cannot yet say that he is near the kingdom of God.—Yet the strict attention that he pays to the word of God preached, the fulness and general fidelity with which he delivers it again to his people, the deep feeling he sometimes manifests under the power of the word, and the influence which it has exercised frequently in controlling his temper and conduct, together with the interest which he obviously takes in the success of our mission, and his uniform support of our operations at his own town, leave us not without hope that he is really on the Lord's side, and that the Spirit of the Lord will yet work great things in him and by him.

Young Eyo, in whom so many are interested, has not gone back from his avowal of faith in the Lord Jesus Christ, and obedience to Him, nor is his general conduct inconsistent with such a profession; yet neither has he gone forward as we all expected and so greatly desired. He seems to fear the stronger obligations, which the profession that the Lord has ordained, by baptism and the communion supper, would lay on him; or at least, fears that he would not be able worthily to maintain such a high standing. I believe that he is still inquiring his way to Zion with his face thitherward, and have hopes that as his convictions seem to be striking their roots more deeply, an increased growth outwardly will in due time appear.

The decay of superstition, with examples.—The barbarous usages and base superstitions of the people received by traditions from their fathers,

continue to decline. We do indeed meet strong opposition sometimes in our humane and enlightened efforts. But that must be expected. Opposing forces create commotions.

The decadence of old superstitions is evidenced also from the diminished regard paid last year to the *Indok*, or biennial purification of Calabar from evil spirits; and the sport the school-boys made of the *Nabikim* or rude images, set before their houses at that season, tumbling them down, and running off with them to throw away in the bush. Some of the householders laughed at these boyish tricks; while others, who kept watch at their house-doors over these figures, found the perseverance of the boys too much for their vigilance.

Juans, or sacred things, have fallen greatly into disrepute, whether those which exist in the form of old trees and other natural objects, or those which are prepared as charms for averting evil or obtaining good.—Hundreds there are now, both old and young, especially the latter, and of both sexes, who utterly disregard them as foolish things; though the grown women, from their greater seclusion, are the slowest to get free of their superstitions. In like manner the whole practices of *Idong* and *Ehol* we want English words for such things, is set at naught by hundreds, who neither fear nor favour them. Witchcraft and sorcery, till lately universally believed in, is beginning to be ridiculed by many, who have learned to see and acknowledge the providential government of God, and to pray to him for all they need, whether deliverance from evil or the obtaining of good.

The use of the prison-nut, both in legal investigations and in judicial punishment (if such terms as legal and judicial can be applied to any practice in that country), is also getting into disrepute and disuse. In Creek Town, since that fearful night-scene before the palaver-house, which I reported last year, when we succeeded in so checking the proceedings as to save two out of the three victims, no new case had occurred. At that time, King Eyo said, and probably with truth, that but for him, twenty instead of three would have had to chop the nut; and that he was present to limit the proceedings which he could not wholly prevent. I have heard of cases since then, where the use of the nut was proposed, and repudiated by King Eyo. He used to keep a large supply of these nuts in his house, ready for every occasion; and I am assured that he keeps none now, having abandoned the use of them in his own affairs. His utter rejection of all appeal to this ordeal on the occasion of his own house being burned, was a triumph of civilisation and humanity.

The fearful loss of life by the nut recently at Duke Town, when Duke Archibong died, does not disprove these remarks. I look on that murderous proceeding as almost the expiring effort of a dying cause, which will tend powerfully to the abolition of that absurd and diabolical test. It showed itself then and there in its true character, as an instrument of murder. Legal sanctions, and judicial forms were quite discarded. By an arrangement two years previously, it had been prohibited in private cases, and placed entirely under the cognisance of Egbo law. But Egbo law failed to regulate or restrain it; and therefore we may hope that the native authorities will be convinced that it must be prohibited altogether. They have received an awful warning.

The late abolishing human sacrifices kept.—Such full details were published at the time, when humanity triumphed in the abolition of human sacrifices at Calabar, that I need only refer here to the manner in which the Egbo law on that subject has been observed. At Creek Town I believe that it has been duly maintained. Some chief men have died there since the law was made, men for whom slaves would certainly have been sacrificed in former times, and I heard not a surmise of any infringement of the statute on the occasion. Suspicion exists that it was violated in one instance during the past year, at *Old Town*, on the death of the nephew of the old chief. At Duke Town it has been observed, except in so far as the victims of the nut at the death of Duke Archibong, may be considered as sacrifices to his remains. These were not indeed slaves, nor claim avowably to honour his death and fill up his grave; yet it is probable that the death of so many on that occasion may have been caused by the grief and fury of the "queen mother," being restrained from venting itself in the old way. Her murderous excesses were of such a fearful kind, and produced such unexpected and alarming results, tending to the destruction of herself and the whole town, as to deter others from treading the same dangerous path. At the village of *Edunda* the law was broken; but the crime having been discovered and exposed by us, the perpetrators were punished by a severe fine. No other attempt at renewing the old barbarous usage has come to my knowledge.

Specimens of newly discovered enormities.—We are never done discovering new enormities in the murderous system of black heathenism.—It is but recently that we have learned, that formerly it was an annual custom to sacrifice a human being some way down the river, to promote the arrival of new ships for trade. It seems have ceased for some years trade being good, but we hear that last year it was revived, when Duke Archibong and other chiefs of his town, being hard up for coppers, went to Parrot Island to make sacrifice for new ships. We find it difficult, however, to obtain certain proof of the fact.

Again, at Tom Skotts villages, near the mouth of the river, where the people live by fishing, we have discovered that they annually devote a man, by fastening him to a stake in the river, at low water, to be covered by the rising tide, and devoured by the sharks, with the view of promoting the success of their fisheries. A head man of one of these villages being at our house one day, when spoken with on the subject, said, that they never knew that God did not like them to do so, farther their Abia-iding had told them it was good to bring fish. He added, that if we

could go to their towns and speak to the people same as we spoke to him they might agree to give up the practice. Ah, how true the Holy Scripture saith, that the dark places of the earth are full of cruelty. How true the words of our Lord, "The devil is a murderer from the beginning."

Estimate of the progress that has been made.—Having thus stated how matters have proceeded, and now stand, at Calabar, and shown both the bright and dark sides of the picture, I must add a few reflections.—Though as yet no converts have been made, in the sense of persons being baptized and members added to the Church, I must state my conviction that a conversion has begun from darkness to light, from sin to holiness, from Satan to God, and is advancing in many minds. But it exists in various degrees of progress in different persons. The word and work of God is heard and seen, and felt there, and the effect is apparent in many different ways. It is impossible to convey precisely in words the impressions made on my own mind, and not mine only, by various and various indications, and small but frequently-recurring circumstances, manifesting the influence of the word of God on the conscience and conduct of men, but I hope to have some credit attached to what I say, when I state my convictions as I have done.—*U. P. Mss. Record.*

JAMAICA.

OBEAH SUPERSTITIONS AND PRACTICES.

The following communication from Rev. John Sampson, Port-Maria, shows the many difficulties with which the Gospel has to contend in subverting the negro mind to its sway:—

I go on with a few more notices of the Obeah and Mval superstitions. "Thou shalt not suffer a witch to live." Exod. xxii. 18. Josephus in his paraphrase on this passage, interprets it of a dealer in poisons, and thus appears to have been the practice here alluded to, from the word used in the Septuagint, though not the exact import of the original term, which is that of a sorceress merely. Obeah people all make use both of mineral and vegetable poisons, some of which do the work of death at once, and others by slow degrees. Obeahing in Jamaica was a capital offence, especially when poison was ascertained to be used. Mohammedans give no quarter to such characters, as I was told by one of our members, a Mandingo; but shoot them as soon as they know them to be practisers of the art. It was not necessary to use poisons at all times, as the dread of the Obeah-man was itself sufficient to entail misery and death on his victim. They were well aware of the power they exerted by the force of imaginary terrors.

Catching the Shadow.—I alluded in my first letter to a case in which the shadow was supposed to have been decoyed from its place. This would probably be the doing of an Obeah-man. A common name they went by was shadow-catchers. They pretended to hold the spirit of the person who was placed at their mercy, caught and bound by them, as a magic spell. And to make it obvious to all that they had such a power, they carried about little wooden images by which they pretended to evoke, with a small piece of looking-glass stuck in the breast, which all must beware of coming too near. Besides this, they used little coffins with the surface smooth and shining, and pretended that they had the spirit of the individual who was Obeahed confined in the coffin or shadow-box as it was called, and completely under their power. Over a superstitious mind, the mere belief that the Obeah-man held the spirit thus bound as within a magic circle, was sufficient, by the terror with which it operated on the imagination, to cause the most dismal and even fatal results. The idea haunted the poor victim night and day; he would refuse food, medicines would be of no avail, he would, in a multitude of cases, pine away till he lost his senses or died. The wooden image might suggest some demoniac power by which the Obeah-man wrought. I believe it was simply a representative of the deceased father or grandfather of the Obeah-man, or in general of his family, dead.

The Power of the Dead.—The people are strong believers in the power of the dead. In a rebellion which had broken out in a neighboring parish in 1823 or 1824, and was supposed to be extending to this parish, several were apprehended as ringleaders, and eight were executed. The most of them were supposed to be quite innocent; it was alleged that the principal witness told lies against them, to gratify the white people, who wished to make an example of some to frighten the others. The following season there was an uncommon drought, by which the Port Maria rivers were almost dried up. This was interpreted as retribution taken by these people for being unjustly put to death. During the cholera, the superstitions of the people about the dead, came to light in several instances. Thus, an African man had a quarrel with another in our neighbourhood. He was one of those engaged in the perilous work of digging graves. In the course of the quarrel he threatened that if he died of the cholera, he would give the other man no rest till he brought him away too. The poor man did die, and was soon followed by the other, who had a strong impression made on his mind that it would be as the other had said. He came up from the town, was seized in the night and buried before morning. In another case, a father was overheard saying to his daughter, who died, and it was after the breath was gone, "Daughter, if you get the power, send for me in a week's time, and I will come." He followed her to the grave the week after. His wife died also; she had taken the daughter's clothes to the river to wash, and was seized immediately on reaching home. It was a common occurrence some years ago, and may be still, for survivors to speak in this way to the corpse of their dead. A faithful servant standing to take farewell of a

mistress to whom she was attached, would say, "My missis, send for me whenever you want me, I will come." A woman near us died rather suddenly before the cholera. Her husband died some years before; she was sick and often complaining. She had an impression that her husband wanted her. He was always, as she thought, coming to her, and was inclined herself to attribute her ailments to him. Their idea is, that when God did want them, they send sickness after sickness upon them. When she died, the people said it was the doing of her husband. The remark was made at the funeral, that nobody knows what these Coromantee people can do. The blame of her death was all put upon her husband. The girl-child was sick some time after. It was worse; but it was put in the child's head that it was the grandfather or grandmother that was come for her too. She saw the old man coming to her every night. He was like fire. She saw him sitting at the roadside ready to take her. She was brought up to the house, got some medicine, and recovered.

Means of Propitiating the Dead.—Methods are used to prevent the dead from troubling the living. They burn horn and brimstone all round the house. Some places are supposed to be favourite resorts of spirits (or devils). If they wish a piece cleared of these intruders, they make burnings of bush, brimstone, &c. This they call Racing-Duppy. They make use of garlic to defend themselves from their assaults. One of the school children died of cholera. Another was afterwards taken ill. It was interpreted to be the doing of his schoolmate, now gone into the world of shadows, who wished to get him to come after him. He was observed to have something tied up in a piece of ribbon about his neck, when he came to school. It was garlic, and had been the means of protecting him when he was sick, and he continued to wear it for a while after he recovered. The dead may be propitiated to spare them and not take them away. There was a ceremony observed before the lid of the coffin was put on, of passing the children over the corpse. The parents beat them hard to make them cry. This was to propitiate the dead on their behalf, that they might not take them away. If a grave sinks, the family will interpret it to mean that the dead wants one to be buried beside him, and that they must make a feast for the dead, else some one will fall sick and die, or the dead may think the living are neglecting them, and make one of the family take sick as a punishment. Such feasts used to be frequent formerly. Friends were invited to a supper, the best of the stock was killed for the occasion, part of what was used was carried to the grave as an offering to the dead, and a libation was made of porter, rum, or other beverage. If the family were large, the same ceremonies might be going on at several houses at the same time. The pretext for the supper might be simply that the dead wished to be remembered, yea, that the dead wished a merry-making. The gumbay and the fiddle would be in requisition; all night would be spent in feasting, music, and dancing. There are certain tunes which are played suitable for the dead to dance to, for the dead are supposed to take part in the dance as well as the feast. Some can see spirits. This is a gift which is peculiar to them. These will describe how the dead look, they will address them, complimenting them on their looking so well, and for their handsome movements in the dance. A plate is set, perhaps, at the table, with a mess of what is going, for the spirit to partake of, and a glass filled with strong rum, this glass is touched by the guest sitting by, who, in taking his glass, strikes it against the other as he lifts it to drink, in token of fellowship with the dead. This is when it is for a brother or some particular relation. They also carry out what is on the table to the graves of their dead.

