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Especially devoted to the interests of the United Presbyterian Church.

"SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD."—Ezekiel xiv., 16.

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Religious Intelligence.

DEVIL WORSHIP IN CEYLON.

(To the Young People of the U. P. Church in Glasgow, supporting a Printer in Ceylon.)

KANDY, February 11th, 1852.

MY DEAR YOUNG FRIENDS—The following are the next three books to be printed at your expenses—

First,—"An Account of Angels. According to the Singalese, there are 333 millions of gods, demi-gods, and devils. They suppose every mountain and rock, every jungle and cave, to be tenanted by mischievous spirits, to whom they sacrifice and offer sacrifices. Every large tree is the abode of a demon, whose wrath would be incurred by any attempt to injure it. A few years ago, many of the primeval forests, which clad to the summits the mountains of Ceylon, were cut down by European planters to form coffee estates. The natives affirmed that the unhappy spirits, thus dislodged from their favourite retreats, roamed wailing through the country, vowing vengeance against the white men who, it was predicted, would soon fall victims to their rage. To their surprise, however, the anticipations of the people have not been realised, and the first settler, although ever and anon engaged in his work of destruction, travels about uninjured in spite of the hatred of the demons. Although the Singalese live under continual apprehension lest these evil spirits should inflict on them some terrible calamity, they do not suppose that they tempt them to commit sin; instead of resisting them, depending upon God's help, they strive to propitiate them by costly ceremonies. These are performed by a class of men called devil-priests. They deceive the ignorant people in various ways. The Singalese believe that the death of an enemy may be caused in the following manner. A small image is made, pierced with nails, to represent the individual whose destruction is sought; certain charms are repeated, after which it is buried, and should the object of their hatred chance to step over it, he is attacked by a lingering disease, and pines away till life is extinct. Occasionally, when a devil-priest is called to attend a sick man, he tells him that some one, from malicious motives, has had this ceremony performed, but he offers a large sum to find out the charm, and cause the impending evil to return upon the head of its contriver. This proposal is eagerly accepted, and great preparations are made. The devil-priest, having previously concealed a small image, uses many incantations, pretends to be seized, and while under the delirium, orders the people to dig at a certain place. They do so; and lo! the source of all the mischief is discovered. The devil-priest is praised to the skies, and departs loaded with presents.

At other times the devil-priest pretends by his charms to expel the demon who has caused the disease. A promise is made at first only to depart for a few months. With this the devil-priest is not satisfied, he repeats more powerful charms, and the evil spirit engages not to molest the person for some years. The priest, however, again mutters his spell, and the demon is reluctantly obliged to agree to leave the sick man for ever. The devil-priest demands a sign that he will keep his word; and the vanquished spirit promises, when going away to break the branch of a certain tree. The devil-priest bids the people to examine whether the pledge has been kept. They run in haste, and find the broken bough—the inference is unquestionable, the magician has triumphed, who can doubt his integrity

power! Of course the devil-priest himself broke the branch before the ceremony commenced.

The Singalese in their folly imagine they can deceive the demons. An effigy of the sick man whose cure is sought, is made of clay. Under the pretence that the person is dead, a great outcry is raised, and with much lamentation the image is taken to the jungle and buried. The evil priest, thinking that his object has been accomplished, returns no more. We ask the people if they suppose the devil to be more stupid than a crow, for even that bird knows the difference between a corpse and a piece of clay!

Many of the native doctors are the chief encouragers of devil ceremonies. To conceal their want of skill, they say to the people "Oh, this sickness is caused by a certain demon, medicine alone cannot cure it, you must send for a devil-priest." Should the patient die, of course the demon is to be blamed, not the medical attendant. Some of the doctors, however, it must be allowed, oppose these ceremonies. In certain cases, it is pretended that evil spirits entering women cause them to dance publicly, and distort their bodies in various ways. This was very common at one time in the south of the island. A native practitioner, however, put a stop to it. There is a small species of peepers here which is very hot. He reduced some of it to powder, and blew it upon the nostrils of some women who were then possessed as before described. It occasioned such agony that they ran and plunged themselves in water, if possible to alleviate the pain. This was noised abroad; and a friend of mine, who resided for about ten years in that part of the country, did not see a single instance of women dancing during the whole time.

The Devil-priests pretend to be able, by repeating certain charms, to cause any person to fall down, blood pulsing from his mouth and nose. When at the town on the island just noted for its devil-priests, I offered a reward to any charmer who would make me fall in this manner. Two of them came forward, but failed completely. A few months ago, we printed about 4000 copies of a challenge to all the devil-priests in the island, offering 300 dollars to any one who, on a certain fixed day, either at Colombo, Galle, Matura, or Kandy, the four principal towns, by means of charms, caused blood to flow from the mouth and nostrils of persons who denied their power. Not one devil-priest ventured the trial; and many of the people reproach them as a set of deceivers. A few of the more obstinate heathen, although forced to admit that the devil-priests do not possess the power now asserted, that in ancient times, they were able to do such wonders. The question, however, is triumphantly asked, Why then did not the Ceylonese kings send clever charmers to destroy the Hindus, when, a thousand years ago, they ravaged the island? Why, in like manner, were not the Portuguese and Dutch repulsed when they attacked the maritime districts?

The tract on Angels will help to remove the superstitious fears under which the Singalese labour, it will point out that sickness is not caused by devils, but proceeds from a benevolent Father who "doth not afflict willingly the children of men;" it will urge, also, instead of making offerings to demons, to be removed, to humble themselves under the hand of God, and to use proper medicines, it will caution them against yielding to the temptations of Satan, yet encourage them by the thought that there are legions of blessed spirits who delight to minister to them who shall be heirs of salvation.

The subject of the second tract will be Pride. This evil disposition is universal, but if it prevails exceedingly among the Singalese. The language contains about a dozen pronouns of the second person which are used according to the rank of the individual addressed. The same feeling regulates nearly the whole of their social condition. It extends to religious accounts of possessing what they affirm to be one of the "cannest teeth of the holy, the blessed, the all perfect Buddha, the teacher of the three worlds;" they fancy their nation the envy of the whole earth. The tract will show the hatefulness of pride in the sight of God, and the beauty of humility. The third tract, "John the Ploughman," is translated from one of the publications of the "London Tract Society." It relates how he acquired a knowledge of reading, gives an account of his marriage, and the manner in which his children conducted themselves.

My next letter will probably contain an account of some Ceylon curiosities, which I hope will go to England by one of the ships now at Colombo. Copies of the Magazine will also be sent in the box. Believe me, &c.
—U. P. Jun. Miss. Mag. JOHN MERRILL.

DEATH OF THE QUEEN OF MADAGASCAR.

We have to announce the decease of that notorious personage who has so long been the scourge of the island, and the murderess of the Christians throughout her dominions. As, for many years, her ferocious persecutions have rendered her name familiar and odious throughout the whole civilized world, it may not be amiss to recapitulate briefly the leading features of her extraordinary history.

Our readers are aware that the island of Madagascar was formerly divided into a number of little clans, the chief of one of which, named Andriamavalona, conquered a large number of them, his son and successor, Radama, pursued these conquests still further; he came to the throne in 1808, and died, aged thirty-six, in 1828. On his death the late Queen Ranavalona (who was one of his twelve wives) usurped the throne, and commenced her sanguinary reign with a brutal ferocity which has few parallels in history. She at once sent for two of the chief officers in the army, and induced them to espouse her cause, and the first act of this infernal trio was to murder in cool blood, Rakolobe, the rightful heir to the throne. He was speared while in the attitude of prayer, and thrust into the grave warm and reeking in his blood. His mother (who was the late King's sister) was another obstacle in the way of this Jezebel Ranavalona, and she was accordingly starved to death, with her brothers, Andriamiana and Ratafika. A cousin of the late monarch was also speared to death, and another would have been killed but he gave them the slip, and died in 1811. Shortly after, in a fit of intoxication, she consented to the deliberate murder of her prime minister, and took the two assassins and rivals in the stead of their victim. The younger of these soon died.

Having secured the throne by individual murders, she sought to extend her dominions by wholesale massacres. She had an army of thirty thousand men, and out of a population of four millions, which the island contains (being nine hundred miles long, by three to four hundred broad), during her sanguinary reign, she slaughtered nearly 140,000 of them! Our readers will remember the message of the late Queen Adelaide by the deputation, to this Ranavalona, "That she could do nothing so good for her country as to receive the Christian religion." But instead of taking this advice, it is impossible to detail the atrocities which accompanied the suppression of Christianity, and the murders of the converts. Sixteen were caught attempting to escape to the Mauritius, nine of them were speared to death, and the rest sold into slavery. We might go on to relate the horrors of infanticide, and the bull fights permitted and patronised by this wretch, but space forbids it. Her chief amusement was to laugh at the melancholy grimaces of a number of idiots, who were made to dance for her gratification!

"Madam," said a prime minister a few years ago in addressing her, "your son is a Christian; he prays with the Christians, and encourages them in this new doctrine. We are lost, if your Majesty does not stop the Prince in this strange way." "But he is my son," replied the Queen, "my only, my beloved son! Let him do what he pleases. If he wish to become a Christian, let him. He is my beloved son."

That mother who exhibited such strong affection for her child, and who was one of the most bitter and relentless persecutors of Christians, is no more; and that son who cherished and protected the followers of Christ in defiance of laws which pronounced slavery and death upon them, is, we suppose, now King of Madagascar.

This island, which contains a population of about 4,000,000, was first visited by Missionaries from England, in 1818. After laboring with much success in teaching and preaching to its ignorant inhabitants; and having instructed in that period more than 20,000 pupils, and gathered together about 500, who professed faith in Christ, they were expelled by the late queen in 1836. Since that time more than 2,000 have suffered in different ways for reading the Bible, and worshipping the true God—several have been put to death, others have been banished, sold into slavery, fined and persecuted; still a few, in despite of all prohibition, have met together privately for religious worship. These laws, we suppose, will now be repealed—the people be again accessible to missionary effort, and may the truth as it is in Jesus gain the ascendancy over every mind and heart.—For this Christians in this land should pray, and also "that his way may be known upon the earth, his saving health among all nations."

AUSTRALIA.

We have received the following letter, dated 5th July, from the Rev. Mr. Ritchie, who has formed a congregation at Yaas, 189 miles from Sydney.

Parting Gift.—It is intended in this communication to give you a brief account of our movements since leaving Sydney in the end of May 1850. The parting testimonial from our friends in Church Hill congregation, formerly referred to, consisted of a massy silver bread or fruit basket to Mrs. Ritchie, a bank cheque for £60 to myself, and a small token of remembrance to our son, all which was very gratifying, especially as indicating the most kindly feelings in those among whom we had laboured for upwards of three years, if not with great success, yet, doubtless, not altogether in vain. Prior to this, they had presented me with a very handsome pulpit gown and cassock—a copy of Scott's Bible, illustrated by maps and plates—and an elegant Psalm-book.

Goulburn.—Frist Sabbath of June I preached forenoon and evening in Goulburn, for the Rev. W. Ross, one of the state-paid ministers in connection with the Church of Scotland, an excellent man, and, as I believe, a

diligent and faithful minister of Christ, and much more liberal in his sentiments than most of his brethren with whom I have come in contact. Since then, I have also assisted him in dispensing the Lord's Supper to his people, who are chiefly from the North of Scotland, and are greatly attached to him, principally, perhaps, because he is able to address them on Divine subjects in their mother tongue, and almost every Sabbath, less or more, does so. Yaas, although distant from him nearly 60 miles, was formerly one of his stations, at which he preached twice or thrice a year, and he repeatedly expressed to me his great joy and delight that at length there was one Presbyterian minister beyond him in the bush.

Formation of a Church at Yaas.—Second Sabbath of June, I commenced my stated labours in this place. For a few weeks, we had public service in the court-house. That, however, was found to be inconvenient in several respects, and therefore the place of worship was changed to a room in our own dwelling, which has been comfortably fitted up with a pulpit, and seats for 70 persons, and which might, if required, be made to hold about 100. During the week it is used for a school taught by our son, and for the use of it on Sabbath, the people allow me £10, which reduces my rent to £15 per annum. To account for an apartment of such a large size in the Australian bush, it may be proper to state, that previous to our arrival here, it was the ball-room of the first inn in Yaas, the tenant of which being about to leave, I took the whole premises, house, stables, and stock-yard, &c. &c. off his hand, as being, all things considered, the most suitable to be had at the time. The present lease extends to the 1st of May, 1853, and by that time the congregation will be better prepared than at present, to determine what they should do.

The people attending my ministry are a mixture of nominal Presbyterians, Independents, and Baptists, State Churchmen and Voluntaries, and Free Church folks, who, as with you, hold the principle of the former, while they follow the practice of the latter. Such being the case, very considerable difficulty was experienced in forming ourselves into a church. That desirable event was at length accomplished by us in the month of March, and elders elected, who were ordained to the office in April—since which time we have been a regularly constituted Presbyterian Church, and yet independent of all other churches in the meantime, while the pastor is an avowed and acknowledged member of the Synod of New South Wales. This state of matters is far from being what we would wish, but it is all that we could for the present attain.

On second Sabbath of last month, the Lord's Supper was observed by us for the first time, when twelve persons obeyed his dying injunction, "Do this in remembrance of me." You will thus perceive that it is with us only the day of small things. But are these to be despised? Let us rather pray in faith, and hope that the little heaven may speedily pervade the whole mass—that the handful of corn may soon fill the whole land.

Gold Fever and Severe Drought.—The number of communicants was much smaller than we expected, owing to the gold fever at present raging among us, and which has affected all classes of the community to a degree of madness scarcely conceivable. Bathurst district, some 120 miles west of this place, is now the grand point of attraction from all parts of Australia. Almost all the able-bodied men of Yaas, and even some of the boys from school, have gone with their parents to the diggings. In consequence of this, I have lost, in the meantime, one of my elders, and nearly one-half of my usual audience. Provisions of every description are greatly advanced in price. Wheat, which this time last year sold at 2s. per bushel, last week brought 12s. 6d. This we attribute chiefly to over speculation, which in former days proved ruinous to vast numbers of our colonists, although a considerable rise in price of the staff of life was rendered absolutely necessary, owing to a deficient harvest, caused by a season of very uncommon heat, and unusually protracted drought. Some days the glass stood with us at 112° in the shade, while there has not been one day's heavy rain in the district these twelve months past. The oldest colonists declare that they never saw our river so small, it being for three-fourths of the year merely a chain of ponds. Thousands upon thousands of stock, both sheep and cattle, have perished for want of food. Bullocks are seen lying dead upon the public roads in all directions, and great numbers brought to the river for drink have died within its banks, their weakness rendering them utterly unable to return.

My field of labour is by far too large for anything like efficient cultivation. It now extends upwards of 100 miles from east to west, having the town of Yaas for its centre. Here I preach regularly on three Sabbaths each month. Once a quarter, I preach in Queanbeyan district, about 50 miles to the eastward—at Jugiong, 40 miles to the west, and at the Murrumbidgee river, about 15 miles to the south. Our friends in this place are regarded as members of Yaas congregation, and some of them are worshipping with us every Sabbath. Both the other places contribute by subscription to the fund of our church. At the first mentioned, the attendance is highly encouraging as to number, but being composed chiefly of servants, their influence in the district is not so great as could be wished. Our subscribers at Jugiong are mostly extensive squatters and small settlers, and, consequently, though fewer in number, are able to do more for the support of our cause. The stipend promised last year has been duly paid, and this year I have the promise of an additional £10 or £15 in the name of horse-keeping or travelling expenses. This item would not be required were innkeepers in New South Wales to do as those with whom Brother Richardson met in Victoria. But here we have men of a different stamp to deal with. They think nothing of either sin or shame in charging me 1s. 6d. or 2s. for a feed of oats by the way, and 5s. or 6s. for the keep of my horse each night, while refreshment for myself bears a similar proportion to home charges in the like circumstances.

The Synod of New South Wales has made rapid strides in the way of extension during the past twelve months, or first year of its existence as a separate section of the Christian Church. Two ministers have been settled in this direction beyond me in the bush—one at Wagga-Wagga, and another in the Pomtun river district. The former accompanied Dr. Lang from home in his last trip—the latter is a native of Germany, who has been about twelve years in the colony, and was once connected with the mission to the aborigines in the district of Morton Bay. Another, who was one of my lambs in West Linton, is settled in Gyp's Land, and doing exceedingly well in our Master's work. Brother Gibson is earnestly desiring me to help him on the Richmond river, as he finds quite enough to do on the Clarence. A Mr. Black has gone to the Upper Hunter—Mr. Lodge, late of Morton Bay, is now settled, with a fair prospect of success, at N-weast—Professor Ridley has left the College, and taken to ministerial labour somewhere in the interior—one has been ordained over a second congregation in Sydney. Besides these, there are several others of whom I am not fit present in a position to give you particulars.

The low state of Religion in the District.—The great mass of the inhabitants in this district are professedly connected with the Romish Church, and their evil influence is far from being small, in consequence of mixed marriages and gross immorality—and especially open Sabbath profanation by following their usual avocations on the holy day. Some professed Presbyterians have argued with me that sheep-shearing may, in many cases, be a work of necessity on the Sabbath, while others are to be found, who without shame pass the day in bowling or fishing excursions. What would you think of a man subscribing his £5, or his £10, or his £15, to our cause, and yet never once entering our place of public worship? What do you think of a man asking me to baptise his child, while he confessed to be living with its mother without being married to her? Or what do you think of another, with gray hairs here and there upon him, asking me to administer this ordinance, while he was so grossly ignorant as to be unable to tell—How sin came into the world, who is the Saviour of sinners, or even, who was the first man? Such are some of the Presbyterians, and natives, too, of highly-favoured Scotland, whom I have met with in New South Wales.

A Good Country.—Notwithstanding all these and numerous other painful drawbacks, I love the country, and hitherto have had much reason to do so. It is indeed a good land. Like Canaan of old, it literally flows with milk and honey, wine and oil. Had we only a sufficiency of labour, and an abundance of rain, we should have a superabundance of the finest of every species of grain, and fruit, and flowers, to be found on earth. My own health was never better than it has been since leaving home. Now I can stand more fatigue and feel it less than I did twenty years ago. I think nothing of riding or driving forty miles a day, over roads which would make a tolerably good *whip* at home tremble. The best of our roads here are little more, in many cases, than mere tracks through woods or along the brink of precipices. Hence it becomes an easy matter for the traveller to lose his way, and be involved in considerable danger. I know by experience what it is to be without a path in the midst of the bush, after sun-down, with the prospect of having one of Jacob's nights, or the bare earth for a bed, a stone for my pillow, and the canopy of heaven for a covering. This prospect, however, has not yet been realised, in consequence of Providence being kinder to me than my fears.—U. P. *Mis. Record.*

JEWISH BONDAGE IN ROME.

The Jews of Rome consist, as in almost all Italian cities, of several different communities of different national origin, with separate synagogues and ministers, with a Chief Rabbi, who presides over all, and may be considered as belonging to no particular community. The most interesting section of the Jews of Rome are the so-called "Jews of the Temple," who, according to tradition, are the most ancient community, and said to be a remnant in descent of those very Jews that Titus brought captive from Jerusalem. From the early days of the captivity to the present time, this mysterious, surviving, remnant has, no doubt, gone through countless wars and persecutions enough to break the spirit and destroy the national feeling of any other race but Israel. But one thing is certain, that persecution in earnest was not commenced against them until the rise of the Papal system in the sixth century; before that time we are told that "the Jews can scarcely be said to have been persecuted by the Christians, beyond that retaliation or those restrictive measures which had been provoked by their own disobedience and malice." From the rise of the Papal system, however, everything that tact, cleverness, worldly policy, proselyting energy, and persecution, could effect, to shake the Roman Jews in their faith, has not been wanting on the part of the Church of Rome. Now and then the voice of a faithful witness of Christ has been heard by Israel in Rome, and faithful converts have been made; but, generally speaking, Rome's efforts have been in vain, because they were addressed more to the carnal heart than to the mind and spiritual affections of the soul. Several Pontiffs, indeed, have treated the Jews with marked kindness, but still without understanding the true mode of propagating the gospel amongst them. And to what extent compulsory means and fear must have been by others used against them, may be imagined from the fact that the Inquisition, in its first establishment, was chiefly for the purpose of punishing converts from Judaism to the Church of Rome. On the confines of the Ghetto of Rome is still to be seen the beautiful church of St. Angelo in Pescheria, where a compulsory attend-

ance of a hundred Jews is to this day required, and where the stiff-necked Jews are well lectured by a clever Jesuit on the subject of their past unbelief, impotence, and obstinacy. But with such drapery around them and with the memory of past persecutions fresh upon them, and with future persecutions in prospect, Rome's converts in Israel are not likely to be men of faith in Christ, or like Nathaniel, "Israelites in whom there is no guile."

Since the restoration of the Pope and the re-establishment of the Inquisition under French auspices, the edict of Pope Pius VI. has again been put in force in reference to the Jews of Rome; some clauses of which we shall now specify, in order to show to what bondage the Jews of Rome are at present reduced. By this edict, local inquisitors are appointed to search into and examine all books in the Ghetto. All Rabbinic works are forbidden; the Old Testament in Hebrew alone being permitted. Any Jew in whose house a forbidden book is found, is liable to have his property confiscated. No Jew is to converse on the subject of religion with a Christian. The Jews are forbidden to have amulets and charms in their possession, or to use incantations or sorceries, or to make cabalistic signs. They are not permitted to bury their dead with religious pomp, or to write inscriptions on the tombstones. They are forbidden to employ Christian servants. If any Jew shall do or say anything to disturb the faith of any Jewish convert to Romanism, he shall be subject to the confiscation of all his goods, and to imprisonment with hard labour for life. No Jew is allowed to sell meat killed by a Jewish butcher to Christians under a punishment of a hundred scudi, or with imprisonment, as may be decided; neither shall they be permitted to sell unleavened bread to the Christians. The Jews are not permitted to sleep a night beyond the limits of the Ghetto. They are not permitted to have a carriage or horses of their own, or to drive about in carriages in Rome, although in making a journey they are permitted to take places in the usual conveyance, if others do not object, otherwise they must travel in carriages specially provided for themselves.

These are some of the clauses of the edict of Pope Pius the Sixth, which, in some degree, accounts for the consistent enmity of the Jews to the Church of Rome; and also in part, amongst other things, for that singular judgment of Heaven which yet awaits that Church, and which, if the signs of the times do not deceive us, cannot be very far distant now.—*Jewish Chronicle.*

THE LAND OF HAM.

[CONTINUED.]

ITS CONNECTION WITH THE PEOPLE OF PROMISE.

We mentioned, as a third ground of hope that God will graciously visit the sons of Ham, the singular connection which has always been kept up between the promised seed and this mysterious race. The first link noticed in this chain, was the case of Abraham's visit and sojourn in Egypt.

We trace the same connection again in the person of Ishmael, one of the most singular characters that figure in sacred history. A son of Abraham and Hagar the Egyptian, he unites in his person a lineal union of the promised seed and an African race; the chosen seed in which God would build his Church, and that dark, mysterious race of which we are speaking. In Ishmael and his seed we meet a sort of counterpart of Isaac and his seed. His posterity, like Jacob's, became exceedingly numerous; had a particular portion of the earth assigned them; were divided into twelve tribes, and through all ages remain a distinct people. We have, in this outcast branch of Noah's family, a darkly reflected image of the true Church; an image more distinct after Ishmael realized, in the prophet of Mecca, a spurious Messiah, and in Moslemism a spurious Christianity.

Or I might have named in the outset that remarkable instance of piety exemplified, some six or eight hundred years before Moses, in the Man of Uz. That remarkable man was an Arabian, and probably a Cushite. Nor do we suppose that Job's was a solitary case of the power of true religion in the land of Cush. An instance of such exalted, enlightened piety, in the princely character of Job, was not likely to have existed alone. Job's friends, they who were near, as well as the three from a distance, were probably, more or less of them, worshippers of the true God.