The Negro's Imaginary World of Spirits.—The dead are supposed to know all things that are occurring to the living, and to have power either to hurt or help. In short, there is in the negro mind an imaginary world of spirits, or rather shades, which is as much a subject of his belief as the world of real life, which we know by the report of our senses, and our daily consciousness. "Nobody will make the negro believe," is the remark of one who has known them long, "that the dead are not always walking the earth. If a dog barks in the night, the ready reason assigned for it is that the dead people are walking all about, and it is as if them the dog barks." Bruce has noticed, in the case of the Abyssinians, this strong propensity of the blacks to believe in spirits. "They are afraid," he remarks, "of travelling, but especially of fighting, in the dark. They imagine that the world is entirely given up to spirits, who are put out of humour by the motions of men or any other terrestrial creatures. In the night-time an Abyssinian dares not throw a little water out of a basin, lest it should fall upon some spirit, and provoke it to vengeance." According to the notions that prevail here, there are two sorts of spirits, good and bad—the good dead and bad dead. From the one, help is as confidently relied on, as they may apprehend evil from the other.

Help in which the Good Dead render.—In regard to the help they receive from the dead, it is to be understood of their own family dead, who, of course, are supposed to be those immediately interested in their welfare. In sickness, the members of the family that are dead are supposed to be as much about them as those who are nursing them. The sick in their reveries will be heard holding discourse with them. In child-bearing, it is by the help of a good deceased mother or grandmother that they are brought through. "Mother or grandmother," (one will be heard saying to the corpse at the last farewell), "you are leaving me with all these children; mind you must help me to take care of them." Were a young person to be thrown from a horse, and to have narrowly escaped being killed, it would appear nothing strange for him to be told, "Child, had it not been for your dead-mamma, that was taking care of you, you would have been killed." Or, if they acknowledge a Providence, as they

are now more likely to do, they will couple with it the guardian care of the dead. "Had it not been," one will say, "for God and the good dead, I would not have got over that sickness." "With many of the people," said one of our deacons, "the dead are their God. The dead, they think, help them in walking on the road.—The dead in the ground help them, and the Lord above helps them."

Offerings to the Dead.—It was the universal practice to make offerings to the dead. The burial was in the night, and with the burial there was always a feast and a dance, such as has been described. The shadow was supposed to hover about; nothing must be disturbed in the room where the departed drew his last breath. The water must be on the table, and the liquors of which he was used to drink, the bed made, and all things adjusted as if he were still in life and health, at least till the third day, when friends meet again for supper, as they did also on the ninth day. Then there was what was called covering the grave, that is, heaping and binding the earth and stones about it, which was done about the thirteenth day after the decease, when they had a final farewell, with a feast and a dance the same as on the preceding occasions. There were also stated seasons for paying respect to the dead. Within the memory of some of the old people, every Christmas morning was ushered in with propitiatory offerings to the dead. Even in Kingston, a scene might be witnessed which I suppose would be counted rather strange now. Two fat sheep would be led out with their horns dressed off with blue and red ribbons, to the burial-place, that the manes of the family sepulchre might receive the libation of their blood, and were then brought back (very early in the morning, when few perhaps were witnesses, at least of the upper class) to be prepared and served up in various ways for a Christmas dinner—friends white or coloured, from town or country, partaking, knowingly or unknowingly, of this sacrifice to the dead. Viands as well as libations to the dead, were the order of the day. These were to be seen carried out on all hands, on trays and in baskets, to the several graves, while those of the baser or poorer sort, whites as well as blacks, might be seen improving their opportunity of appropriating what would have been too goodly a portion for the bestial and feathered tribes. At Christmas, in Port Maria as well as other places, Christmas morning was ushered in either as above described, or the jug of hot beverage, with eggs, &c., as ingredients, would be prepared while it was not yet morning light, and carried to the back yard where the family tombs were, and the dead invoked by name, one after another, and all dead, whether strangers or of the family, called on to partake, while the ground was bestrewed round and round with the contents of the jug. The time of first fruits was also a particular season with the people living in the country for thus honouring their dead, and some of our members can tell the tale of their going out with a little salt and pepper in the corner of their white handkerchief, as they were used afterwards to call it, to rob the dead. The fattest fowls were cut up, and the pieces strewn around the tombs, or deposited under arches made for receiving the victuals, the new yams, &c., and liquors that were set in vessels at the head of the tomb. In setting up a new house, also, on entering a kind of dedication of it took place, and the family dead were propitiated with offerings. Nothing that has salt is ever given, but rum and blood are things most grateful to these manes.

Better views dawning.—I may just notice that things are in a transition state with us, but many members of churches, perhaps most of them, have a strong struggle to make to get their minds free from the shackles of this superstition. They imbibed it in infancy. They have heard it every day as they grew up, as the common way of talking—everybody's belief. As I was expounding it one day in the country, in an evening meeting, an elderly woman took home to herself what I said. She had been suffering from what was known to have been a sun stroke. Though a sensible woman otherwise, she would insist that it was jumbie (a spirit) that struck her, and she put it upon an old woman, deceased, because she had refused to marry the son. She remarked after the meeting, "Parson does not know we black people." Happily the case can be reversed. A poor woman was seized suddenly and fell down on the road when going home from this, just as the cholera had set in. People tried to persuade her it was jumbie struck her. "No," said she, "it was the Lord struck me. The Lord was humbling me, for I was proud." And now that she recovered (she had lost her speech, but it is at length restored), she gives thanks to Him who has lifted her up after casting her down.—*U. P. Mis. Record.*

IRELAND'S MISSION FIELD.

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

IRISH POPERY'S INFLUENCE ABROAD.

(Continued from last No.)

We could easily imagine many facilities for the conversion of Irish Romanists amidst the light and liberty of other lands; it is well, indeed, for them to be almost anywhere rather than at home. But, alas! most of them have drunk deeply of all the evils of home before forsaking it; for their youth has been neglected, their hearts have been depraved, the iron of Romish bondage has entered their soul; stunted, and withered, and dry, under the dry wind of the Romish wildness, how shall they ever spread forth roots, and flourish, even in a genial soil! Young Ro-

manists are with us here in Ireland, gentle, pliant, accessible, hopeful; and now, in Heaven's own time of gracious influences—now before the priest and the Father of Lies have time to corrupt their young hearts, let us enlist them in Christ's service, and secure them as the heritage of God!

Knowing, as we do, that uneducated mind is educated vice, we must educate the whole Irish nation; all, all must be enlightened, their understandings and hearts reached by the life-giving truth of God. The highways and hedges must be searched, the huts of filth, and darkness, and poverty entered, and young immortals brought out to the daylight and all the genial influences of heaven.

But schools, with education such as really blesses, extend not far from the porch of the house of God. These, and all other heavenly institutions prosper under the influence of a faithful evangelical ministry. Colleges, and schools, and all such institutions, are real blessings, where they are pervaded by Christian influence; and where the spirit which animates them has been derived from the faithful ministrations of the Christian pulpit. The Christian pulpit is the grand centre from which go forth those sacred, sustaining, and purifying influences by which all benevolent institutions thrive. A land supplied with able, faithful ministers will, of course, be filled with schools, academies, libraries, colleges, and all needful establishments for perpetuating knowledge and virtue.

The Sabbath, and the preaching of the Gospel, are Heaven's means for governing in peace, virtue, and happiness, immortal minds, and while without them we can expect to see nothing but an infuriated reckless multitude, rushing to destruction as if driven by the tornado, or also set on fire of hell; with them, as surely as sun and rain bring on the harvest, and the acorn brings forth the oak, our peace shall be as a river, and our righteousness as the waves of the sea.

IRISH HISTORY; LESSONS OF WARNING

Ireland is a field of much interest for missionary enterprise, on account of the many long and melancholy years of mismanagement, misrule, corrupt legislation, party spirit, and injustice, to which our hapless land has been a martyr. There was a time when an Irish Papist could not possess a horse worth above five pounds; and if his youngest child turned Protestant, he could claim his father's inheritance. There was a time when it was high treason for the Irish to intermarry with the English, and felony for the English to hold intercourse with the Irish; but that time is gone. There was a time when the Irish learned to exercise on their English invaders the same ferocity by which wholesale murders were committed on themselves; and when they deemed every means patriotic and right of ridding their country of oppressors, who robbed and butchered under the protection of the law. There is no use now in raking up the ashes of those many unjust and wicked laws which England long executed against the poor conquered Irish, farther than to say, that their consequences still live, in the ignorance and heathenism of many of our people, and in the hatred, which is not yet extinguished, against the Saxon name.

Through a very contemptible jealousy of the British Court, the use of the Irish language was prohibited, in the vain expectation of thus banishing it from Ireland; the effect of which absurd project was, not the accomplishment of this object, but the deepening of ignorance, and preventing improvement. Is it at all surprising that the Reformation made small progress in Ireland, when those in authority persisted in attempting to spread it by means of a language which people did not understand? In vain the people persisted in refusing the language of their conquerors, and clinging to their own; still the stern law forbade books to be printed in Ireland for their use; require Divine service to be performed solely in English; and when the bishops could find those only who could speak to the people in Irish, instead of permitting them to use Irish, commanded them to conduct the English Reformed service in Latin! Dr. Dewar, in his "Observations on the Irish," published in 1812, asserts, on the authority of Dr. Stokes, that two millions of the Irish speaking population could not understand a continued discourse in English, and yet that the church of Ireland had made no provision for their enlightenment.

This, however, is only one example, out of very many, of the miserable, imperfect and insufficient way in which, through ignorance, cowardice, selfishness, and often gross wickedness, the Reformation was carried out in Ireland, during the reigns of Henry, Edward, and Elizabeth. Ireland suffered long and sorely from the intolerance of a party, of whom Archbishop Laud was chief, who would neither preach a pure Gospel themselves, nor allow others to preach it; but this and many other ills are but trival in the catalogue of obstacles to reformation in Ireland, compared with that vindictive, deadly party hate which has long been Ireland's bane. It is greatly to be deplored that, in Ireland, there has long been a connexion between religion and politics, injurious to both; that the religion of not a few nominal Protestants consists in bitterly hating Papists; that the very word Protestant has been often degraded to the selfish ends of party; and that, from the intolerance and violence of many making high professions of Protestantism, Roman Catholics have been led to hold in abhorrence everything connected with the Protestant faith and name.

Whatever may have been the folly or crime of days gone by, the path of duty now is clear. We must bring our brother near to us, so that he may feel the beating of a kind warm heart; and all his alienation and prejudice must be removed by the powerful illumination and genial warmth of our Christian institutions, the overcoming influence of Christian enterprise and Christian love; every denomination of Christians must

organise a zealous missionary band to pray, and give, and toil, till knowledge and holiness cover our land as the waters cover the sea

IRISH HISTORY—LIGHT AND LOVE

To this we have abundant encouragement, because Ireland is a field of missionary enterprise furnishing delightful memorials of the success attending God's own means of reform. Three centuries of Popery, poverty, rapine, and murder, had reduced Ireland so brutal and degraded that, by the middle of the sixteenth century, all hope of reformation seemed forever lost. The beginning of the seventeenth century commenced in Ireland a new era, in circumstances the most unpromising, for there came over then, for the colonization of Ulster, from England and Scotland, the scum of both countries, men flying to Ireland, as they used to David, outlawed. "On all sides," says Stewart, in the *W. draw MSS.*, "atheism increased, and disregard of God; impiety abounded, with contention, fighting, murder, adultery, &c. among the people who, as they had nothing within them to overawe them, so their minister's example was worse than nothing, for from the prophets of Israel profaneness went forth to the whole land; so that the expression of deepest disdain which could be applied to a man was, that 'Ireland would be his hinder end.' But, when any man would have expected God's judgment to have followed this crew of sinners, behold, says Stewart, the Lord visited them in admirable mercy!" And in what form did that admirable mercy come? Not, certainly, in the form of an Act of Parliament, either of fierce compulsion, or anti-Christian concession; not with a new array of police or soldiers; no Parliamentary commission, not even an Education-Bill, or a Reform-Bill. This admirable mercy came in the form in which the great Bacon expected it to come, when, as Lord Chancellor of England, he wrote to Secretary Cecil, regarding Ireland. "There should go hand in hand with the civil reformation of that kingdom some course of advancing religion; indeed, as the sending over some good preachers, especially of that sort that are vehement and zealous preachers, and not scholastic."