Again, by a mysterious chain of providences, Joseph is made Governor of Egypt. A man of rare integrity and moral worth, one of the promised seed, and perhaps as good an impersonation of the true religion as the world had ever had, is strangely exalted to stand next to the throne of a most powerful African prince. He stood a teacher in high places; and no doubt his voice was heard. Next we find the same mysterious providence bringing the whole visible Church and settling them in that corner of Africa, and preserving them there for more than four centuries. This was an extraordinary step, if regarded only in its bearing on Africa. Here the true worshippers prayed, served their God, and exemplified the truth in the face of the most enlightened, refined, and powerful kingdom on the earth. Nor did they do these things in a corner. They were a city set on a hill, as beacon-lights to the nations of Africa.

We find this connection continued in the person of Moses. Himself African born, and the adopted son of Pharaoh's daughter, he takes to himself for a wife, a daughter of Cush, spends forty years of his eventful

life in Midian, among the sons of Cush, and then he executes a most conspicuous mission in the land of Ham.

Nor was the connection of the chosen seed with this mysterious race broken off after Israel's exodus from Egypt. Solomon, an illustrious type of Christ, takes his favorite wife from Egypt. She was "black," he says, "but comely,"—a conception of a marriage, and a corresponding celebration of the nuptials of his marriage, his being made the subject of one or more of the Psalms designed to be used in exciting and guiding the devotions of the Church in all after time; and the occasion of those extraordinary songs, called Solomon's, in which there is understood to be a deep spiritual meaning of profound interest to the Christian, give no mean significance to this, and a circumstance which may decrease some regard in the connection alluded to, is that fact just particularly recorded, that "Solomon built a palace for the daughter of Pharaoh after that he had finished the house of the Lord." This has been taken as typical of the calling of the Gentiles, and their union with the Jewish Church. But may we not rather take it as typical, in more special sense, of the gathering in of a church from among the nations of Ham? After the completion of the temple, which was a symbol of the Church in the line of the promised seed, a house was built for the daughter of Pharaoh, which we venture to take as the symbol of that spiritual house which shall yet rise amid the black tents of Kedar.

The Queen of Sheba, an Ethiopian princess, visits Jerusalem, to see the glory of Solomon, and his reign, from his life. Philip and the eunuch present a connecting link in their days. Paul executes his first Christian mission, and performs the first acts of his illustrious ministry, in Arabia, preaching to the sons of Ham. A large representation in Peter's assembly, at the time of Pentecost, were from Africa. Some of the most worthy of the Christian fathers, as prophets had done before them, were preachers of righteousness in Africa. And not the least notable evidence, the infant Jesus was taken down into Egypt, as if in some strange and mysterious sense, to identify his mission with that strange and mysterious continent. And we have shown elsewhere that one of the evangelists, and at least four of the early disciples and teachers of Christianity, were Africans; that Christianity in the dew of her youth generally flourished on an African soil, under the teachings and influence of African preachers, and of African converts.

Our conviction that the posterity of Ham shall yet be *honoured and blessed*, is further confirmed by the promise made to *Ishmael*. Isaac was the promised seed. The covenant, the promise, the Church, should, in order and form, descend through Isaac and his seed; and in this succession should be made the *first* and the *great* display of God's grace to man.

But this thought shall form the subject of our next article.—*Col. Jour.*

CAFFRELAND.

NOTICES OF CHURCH, BY REV. H. M. TOWN.

The Church at Chumie.—The most conspicuous and picturesque object in the mission village of Chumie, or, as it is called in Caffreland, Gwalli, in the church. It stands at the head of what is designated "The Street"—a straight grassy road, leading up from the "dirt" or ford of the Gwalli stream to the station, and of sufficient breadth to contain this edifice in the middle of it, and to leave ample space on either side for a bullock wagon to pass. The building is octagonal, and was originally planned and constructed by the Rev. W. L. Thomson, when he was missionary there, about thirty years ago. Although totally destitute of ornament, it displays sufficient symmetry in its design and proportions, and is externally and internally well finished. The walls are of clay, prepared and built in a manner which admits both strength and durability—which a good proof is furnished in the fact, that although once and again in times of war, the roof and wood work have been greatly injured, and in 1846, were completely burned and destroyed, they have stood entire, and were found too solid to be broken down without more labour and trouble than the landowners were disposed to expend for that purpose. They are surmounted by a substantial well-trimmed, thatched roof, which, in that climate, is the coolest, and altogether, perhaps, the best adapted for church or dwelling-house. On the right sides of the building, one directly fronts "the Street," and in the centre of it is the public entrance. The pulpit is placed before the corresponding side, in which the floor opens into the session-house—an apartment some twelve fourteen feet square, erected in the building. The windows are in the four inter-lying compartments, three on either side. In front of the pulpit is a small platform, with seats for the elders. The angles of the building, on the right and left of it, are enclosed as seats for the mission families, Mr. Cumming's and Mrs. Chalmers'. Separated from the elders' seat by a passage, and immediately before it, are some raised benches for little children, very commodious and comfortable. The rest of the area is disposed in neatly arranged seats, consisting simply of planked boards laid on supports of unburnt posts. Altogether, there may be accommodation for about 150 persons. The floor is formed of a composition of the clay of ant-hills, after the same manner as that of Caffre huts, and is cool, dry and firm. All was in excellent repair, and tolerably clean, and well unadorned and somewhat rude, but with neat and compact structure, has more than any seen in Caffreland, been the scene of Gospel worship and instruction. It served both for church and school-house.

The Sabbath School.—The first Sabbath morning I was at Chumie, I

visited the Sabbath School. A few minutes before nine o'clock the bell rang to summon attendance. I went down, and found Mr. Cumming in front of the pulpit, conducting the devotions. There were seven classes. The largest and youngest, consisting of children from three to eight years of age, occupied the little gallery opposite the elders' seat, and was taught by Pella, the only teacher on the station. There were other classes, one of adults who had reached marriage, and the other of infants apparently from fourteen to twenty years old, taught by two of the elders. An adult female class was taught by Nolithi the female teacher on the station. Another, of younger girls, was taught by a young married woman. And a third, of still younger females, was taught by Miss Mary Chalmers. Mr. Cumming, being the general superintendent of the school, taught the younger Chalmerses boys and a girl—in a class by themselves. There were in all about fifty pupils present. There was good order and attention, and generally both teachers and scholars appeared interested in their exercises. Some questions which I put in Nolithi's class on the Bible lesson, were answered well, as were some in Miss M. Chalmers' class, they being the only teachers of Caffre classes who could interpret both English and Caffre. Catechetical and Bible instruction, together with reading of portions of Scripture and sacred hymns committed to memory, formed the exercise. The spectacle was interesting and satisfactory. The school lasted about an hour and a half.

The Congregation.—There was an interval of about twenty minutes after the dismissal of the school, when the bell rang for public worship. The congregation quietly and quickly assembled. The males and females sat on opposite sides of the church. Nearly all the females were attired in European dress. The few who were not, wore blankets or carosses, and kept near the entrance, some of them squatted on the floor of the passage. Most of the men had European clothes, but a number made the position for blankets or carosses, and they crept forward as freely and occupied the seats with as much self-possession as the others. The few elders sat in front of the pulpit. The order of the service was similar to that in most of our congregations at home, viz., praise, reading a portion of Scripture with a running comment, prayer, praise, a discourse, prayer, praise, and benediction.

The Church Music.—At nine, one of the elders regularly read out the line, or commonly two lines at a time, which is necessary in an assembly where several of the worshippers are unable to read. Pella, the teacher, who sat in one of the side seats, rose in his private place, and officiated as preacher. The singing was good and hearty, and the harmony greater than in most Scotch congregations. The tunes, for the most part, were those which we use at home in our churches. In our mission church, it is peculiarly touching when heard in a foreign land, and in a foreign tongue. I remember being much struck several years ago, in Calvin's Church at Geneva, to hear the French psalms sung to some of our oldest Scotch tunes, as up to that time I had fancied them, but as it turned out really French originally, and which had been imported by Knox at the Reformation. The first hymn which I heard in these hallowed strains of "grave sweet melody" were heard in emphatic Caffre from Caffre tongues, in a Caffre mission church. There is one air purely Caffre, to which Siciana's hymn, the first composed in that language, was set, of such influence over the Caffres, that, whenever sung, the whole congregation, male and female, before the first line is finished, burst into tears. It exceeded any sacred music I ever heard in wild and primitive melody, which was no doubt heightened by the tones of deep emotion with which it was sung.

Drawback and advantage of Preaching by an Interpreter.—I preached in the afternoon, Mr. Cumming interpreting for me sentence by sentence. This process I felt at first a little like some, and a great displeasure to animation and devotion. But by and by I got so much reconciled to it, that I began to like it, for the opportunity which it afforded me of men's thoughts, and to select direct and simple terms to express them.—The aspect of the congregation was devout, and their deportment during the service very attentive, and throughout all the services most decorous. There were about a hundred present, including about twenty children, besides the mission families.

Services by Native Elders.—Mr. Cumming went sometimes to preach at one of the out-stations on the Sabbath afternoon, and on these occasions the elders conducted the services in the church, including exhortation, as well as reading and devotional exercises. On the second Sabbath after my arrival, I was present as a spectator, being unable from the want of an interpreter, in Mr. Cumming's absence that afternoon, to take any part. Dukkwan officiated, and I was struck with his grave, modest, calm and dignified manner. Under his direction, the native elders in conducting religious services. In exhortation, he was very fluent and animated, and, I conceived, must have been to the Caffres very impressive.

Order at Infant Baptism.—On the Sabbath succeeding there were three infants baptized. The mothers were present from the very commencement of the service, and each held her infant on her arms, seated beside her husband in front of the pulpit. During the baptismal rite, the three couples stood in a line, a man and a woman alternately, the husband and wife together, and thus conjointly undertook the obligations, and received the privilege for their offspring; a solemn, interesting, and beautiful spectacle, and worthy of imitation in all our congregations.

Care of Admission to the Lord's Supper.—On the Saturday before the communion, we held the class meeting, and administered the Lord's Supper, and the other devotional exercises and an address suited to the occasion. The position of certain parties who had been under discipline was reported, and the list

was called of all who were in full communion. Each member present, on his name being called, came forward and taken of admission. About four score were served. It proved the last denomination of the Lord's Supper at Clunio, January 5th, 1851. The remembrance calls up many affecting associations.

Interest of Clunio Station.—There is no spot so identified with Clunio missions as Clunio. There Mr. Howland and Mr. Thomson, who will retire, are the most respected and faithful ministry of the London Society, near King William's Town, the other possessing a similar character and position as a minister of the Dutch Reformed Church in Kat River.) began their evangelical labours in South Africa. Their Mr. Chalmers followed his diligent and successful ministry. There, since he retired, his labours have been continued by Mr. Cuming, who will not be in only in connection with the labourers who have in successive years of their best years, and one of them all the days of his pulpit service in that field, that Clunio station is interesting. Not yet in the feet of its longer occupation than any other evangelization. It has more than any other been the scene of success and of promise. There were gathered the first fruits of the Gospel among the Caffres, in the profession and baptism of several adults who had been brought under deep impressions through the ministry of John Williams, the proto-missionary of their race, a man of eminent faith and labours, who, after a very brief career, was called hence before the Clunio station was founded. There have since been added, both in former and later years, more accessions to the Gospel than at no other station. There have been more conversions and baptisms of Caffres to hear it than at any other. There were collected in the schools larger numbers to receive regular instruction than at any other. If the seed cast upon the waters shall be had after many days, how much more may fruits be expected where the husbandmen have gone forth in obedience to the Divine injunction, and in dependence on the Divine promise, leaving precious seed, and sowing beside all waters. They may not be reaped at Clunio. Many who heard the word there have been scattered abroad. The first who were received there had heard it from Mr. Williams. The seed sown there may spring up in many other places. Present aspects render it doubtful whether Clunio may ever more be a mission station, that should be in any sense be lost or abandoned. It is not clear that the future prospects there have been vain. "For, said the Lord, as the rain cometh down and the snow from heaven, and returns not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that proceedeth out of my mouth. It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it."

The Rev. R. Niven has sent us the following notes from Caffreland, brought by the last mail.

"The 10th April brought a large Cape mail, but little in it which merits extract, and that little by no means cheering. Mr. Cuming had taken his passage on the 2nd of March, which was the 20th of the last of March. His last dated 23rd February, at Fort Elizabeth, states, "There is now some probability of a peace being made with the Caffres, but of what nature I do not know. Sir Harry Smith has sent forth a number of military patrols, who are cutting down the produce of the Caffre gardens. Sandhill has begged three days truce, in order to come to terms. Whether it will result in peace or not, time will show. (In a P.S. Mr. Cuming adds)

"The chiefs say to Smith—'fight on; we shall not yield to your terms, your cutting down the corn is fighting with women.' Smith says—'No compromise. The Caffres must go over the Kei.' This was said fifteen months ago, and the same word is repeated."

Mr. Stretch, who is weary hostilities, writes on the 22nd February—'2000 sickles are at work cutting the maize crops of Caffria, and the result—Caffres stealing cattle in all directions. The governor will take the field in person on the 8th of March. A number of Doers will be with him—but the Caffres have resolved to perish on the graves of their fathers.'—*U. P. Mass. Rec.*

JAMAICA.—GRAND CAYMANNAS.

In the *Record* for July last we gave a sketch of this island, which lies about 120 miles to the north-west of Jamaica, and a very interesting letter from Mr. Hervey Elmslie, in which he stated that several magistrates and about sixty persons had been led to make a public profession of their faith in Christ. The subjoined communication from Mr. Elmslie, dated 20th February, shows that the Lord is still graciously carrying on there the work of conversion. In the former letter it was mentioned, that East End and West Bay stations were dead and careless. The present letter intimates that East End has experienced a season of reviving, but that West Bay is still unfruitful, and for that dry and bleak spot, Mr. Elmslie entreats the prayers of the friends of Christ.

Conversions at East End Station.—It will afford you much pleasure to hear that the Lord is still carrying forward his work in this little Isle of the sea. During the last year the Chief Shepherd and Bishop of Sooth has been pleased to gather in a number of lost sheep into his fold. Many of the people residing at the East End station have been awakened to see their sin and danger, and have been made to flee to Jesus for salvation.

One of the magistrates who dwells there, had been under deep convictions of his sinfulness for some time past (say two years), and could

not obtain peace of mind. I have conversed with him often for whole nights, in order that he might be induced to place his whole confidence in the blood of Jesus, which alone can impart peace with God and a guilty conscience. What presented him from obtaining peace was this—He was willing to renounce some sins, but not all for Christ. I felt, when he got more knowledge of the precious blood of Jesus, he would see that he must lette no sinners, else he could be no disciple of Jesus. He has been enabled, by faith, to receive and rest upon Christ as his righteousness and strength, in consequence of which he has obtained peace with God, and peace with his own conscience.

He has been baptized and admitted a member of the visible church, and I am happy to say that his walk and conversation is every becomingly the fruit of the Holy Spirit. He has been enabled to meet with the people at the East End almost every Sabbath, and it appears that the Lord is crowning his labours with success. It is astonishing to see what progress he is making in the knowledge of Divine things. His prayers and addresses evince that he is under the teaching of the Holy Spirit. This proves to us that when the Lord has work to accomplish, He can easily raise up instruments to perform it.—"He can make the worm of Jacob to thresh the mountains and beat them small as the dust." Four others from the East End have also been received into the fellowship of the church. They are all of the African race. One old gray-headed man who appears to have had a strong body, but which is now enfeebled and broken down by stupidity and dissipation, has been enabled to give up his sin, and to say that "I never intend to do." More than a year ago he was made to see the evil of them. He became a teetotaler, and is now endeavouring to work out his own salvation with fear and trembling. He often comes to Boddentown on the Sabbath that I am here, a distance of nine or ten miles.

Views of Self-righteousness Corrected.—One young man is now admitted into the church a few weeks ago. When I examined him privately (as is the every custom before they are received into the church), he was so much pleased with his views of Divine truth, that I could not refrain from weeping, and he wept also.

Another black man who resides in that place has been reclaimed. He thought himself religious enough, although not a member of the church. He told me some months past, that he had reason to bless the Lord for sending me to this island to teach him and others the true way to heaven. He said, "If I had died in the condition in which I was when I first heard you, I would have never been justified. I was a man of many sins, although I lived in a comfortable and open wickedness." This was the opinion of almost all those who made a profession of religion in this island. Though many were united together in marriage, very few, if any, were true to their vows. There are many who think that they will go to heaven when they die, though they walk after the evil imaginations of their own hearts. I have always told boldly, that the rate of exasperation but in the way of holiness. "The grace of God that bringeth salvation, teacheth us that, denying all ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present world." The custom of the island told me a few days ago, that my preaching did not please him and many others when I first came to the island. He said to his friends and companions, "What new doctrine is this that we are now getting? Nothing but sin, sin, sin, and if we do anything that is considered improper during the week, it is cast in our teeth on Sabbath. We now see if you had done otherwise, you would not have been faithful to the trust committed to you." I told him that thousands perish for ever because they suppose that they are rich and increased with goods and stand in need of nothing. I have always said boldly, that the rate of poor, and blind, and naked. We must know that we are diseased before we apply to the Physician of souls. That young man last mentioned, has been baptized and received into the church, and is very zealous and active in the cause of his Divine Master. He goes very often to the north side of the island to teach the people there, along with some other men from Boddentown. His conversion is very interesting and profitable to a little. Thus we are made to see that, without God's blessing we can do nothing. But when He is pleased to breathe by his Spirit upon the dry bones, then they live, and rise up and become his faithful witnesses in the earth.

Forty-two added to the Church.—George Town, Prospect, and Boddentown congregations are all increasing. During the last year, forty-two have been added to the church in this place. Two have been cut out of the church, one for not being in good standing, and another for not endeavouring to be particular in forming the catechumen class. I enquire at every one when they are admitted, if they are prepared to give up all with sin; if they are not, it is vain to join this class; for even although they were admitted into the church, they would soon be cast out again. It is necessary to make the standard pretty high, for when religion becomes fashionable there is great danger of many being admitted who are destitute of true piety. When I take a close view of the work in which I am engaged, I have reason to be sorrowful and to be joyful. I have reason to be sorrowful, because I have seen my fondest hopes blighted, and some even now entering deeper into wickedness than before; and also there are many gospel despisers who will not come under the sound of the glorious Gospel of the Blessed God. If I could see the end and urge them to give up all with sin, but they will not do so, they are as well at home, or that they want shoes or clothes to appear decent in church. I hope the day of God's power is not far distant, when they will be made willing to submit to the authority of Jesus Christ. On the

o her hand, I have much reason to rejoice when I see the mighty choiceness which all too very seldom is his honor and glory. I do not say that they are the true children of God, that have been received into the church. But many are giving evidence by their walk and conversation, that they are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." The whole praise belongs to the Lord, who is the author of every such thing, not his servants, but God that giveth the increase."

Public Morality Impaired.—was told about the close of the last year, by some, that I had destroyed this country. Aftertime they had two or three weeks of carousing at Christmas, but now no Christmas at all; formerly they had dancing balls two or three times a week, now people cannot be got to make dances. Intemperance abounded every where, but now only a very few indulge in that horrid evil. Three weeks ago we had two funerals in this town in one day. Before the corpse were carried out of the house, I loudly addressed the people present. One great drunkard heard the address and became dreadfully alarmed, and from that time he has gone up entirely with the use of no less spirits. I hope this will be the beginning of better days to him. We had weekly prayer meetings for the spread of the Gospel, and Sabbath-schools and catechism courses at all the stations, except the West Bay.

West Bay still dead and unchristianized.—West Bay is still in a dead and careless state. I hope the Lord will soon have mercy upon them. Nothing will do but a day of Divine power. I am looking and longing for a time of refreshing from the presence of the Lord. Let us have an interest in your prayers, and the prayers of all the friends of Jesus. Much has been already accomplished, but much remains to be done. Many are under the bondage of sin, who need not be delivered are brought into the glorious liberty of the children of God.

Contributions.—We have only collected during the last year £11 1s. 7d., and £1 5s. 6d. from our Juvenile Missionary Society. This is not a small sum, but I hope it will be more this year. I think where there is a church there should be a missionary society, however little money be collected. The people here are very poor in general, but if their hearts were opened to receive the truth, they would be more willing to give for the support and spread of the Gospel of Christ.

MEETING OF THE JAMAICA SYNOD.

The Synod met at Montego Bay, on Wednesday, the 3d March, when all the ministers to Jamaica, with the exception of the Rev. Mr. Watson, Kingston, were present. The Rev. Alexander Renton says of it, in a letter dated 11th March. "The retiring moderator, the Rev. P. Anderson, preached a very excellent and suitable discourse from the words, 'Go ye into all the world, and preach the Gospel to every creature.' Mr. Cowan was chosen moderator for the ensuing year, and Mr. Watson was appointed clerk in the room of Mr. Watson, who has resigned. I had the honour of being formally introduced to the Synod by the moderator, and having my name placed upon the roll. The business before the Court was not of a very interesting nature, if we except the question of the Academy. The education of native youth was the leading question; it was this that brought so many together, and I was gratified by the deep interest shown in it, and by many expressions of gratitude towards the Home Board for their generosity in the matter. The Synod resolved itself into a committee of the whole house, and I laid my instructions before them. The general tenor of them, as well as the specific instructions, gave very high satisfaction. The rules, as a whole, were pronounced admirable." And the Rev. P. Anderson says of the meeting, 15th March, "Our Synod, which met last Wednesday, and closed on Saturday, was well attended, and all the brethren seemed to be in the enjoyment of excellent health. Such meetings, in our circumstances, tend to strengthen the bonds of christian brotherhood, and to prepare us for renewed exertion at the post of assigned duty."

GRIEF CAUSED BY THE DEATH OF MR. AND MRS. WINTON.

"And this," adds Mr. Anderson, "is particularly required, for the cup which our Father has given us to drink, and specially in recent times, contains in it more bitter ingredients than of old. Many of us have never seen I am unable to look serenely in the face. I have neither nerve at present, nor adequate language, to describe properly what I feel respecting this awful event. The words of a royal sufferer express all that I am able to say in relation to it, 'Dumb was I, opening not my mouth, because Thou dost it;' and along with this, to record my secret hope, 'He who is able to stretch his hand over the earth, and to remove the dreadful flames of burning, to smother a chariot of fire to smother to their everlasting home the dear departed.' This is certainly another dark page in the history of the Jamaica mission." And the Rev. W. Lawrence says, 25th February, "We just heard the other day of the destruction by fire of the ill-fated Academy. This melancholy catastrophe has produced great sensation here, and made us weep long and hard. Many of our servants are on account of Mr. and Mrs. Winton. We trust the Lord supported his servants in that dreadful and trying hour, and that they are now in their Father's house, in which are many mansions. I need not attempt to describe our feelings on hearing of it. It is difficult to realise the terrible event. We thought that no agent could be spared from this mission field, and that we could not get on much longer without him, but God's ways are not our ways, neither are his thoughts like our thoughts. We rejoice that none of his plans can be frustrated, and that even now He is providing the best means for accomplishing the purposes of this mission."

OPENING OF THE KINGSTON CHURCH.