Exactly such preachers as these were sent over, not by Parliament, or by any wisdom or power of man, but by the overruling providence of God, in the persons of such men as Blair and Brice, and Ridge and Hamilton, and Cunningham and Livingston. These powerful holy men brought to their new sphere of labour the sincerity and zeal of their great Master; and the one great aim of their lives was to fix in the conscience and hearts of multitudes that glorious Gospel of the blessed God which enlightens, reforms, and saves. "The aim of all," says Reid, in his *"History of Presbyterianism,"* "was the same—the revival and extension of true religion in this waste and desolate land. Through their honored instrumentality the Gospel shot forth its branches in Ulster with wonderful rapidity, till, like the grain of mustard, from being the least of all seed, it became a great and noble tree, which, after the lapse of two centuries, and the beating of many bitter storms, stands, at the present day, more firm and vigorous than ever." These noble men were instant, in season and out of season, labouring to instruct their people, and promote vital religion, with singleness of purpose, intensity of desire, and untiring diligence.

The results of their labours were soon seen. A remarkable improvement took place in the habits and character of the people. The thoughtless were roused to serious inquiry on the subject of religion; the careless were alarmed; the profligates were, in a great measure, silenced; and the immortal reclaimed; while the obstinate opposers of the Gospel became its warm supporters and friends. These men were Presbyterians in principle and practice, and yet, to the honour of the Episcopalian Establishment of those days, and to the confusion of High Church intolerance in all ages, they were comprehended within its pale, they enjoyed its endowments, and shared its dignities. Travers, the first regular provost, and the two first fellows elected in Dublin College, were Presbyterians—one of them Sir James Fullerton; the other, Hamilton, tutor of Archbishop Usher, and founder of the noble house of Claneboey; and when Livingston went for ordination to old Bishop Knox, of Raphoe, a relative of John Knox, and a connexion of our present worthy Bishop of Down and Connor, the good old Episcopalian told him that he knew he came to him, as Mr. Welch and others had done, because he had scruples against episcopacy and ceremonies, and he thought his old age was protracted for little other purpose than to do such offices. "That I scrupled," says Livingston, "to call him 'my lord,' he cared not much for it; but he would desire of me, because they got there but few sermons, that I would preach at Ramallan the first Sabbath, and that he would send for Mr. William Cunningham, and two or three other neighbouring ministers, to be present, who, after sermon, would give imposition of hands; but though they performed the work, he behaved to be present, and, although he durst not answer it to the State, he gave me the book of ordination, and desired that anything I scrupled at I should draw a line over it on the margin, and Mr. Cunningham should not read it. But I found that it had been so marked by others before, that I needed not to mark anything; so the Lord was pleased to carry that business far beyond anything I had thought or almost ever desired."

Here was a noble evangelical alliance; here a noble display of Christian charity; here an auspicious commencement of the work of reformation in Ulster—a bright and glorious example for all lands and all ages! Heaven has smiled upon it; Ulster is yet rejoicing in the light of it; and till the world's last day, and the sounding of the last trumpet, and away onward and upward in a blissful eternity, its fruits will be reaped, and its influence spread.

Where in Ireland has Government expended least for the good of the

people? Ulster. Where is there by far the smallest array of soldiers and police? Ulster. Where by far the smallest proportion of poverty and crime? Ulster. Where is the greatest proportion of education, the greatest number of schools, the most prosperous young college, the most extensive manufacture, the most thriving population, the largest exports, and most extensive mercantile enterprise? Ulster. And where, in Ulster, is there the most education and the least crime, the least expense to Government and the most prosperity among the people, the largest manufacture and the most steady and spirit of enterprise? Exactly in those parts of Ulster, as could easily be shown by statistics, where there is the least Popery, and the most Protestantism; exactly in those parts where the Roman priest has least influence, and where the public mind is least under the influence of the truth of that Holy Bible which the Popish priest hates with such a bitter and exterminating hatred, that whenever there is not in him a solitary Protestant fear, he locks it up with the key of the Inquisition, or, as has been often the case in Ireland, and as was proved at a late assize at Castlebar, he commits it to the flames. A Swiss gentleman told me lately that he had seen in a convent a book-case, having over it, in large letters, "HELL;" and that in it, conspicuous among books of infidelity and villainess, was the Bible.

All orders, payments, and communications to the Editor, to be sent (Post paid) to the Rev. JOHN JENNINGS, Toronto. The Magazine will be published on the 15th of every month, and it is requested that all literary contributions be forwarded ten days previously.

The Canadian Presbyterian Magazine.

TORONTO, FEBRUARY, 1853.

Notices of books received, must be delayed for this number.

Next month we hope to insert the first of a series of articles "On the Policy and Necessity of the Church in Canada receiving aid from the Church in Scotland." The ground to be taken is, "The duty, the wisdom, the ability, and the honesty of the Church, for self-sustentation."

CALL.—Mr. John Dunbar, preacher, lately licensed by Toronto Presbytery, has received a call from the congregation of Glen Morris. Mr. Dunbar, we have heard, has also received a call from Goderich.

CALL.—Mr. Gilbert Tweedie, lately licensed by Durham Presbytery, has received a call from the congregation of St. George.

TORONTO.—The annual meeting of the Missionary and Benevolent Society of the U. P. Church, Toronto, was held on the 25th of January. The income for 1852 was reported by the Treasurer to be £30 10s. 6d. The following division was unanimously resolved on:—

To Foreign Mission of the Presbyterian Church of Nova Scotia at Aneiteum, New Hebrides.....	£10 0 0
Synod's Mission Fund.....	10 0 0
French-Canadian Mission, Lower Canada.....	2 10 0

Leaving the balance, for certain benevolent purposes in the congregation.

The children of the Sabbath School voted the contents of their Missionary Box, amounting to £1 3s. 9d., to the Mission at Aneiteum.

HAMILTON.—The Annual Missionary Meeting of the U. P. Church, Hamilton, took place on Tuesday, 1st February. The funds of the past year, amounting to £24 7s. 8d., were allocated as follows:—

Rev. Mr. Fayette's congregation.....	£10 0 0
Synod's Missions in Canada.....	10 0 0
Theological Institute.....	4 7 8

RICHMOND HILL.—The annual meeting of the Richmond Hill United Presbyterian congregation was held on the 1st inst., when the managers presented their report of the income and disbursements for the past year. The following abstract of their accounts will give some idea of the contributions of the congregation. It is presented according to the transactions of the stations which form the congregation.

	Richmond Hill	Thornhill	King
	£ s. d.	£ s. d.	£ s. d.
On hand Jan. 1, 1852.....	6 8 0	23 11 1	
Paid on Stipend during 1852....	50 0 0	8 0 0	32 0 0
On Church Property.....	11 5 0	100 0 0	
On Mission and Theol. Fund....	10 19 0	4 6 3	6 2 6
Incidental Expenses.....	5 6 7½		
On hand 31st Dec., 1852.....	14 18 0		

The incidental expenses of Thornhill and King stations have not been returned—this would have presented a little more in their favour.

ELORA.—A meeting of young people was held in Knox's Church on the evening of the 1st February, which was opened with praise and prayer by the Rev. John Duff. Alex. Watt, Esq., in the Chair.

Mr. Duff stated the object of the meeting—that he was desirous the young should have all the honour of doing the work, but that he should most willingly attend at their meetings, and aid them to the utmost of his power. It was then

Resolved 1. To form a Bible and Missionary Society, in connection with the United Presbyterian Church. **2.** That the sum of 73d. annually, shall constitute a member. **3.** That the business of the Society shall be managed by a Committee of nine—consisting of a President, Vice-President, Secretary, Treasurer, &c. **4.** That the Committee shall meet quarterly, on the evenings of the first Tuesdays of February, May, August and November. **5.** That the Annual Meeting shall be held in Knox's Church, on the evening of Tuesday, the 1st February, 1854, at seven o'clock.

The meeting was truly a delightful one. The young people evinced great interest in the cause, and over four dollars were collected. It is also worthy of notice, that a pleasing mark of affection was given to their Sabbath School Teachers, by electing them to the principal offices of the Society. Several parents and others were present, taking a lively interest in the work. Mr. Duff stated the great happiness he felt in seeing them all so willing to work for Christ, and hoped they would not forget to pray—"Thy kingdom come." Mr. Duff then pronounced the blessing.—*Com.*

HYMN BOOK.

To the Editor of the Canadian Presbyterian Magazine.

COLUMBUS, Jan. 1st, 1853.

REV. AND DEAR SIR,—

It was with some surprise, not unmixed with regret, that I read your editorial remarks, in the October No. of the *Magazine*, on the introduction of the U. P. Hymn Book. No doubt others have noticed the tendency of that article as well as I, and I have waited in the expectation that some person, more competent, would address you on the subject. Failing this, I solicit your attention to the following remarks:—The U. P. Hymn Book has been anxiously looked for by the mass of those connected with our Church, and their desire to possess and peruse it will be much hindered by the tenor of your article; since, if that be correct in principle respecting the need of independent action on the part of the Canadian Synod, the Hymn Book must come before them, not simply for their adoption, but as a work the production of a Committee, who have been laboring and culling, for so many years, from the works of the talented and the pious, the choicest of Zion's songs. A committee will be required to take it up and report—not unlikely their report may contain suggestions of amendment, consequently the entire book would have to be sent down to Presbyteries and Sessions, thus the proposal in your article is virtually to postpone indefinitely its introduction.

This is not all, this *constitutional course* would almost of necessity call out diversity of sentiment, and exceedingly likely by controversy, sow discord among brethren. As a Presbyterian I have the highest respect for constitutional procedure, and most profound deference for ministers and members of the Canadian Synod, still, I cannot but think the course suggested not only utterly uncalled for, but for the above and other reasons, much to be deprecated. I cannot but think of the ridiculous aspect our Canadian Synod (not larger than some of the Home Presbyteries) would present in sitting down to *revise* the Hymn Book! The result of so much experience, piety, and taste; the very idea strikes us common folks as truly ludicrous. The Synod might make a vaporous show of independence, truly, but not a few of those who know something of the Scottish Synod would be hard to convince that it did not savour of presumption. But apart from all this, what is proposed is a procedure beyond what is contemplated by the parent Church; that body (and we formed part of it, when the committee was appointed to prepare the Hymn Book) has done all that as a body it intends, or feels warranted to do; it has sent forth, with full sanction, the U. P. Hymn Book, and no further action is contemplated. To receive and adopt a collection thus carefully prepared, would, in my humble opinion, be far the most creditable course for our body here to take, that is to say, each session or congregation, whenever and wherever it can be amicably and cordially adopted.

That this would be unconstitutional I cannot see. Examples of analogous procedure are not wanting. Certain ministers of our body in different parts of Canada, adopted the amended formula of ordination, and were sustained by their Presbyteries; and in many other respects the Synod, and individual ministers, have been always following, and greatly to their credit, the action of the Home Synod. One instance of the kind particularly in point was, if I am not mistaken, the acquiescence in the late union, and the continuance, in every respect, of the same relation to

the united Church, as that sustained before to the part from which the Canadian Synod directly sprang; that is to say, all this has been without any Synodical action. None, at least, have I heard of.

I trust that these remarks will be received in the spirit of love, in which they are made. Dictated by a sincere desire for the welfare of our Zion, by one who has often, with the deepest emotion, sung a portion of the sacred songs embodied in the U. P. Hymn Book, in a little collection recognised by one of the bodies which now constitute the United Church, in the hope that in the assembly of his saints, I shall soon again have the privilege of praising God in these sweet melodies, I subscribe myself,

With great respect, yours,

A LAYMAN.

It is necessary to append some remarks on the above letter. We do not feel bound to admit critiques on editorials; but, as what we write we are prepared to defend, until convinced of error; and as our friend, "A Layman," has given the best arguments that can be used for the immediate use of the Hymn Book, it may be of service to our readers to have his letter before them.

"A Layman" writes as if, in the editorial referred to, there was opposition to the Hymn Book. It was said then, that we had long been in favor of a Hymn Book. We say it again. But we objected to its introduction in an unconstitutional way. We object now. It is true that there may be irregularities by individual congregations, and no one may feel inclined to say a word about them; but it is quite a different thing to allow them to exist as a right, and to extend over the Church as a principle. There is in this country, among Presbyterians, a spirit of independency, a do-what-I-please sort of feeling, that we shall meet in dead earnest wherever we find it, and contend for constitutional order for the preservation of Presbytery. It is no argument to say a minister has done this, and a Presbytery has done that, and therefore it is law. We say nothing is lawfully done, that is done unconstitutionally, and nothing affecting the rules, doctrines, or psalmody of the Church, can be introduced lawfully, except by its Supreme Court. That is our general principle as briefly stated as we can.

Now to the letter. "A Layman" says, that if we take the constitutional course, we must do as the Church in Scotland did, have a committee to examine the Book, and report, and then send it down to presbyteries and sessions for their reports, and thus postpone its admission indefinitely. Well, if that is the only constitutional course, adopt it. But the Synod may at next meeting take another course, and either refuse or sanction its admission at once, or leave sessions to judge of its admission in their respective congregations.

Again, he seems to think it absurd that our Synod, not larger than some of the Home Presbyteries, should sit down to review what the Church in Scotland has sanctioned. Are we not a Synod having all the powers of an independent judicatory; and, though small, are we to give up our position as a Church? Our friend, we daresay, is a thorough Reformer, perhaps a real Clear Grit, and, of course, whatever the Imperial Parliament enacts, in reference to our local affairs in Canada, he will receive, because the population of Canada West is not larger than many of the counties of England! Oh! friend Layman! We have got responsible government, but we must take the English tax acts, and we must submit to whatever is done in regard to the Clergy Reserves, because the Home Government has decreed, and because the population of an English County is as large as in Canada! Will that accord with your political principles? and if not, how ought it to accord with your religious ones?

Again, the Church in Scotland will take "no further action." Of course not, because it is done for the Church there, but not yet for the Church here.

He gives us "examples of analogous procedure." Ministers have "adopted the amended Formula and were sustained by their Presbyteries." They did not require to be sustained by their Presbyteries, because the Synod has already sanctioned the amended Formula; but if ministers used it, and Presbyteries sanctioned them before it was sanctioned by Synod, they acted unconstitutionally.—But instead of vague statements, "A Layman" gives us a case in point, which, if he be correct, finishes us at once: that is, that the Church has tacitly acquiesced in the late union, and of course changed the name of the Church, "without any Synodical action," at least, so far as he has heard.

It was a pity he had not heard better, or enquired more. The Synod

did take direct action: and the writer was the mover of it in the Synod held in July, 1847, and it stands recorded. (See printed minutes, page 61.) And as another proof, he will find, on page 109, "that the Formula for ordination of ministers and elders, as in use in the U. P. Church in Scotland, be adopted by this Synod," was carried, on motion of Revs. Messrs. Skinner and Dick.

We certainly receive "A Tryman's" remarks in the spirit of love, but, at the same time, in all the firmness of a Presbyterian, we have given him our answer. We believe him to be an intelligent, good-man, but just in too great a hurry to satisfy his likings. And we ask him if, without a vote of Synod, we could not, and did not, alter the name of the Church, or adopt even the formula for ordination, can we, without sanction of Synod, admit the Hymn-Book? We leave it to his good sense to reply.

Now, a word in conclusion. If the Hymn-Book is introduced in a constitutional way, we shall advocate it. If its sanction comes up before the Synod, we shall support it; but, *tatis hiis utentibus* if any minister has used it before that time, and another minister impeaches him at the bar of Synod, we will be bound, on our constitutional principles, to sustain such impeachment. That, *that* is the point, and however others may differ from us, we cannot, as we read the gospel, find that it can advance the praise of God to have a quarrel among brethren. The whole subject, we are perfectly convinced, will be amicably and satisfactorily settled in June, and for the peace of the Church, it is surely not a long time to wait, to gain so desirable an object.

TORONTO-PRESBYTERY.

The Presbytery of Toronto met on the 8th instant, Rev. Mr. Jennings Moderator. The Committee appointed to examine Mr. Bruce, student, gave in their report, which was received and sustained. The Rev. Mr. Sinclair being present, was, according to the rules of the Church, received into full connection with the church, and his name placed on the list of Probationers. The deputation appointed at a previous meeting of the Presbytery, to visit those congregations receiving aid from the Mission Fund, was enjoined to fulfil their appointment as soon as possible, and to report to the Committee on Missions, without delay. Mr. Lees, student, was examined on the exercises assigned him at last meeting of Presbytery. They were received very favourably, and regarded as highly satisfactory, and Mr. Lees was encouraged in his studies.

Mr. Fotheringham, student, transferred from the Presbytery of Durham, was received under the inspection of the Toronto Presbytery—and exercises were assigned him and Messrs. Lees and Bruce, to be prepared and delivered at next meeting of Presbytery.

The Presbytery had also laid on the table a Petition signed by twenty persons in Toronto, requesting to be organised into a second congregation, under its inspection. The usual course, according to the rules of the Church in such cases, was taken, and the Rev. Mr. Pringle appointed to preach to them on the Tuesday after the first Sabbath of March, make the usual investigations, and report to the Presbytery at next meeting, which takes place on the third day of May next.

D.

[To the last paragraph of the above official report we may add a little. For about three months past, there has been a report floating, even at distant parts, that there was to be a disruption in the U. P. Church, Toronto; and from some quarters we heard strange versions of what was, and what was to be. Now, there it is in an authentic shape. After three months' planning, and working, and canvassing, twenty persons have subscribed a petition for a second church; and of these twenty, fifteen were at any time connected with the present church.

The petitioners set forth not one word against the present congregation or minister; but chiefly that the great body of the Presbyterians in this city, are attached to our principles—and almost all the Free Church people in particular—and would connect themselves with our Church. If so, it is singular that they do not connect themselves with the Church that is in existence. If so, it is remarkably singular that so few signed the petition. However, we can't account for things. But, as the hope of the petitioners was founded on the Free Churchmen, in particular, turning United Presbyterians; and as the movement of the petitioners

was out of regard to the spiritual benefit of Free Churchmen, in particular, we trust the members of that communion will duly appreciate what has been done for their behalf—and gladly shall we hail them to our ranks. It seems now, that the threatened disruption is not in the U. P. Church, but in the Free Churches—all are ready for us—and we admonish the Rev. Mr. Irvine and Dr. Burns to prepare for the worst. They had better just come along with their people.

In regard to the whole matter, we shall only add—

1. That, of course, it is a movement, being in reality what it professed to be—to give the means of grace to a population that has already a Church to every 1500 inhabitants, to give a Church to the Presbyterians, who have already one to every 900 of the number, and especially for the benefit of the Free Churchmen, who are all, or almost all, ready to join our communion.

2. That, of course, it is to be taken for granted there is none of the spirit of a vanquished Diotrophes in the matter.

3. Surely there are no doctrinal sympathies and affinities in the case.]

PRESBYTERY OF DURHAM.

The above reverend body held their regular quarterly meeting at Newton, in Clarke, on the 4th January; and it is pleasing to have to record the fact, that every member of Presbytery (with the exception of one elder) was present. Among other matters of routine business, the following, presenting somewhat of general interest, engaged the attention of the Presbytery, viz: A paper from the congregation in Amherst Island, containing the statistics of that congregation, with a petition to the Committee of Missions for the supplement of \$15 currency, to their minister's stipend. The progress of the cause in that Island has been most satisfactory, and if the present state of activity is maintained till the embarrassments from building, &c are removed, the congregation, to all appearance, will be likely to become even more prosperous than it has been during the short period in which pastors labours have been enjoyed. Among the fairest indications of this nature, are the prayer-meetings and the prosperous Sabbath school. The Presbytery agreed unanimously to recommend the application, in the usual way, to the above Committee, and instructed the Clerk to transmit accordingly.

A petition from the congregation of Lindsay and Verulam was also received. The prayer of the petition was, that an appointment might be made of a member of Presbytery, to moderate in a call to one to be their pastor. The Commissioner, Mr. E. Fisher, was fully heard in support of the petition, and in reference to the unanimous wish of the people in this matter, and also respecting the arrangements they had been making in regard to ministerial support. It was also intimated that the station at Mariposa desired to unite in this movement.

To aid in arriving at a proper judgment in this case, the Presbytery received, at this stage of the business, the report of Mr. Thornton, who had been previously appointed to congregate the Mariposa station. Mr. T. intimated that he had, in terms of his appointment, constituted the said station into a congregation in connection with the Presbytery, and assured the Presbytery that the members were most anxious to unite in the call. After due deliberation, the prayer of the petitioners was granted, and the Rev. J. Ewing of Eady, was appointed to moderate at Lindsay on the Tuesday after the fourth Sabbath of January, at 12 o'clock, noon.

A formal inquiry was laid before the Presbytery, respecting the introduction of the Hymn Book, lately published under the sanction of the U. P. Synod in Scotland. The Presbytery, after entering fully into the consideration of the relative position of the U. P. Church in Canada and that of the Parent Church, and of the uniform procedure here, in reference to matters of common interest, unanimously resolved, "That it is the opinion of this Presbytery that any Session and Congregation in the bounds, concurring in the matter, have an indisputable right to adopt the Hymn Book published under the sanction of the Home Synod," which was accompanied with a recommendation to pay a due regard to unanimity and general edification.

The remainder of the Session was occupied with the exercises of the Students within the bounds of the Presbytery. Mr. Gilbert Tweedie delivered the whole of his trials for License, and after lengthened exam-

ination upon Divinity, Church History, Hebrew, &c., and of his personal piety and motives in seeking to enter into the ministry, resulting in much satisfaction to the Presbytery, he was licensed to preach the everlasting Gospel. Another highly promising addition has thus been made to our staff of Probationers. May the Lord of the Vineyard watch over them and abundantly bless them and their labours. Mr. F. Tisdell read an excellent essay upon the Evidences of Christianity, and sustained most creditably examinations upon the Classics, Mathematics, and Theology. Mr. McNeillie also read an Essay assigned by the Committee of Presbytery, appointed to examine him for admission as a Student. The Report of the Committee, and the Essay, were highly creditable to Mr. McNeillie.

R. H. T.

Original Articles.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

In his ecclesiastical characteristics, Dr. Witherspoon gives some fearful satirical representations, which, we have been told, are no way overcharged, of the deplorable state of religion in the Church of Scotland about the middle of last century. In reference to these he says in his serious apology—"Within these few years, writings were published in Scotland directly levelled against religion itself—taking away the very foundations of morality—treating our Redeemer's name with contempt and derision—and bringing in doubt the very being of a God. Writings of this kind have been publicly avowed, and the names of the authors prefixed. Now, where has been the zeal of the enemies of the characteristics against such writings? Have they moved for the exercise of discipline against the writers? Have they supported the motion when made by others?" Again, "The persons chiefly aimed at in the characteristics had, by a course of decisions, planted the country with useless ministers; and though the whole office of ordination proceeds upon the supposition of a call from the people, gravely admitted them without a call at all. Conscientious ministers absented themselves from these pretended ordinations, till at last it came into the heads of their enemies to force them to be present under pain of the highest censures of the Church."

In such circumstances it was not wonderful that elements were in operation which were likely to lead to a new disruption in the Church of Scotland. Of these we shall endeavour now to trace the progress and early results.

The immediate cause of that movement in which the Relief Church originated, was a presentation given to Mr. Richardson to the Church and Parish of Inverkeithing. The people resisted the settlement. The Commission of the Assembly, in November, 1751, enjoined the Presbytery to proceed with the induction. The Presbytery refused to obey the Commission. At the next meeting of the Commission, it was moved that the Presbytery should be censured for refractory conduct. This motion, however, did not carry; but the Commission appointed the Synod of Fife to proceed with Mr. Richardson's induction before the month of May, 1752, and to report to the General Assembly then to meet. But the Synod also refused obedience to the Commission, and in consequence a complaint was made to the Assembly against both Presbytery and Synod for refusing to execute the sentence of the Commission.