The new church in Kingston was opened for public worship on Sabbath, the 22nd February. The Rev. James Watson presided in the morning from the words, "Make me a sanctuary, and I will dwell among them." The Rev. A. G. Hogg preached in the afternoon from the words, "Which things the angels desire to look into," and in the evening, the Rev. John Haldell, of the Church of Scotland, preached from the words, "Will God in very deed dwell with men upon the earth or no?" Each of these sermons, says the *Kingston Morning Journal* of the 25th February, "was excellent and appropriate, and was listened to with the most marked attention by the large and overflowing audience that filled the house during the whole day. The devotional portions of the service, morning and afternoon, were conducted by the Rev. Mr. Cowan, Rev. Mr. Campbell, and Rev. Mr. Hogg. Many were present from the extent of room to be seated outside the building. A great proof of the kindly feeling that exists towards the young and enterprising congregation by their fellow citizens, we are happy to announce that the collections on each occasion were most liberal. That in the morning was upwards of fifty pounds, that in the afternoon was twenty pounds; and that in the evening, between twenty and thirty pounds. When we consider the present gloomy prospect of the country, the deep commercial and agricultural distress that prevails in it, we are highly delighted by the spirit of liberality that pervaded the worshipers on this highly interesting occasion. We were happy to see present many of our first teachers and fellow workers of all religious denominations. This is as it should be."—*L. P. M., Record*

SYNOD OF THE UNITED PRESBYTERIAN CHURCH IN SCOTLAND.

Full reports of the proceedings of Synod have been received. The court met on the 3rd of May, in Edinburgh. The Rev. Henry Renton, of Kilsno, was chosen Moderator. The business was conducted with great unanimity; and, what is rather remarkable, not one protest or appeal from any inferior judicatory was before the Synod. We may, perhaps give a summary of all the proceedings in next number; in the meantime our columns only allow a pretty full abstract of

THE ANNUAL MISSIONARY MEETING.

The Annual Synodical Missionary Meeting was held in Bristol Street, Church, on Wednesday evening. The immense building was filled to overflowing, the temporary platform being occupied chiefly by members of Synod.

The Rev. Mr. SOARRELL, Secretary to the Mission Board, read the following outline of the report on the home and foreign missions for the past year:—

HOME MISSIONS.

Eighty-four congregations have, during the year, received aid from the Home Mission Fund. In the way of support stipends and salaries congregations have obtained grants. The sum expended upon home operations considerably exceeds £3000.

FOREIGN MISSIONS.

1. *Canada.*—The Church in Canada now consists of fifty-one ordained ministers, divided into seven presbyteries. A number of the ministers have to supply several stations, which, as the population increases, will furnish fields of useful labor for separate pastors. Several new stations have been formed during the year. Indeed, the cause could be easily and widely extended there, were there an adequate land of acceptable and zealous preachers. The Synod has earnestly requested an additional supply from this country; and in answer to their appeal, we have received the services of Messrs WILLIAM DICKSON and PATRICK GREIG, preachers. The Church in Canada is, under the assiduous labors of the ministers, making rapid progress. The older congregations are not only self-sustaining, but they are taking an interest in the work of missions. It is very gratifying to observe the zeal with which ministers are exerting themselves to promote a missionary spirit among the people, and the extent to which already several of the congregations have responded to their appeals. The Synod here, deprived by death of the services of their Professor of Theology, the late Rev. WILLIAM PROULSTON, requested the Home Synod to look out for a person to be recommended to their choice for this important office. The Synod of Glasgow has responded thereto by the nomination of a minister. The Board corresponded with the Synod as to the terms on which a professor was to be sent out, and after full deliberation unanimously nominated the Rev. Dr. JOHN TAYLOR, Aultermurchy, as in their opinion admirably qualified to discharge the duties of Theological Professor. This nomination was intimated to the Synod; we are happy to state that we have this week received from the Synod of Glasgow a meeting held for the purpose of the 7th of April, have most cordially approved of this nomination, and unanimously called and invited Dr. Taylor to be their professor." We trust that Dr. Taylor will see it to be his duty to comply with this Synodical call, and should he do so, we anticipate that his labours will be productive of the happiest results, and that he will be honoured of God to train up not a few gifted and devoted young men, who shall successfully minister the Gospel of the grace of God to the rapidly increasing population of that wide and valuable province.

2. *Jamaica.*—The Mission in Jamaica embraces twenty-three congregations, which are divided into four presbyteries. It has fourteen ordained missionaries, six catechists in charge of congregations, three vacant congregations, and upwards of thirty teachers of schools. The membership amounts to nearly 3800, whilst about 3000 children are receiving education in the week-day schools connected with the congregations. The only loss which the Mission has sustained is the lamented death of the Rev. D. Winton, who with his young wife perished off the Bay of Biscay, on the morning of Sabbath the 4th January, in the destruction by fire of the Amazon steam packet, an event which has deprived us of the services of an active missionary, and filled the hearts of our brethren in Jamaica with peculiar sadness. All the departments of missionary labour have been steadily carried on during the year, and our agents are not without evidence that the Lord is giving testimony to the word of his grace. Hopeful converts are being admitted into fellowship of the Church, and though temptations are presented by the immoral state of the surrounding population, yet not a few of the members are being made meet for the inheritance of the saints in light.

3. *The Academy at Montego Bay.*—This institution, the object of which is to educate for usefulness in the mission pious young men of colour, has at present twelve missionary pupils. It has been in operation for six years, and has been very efficiently conducted, as far as classical teaching is concerned, by its able master, Mr. George Millar. Several of the missionary students trained by him, are now teaching schools with very considerable success. But it is the wish of the Board to prepare those young men, who have given evidence of piety, talent, and steady deportment, to be ministers of the gospel; and for this reason they have sent out the Rev. Alexander Renton to be Theological tutor. Mr. Renton, who reached Jamaica in the month of January, has been cordially welcomed by the Jamaica brethren, who, at the recent meeting of Synod, adopted measures for assisting him to carry into effect the instructions with which he had been furnished. We hope soon to be able to announce that classes for philosophical and theological tuition have been formed, and that the important ends which this appointment contemplates are in the way of being realized.

4. *Trinidad.*—The Rev. George Brodie, who has charge of the congregations of Port of Spain and Arrouca, both of which are small, is labouring with great assiduity and care, and is very anxious to obtain one to work along with him in that island.

5. *Old Calabar.*—This mission, placed on the western coast of Central Africa, about one hundred miles east from the delta of the Niger, has three stations—Creek Town, Duke Town, and Old Town—which are supplied by, including ladies, ten European agents and six African assistants, besides a captain and ship's crew. It has four ordained missionaries. We are truly thankful that during the year the lives of all our agents have been preserved, and that, with the exception of occasional touches of fever, they have all been able to prosecute their important labours. Their persons and their property are protected; they go in and out among the people at all seasons with a feeling of perfect safety, and they seem to be respected by all classes. Their operations fall under five heads:—1. *Public preaching on the Lord's Day.*—The meetings held for this purpose both in Creek Town and in Duke Town have been well attended; a large amount of divine truth has been stated at them; and it appears that, as the people begin to understand the doctrines of Scripture, they are taking a more lively interest in them. 2. *Teaching the young.*—About two hundred young persons, bond and free, are receiving instruction at the week-day and Sabbath schools; a very considerable number have made good progress in reading, writing, and arithmetic; and that the instructions which they have received have had a beneficial influence upon their minds, is evident from the very encouraging fact, that in all the attempts made by the missionaries to reform the evil customs of the country, the young men are uniformly found to be on their side. 3. *Translation and printing.*—Various school books and portions of the Bible have been translated into the language, and printed by Mr. Edgerley at the Calabar press. Mr. Goldie is engaged in preparing a grammar and a dictionary. 4. *Efforts to abolish cruel and sanguinary customs.*—In their public addresses and in their private dealings with the Kings and Chiefs, they have sought to promote the work of reformation. A combined attempt was lately made by the missionaries and ship captains, to do away with the horrid custom of putting twins to death. The attempt was unsuccessful; but Mr. Waddell says, that it will do good, as King Eyo has promised to adopt remedial measures with regard to Creek Town. Mr. Waddell has succeeded in procuring the abolition of the law which permitted an innocent slave to be put to death in the room of a guilty free man. "On the whole," says he in his last letter, "there seems a gradual decay of the ancient superstition, and a gradual amelioration of the social system, though so much of the barbarous and diabolical still remains as to make us think we have done almost nothing." And, 5. *Exploratory voyages up the rivers.*—They explored the Calabar River up to Uwet, seventy miles above the seat of the mission, and the Cross River up to Omun, 100 miles inland; and at these and the intervening places they have preached the gospel—the first time that its glad sound was heard in those districts. They have discovered inviting fields for missionary labour; and, what is very important, they have ascertained that the country becomes more elevated, and that the atmosphere is more pure and bracing, thus holding out the probability that in the interior the work of missions may be conducted with less risk to life than at the stations on the coast. We are not yet able to report that any of the natives had been baptised. The missionaries are properly very cautious, consider-

ing the fearfully corrupt state of society there, in admitting persons to the fellowship of the church.

6. *Kaffraria.*—The deplorable Kaffir war, which has raged for more than twelve months, still continues. The British troops, unable to dislodge the insurgent Kaffirs from the woody fastnesses near Blinkwater, crossed the great Kei river, and carried off more than twenty thousand head of cattle, which were supposed to belong to the Gaka tribes, and when this was done, they formed themselves into seven bands, entered the Amatolas, cut down the almost ripe crops, and left them to wither on the ground. Whether the Kaffirs, thus deprived of their crops and of much of their cattle, may be subjected, or, carrying out their feeling of intense hatred of the English, may abandon their country and retire into the interior, remains to be determined. Those persons belonging to our stations, who, at the breaking out of the war, removed either to King William's Town or into the colony, seem, from all accounts, to have conducted themselves with much propriety. Mrs. Chalmers and her family, and the greater number of the people of Chumie, remained at the station there. They have been placed in great difficulties, and have had to endure severe hardships, and we regret very much to be obliged to state that a number of them have sympathized with the insurgent Kaffirs. Had there been any one with them that would have exercised a proper influence over them, or had they been removed from the scene of rebellion, there is little doubt but that they would have continued faithful. There is not an atom of evidence that any of the converts wished for the war, or had anything to do with it at first. But their destitute and unprotected state rendered it scarcely possible for them to remain neutral. Their teachers had left them; the British could not afford them protection; there was no place of refuge to which they could go; large bands of Kaffirs frequently visited the station; the rebel Hottentots robbed their provision grounds; they were in want of food and clothing; they were not allowed to go to any of the forts for supplies; and they saw nothing before them but increased suffering, and want. As this state of things continued for many months, it is not to be wondered at, however much it is to be deplored, that a number of them should yield to urgent temptations, and manifest sympathy for their countrymen, contending, as was alleged, for their liberty and their homes. Still there was a considerable party, headed by Dukwana, that was averse to all such proceedings, and that would have left Chumie had an opportunity occurred for doing so. The last tidings that we have seen from Chumie are of a very distressing character. It appears that in the month of February last the British troops, after destroying the crops in Kaffirland, came to Chumie, and laid waste the fields there too. Dukwana, and nine or ten others, immediately expressed a desire to place themselves under British protection. They were called upon to surrender their persons and their arms, which they at once did, and obtained a promise that their lives would be spared. The Governor, for reasons of his own, instantly ordered these men to be sent across the Tyumie river, and set adrift among the insurgents. This was giving them up to the fury of the Kaffirs, irritated at their having voluntarily surrendered themselves. Remonstrance was made against this act as being a violation of the pledge given to them. General Somerset delayed the execution of the order till the remonstrance could be laid before the Governor; but the Governor was peremptory. The order was, when the letter left, on the point of being carried out; and should these men, who were among the best on the station, be slain, their blood will be required by Him, who has said, "Thou shalt not commit murder." While this was going on, the Fingoes were sent to scour the bush on the Chumie Mountain, where the rest of the men were concealed; repeated firing was heard, and it was feared that they had been shot down; but the result has not yet been disclosed. Mrs. Chalmers and her family, to whom General Somerset showed much kindness, were removed to Fort Hare. Thus the Chumie Mission may be said to be broken up, and entirely abandoned. The next information may not unlikely be, that the mission premises have been destroyed, that the sound of prayer and of praise has entirely ceased; and the station has been given up to silence and desolation. Oh, it is scarcely possible to express the feeling of sadness which load the heart, when we think of the ruin which war has thus brought on the oldest and most interesting station in Kaffirland. But dismal though these things are, they should not make us cease to take an interest in the evangelization of Kaffirland. It would be to us a matter of the deepest regret were we forced to conclude that their exists no prospect for resuming our mission there, and we shall esteem it a privilege as well as a duty, again to begin the work, when the path for doing so is fully opened. But considering the repeated wars that have taken place between the British and the Kaffirs, and the evils which these have wrought, it is obvious that we shall not be justified in doing until we have a guarantee for permanent peace, given in the fact, that a policy has been set up which combines justice and kindness; and which is fitted to teach the black man that he is to be treated as a brother; that the British are his benefactors, and not his oppressors; and especially, that they come to him, not to rob him of the land of his fathers, but to confer upon him the blessings of knowledge, civilization, and spiritual improvement. We will not, in this sketch, advert to Persia and Australia, and we conclude with a single sentence. Let us bless God for the tokens of good with which, in the past year, we have been favoured; let us humble ourselves under his outstretched and corrective hand, cleaving more closely to him as our all-sufficient helper; and let us dedicate ourselves and all that we have more entirely to his service, esteeming it our privilege and our honour that we are allowed to do anything, however small, in preparing for that time when all men shall be blessed in Christ, and shall call him blessed.

Mr. FOSTER, the Treasurer, presented the following as the state of the accounts for the period from May 1851 to May 1852—

I. Of the Home Fund.....	£366 15 6
Expenditure.....	375 1 4

Excess of income over expenditure..... £91 11 2

II. Of Foreign Funds..... £2385 3 0

EXPENDITURE.

For Missions in Jamaica.....	£715 1 6
For Missions in Trinidad.....	216 11 0
For Jamaica Academy.....	707 12 8
For Missions in Canada.....	602 5 6
For Missions in Australia.....	298 3 6
For Evangelical Church of France.....	266 11 8
For Mission in Calabar.....	1862 13 5
For Mission in Caffraria.....	235 17 3
General expenditure.....	430 14 1
	11,732 13 8

Excess of expenditure over income..... £2417 16 2

The Moderator then rose and said—"The topic assigned for this evening is, 'The wrongs and claims of the Kaffirs.' The terms imply misdeeds and obligations on the part of others. The questions arise here—what parties are referred to? how far back are we to go in Kaffir history? how wide is to be the range of our survey? I understand the wrongs and claims of the Kaffirs, of which I am expected to treat, to be those in which, as British citizens and Christians, we have some concern, as being in one or both capacities more or less involved, and those in which we are ecclesiastically interested more particularly on account of having had a mission among that people, which, to not a few members of both branches of the United Church, had been an object of interest and support and prayer for a quarter of a century. Britain's connection with the Kaffirs dates from her acquisition of the colony of the Cape of Good Hope, sixty-six years ago. The wrongs these people have been subjected to since that date page in the annals of modern colonization. The substitution of British rule for Dutch, instead of being associated in their minds with the benignant influence of Christianity, as it would have been had missionaries then settled among them, and with a more just and humane policy, was followed by a series of acts, on the part of the Government and of private parties, fitted only to deepen the dread and jealousy of the white man which the competing hostility of the Boers had previously inspired. The wrongs which the Kaffirs might have been imposed to them, and would have been by different agencies, it was denied them by the Cape Government, which for many years prohibited any European missionaries going among them. Then the system of Commando continued to be carried on, under which, on the pretext of avenging offences committed by individuals, or of making reprisals for losses sustained by the Boers, the Kaffirs were the victims of sudden incursions upon the Kaffirs, slaughtering indiscriminately all who were in their way, and carrying off their herds and flocks. The formidable military invasions, conducted by the Colonial Government, were not more justifiable, and were productive of far more extensive and permanent injuries. To maintain alliance with these tribes, by acting justly, and pursuing a conciliatory and friendly course in our negotiations and transactions, was not the object of our policy. Objections were sought and pretexts were eagerly seized for resorting to hostilities, by which successively we stripped those on our immediate frontier, and with whom we are again fighting, of half of all their territories. What have been all our military campaigns in South Africa—what is the present! A wholesale system of incendiarism, of cattle killing, and of devastations of crops. No doubt, by such a course the people are impoverished and harassed. No doubt, by such a course the people are impoverished and harassed. No doubt, by such a course the people are impoverished and harassed. Under this infamous system, not only the Kaffirs, but women and children not a few, were snatched and severed from their country and their families, and reduced to bondage. The fear of the governors was sometimes as capriciously withdrawn as it had been bestowed, and those who had been the objects of it found themselves subjected to as wanton spoliation, and exposed to as base treatment as avowed enemies. It was as with Galla, for many years our principal ally. The treacherous attempts made in the midst of profound peace by secret orders of the then governor, Lord Charles Somerset, to seize that chief, was so flagrant a breach of every moral principle, that it struck a fatal blow at confidence in our military authorities. And unhappily they have been divers acts since which have effectually subverted in the minds of the natives all trust in British honor and veracity. The refusal of Sandell to meet the governor before the present war, rose out of the distrust produced in

* Note.—It will be remembered that the Moderator was sent out two years ago as Commissioner from the Church, to enquire into the state of the missions in Kaffraria, and arrived there at the opening of the war.—We have in former numbers given reports of his testimony on this subject.

his mind by the freely with which he affirms he was treated under another governor, the close of the last year. In short, the history of our conduct to the Kaffirs has been one in the main of aggression, robbery, treachery, and murder. Because they were barbarians, we have not scrupled to act towards them as a barbarous part. Their rights and their lives have been in our policy of little account. This has not been its invariable character. We have had humane governors, and enlightened colonial ministers, who have sought to redress the evils, and to repair the evils of their predecessors. But their task was one of agonizing difficulty. The evil done is not to be undone, and sometimes their ameliorative measures were of doubtful benefit. Next to the evils of injustice which has marked our past government of the Kaffirs, I regard as only a secondary the evils of vacillation and frequent change of system, which indicate truly the absence of any settled principles, and destroy all reverence for its authority. Having glanced at their wrongs, my topic requires me to advert next to the claims of the Kaffirs. What are they? As a Physically, they are in stature, form, and tuncely, a superior race. In the conformation of the head, and in the form of the eye resembling Europeans, though assimilated to the negro in woolly hair, and somewhat in breadth of nostrils, and in thickness of lip, as well as in colour. Intellectually, they are subtle, reflector, and sagacious, quick to perceive the drift of an argument, and dexterous at evasion, though not prepossessing and mainly to acquire a fairly established conclusion. Morally, they are strongly marked by selfishness and deceit. Lying is their universal and inveterate vice. The custom of polygamy, the custom of circumcision, after attaining the age of puberty, with certain usages attendant on the observance of the rite, and of their superstitious customs and dance, are productive of much and gross impurity. But in some respects they are not a licentious people, and in this contrast favourably with some other contiguous races. In the exercise of their domestic industry, they have a degree of horrid cruelty; and in war have sometimes mutilated the bodies of Europeans, in revenge and imitation of similar enormities previously perpetrated by Europeans on their countrymen. But these are occasional acts, to which they have been instigated by the violent impulses of retaliation or of superstitious. For many generations they have been barbarians. Such they are now. They have the habits of intolerance. They say the white man is a heathen, and a heathen they are. Where among the barbarians or heathens shall we find another people having better claims to our recognition as fellow-men, or furnishing better materials for intellectual cultivation and Christian instructions, or more likely, if brought under their influence, to be valuable instruments in their extension? In connection with the character and sufferings of these people, a striking evidence of their dehumanization, humanity, and fidelity, is furnished by the case of the white man's family at present in the hands of the Kaffirs during the present war. Mrs. Chalmers was reluctant to abandon her property, and not less to quit the scene and the flock among which her husband had laboured without the last necessity. She was left with her family at Clumie, when the other mission families quitted it. She continued there throughout the war, up at least to the middle of February, the only white family among the Kaffirs, raising no objection at all to her residence from British authority. Starving parties and numerous bands of the insurgents have been passing the station at all times, sometimes chastized with disappointment or exhausted with defeat and hunger. But in no instance has she or one of her household received the slightest molestation, or been pillaged of an article. On the 4th of February last, when the soldiers who had been sent to cut down the crops came to Clumie, they showed no such respect to a white family or a widow, though one of their own countrywomen. After mentioning the claims of the Kaffirs as a people in immediate proximity to the colony, and their claims as a race, which had been deeply injured in our hands, Mr. Banton referred to conclusion to their special claims on the United Presbyterian Church, as a people among whom in providence we had missionaries labouring, and had reaped some fruits, and possessed an instrumentality for reuniting those in their midst who were not in the path of the gospel. He then had travelled up and down Kaffraria, had remarked that he "never met a group of two or three Kaffirs, among whom he did not find some knowledge of Christ, of his name, his death, and the object of it; and of those he met with, few had themselves been at mission stations or heard missionaries." Their knowledge had been gained from their own countrymen who lived at those stations. In this way the darkness of the heathen world has been in part dispelled, and the beams of the sun of righteousness have illumined the face of the mountains.

The Rev. Mr. EMMONS, of Glasgow, next addressed the meeting. He said, the claims of the negro race to Christian sympathy and favour may be urged, first of all, on the same grounds and on all the grounds on which we plead for help to perishing fellow-sufferers of any clime or stock. From the terms of the broad commission, which we have received, it is evident, we can argue in behalf of the Edjoo or Kaffir, as well as the Hindoo or the Celt. Whatsoever pleads the soul's immortal peril suggests, whatsoever stimulates the hope of lending him to glory supplies, whatsoever moans the bleeding love of Jesus inspires, are as equal in the case of the black man as the white. His claim is uttered in the simple words often put into the slave's lips, when represented with manacled hands and aching eye, saying to his oppressor, Am I not a man, and a brother? It is evident, that both his humanity and his brotherhood have been denied; and that men have been who have arisen, with a miserable ingenuity and laborious show of science, to fling the millions of their swarthy brethren away from the pale of humanity—the hope of salvation. Christianity here, too, fur-

nishes triumphant evidence of the identity of race among all races of mankind! Of what race have not men been saved? From amid what race have not sinners been brought to sing of redeeming love? And can they, whom in grace no blood washes, be other than of one blood by nature! The most noble of men involved in our common fall, and when I find that the negro can look up and see in Immanuel a brother by whose death he lives, I cannot doubt that with me he died in Adam, the one man by whom sin entered the world.—(Chrys.) And, sir, I think we may best answer by appeal to the same fact of the negro's conversion, the much more common allegation of the black intellectual inferiority. If you show me a negro Christian, you not only prove him to be a man, and a son of Adam, but you vindicate his claims to the possession of mental faculties like those of other men.—And if, in answer to all this, there should be adduced, which we admit may be, a thousand instances of the brutal degradation and vulgar simplicity, we shall indignantly exclaim, to what is the foolishness you describe fairly imputable? While man's you made your brethren vile, and then mock their misery. Give me leave, Sir, if I may so, for a moment, make a supposition—give me leave to make jestation on some Scottish shore—to let those fowls of fate on its peaceful inhabitants—to capture and enchain them—to ven them in pestiferous coils in some festering hell—to make havoc of all their affections—in treat them as mere beasts, and worse and still more cruel, make them nurses of slaves, as well as slaves themselves—to let those in their lust, cruelty, and greed of gold let knowledge be to them, and religion be banished as a curse. Let their present be miserable animism, and drudgery, and contempt, and let their earthly future be despair, and the future beyond a blank! and when a few generations have fled, let us search for Skoon in Africa, and enterprising, and worth. Or let us suppose that God had willed the streams of life to towns aside from our shores—that our land had been without God's look and God's day; and wherein had Scottish savages differed from Hottentots or Bushmen? What are we, Sir, sons of savages ourselves, descendants of miserable idolaters, with relics of old superstitions among us to this hour, telling how our fathers worshipped idols on their mountains, and with bloody rites sought to appease the gods of blood? What are we, that we should despise the wildest savage that toms the jungles or leaves his footprints on the sands of Africa? Who made them to differ, and what hast thou that thou dost not receive? But I have dwelt unduly on these claims, which are common to the negro, and to his brethren of mankind of every race. I must glance at his special claims on our sympathy and our help. And, firstly, the needs of most being, we are already anticipating an appeal founded on his sorrow, protracted sufferings and wrongs. In your eyes already the chains, and tears and death, and violation of his name, worse than death, which crowd the story of his slavery, are pleading for him. And surely since the world began, never rose on the ears of Christian men a cry like this. I shall not attempt to describe the horrors of slavery. I shall leave undepicted the slave still the slave man—the slave's toil, the slave's home—if that it can be called. But I remind you, that, by the remembrance of the dark share our nation bore in this traffic in the bodies and souls of men—by the common ancestry which connects us with brethren on the other side of the ocean who still labour under their broad flag of freedom, the accused system, and also that I should need to add, by the Christianity with which many professors yet cloak and apologize for—may, practice and profit by the foul atrocity—by these I plead that you set yourselves to pay the long accumulated debt which the white man has incurred to his sable brother. Nor can we deem it paid till in addition to the extinction of slavery in every land, and the evangelization of the expatriated African, we have penetrated the entire Continent which forms the home of the free race, and by the publication of the glorious gospel made the utmost wilderness to rejoice and blossom as the rose.