This case was taken up by the Assembly with great keenness. They found "That the Commission in March had exceeded their powers, and had not done what they were bound to do, conform to the powers given them by the last Assembly." Accordingly they appointed the Dunfermline Presbytery to repair to Inverkeithing, and on Thursday forenoon, that week, to induct Mr. Richardson. The whole Presbytery were ordered to attend; and whereas, three were usually considered a quorum, the Assembly agreed that not less than five should be a quorum on this occasion. This was intended to bring the matter to a point, as they knew that three would be found ready to obey, but they doubted whether five of the ministers of the Presbytery would obey; and the Presbytery were appointed to report to the Assembly next day. Only three minis-

ters of the Presbytery, willing to obey the Supreme Court, went to Inverkeithing; but by the Assembly's arrangement they could not proceed, not having the authorised quorum. The members who declined compliance were, of course, called to state their reasons to the Assembly.—The reasons of several were sustained. Messrs. Robert Stark, Torryburn, David Hunter, Saline, Alexander Daling, Gleish, John Spence, Orwell, Thomas Gillespie, Carnock, and Thomas Fernie, Dunfermline, pled conscientious scruples, and gave in the following representation to the Assembly:—

"To the very Reverend the Moderator, and the Reverend and Honourable Members of the venerable Assembly of the Church of Scotland, met at Edinburgh, May, 1752, the humble representation of the ministers of the Presbytery of Dunfermline, whose names are hereunto subjoined: We cannot but be deeply affected with our present situation, in being obliged to stand at the bar of this venerable Assembly, to answer for non-compliance with any of their appointments; but as this venerable Court is so good as to allow us to speak in our own behalf, we shall, therefore, beg leave humbly to represent some of those things which have all along straitened us in the execution of the orders we received, and which still lay such difficulties in our way as we are not able to surmount. And this we hope to do with that plainness and honesty, and at the same time with that dutiful respect to the supreme judicatory of this Church, which it is so justly entitled to expect from us. We need scarcely observe how unjustly we have been represented as having no other difficulty but the unreasonable fear of opposing the ill-grounded prejudices of our people; nor need we inform this house that, ever since the Act restoring patronages in the end of Queen Anne's reign, there has been a vehement opposition to all settlements by presentations, where there was but a small concurrence, which settlements have already produced a train of the most unhappy consequences, greatly affecting the interests of religion, and if turned into the stated and fixed rule of procedure will, in all probability, be attended with every fatal effect. Now, under such a view and apprehension as this, was it any wonder, or was it inconsistent with that obedience which we owe to our earthly superiors in the Lord, that we should demur and stop short in carrying a settlement into execution where, in our apprehension, there was by no means such a concurrence of persons residing in the parish, as might give sufficient weight and influence for promoting the great ends of the ministry? The Assembly know well that it appears from their own acts and resolutions, entered into their records, that the law of patronage has been considered as no small grievance to this Church, not to say as inconsistent with our Union Settlement; and we find it declared, act 25th of May, 1736, that it is, and has been since the Reformation, the principle of this Church, that no minister shall be intruded into any parish contrary to the will of the congregation; and, therefore, it is seriously recommended, by the said Act, to all judicatories of this Church, to have a due regard to the said principle in planting vacant congregations, so as none be intruded into such parishes, as they regard the glory of God and the edification of the body of Christ; which recommendation we humbly apprehend to be strongly supported by the principles of reason, and the laws of our Lord Jesus Christ. Permit us to inform the Assembly that, after repeated endeavours used by Committees of the Presbytery to lessen the opposition to Mr. Richardson, in the parish of Inverkeithing, matters still remain in such a situation, that we are brought to this unhappy dilemma either of coming under the imputation of disobedience to a particular order of our ecclesiastical superiors, or contributing our part to the establishment of measures which we can neither reconcile with the declared principles, nor with the true interests of this Church. On the whole, we cannot help thinking that, by having an active hand in carrying Mr. Richardson's settlement into execution, we should be the unhappy instruments, as matters now stand, to speak in the language of holy writ, of scattering the flock of Christ, not to mention what may be the fatal consequences of such settlements to our happy civil constitution. If the venerable Assembly shall, on this account, judge us guilty of such criminal disobedience as to deserve their censure, we trust they will, at least, allow that we have acted as honest men, willing to forego every secular advantage for conscience sake. In such an event, this, through grace, shall be our support, that, not being charged with any neglect of the duties of our ministry among those committed to our care, we are to suffer for adhering to what we apprehend to be the

will of our great Lord and Master, whose we are, whom we are bound to serve in all things, and on whom we cast all our care.

(Signed) ROBERT STARR,
DAVID HUNTER,
THOMAS GILLESPIE,
ALEXANDER DALING,
THOMAS FERNIE,
JOHN SPENCE."

This representation seems to indicate faithfulness and zeal on the part of those who presented it, and certainly would lead us to expect that these six brethren would have stood firm and true to each other, whatever might result from it. But without at present questioning the honesty and conscientiousness of the majority of its subscribers, and before we speak of the reception given to the document by the Assembly, it may be proper to take some further retrospect of the actual state of sentiment and feeling among the prevailing party in the National Church at this period; because, without being sufficiently aware of this, we could hardly give credit to such proceedings as we have yet to detail. Perhaps this may be best done in a few observations:—

First of all, there seems to have been a combination among the prevailing party to put down all opposition to patronage. They were, therefore, strenuous in strengthening the hands of Patrons, and in getting those preachers, however unpopular, who were their friends, through this means, introduced into what were called *livings*; and of course they resisted all attempts to get unacceptable Presentees set aside, that the law of Patronage might be rigidly enforced.

Again, there was a cringing, sycophantish spirit among them, by which they seemed willing to sacrifice the interests of religion to their own selfish ends. Hence they studied to conciliate themselves with the gentry and nobility of the country, and even with government, to get their schemes accomplished, whatever injury might thereby be done to religion, or dishonour to Christ.

Further, there was a mournful want of honesty and conscientiousness in their proceedings. They pretended zeal for order where it might serve a purpose of their own; but they would break through the rules of honour and decency if their sinister designs were in danger of being frustrated. They subscribed to the doctrines of grace, as laid down in the Confession of Faith, whilst they sneered and scouted at some of them, and openly published doctrines the very contrary of what they professed to believe, and promised to teach.

In fine, passing other things, there was a proud and tyrannical determination among them to regulate their procedures more by worldly policy than by the word of God. Such was remarkably the case in the course adopted with the six brethren, after they had given in the Representation we have just quoted. For the Moderate party were now resolved to enforce the principle of passive obedience in Church Courts; and as the case before them involved this principle, it was prosecuted with the most determined zeal.

The representation is drawn up with great judgment and fidelity.—Couched in language firm, serious, and convincing, and at the same time most respectful to the Supreme Court, it was certainly entitled to be coolly and impartially considered. When this document was read, the Moderator urged its subscribers to consider the situation in which they were placing themselves in opposing the enactments of the Church, and to embrace the opportunity afforded them of averting the displeasure of the Supreme Court; and without giving them credit for their conscientiousness in refusing obedience to human authority when it came into collision with duty to God, he entreated them to declare that they were now willing to yield obedience. The six brethren were then asked if they had anything to advance in their own vindication. They all replied that they had nothing to add to their representation. On this they were requested to retire, when, after again reading the representation, the Court deliberated on the case before them. In general, it was found that the elder ministers, who had any name for religion, were in favour of the brethren, and disposed to sustain them as acting conscientiously, their subjection to the Assembly, as they had always maintained in their own defence, being only "in the Lord." But the younger ministers, influenced, there is reason to fear, by worldly policy, and not by any desire for the purity of the Church, and the glory of Christ, were all vio-

lent in their opposition. Still, it was felt to be a hazardous experiment to inflict censure on so many at once; for six ministers, all in the same condemnation, would be even a more ample nucleus for a new denomination, than the "Four Brethren" of the Secession, nineteen years before, and would likely lead to similar results, perhaps more disastrous to the corrupt Establishment. They therefore adopted the new and extraordinary plan of punishing one by deposition, and allowing the others to go free. They, however, separated for the time without deciding which of the six should be sacrificed, and how they were to deal with the rest.

In this line of procedure the Assembly manifested their timidity, and at the same time their strong determination to maintain their tyrannical authority, even over the consciences of their members. To have passed over the matter altogether, would have been a yielding to the popular opinion, and would have struck a mortal wound on their own authority. They, therefore, resolved to make the least possible breach by their censure.

"This," says Dr. Struthers, "was a piece of refined cruelty. It was designed to serve a purpose and to break their spirits. Every one of the six, during the night, felt the sentence of deposition lying heavy upon his heart, and visiting his flock and family. Next day they were called in, not together, but one by one, and asked if they had anything to offer in the way of explanation. If they had come in together they would have sustained each other, and acted as one body. The policy was divide and conquer. The plan in part succeeded, though not to the extent which was wished. Stark, Fernie, and Hunter, all shifted their ground a little, and intimated, more or less, that there was a prospect, in altered circumstances, and in an increasing concurrence at Inverkeithing, of their giving their countenance to the induction. Their consciences were evidently yielding. Where there is a wish there will be found a way.—Messrs. Daling and Spence would say nothing, and continued firm, neither provoking anger nor beseeching favour. Last of all came Mr. Gillespie. Instead of feeling any misgivings, he had prepared himself with fresh arguments. As they were avowedly *constitutionalists*, he drew an arrow from the quiver of the constitution, and galled them by a reference to the minutes of the Church herself."

He presented and read the following representation:—

"Unto the very reverend, the Moderator, and the reverend and honourable members of the venerable Assembly of the Church of Scotland, met at Edinburgh, May, 1752: The humble representation of Thomas Gillespie, minister of the Gospel at Carnock.

"That, whereas, in the representation given in to the General Assembly yesterday, it was set forth among other things, 'that it appears from their own acts and resolutions, entered into their Records, that the law of Patronage has been considered as no small grievance to this Church, not to say inconsistent with our union settlement;' and whereas this paragraph expressed, as it is apprehended, in the softest terms, was considered by some members as an aggravation of our non-compliance with their order; I humbly beg leave to lay before this house a paragraph or two taken from a paper entitled, 'The Grounds of the Claim of the Church of Scotland for the redress of the grievance of Patronage, entered into the Records of the Assembly on the 22nd of May, 1736.' There, after representing the laws respecting our Church, the Assembly will find these remarkable words: 'that, notwithstanding the security of this our happy establishment, in all its parts, was as great and solemn as it was possible for human laws and constitutions to devise or execute, yet in prejudice of that security, as we apprehend, the Act, in the tenth year of Queen Anne, was passed, restoring to Patrons the power of presenting, &c.' And the said paper concludes with these words: 'that this grievance was brought upon us, contrary to the establishment of this Church made at the glorious Revolution, and solemnly confirmed and secured as an essential condition of the union of the two kingdoms.' It is now submitted, if we have offended, 'y saying as above, that the law of Patronage has been considered as no small grievance to the Church, not to say inconsistent with our Union Settlement. And I humbly crave that the whole of the foresaid grounds of claim may be read, and that this, my Representation, may be entered into the records of Court, or kept *in retentis* with other papers.

(Signed) THOMAS GILLESPIE."

To be continued.

THE DUTY OF MEMBERS OF CONGREGATIONS IN RESPECT TO THE SUPPORT OF THE GOSPEL.

No. II. HYPOCRITICAL VOLUNTARISM.

The free-will offerings of the people of God, are the only means which the Scriptures recognise for the support and extension of the ordinances of the Gospel. And by such means God's cause has been legitimately supported in all past ages. The Tabernacle was raised, and all the sacred utensils provided—the Temple was built, and all its costly furniture constructed, by this means. And this means was never wanting when the heart was right with God. The people of God gave so liberally for the construction and erection of the Tabernacle, that they had to be restrained. Even in the provision made for the support of the ministers of religion, under the Old Testament dispensation, there were nothing like compulsory measures permitted. The people were told that it was their duty to give for this purpose, a specific portion of the produce of the land, viz: a tenth part, but the civil Ruler was not told to enforce this duty by pains and penalties. The Supreme Ruler took into his own hand the punishment of delinquents, and he punished them in his own way. See Mat. iii. 7-12.

Under the New Testament dispensation, the ordinances of religion are to be supported by the same means; and the law is only adapted to the Spirit of the Gospel, not changed. It is still the same in respect to the persons who are required to give—in respect to the dispositions with which they are to give—and in respect to the amount which they should give. Those who know and believe the truth of God, in reference to the support of the Gospel, do not need to be told that this is a duty as obligatory as any other command of God. They know and do their duty. To those persons, under God, we owe much of the life and activity that exist among the Churches of this land. They sustain the Gospel among themselves—they support all missionary and benevolent efforts—their Voluntaryism is of the right kind.

But there are not a few in connection with the congregations of all denominations of Christians in Canada, whose professed principles are the same, but whose conduct is greatly different. These persons may be truly designated *Hypocritical Voluntaries*. And as we have a few things to say about them, and to them, we ask their special attention. And in order that our readers may be able to judge for themselves whether any of them belong to the same class, the following are some of the peculiarities by which hypocritical voluntaries may be known:—

They are strong advocates for the voluntary support of the Gospel; but whether from selfishness or a belief of the truth, we will not presently stop to determine. As there are many "who hold the truth in unrighteousness, and turn the grace of God into lasciviousness," so these false voluntaries hold the truth in respect to the support of the Gospel, though in practice they are woefully deficient. They are acquainted with all the arguments, both for and against State-Churchism—they declare such policy foolish, unjust, and unscriptural—they profess to regard the receivers of State support and Government grants for religious purposes, as lovers of filthy lucre, political hirelings, not the shepherds of Christ's flock. And there is no term of obloquy too harsh to be applied to these objects of their professed dislike. Those who hear their professions of voluntaryism, and their indignant expressions of anger against all who receive State support, might be led, if they knew them not, to suppose that they were very liberal, that they never could be satisfied with much less than a tithe of their income. And more especially so, when it is known, that many of them profess that they receive from God all that they possess, and are indebted to him for all: occupying the position of "stewards of the manifold grace of God." All this would naturally lead any one to suppose that they were very consistent and liberal in their conduct. But what are the facts? Are there not many of those who hold the truth, and loudly profess it, that contribute little to the support of either religion or any other benevolent object? Managers of congregations, Deacons' Courts, and Sessions are witnesses of the truth of this accusation—so that this is not the experience of a solitary individual, but of many who take an interest in the progress of the Gospel. If the truth were fully known, some who stand high in the estimation of their brethren, as consistent Christians, would be regarded as fit subjects for Church censure. The spirit of the Gospel, when possessed, will lead

all to give freely, and as God has prospered them. This is true voluntaryism.

To those who are thus inconsistent, the following words of remonstrance are addressed:—

1. *Think how inconsistent your conduct and profession are.*—You profess a love for the truth—a strong regard for the Gospel as the power of God, and the wisdom of God unto salvation. You profess to believe, that the voluntary offerings of God's people are the only Scriptural means by which the Gospel can be scripturally supported where it is already, and extended to those places which are still in ignorance and misery. Why is it that your conduct is so opposed to your principles? If you give at all to the support of the Gospel, it is both sparingly and grudgingly. You do not make God's bounty to you the measure of your liberality in his cause. Your ability is the standard of your duty.—Your obligations to God should be the motives of your exertions—not what men may think or say of your conduct. Have you, then, conscientiously served God with part of his own? But there is another view which you might advantageously take of your conduct, and here you may see the *injustice* as well as *inconsistency* of it. In a community of Christians, the ordinances of religion must be sustained. Now, in what way would this be done, if all acted as you do? How could churches be built, ministers sustained, and the incidental expenses of the congregation met? You would either let the cause expire, or apply to the state for aid, and then farewell to all professions of Voluntaryism. You say you contribute to the current expenses of the congregation! well, but to what extent, or with what dispositions? Small in proportion to your ability, and given grudgingly. This is evident from your conduct in certain circumstances. For example, should any untoward incidents arise in the congregation, or any movement occur that goes contrary to your wishes, you make these a pretext for withholding your pittance. This is not a fictitious sketch. It is the statement of fact. Nor is it a solitary case in a single congregation. There are not a few such cases in almost all congregations. You who act thus in such circumstances, seem to think that if the majority of the congregation in which you exist do not obey your will, they cannot have your aid. How inconsistent and unamiable does your conduct appear? How unlike His of whom it was written, "For our sakes he became poor, that we through his poverty might be made rich?" Your conduct plainly shows that your professed attachment to the Scriptural method of supporting the Gospel is all hypocrisy.

2. *Reflect on some of the evils which flow from your conduct—these are evils to the church or congregation of which you are members.*—Generally, all the efforts of the members of congregations, are required to sustain the ordinances of religion in a becoming manner, even when each member does his duty; and when each performs his part aright, all things work harmoniously and successfully. But when some either withhold their contributions, which are reasonably expected from, and honestly due by them, or when they give about the fifth or third part of what they should contribute, they are thus the cause of not a few of the evils which exist in congregations. Those who contribute their due share to support the ordinances of religion, must come forward and contribute in addition to what they have already given, or the cause sinks, and ultimately expires. This ruin is from the hands of such loud professors and mean performers of their duty. Even should the congregation survive such blighting influences, how mean and poverty stricken does the whole affair appear—the church is in a state deplorable to look at, like some forsaken ruin, hastening to decay, into which the snows drift during winter, and the ruins find ready access during summer, and neither comfort nor cleanliness are to be thought of at any time. Now, why are things thus in a land where there is such an abundance of wealth? It is evident that some must be very deficient in the performance of their duty—this must be charged on those who have abundance and do so little. And one of the aggravations of their sin is, that they know all this, and will make no effort to remedy it. They know that it takes all that can be raised, from those who are willing to contribute, to support the minister, and that by no means in luxury, so that the expenses necessary for the repairs, cleansing, and warming the church, are seldom obtained. These things fall as an extra burden upon the time or liberality of a few who do their duty. Is not this a very deplorable condition for congregations to be in, and especially for those whose members are known voluntaries? This state of matters is attributable to those who make such boasting of

their attachment to the scriptural method of supporting the gospel. Say is not the truth of God blasphemed by your own conduct?

Your example has an evil influence on others in the congregation.—Those who give liberally and conscientiously, might be induced to give more than they do, if others would but make any effort to do their duty. But when they see those who make such high claims to principle and honesty, so recalcant in the performance of duty, they begin to think that they may as well spare themselves too, and thus "evil communications corrupt good manners"—the leprosy which tainted a few extends to others. Where such dispositions and conduct prevail, the cause of religion cannot be in a healthy condition. It lingers in a miserable state between life and death, and more dead than alive. Minister and people are equally wretched and inefficient. And it is vain to expect managers or trustees of congregations to do their duty, when they have no means with which to act.

Your example has an evil influence on those who hold State-church views.—It is a well known fact, that those who hold to State Churchism in Canada, glory in their position, and look with contempt on ministers and people who hold scriptural views. They designate all voluntaries, as sectaries and dissenters, as if they were rank communists and infidels. These religionists do not judge of what is truth, from the statements of God's word, but by what they hear in the professions, and see in the conduct of others. They judge of voluntarism by the representations which you give of it, and from the impressions which your conduct makes. When they hear you denouncing State establishments of religion, as impolitic, unjust and unscriptural—when they hear their own ministers, from the least to the greatest, denounced as State paupers, hirelings and lovers of filthy lucre, they naturally expect to see such high principle and holy zeal as you possess, manifested in some visible, palpable form, in doing what is so clearly proclaimed to be a duty of prime importance. They look around them, and on one side they see their own ministers sustained in comfort, if not in affluence—they see their churches kept in repair, nay, in comparative elegance—within and around them all things seem prospering; on the other side, among professed voluntaries, they see the very reverse of this, and they come to the conclusion, that our professions are hypocrisy, and our principles delusion, and they shut their ears against every argument in favor of voluntarism. Those who act so egregiously at variance with the truth which they profess to hold, have much to answer for, seeing the truth of God, so far as respects the support of his religion, is brought into disrepute among several denominations of professed Christians.

In conclusion, we offer a few words of advice for the consideration of professed voluntaries, in connection with the United Presbyterian Church in Canada, who may read this article. You are not, for a moment, to suppose that we ask for ministers' wealth and worldly honors; that we wish them to be supported in luxury, or that cathedrals or costly churches should be built and sustained, or that they should be highly ornamented with gilded and carved work. We ask no such things. We ask only that each member should give as God has prospered him, that the minister may be sustained as any respectable mechanic, merchant, or farmer is supported. We look for nothing higher, and to do this is the duty of the Church. We have very high authority for saying so. God said to the Israelites, "Take heed, that ye forsake not the Levite so long as ye live upon the earth"—Deut. xxii. 19. (See also Deut. xiv. 29, and xvi. 17.) And the New Testament law of duty is clearly stated by the Apostle Paul, 1 Cor. ix. 11—"If we have sworn unto you spiritual things, is it a great thing if we reap your carnal things? Even so God hath ordained, that they who preach the Gospel should live of the Gospel." We ask also, that people should do their duty to themselves and to their religion, by the respect which they pay to the external—the outward arrangements. Where true religion exists, there is a great tendency to arrangement and order. Cleanliness and comfort are not necessary adjuncts of religion, but you will seldom find real vital godliness in any congregation, where cleanliness and comfort are neglected or despised. Look to it then, that your feelings and actions are in harmony with your professed principles—you hold scriptural views in reference to the support of religion—see that your actions are scriptural also; you should give as well as live by faith; you profess to be God's people—that he has called you into the gospel of his Son—that he has made you the

honored instruments by which his religion is to be supported and extended. Can you then take what you give to his cause, and in the retirement of your closets, appeal to the Searcher of hearts, that you do conscientiously what you do in his service—that you give what you contribute willingly, and according as God has prospered you? If you act thus God will bless you, and this voice would soon be heard on every side, "the kingdoms of this world are become kingdoms of our Lord and of his Christ."

In our next communication we may speak a few words to managers of congregations, in respect to their duties. D.

THE VALUE OF THE BIBLE.

The excellence of the Bible depends on its divine authority. It was given by inspiration of God; and consequently the writings, as well as the writers, are inspired. In the words of a distinguished English writer, "It has God for its author. truth, without any mixture of error, for its matter, and salvation for its end." Since the Bible is stamped with the broad seal of heaven's authority, and possesses such divine energy and vital influence, it might be argued, from the perfections of the divine character, and independently of experience, that it would embuo society with its living spirit, and be productive of the most beneficial changes. It has been, indeed, customary to impute such beneficent changes to the progress of civilisation and to the predominance of the principles of right reason over ignorance and error, always forgetting that civilisation and the rule of right reason, are just part of that ameliorated condition of society for which we are called on to account. The truth is, that those who boast of the achievements of reason, uniformly select their examples of its agency and influence for those countries where the Bible sheds abroad its clearest ray; and hence the philosophers of this world are indebted to the Bible for the discoveries they may have made respecting God and duty. Before a chemist makes an experiment, he is anxious to exclude any foreign ingredient, lest the truth of his results should be affected by it. But whenever revelation is known, men are unconsciously debtors to its light and power; and effects are attributed to reason, which can only flow from the word of God. They take fire from the altar of God with which to kindle the torch of reason; they pilfer coin from the mint of heaven, and stamp it with the image and superscription of reason. The fact is undeniable, that a Sabbath school child, by reading the Bible for a few years, can tell more about God, and duty, and eternity, than the wisest philosopher among the heathen could do for ages, without it. It alone solves the all-important question—What must I do to be saved? Without its aid, we would have wandered through a vast moral desert, cheerlessly going along the journey of life, while at its termination would be the midnight of the tomb, with shadows, clouds, and darkness resting on it. But now we possess in the Bible, the only ray of light that can be shed on the dreary darkness of the tomb, and all that is far beyond; the only system of mercy by which goodness can arise out of evil, and on the ruins of our fallen world, an edifice of love and mercy be erected to the praise of its redeeming Lord.