The Canadian Presbyterian Magazine.

TORONTO, JUNE, 1852.

This number of the *Magazine* completes the first year of its existence. We most cordially offer thanks to the ministers and members of the Church who have so effectually aided its circulation, and respectfully solicit the continuance of their encouraging support.—We also ask the favor of ministerial brethren to notify their congregations concerning it, and receive orders and payments for another year. It will not pay—and we have no inclination though it should—to send Agents through the country, and therefore cast our selves, for future success, on the assistance of friends. We have signified forcibly that the number of subscribers for the first year exceeded our expectations—yet we did, and we do, not look at merely a *minimum* of circulation, but for the sake of denominational influence and success, at the *maximum* that should be endeavoured to be obtained—and that not for the sake of the *Magazine*, but for the sake of the Church. If this periodical be of use; if it less done

good with its present circulation, surely, if largely increased, the Church will derive advantage in proportion. In most of the congregations, we know, a very few more subscribers can only possibly be obtained—but in some others, we think, a considerable addition might be procured. We will go on in hope.

It becomes us gratefully to thank the contributors of literary articles. They have been few, but all the more precious, because they have been few. It must not, however, be supposed by any one, that we mean to confine the non-contribution of any, or injury, to expression, or indifference to the success, character, and usefulness of the *Magazine*. We do not know one minister who is not fitly able; but there are certain brethren—we would call them very promising brethren—who were to write—most certainly to write—but as yet, for aught we know, their articles are in the ink-bottle. Others have said—"O, you do not require my aid, you have already plenty of original matter;" and thus they have pleaded off, and free ministers have had to bear the burden. Well, we think it has been borne willingly and credulously, but we trust that next year, at least other five will take a part.

We have been very much surprised, as well as very much encouraged, by the unanimous approval given to the way the *Magazine* has been conducted. We really did expect that some would be dissatisfied, and that perceptibly, but it is pleasing to see the bright side of any thing, and to know, especially, that human nature, and above all, in the United Presbyterian Church in Canada, is not so *gumbersome* as we took it to be. In commercial advertising style, we will only say, that we shall still endeavor to merit the favor of our subscribers. The *Magazine* will be printed in the same style, and in the same form, at least till January, and we have only to give the past as a guarantee of the mode in which it is intended to conduct it for the future.

We trust that subscribers will continue—that they will remember our terms are, "*one dollar a year, paid in advance*,"—and that they will either, directly by mail, or through their several ministers, send us orders and remittances as soon as possible.

In every case, where we receive no order to discontinue, we shall send as formerly, trusting that "*continuum*" is to be understood, and that payment will be speedily made.

It is with much pleasure we have to announce the gratifying intelligence, that the Rev. Dr. Taylor has accepted the call given him by our Synod, to be Professor of Theology—was loosed from his charge of the congregation of Aueltermichly on the 18th of May—and was to sail by the steamship "*Gleizes*" on the 1st of June for New York. It is very probable that he will arrive in Toronto before the Synod closes, and thus have an early opportunity of meeting his brethren here, and receiving a Synodical welcome.

We have also learned that Mr. Patrick Greig, Preacher, was to sail at the same time, in the same ship.

On the 27th May, Mr. William Dickson, Preacher, and Mrs. Dickson, from Scotland, arrived in Toronto, in great health, having sailed by the "*City of Manchester*" via Philadelphia.

Mr. John Scott, licentiate of this Church, who left last November, with the view of going as a missionary either to Kaffraria or Jamaica, is to return to Canada this month.

These are precious droppings of news for this weary heritage. It is the way of man, however, never to be fully satisfied with anything he receives in this world—it is either too little or too much—and we are not yet satisfied, because we have not got enough. If the Mission Board of the parent Church send, in all, twelve ministers to Canada during this season, then, we shall not say a word, except to thank them—till next year, when we will ask for twelve more.

The writer of the article on "*Reason or Revelation*" intended to conclude it in this number, but owing to the state of his health, has been unable to prepare it for publication.

Death of the Rev. Mr. Roy.

It is with painful feelings we have to announce the bereavement of the Church has sustained, by the death of the Rev. James Roy of the united congregations of St. George and Glen Morris. On the 15th of May, when on his way to assist the Rev. Mr. Ritchie of Ayr, he was struck with apoplexy, about two o'clock, p. m.—was found lying speechless by the wayside—was taken into a house near by—his old friend, R. Christie, Esq., was sent for, who, along with a medical man, arrived at eight o'clock—all we do not do that skill and kindness could effect, but he continued insensible, and at one o'clock on Sabbath morning, expired. He arrived in Canada in October, 1837, and was ordained in St. George in Oct., 1838. We believe he was in the 53rd year of his age. How melancholy to think of the nature of his death-stroke!—cut down, as in a moment, and when his bones were full of marrow, and the tide of vigorous health seemed to be coursing through his veins—and how very melancholy to think that he had to seek a couch on the grass by the wayside, and with no human friend beside him, to whom to tell his pain. It is true, Christian philosophy teaches us that it matters not where the Christian dies, but still there is an awful desolateness about death, when it comes as in the case of our departed brother. It is not our intention to give a biographical sketch—for this is only a notice—such a sketch being promised us by a competent writer, and which we expected to have had for insertion in this number; but now, we would simply add, that Mr. Roy was an unwearied labourer in the vineyard, and if not what many would call a popular preacher, he was certainly a very faithful and a very able one. He was a man of true piety, strong mind, large and warm heart, and liberal hand.

The remains of our brother were brought to the house of Mr. Christie, where he had resided since his ordination, and on the 18th were conveyed to the church-yard of St. George. There were eleven ministers of our Church present at the funeral. Religious services were conducted by the Rev. Dr. Ferrier. The funeral company was very large—extending more than a mile—and gave evidence of the esteem in which this servant of Christ was held in that locality where he was best known.

What reason for gratitude as a Church have we, that so many of our ministers have been spared so long. Many have had their afflictions—some have been brought to the gates of death—yet, since 1833, only three have died. But now there is a voice coming in closer succession, not only reminding us of our mortality, but of the possible suddenness of our departure. "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

Original Articles.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

We have brought the narrative of our Church's history to the year 1740, when the General Assembly proceeded to depose the eight ministers of which the Associate Presbytery was now composed. We could willingly have dwelt longer on their prudential measures, their rapidly increasing strength, their faithful and noble delineation of the Assembly's authority, and their determination, through grace, to maintain the truth as in Jesus, in opposition to prevailing errors, that they might present to their country and the world, a pattern of ecclesiastical consistency, purity, and efficiency, which, with the blessing of God, might be an instrument of extensive and lasting good. But it is necessary to proceed with our narrative, omitting many things which, although interesting, might render it more tedious than we intended, or than our readers had contemplated or could wish.

It might almost have been considered as an act of blasphemy in the General Assembly to proceed, as they did, in the Name of the Lord Jesus, and under presence of power given them by Him to depose from the office of the holy ministry, such eminently talented, pious, and devoted ministers, as those of which the Associate Presbytery was composed. And, as has been well remarked by Dr. McKerrow, in his valuable History,—“It will be difficult to find in the records of any ecclesiastical court a sentence more unjust and tyrannical. What an idea are we to form, from this transaction, of the morality and justice of the General Assembly of the Church of Scotland at this period! The sentence of deposition which, in the frenzy of party-spirit they pronounced against the founders of the Secession—men of acknowledged worth and piety—and the grounds upon which this sentence was pronounced by them, will stand to future generations as a blot upon their annals, which no sophistry will ever be able to wipe out.”

The act of deposition was in itself nugatory, especially as these ministers had already formally declined the authority of the Supreme court.—It had no effect in separating, or even in the least alienating the people at large from their beloved pastors. It rather strengthened and confirmed their pastoral relation, and increased their influence and usefulness.—It, however, deprived them of their Churches and emoluments; and the civil authorities were in several instances not backward to enforce that part of the Assembly's sentence which devolved on them. Some of the ministers, to the honor of the local authorities, were allowed to return to their pulpits till they could be otherwise accommodated. The Rev. Ralph Erskine, of Dunfermline, continued to preach in his Parish Church, till a new Church was built by the people who adhered to him. The same permission was granted to Mr. Thomson at Brantford. Mr. Montcrieff, of Abernethy, with his characteristic decision, declined to enter the Church and preached to his people in the open air. Mr. Fisher retained the use of his Church and manse for more than a year after his deposition, when legal steps were adopted to deprive him of both. He afterwards preached from a tent to his people, till, in a short time, he was translated to Glasgow.

But in some places, as Stirling and Perth, although the ministers were highly respected and beloved, the civil authorities ventured not to grant indulgences, but at once acted up to the rigour of the ecclesiastical injunction; and, as Dr. Thomson remarks, in these cases “the treatment occasioned scenes of touching pathos, and rising to the morally sublime.”

At Stirling the Rev. Ebenezer Erskine was forcibly excluded from the place where he had been accustomed to officiate, on the very first Sabbath after the sentence of the Assembly. “The magistrates prohibited the ringing of the church bells to convene the people to worship; and Mr. Erskine, having gone up at the usual hour, found the church doors locked, and the congregation assembled around the sanctuary. Some proposed, in the heat of their indignation, that a forcible entry should be made, by breaking open the doors. This, however, Mr. Erskine would not permit; but lifting up the bible, which it was customary for him to carry to church, he protested, in a solemn manner, that he was pursuing the path of duty, and that not he, but his opposers, were unwearied for the events of that day. He then withdrew, attended by his congregation, to a convenient place in the neighborhood, where the services of the day were performed in the open air. The spot selected for this purpose was a green eminence on the north side of the town, immediately beneath the frowning battlements of the castle, commanding a view of the Grampians in the distance, and looking down upon the smiling plains of the Forth. Imagination can scarcely conceive a finer scene than a congregation of worshippers assembled on such an occasion, and in such a spot. Mr. Erskine commenced the services of the day by giving out the first portion of the sixtieth Psalm. The verses selected by him were peculiarly appropriate to the circumstances in which the congregation were placed:—

“O Lord thou hast rejected us,
And scattered us abroad;
Thou justly hast displeased being;
Return to us, O God.

The earth to tremble thou hast made;
Therein didst breeches make;
Do thou therefore the breeches heal,
Because the land doth shake.
Unto the people thou hast things
Hast shew'd, and on them rent,

And thou hast caused us to drink
Wine of astonishment.
And yet a banner thou hast given
To them who 'T'ere do feign,
That it by them, because of Truth,
Displayed may appear.
That thy beloved people may
Delivered be from thralld,
Save with the power of Thy Right Hand,
And hear me when I call!

After a solemn prayer offered up to God, he read out for his text, Mat. viii. 27, "But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?" many have been heard to speak of the occurrences of that day with mingled emotions of vexation and delight—vexation at the unjust treatment which their minister received, in being driven from his Church—and delight at the recollection of the solemn truths which, on that occasion, were uttered by him with more than his ordinary earnestness." (Dr. McKerrow's History of the Secession.)