But what are the moral results which the Bible has produced in the world? Whenever it has come, it has found the moral portraituro exhibited in the first chapter to the Romans—Men, haters of God, hateful, and hating one another. It changes the aspect of the heathen world; and instead of a wilderness of poisonous herbs, it presents a lovely garden of pleasant fruits, the trees of righteousness, the planting of the Lord, that he may be glorified. It uniformly finds men sinful and polluted, living in the bondage of corruption, and dying in the midnight of despair; and to all who feel its influence and acknowledge its power, when enumerating the greatest sinners, its unvarying language is—"Such were some of you—not such are, but such were some of you; but ye are washed, but ye are justified, but ye are sanctified." Compare any of the countries where the Bible is generally read and studied, with the most enlightened of those nations where the word of God, if not virtually prohibited, is yet put as a candle under a bushel. Compare Spain and Portugal, which are manifestly receding from civilization, into barbarism, with Great Britain, honorably distinguished for its advancement in science—compare Italy with the United States of America and Upper Canada, and you will find that the christian sentiment in those countries where the Bible is freely circulated, is as marked as that which originally subsisted be-

tween the light of Goshen and the darkness of Egypt. They are superior in morality, civilization, and in all that constitutes pure and undefiled religion. In that country, where Bible Societies were denounced in 1816, as a crafty device by which the very foundations of religion are undermined, and as a new species of tares which an adversary has abundantly sown, gross crimes are committed with little compunction, and revolution and despotism have alternately ploughed up the very foundations of society. But wherever the Bible has been freely circulated, it has dispelled the grosser forms of vice, even where it has failed to effect its dislodgment from the heart, and the experience of the past has fully shown that only those institutions can remain which derive their strength and stability from the conservative principles revealed in the word of God. And at the present moment there are numerous indications that the time is rapidly approaching, when a redeemed and renovated world shall lie prostrate at the foot of the cross; when the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose.

But that there may be made on our midst a more distinct and definite conception of the beneficial results effected by the Bible, let us consider the case of a single individual, reclaimed by this book from his wanderings, and made an heir of God. A young man, for example, is brought up under the roof of a godly parent; and after his departure from the parental home, he continues for some time sober, pious, and given to the reading of his Bible. But, in course of time, he falls into sceptical company, reads infidel books, imbibes the pernicious principles they contain, and at last throws aside his Bible. Has he become more virtuous now than formerly—more chaste—a better member of society—a better husband—or a more obedient child? Alas! alas! The answer might be written in the tears and heart's blood of many a pious parent, whose grey hairs have been brought down with sorrow to the grave.—Many profligates have been reclaimed by reading the Bible, but have any by its perusal been led into the haunts of dissipation and crime? It has humbled many a proud heart—has it ever elated the humble with pride? It has softened many a hard heart—has it ever hardened a really soft one? It has turned the heart of stone into flesh—has it ever changed the heart of flesh to stone? It has sweetened many a bitter stream, and cleansed many a polluted fountain—but did it ever embitter a sweet stream, or pollute a clear one? No: never—never. All the fear that ever agitated a human bosom; all the terror that ever wrung a human heart in prospect of death, arose either from morbid feelings, or from high and exalted notions of the divine law and abasing views of human depravity; or from a fear that we had not believed in its testimony and acknowledged its power. And when you take into account the millions that the Bible has led along the dark and dangerous path of life, and that they have found it a light unto their feet and a lamp unto their path, you must feel persuaded that the word of the Lord is pure, enlightening the eyes; that, in the hands of the Spirit, it is able to make wise unto salvation, and that waiting pilgrims shall be reading it, when the last trumpet sounds—Come for judgment. II.

Miscellaneous.

"I SHALL BE SATISFIED."

Not here! Not here! Not satisfied! wherever
Hope's joyous song is lost in sorrow's moan,
Not where anticipation's light hath never
On the fulfilment of its promise shone.

Not where the light from happy eyes is fading,
Where, on each hearth the shadow of the bier
Falls darkly, every home with gloom invading,
And chastening love itself with mortal fear.

Not where so many cold, harsh words are spoken,
Not where so few may breathe love's purest air,
Where cherished ties are in a moment broken,
And life's long agony becomes despair.

Not here—where every dream of bliss deceives us,
Where the worn spirit never gains its goal,
Where, haunted ever by the thoughts that grieve us,
Across us floods of bitter memory roll.

Not here! Not here! not where the sparkling waters
Fade into mocking sand as we draw near;
Where in the wilderness, each footstep falters—
I shall be satisfied! but oh! not here!

There is a land where every pulse is thrilling
With rapture earth's enjoyments may not know,
Where Heaven's repose the weary heart is stilling
And peacefully life's time-tossed current flow.

Ear hath not heard, nor eye hath seen the vision
Of light and loveliness beyond the skies;
Hope is forgotten there in full fruition,
And the heart vainly to conceive it tries.

Far out of sight, while yet the flesh enfolds us,
Lies the fair country where our hearts abound,
And of its bliss nought more wondrous told us,
Than these few words, "I shall be satisfied."

Satisfied! Satisfied! the spirit's yearning
For sweet companionship with kindred minds—
The silent love that here meets no returning—
The inspiration which no language finds—

Shall they be satisfied? The soul's vague longings—
The aching void which nothing earthly fills!
Oh! what desires upon my soul are thronging
As I look upward to the heavenly hills.

Thither my weak and weary steps are tending—
Saviour and Lord! with thy frail child abide;
Guide me toward home, where all my wanderings ending,
I shall see thee, and "shall be satisfied."

LOUGH DERG PILGRIMS.

For the following statement we are indebted to a young friend, a distinguished student of Trinity College, Dublin, the son of the Rev. D. D. Heather, well known to many of our readers.—*Juv. Mus. Mag.*

Lough Derg is a remarkable place, situated in the southern part of Donegal, near the borders of Fermanagh and Tyrone. For ages it has been the resort of Roman Catholic pilgrims, and it is their chief penance or purgatory station. Its effect upon the souls of those who resort to it are most wonderful. They go there wicked sinners, justly deserving perdition, and (to believe their own story) they return pure and spotless, having obtained, by their penances, the forgiveness of their many sins; and in the short space of three days (for the pilgrimage has been shortened from nine to three days) they have become, as far as sin is concerned, guiltless as new-born infants.

The lake is surrounded by hills as bleak and barren as if they were cursed, on account of the manner in which God is dishonoured by the superstitious transactions carried on in the lake which they encircle. Few inhabitants are to be seen on or about them. The lake itself is about six miles long, and four in breadth. In it are several rocky islets. That to which pilgrims resort is of a very forbidding aspect; it is about half a mile from the shore, and is elevated very little above the level of the lake.

The largest island is called by some St. Avoog's, who is said to be buried there; others call it St. Fintanus's; and others again call it "The Island of Saints." There was formerly a Convent of Canons regular, of the order of St. Augustine, subject to the monastery of the apostles Peter and Paul, in Armagh; two of these monks were generally chosen to instruct the pilgrims.

It was said that in this island the passage into purgatory was first found, which consisted of a cave capable of containing six or eight individuals; but, it being very near the shore, and connected by a bridge, the pilgrims had free access to purgatory, as it was a sin (whether mortal or venial, I cannot say) for the coffers of the disinterested monks to be empty, they discovered a new entrance, and one which was calculated to be of more real service to the souls of the poor pilgrims, for whose spiritual welfare those devoted pastors felt so truly solicitous. Therefore, with very commendable zeal and self-denial, they packed up and set off to another island, to which, for the small charge of sixpence halfpenny, the penitent is wafted over this Popish Styx to undergo beforehand the pains of purgatory, which otherwise would be his inevitable doom on departing this life. The island where the penitent has now arrived is called "Station Island." After arriving on this thrice blessed land, if the pilgrim is an epicure, or has not previously been drilled at the starvation exercise, there is no time to be lost, for he will only be allowed one meal of bread and water every twenty-four hours, with the exception of a little wine, which the pilgrims say is of a very refreshing quality. Now, what is the wine, think you? Nothing more than the water of this lake, which is blessed by the priest, and by virtue of that blessing turned into wine. Some say it is served up scalding hot, and occasionally the throats of the partakers suffer rather a painful sensation on the descent of this *vin ordinaire*.

I shall now give you an account, in proper order, of the religious exercises performed here. As soon as the pilgrims have come to that point of their journey from which the lake is visible, they immediately, imitating the example of Moses when the Lord called to him from the burning bush, take their shoes from off their feet, and, in addition to what Moses did, they pull off their stockings, uncover their heads, and walk thus, with their heads in one hand and a cross in the other, to the lake side, where they enter the ferry boat, and (having paid their sixpence

halfpenny) are pulled across to the island. "On landing, they immediately repair to the prior, humbly ask his blessing; thence to St. Patrick's altar, where, kneeling down, they say one Pater, one Ave, and one creed: rising up, they kiss the stone of the altar, and from thence go into the chapel, where they say three Paters, three Aves, and one creed. Then, beginning at a corner of the chapel, they walk round it and St. Patrick's altar seven times, saying a decal (that is, ten Ave Mary's and one Pater-oster) every round. In first and last circuit they kiss the cross that is before the chapel door, and touch it with their shoulders the last circuit, after which they go to the penitential beds, every one of which they surround thrice, outwardly saying three Paters, three Aves, and one creed. Then kneeling, they say three Paters, three Aves, and one creed, after which they enter the bed, and circuiting it thrice in the inside, they say three Paters, three Aves, and one creed. All this must be performed at each bed." I shall now give you a short extract from their own "Pilgrimage of Lough Dargh, approved and written by B. D." Page xii chap. 4. "Of the stations about the seven penitential beds. These seven beds are little cots that are dedicated to seven saints. The first to St. Brendan, the second to St. Catherine, the third to St. Bridget, the fourth to St. Columba, the fifth to St. Patrick, the sixth to St. Avit, the seventh to St. Blosses." Leaving the beds, they go to the water's edge. As soon as they arrive here, the above-mentioned book directs as follows:—(Page 14) "To avoid, therefore, the same doom with the wicked we go round the stones standing in the water three times to satisfy for the sins of our will, memory, and understanding, saying, in the meantime, five Paters, five Aves, and one creed, to redeem the punishment due to the sins of our five outward senses, then humbly kneeling on the sharp stones (! ! ! !) and fixing our confidence and hope in Jesus Christ, the corner stone, we say five other Paters, five Aves, and one creed, that we may extract remedies from his five sacred wounds against the transgressions of our five sacred senses, from whence we advance to a round stone at a distance out in the lough, on which we stand to signify that we beg one thing of God, to wit, life everlasting," Psal. xxiv. "From the water they return to the chapel, when they repeat the lady's psalters (which consists of fifty Aves and five Paters, or according to some, one hundred and fifty Aves and fifteen Paters)." "This psalter or rosary of the blessed virgin" they repeat in the chapel, "first thanking God, who is magnified and exceeding pleased with penance, by whose power and divine assistance we triumphed victoriously, having thrown the horse and the rider (the devil and sin ! ! !) into the sea." Exodus xv., ride "Pilgrimage," page 16. And thus they finish our station, which must be performed thrice a-day, about sun-rising, noon, and sun-setting—no other food, but, as we have said before, bread and water, with a little of the wine, being allowed them.

On the third day the prior put the pilgrims into the prison—a place into which the daylight is not permitted to enter, and which has been substituted for the cave, in which, from its closeness and want of sufficient air, many persons, from time to time, lost their senses, and some their lives, in consequence of which it was shut up in the year 1630, by an order of the Lord Justices. It was opened again in the reign of James II., and a new cave hollowed out of the rock. It remained so till about the year 1781, when it was closed by order of the prior, who considered it dangerous, on account of the number of persons who crowded into it at once, in order that, by the sufferings they endure in it, they might escape the torments to be inflicted on them in another world, from which circumstance it appears that they considered their escape as proportionate to the suffering endured in the cave. This chapel or prison house is called St. Patrick's. In this they remain twelve hours (formerly they had to remain twenty-four). During this time they are allowed no refreshment, and are prevented even from answering the necessities of nature; but, above all things, they are not allowed to sleep, the prior telling them that, if they do, the devil will certainly carry them away. In order that nature may not betray them into such pleasant company (for this is a place of penance, not pleasure), one of their number is selected, who, for the period allotted him, keeps them awake by administering to them a slight tap with a smart rod, which kind office they receive with grateful acknowledgements. After coming out of prison they repair to the water, and, plunging in, washing their heads and bodies, to signify that they are washed and cleansed from sin, and have broken the dragon's head in the waters; and that, even as the children of Israel left their enemies drowned in the Red Sea, so should they leave their spiritual enemies drowned in this Red Lough, by which we are buried with Christ unto death, that with him we might rise again to eternal glory, which I earnestly beseech our most merciful God, Father, Son, and Holy Ghost, to both me and you. Amen." Vide "Pilgrimage," page, 19.

This ended the ceremony by which these souls say they are regenerated and made meet for heaven. The entire outlay, including the 6s. for the ferry, is only 1s. 4d., which pays all expenses, even for the wine. However, if you wish to be generous, you may. Before concluding, I should say that this station is rendered one of great celebrity by a sermon preached in favour of it by Pope Benedict XIV.

Now, my dear young friends, what are your reflections after reading this statement, I cannot tell; but I feel persuaded your first act ought to be one of thanksgiving to God that you possess so many privileges—have been reared in a christian land, where, unclouded by superstitious mystery, the truth of God is proclaimed in simplicity and honesty, and have had God-fearing parents to point you to the Lamb of God who alone can take away the sin of the world. Your second act ought to be one of prayer—that He would pour down such blessings upon the preach-

ing of the word as there would not be room to contain—that the Holy Spirit might exercise his powerful influence in calling from darkness to light the poor warm-hearted Irish peasantry. And that, where they are now the willing servants of sin, they might become vessels of honour, fitted for the Master's service. Now, if you perform these acts in the proper spirit, I am sure you will not forget the third, which is—to afford your pecuniary assistance to the great work that is going on. It is written—'delightful writing'—'Whosoever shall call upon the name of the Lord shall be saved.' But it is also written, 'How shall they call on Him whom they have not believed?' and 'How shall they believe in Him of whom they have not heard?' and 'How shall they have without a preacher?' and 'How shall they preach except they be sent?' Now some preachers have been 'sent' already, and have preached the word in localities where it had perhaps never before been heard, or where at least it certainly had not been heard for years; and the hearers have believed—have witnessed among their unbelieving friends a good confession, and in many instances, have been instrumental in the hand of the Lord of winning them over to the Lord's side. Now I entreat you as you have experienced the blessed effects of the Gospel on your own hearts and in your own country, send the Gospel to my countrymen—by the thankfulness you feel towards God for the privileges you enjoy—by the comfort you receive from his holy word—by your happy christian homes—by the lacerated knees and laggard faces of Irish pilgrims—by the wickedness which prevails—by the horrible scenes enacted—by the dismal hearths of the poor Irish; and, above all, by their ignorance of the word of God and of the means of salvation from eternal misery—I implore you to hear the cry that is now coming to you from Ireland, "Come over and help us."

DEATH OF FRANCESCO MADIAI IN PRISON IN FLORENCE.

The Church of Rome has had another victim. To the endless list of those whose lives she has exacted, there is now to be added one of the two Madiai, Francesco, who has just expired in the prison of Florence, from the combined effects of the closeness of his confinement in the dungeon to which he was consigned by popery, and the severity of the labour to which he was subjected. Nothing short of his death would satiate the vengeful spirit of the Romish church, nor is it likely, unless some strong political pressure from some of the European powers be applied to the Grand Duke, who is the veriest slave of the priests, that the surviving wife will ever cross the door of her dungeon a living woman.

Our readers are aware of the "crime" for which the Madiai were doomed, the wife to forty-six, and the husband to fifty-four months' imprisonment and hard labour. That crime was neither more nor less than the simple reading of the bible in the privacy of their humble abode. For that offence the husband has paid the penalty of his life. He paid it cheerfully. He never murmured nor repined at his cruel doom. That Divine Power which endowed him with strength to renounce the errors of Romanism, enabled him, with a calmness and resignation which have never been surpassed, to suffer and to die for his principles. The vengeance of his priestly persecutors followed him to his dungeon, and clamoured loudly until it got his life; but in the midst of all his sufferings, and in the hour of dissolution, he was happy—happier far than the ducal prince, or any of his ministers, at whose instance the sentence was passed.

It may not be known to all our readers that the Madiai were imprisoned in a loathsome dungeon ten months before the sentence was passed on them, and that all that time, as well as in the intervening months, they never were permitted to see each other. To show the spirit in which these poor pious people met the fate to which the relentless spirit of the Church of Rome subjected them, we reprint the following letter, written by Rosa Madiai to her husband, on the 7th of June, the day before the sentence of forty-six months' imprisonment, in a dark and dismal dungeon, with hard labour, was passed on her, and fifty-four months' imprisonment in a similar dungeon, with hard labour, on her husband:—

"My dear Madiai—You know that I have always loved you, but how much more ought I to love you now that we have been together in the battle of the Great King—that we have been beaten but not vanquished. I hope that, through the merits of Jesus Christ, God our father will have accepted our testimony, and will give us grace to drink, to the last drop, the portion of that bitter cup which is prepared for us, with returning of thanks. My good Madiai, life is only a day, and a day of grief. Yesterday we were young, to day we are old! Nevertheless, we can say, with old Simeon, 'Lord, now lettest thy servant depart in peace for mine eyes have seen thy salvation.'

"Courage, my dear, since we know by the Holy Spirit, that this Christ, loaded with opprobrium, trodden down and calumniated, is our saviour; and we, by His holy light and power, are called to defend the Holy Cross, and Christ who died for us, receiving His reproaches, that we may afterwards participate in His glory. Do not fear if the punishment be hard. God, who made the chains fall from Peter, and opened the doors of his prison, will never forget us. Keep in good spirits; let us trust entirely in God. Let me see you cheerful, as I trust, by the same grace, you will see me cheerful. I embrace you with my whole heart.

Your affectionate wife,

ROSA MADIAI."

To make any observations on such a letter would only weaken its force. Who can read it without emotion—more especially now that he to whom it is addressed is no more, while she by whom it was penned is still in chains in the loathsome dungeon from which it was written?

The blood of the martyrs, we are told, is the seed of the church. The papal power will, we doubt not, soon be furnished with a striking proof of this. The blood of the Madiai has thus been shed under circumstances of cruelty of which a demon might well be ashamed. Not only was no crime of any kind—always excepting the crime of reading the Bible—proved against the Madiai, but they were not even charged with any act of criminality. Two more inoffensive, harmless, amiable persons were not to be found in the Grand Duke's dominions. But that mattered not to the Romish church. They did not belong to her, and that was enough. They might have committed every other crime under heaven—the greatest atrocities of which we have any record in history—and these would all have been forgiven by the Church of Rome; but to renounce the errors of Popery and betake themselves to the reading of the Scriptures, were crimes too great to be forgiven by the Romish church in this life, and, if she could help it, they would never be forgiven in the life that is to come. Not satisfied with exacting the earthly life of one of the Madiai, the Church of Rome rejoices with sordid joy in the idea, groundless though it be, that her imprecations will follow him into the world to which she has sent him.

But the malignant spirit of the Romish church has carried matters somewhat too far. She has overdone the thing. The blood of the innocent man whom she has deliberately murdered, will cry aloud throughout the whole Protestant world against the demoniacal spirit by which the church is actuated. Those who have till now entertained the opinion—which we for a long time were anxious to entertain—that the progress of civilization had considerably modified the persecuting spirit of popery, will now be convinced of their error. The conviction will be forced upon them, that their charity was at variance with the fact. They can no longer resist the force of evidence in support of the position that the church of Rome is just as deeply imbued with the spirit of persecution as ever.

The great cause of the error which prevails so largely in this country with regard to popery is, that we do not see it in its true light. The Church of Rome is on her good behaviour in Great Britain. She is not herself. She is not allowed to show herself in her true colours. Here she is kept in due subjection. What she is, therefore, with us, is a very different thing from what she would be, were she mistress of her own actions. Why does not Popery act in London as it does in Florence? Is it because the difference in the latitude of the two places makes a difference in the character of the system? Assuredly not. The reason why our prisons are not full to repletion with persons charged with the crime of reading the Scriptures is simply this—that the Church of Rome is not in the ascendant here. Give her the same power in London as she possesses in Florence, and we shall have Protestants dying in their dungeons in their metropolis, because they have been found with a copy of the Bible, in their possession, just as we have seen the poor Madiai expiring, under the effects of confinement and hard labour, in one of the cells of Florence. It will be a great point gained when this view of the real character of Popery shall have made its way to the minds of those who were not prepared for its reception. In this way the martyrdom of Francesco Madiai will be of unpeakable service to evangelical truth.

The death of Francesco Madiai, brought about by the slow, lingering process of close confinement in an unhealthy dungeon, and incessant hard labour—of all deaths the most appalling to contemplate—will create a feeling of intense horror throughout the civilized world. Martyrdom at the stake or on the scaffold, as in days of yore, when Popery, being in the ascendant in our own country, kept Smithfield in a perpetual blaze, is not nearly so formidable as the daily death for more than six months to which the poor Madiai were subjected. So that, in reality, the Church of Rome, instead of becoming less cruel, has of late refined in her cruelty. Yet this poor, pious man, never for one moment wavered in his resolution. He shrunk not from the certain death which stared him in the face. He met his doom with the courage of a martyr, blended with the meekness of a confessor. The future was not only disarmed of all terrors to his mind, but was arrayed in the most radiant hues. This was the fruit of his faith. So far as nature was concerned, his position and the prospect of dissolution, must necessarily have been appalling. View through the usual medium, therefore, the fate of Francesco Madiai must everywhere excite emotions of mingled indignation and horror. Even some of the Roman Catholics themselves must, we are sure, shudder at what their church has in this case done. It will inflict a heavy blow on Popery. It is a momentous fact—one pregnant with meaning. It will do more, and go farther, to open the eyes of the public to the real character of the Romish church in the second half of the nineteenth century, than years of discussion on the theology of Romanism, or of thousands of volumes written on the Protestant side of the controversy. And never let the great fact be forgotten, that what Popery has just proved itself to be in Florence, it is everywhere. And if the fruits or manifestations of the system are not of the same kind, the modification is to be solely ascribed to the restraints which the civil institutions of the country impose upon it.—*London Advertiser*, Jan. 10.

[Since the above was in type, and just as we are going to press, we have learned by the *London Times*, that Francesco Madiai is still alive. So far there is reason for thankfulness. But the very report of his death has had a good result in calling forth the British press on the doings of popery, and is showing the strong protestant feeling that is daily gathering in strength. Such an article as the above, and two from the "Great Thunderer," will do more to shake the papacy on the continent of Europe,

than if it were assaulted by a British cannonade. The pen, and the mind that guides it, are now more potent than armaments.]

PRIVATE DEVOTIONS.—The first Christians attended to the duty of secret worship; prayer and reading the word of God. Valens, deacon of the church of Jerusalem, a venerable old man, had so studied the Scriptures, that he could repeat whole pages together. So also could John, an Egyptian, who had his eyes put out, and was condemned to the mines in Palestine. The word of Christ dwelt in him richly. What a consolation must this have been to himself and his fellow-sufferers! Secret worship is indeed, a most important duty in prosperity as well as in adversity, to the young as well as to the aged. Satan is peculiarly anxious and artful to make Christians neglect, or perform without earnestness, this duty. Guard, reader, against your enemy. Be instant in prayer. If you neglect the Bible and prayer, you stand defenceless, without your shield, without your helmet, without your breastplate, without your girdle, without your sword. How then, will you be able to stand in the day of battle, when powerful temptations rise? The neglect of secret worship is the first step of departure from the faith.

TWO IN HEAVEN.—"You have two children," said I.

"I have four," was the reply: "two on earth, two in heaven."

There spoke the mother! Still hers! only "gone before!" Still remembered, loved and cherished, by the hearth and at the board; their places not yet filled, even though their successors draw life from the same faithful breast where their dying heads were pillowed.

"Two in heaven!"

Safely housed from storm and tempest; no sickness there, nor drooping head, nor fading eye, nor weary feet.—By the green pastures; tended by the Good Shepherd, linger the little lambs of the heavenly fold.

"Two in heaven!"

Earth less attractive! Eternity nearer! Invisible cords, drawing the maternal soul upwards. "Still small" voices, ever whispering come! to the world, weary spirit.

"Two in heaven!"

Mother of angels, walk softly! Holy eyes watch thy footsteps, cherub forms bend to listen! Keep thy spirit free from earth taint; so shalt thou "go to them," though "they may not return to thee."

John Bunyan, while in Bedford jail, was called upon by a Quaker desirous of making a convert of him.

"Friend John," said he, "I came to thee with a message from the Lord; and after having searched for thee, in all the prisons in England, I am glad I have found thee at last."

"If the Lord has sent you," returned Bunyan, "you need not have taken so much pains to find me out, for the Lord knows I have been here for twelve years."

Receipts for the Magazine.

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