The writer must now be excused in closing these notices respecting the immediate results of the sentence of the Assembly in the deposition of the excellent ministers of the Associate Presbytery, as followed up by the civil authorities, by publishing here what he was the first to bring before the public more than twenty years ago—the account transmitted in his own family of his venerated great-grandfather, Mr. William Wilson of Perth, from his place of worship; and although his own grandfather by the father's side, and grandmother by the mother's side, are introduced into the scene, which makes it the more interesting to himself, he gives it not as a family anecdote, but as one which all who have since written on the subject have quoted, and which has been declared to be "unquestionably one of the most interesting pages in the early history of the Secession." The writer feels, that as it is still his own, he has the best right to present it to the Canadian public.

By far the most interesting and circumstantial detail which has come to our knowledge, of the issue of the Assembly's decisions, in the ejection of the Seceding Brethren from their Churches, is the account of what took place at Perth, in reference to the venerable Mr. Wilson.

On the morning of the Lord's day, when the Assembly's instructions to the civil powers, just that morning received, were to be carried into effect, Mr. Wilson and his interesting family, who were very regular in their domestic habits, were observed by the servants to be in a state of uncommon concern. Though the cause was in a great measure unknown to the domestics, they perceived that something unusual had occurred.—The breakfast table was laid at the usual hour; but Mr. and Mrs. Wilson continued closely shut up in their chamber, and seemed, in deep thoughtfulness, to forget their wonted habits, and to be entirely engaged in intercourse with God, as to be above the cares of this life, and to forget, or not to feel, the common cravings of nature.

Mr. Wilson remained in his chamber till the hour of public worship.—On leaving it, he went directly to the Church. As he left the house to proceed, on this trying day, to the discharge of his ministerial duties, an aged domestic, long an inmate of the family—the same who, in earlier times, had served his father in the Mearns Moor, with daily nourishment, when he was driven from his house and his property by the violence of the persecution—ventured to accost him in the language of friendly caution:—"Tak care what ye're doin', Mr. William!" and she—far so from early habit she still sometimes called him—"tak care what ye're doin', for I fear if things gang on this way, I'll get ye're food to carry to the Muir, as I did ye're father's before ye."

Mr. Wilson, in the prospect of these movements, took along with him Mr. Andrew Ferriter, writer in Perth, a gentleman of the highest respectability, and with whom he was in habits of friendship. In company with him Mr. Wilson proceeded with his usual dignified composure and gravity towards the House of God. An immense multitude had assembled on the streets around the building. An expectation that something more than common was to take place, had been very generally excited. The doors were shut; and the magistrates of the city, with their badges of authority and guards, were drawn up in front to obstruct Mr. Wilson's entrance. In this they might pretend to be in the discharge of their duty; but doubtless, here, as in other places, magistrates had a discretionary power to decline exercising the rigour of their authority.

The following brief reference is made to this procedure, by Mr. Wilson himself:—

"The magistrates of Perth, having received the moderator's letter upon the Sabbath morning, sustained themselves executioners of the Assembly's sentence against their minister, who, according to the measure of grace given him, had labored near twenty-four years in the work of the ministry amongst them, and who was also unanimously called to that work by the people of that congregation, and the magistrates themselves came to guard the church doors, and when they saw their minister coming, shut the doors upon him."

Mr. Wilson, undaunted, advanced to the main entrance, and addressing those authorities who guarded it, demanded admission by an authority higher than theirs. "In the name of my Divine Master," said the venerable pastor, "I demand admission into my temple." The demand was thrice made in the same manner, and thrice met with a determined and stern refusal. On this there was a simultaneous stir in the crowd, and those who had seen or heard the repeated demands and refusals of entrance, became indignant and impatient, and were about to stone the civil authorities of the city, and to force an entrance for the minister they loved. But, perceiving their designs, Mr. Wilson, with affectionate and commanding dignity, turned to the crowd, and firmly rebuked the execution of their purpose. "No violence," said he, "my friends—the Master whom I serve is the Prince of Peace."

Mr. Ferriter, in the meantime, having endeavored in vain to procure admission for his minister, solemnly protested against the conduct of the magistrates, and, on remarking that they could justify themselves neither before God nor men for their proceedings that day, was told in reply, that "they would take men in their own hands, and would answer to God when they were called."

At that interesting juncture, the Deacon of the Glovers' Corporation stepped forward, and said to Mr. Wilson, that if he would accept of the Glovers' yard for the services of the day, he was most welcome to it.—The kind and reasonable offer was most readily and thankfully accepted. Thither he immediately retired, followed by an immense concourse of people. An erection was soon obtained, where he might conveniently conduct the public worship of God.

In the meantime, "Mr. John Natty, then a probationer, employed by Mr. David Black to preach that day, being attended by the said Mr. Black, was, with the assistance of the magistrates, thrust into the pulpit." (Defence.)

During these procedures, Mr. Wilson was quite composed. The trying scene had not unfixed him for the discharge of those duties in which he delighted, and his sphere of usefulness was, by these events, much extended. Many more than the church could have contained, flocked to hear him. A considerable proportion of these were, doubtless, prompted by curiosity alone; but by far the greater number were deeply interested in the occurrences of the times, and were determined to adhere to their godly minister.

There was something highly appropriate, and peculiarly expressive of the feelings of this excellent father of the Secession, in the Psalm with which he commenced, in the open air, the public solemnities of the Sabbath. (Psalm 112, 13, 14.)

"He was no foe that me reproach'd,
Then that endure I could;
Nor heaven that did 'gainst me boast,
From him me hide I would.

But thou, man, who mine equal, guide,
And mine acquaintance wast:
We joined sweet counsels, to God's house
In company we pass'd."

The prayer, we doubt not, accorded with the peculiar circumstances in which he and his fellow-worshippers were placed—breathing the devout feelings of his heart—showing how resigned he was to the disposing will of the God of Providence, and how anxious he was that the events of the day in particular, and of the times in general, might be rendered subservient to the Divine glory, and to the prosperity of the Church.

When he opened the sacred volume, the text he read produced a thrill in every heart, and especially among the more thoughtful part of the audience—"LET US GO FORTH THEREFORE UNTO HIM, WITHOUT THE CAMP, BEARING HIS REPROACH."—(Heb. xiii. 13.)

The devotional exercises of this eventful Sabbath were, throughout,

solemn and interesting, and much calculated to make a deep and lasting impression on those who witnessed them. When the work of the day was over, Mr. Wilson, on returning home, went directly to his study, tired and worn out with his anxieties and exertions. Isabella—his eldest daughter, then but twelve years of age, but who, attended by one of the servants, had witnessed the whole extraordinary scene—a scene which she distinctly remembered as long as she lived, and often mentioned to her family with the deepest interest—felt very anxious to understand from her father the meaning of what had taken place, but not liking to ask him, she hung about the door of his apartment, till he observed her, and perceived what were her feelings and wishes. He then called her, and said—“Bell! this has been a day of trial, but we have reason to be thankful that it has not been a day of shame. If any one ask you, Bell, why your father lost his kick! you may just say, as good Mr. Guthrie, before his death, directed my mother to say of him, if she were asked why he lost his head—that it was in a good cause!”*

We have thus taken notice of the immediate results of the deliverance of the Assembly in 1740, as empowering the civil authorities to exclude the ministers of the Associate Presbytery from their churches. We only add at present, that neither their respectability as gentlemen, nor their usefulness as ministers, was diminished by these occurrences in Providence. Their spheres of usefulness were rather enlarged; for many who were lamenting the defection of the times, went to them from the surrounding parishes, and joined their congregations. This much more than made up for the loss of those of their own parishes who remained in the establishment.

(To be continued.)

A DEFENCE OF CREEDS.

It is customary, at the present day, to accuse Presbyterians of putting the Confession of Faith in the same position in which Roman Catholics place tradition, as a rule of faith beside the word of God, and in many respects superior to it—and then we are reminded, in the words of Chillingworth: “The Bible, and the Bible alone is the religion of Protestants.” Such statements are, however, gross misrepresentations; since all Presbyterians regard the Bible, not only as the supreme, but the only standard of faith and practice; while the Confession of Faith is only their explanation of the sense in which the Scriptures are to be understood. Thus in the United Presbyterian Church, the first two questions put to candidates for ordination to the ministry are:—1. “Do you believe the Scriptures of the Old and new Testaments to be the Word of God, and the only rule of faith and practice? 2. Do you acknowledge the Westminster Confession of Faith, and the Larger and Shorter Catechisms, as an exhibition of the sense in which you understand the Holy Scriptures; it being understood that you are not required to approve of anything in these documents which teaches, or is supposed to teach, compulsory or persecuting, and intolerant principles in religion.” But is not the Word of God, it has been asked, amply sufficient, without either note or comment? We shall test the force of this objection by an actual case. In the primitive Church, Arius, a presbyter of Alexandria, maintained that Christ was a creature, created before time began, above angels, but not equal to God. Constantine, the first Christian Emperor, convened a Council of Bishops at Nice, to decide what had been the faith of the Church on this fundamental doctrine. The Arians were condemned, and a creed was drawn up embodying the views of the orthodox party—that is, stating the sense in which they understood the Scriptures. The Arians spoke of Christ in the sublimest language, and they attributed to him every moral excellence, short of the ascription of supreme divinity, and hence the unreluctant might suppose that there was no difference between them and the orthodox. Did Athanasius, the leader of the Trinitarians, assert that Christ was God? The Arians admitted it; but it was in the same sense in which angels and men are, in Scripture, called gods. Was it asserted that Christ was of God? It was granted; but then we are of God, of

whom are all things. Was it affirmed that the Son was the wisdom, power, and image of the Father? Granted, said Arius, for we are also said to be the image and glory of God. The orthodox, to avoid such dishonest shifting, inserted in the Nicene Creed that the Son is of the same substance with the Father; while the Arians would only admit that he was of a similar substance; and as the two phrases only differ in Greek by a single letter, or rather aspirate, the discussion furnished Gibbon with a silly sneer against Christianity. Now, what would our modern declaimers against creeds have done in this case? Would they have drawn up a Confession of Faith entirely in Scripture language, and have thus sanctioned the virtual overthrow of the gospel? Or would they, like the Nicene fathers, have inserted such language as would have fixed the sense in which their opponents understood the Scripture? We suppose they would have preferred the latter.

The controversy about creeds is quite of modern growth; and it seems to have chiefly arisen from confounding two very different questions:—Ought there to be a creed at all? and if so, what should that creed contain? Hence the Assembly which composed the Westminster Confession of Faith, was made up of Presbyterians, Congregationalists, and a few Episcopalians; who all agreed that a Confession was necessary. There was also a remarkable agreement on the doctrinal part of the Confession, only two points having been tabled, the one on the question of reprobation, the other on the active and passive obedience of Christ; but when they were discussing the subject of Church Government, this unanimity completely vanished. And we in modern times, the Scotch Independents, who usually disclaim the authority of written creeds, can occasionally recognise them; for when a number of Congregational churches in the neighbourhood of Glasgow embraced new rites respecting the Spirit's influence, Dr. Wardlaw, with some others, in a semi-official pamphlet reminded them, that this belief was opposed to what was most surely believed among them—a sentiment which implies the existence of a permanent creed, if not written, yet understood.

But it is more than probable that creeds, suited to the times, were used in the Apostolic Church, and that they are referred to in Paul's epistles. Thus Paul addresses Timothy, “Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ Jesus.”—2nd Timothy, i. 13, 14. Timothy is commanded to hold fast not only sound words, but the form of sound words; implying the existence of a form which required to be adhered to. This form could not be Paul's previous instruction; for the word rendered form denotes the sketch, or outline of a picture; a word fitly describing a creed as an outline of Christian doctrine. The Apostle addresses the Romans in similar language. “But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you.” Romans, vi. 17. Where the word form might be rendered type, that is, rough sketch, or outline. In proof that short creeds were used in the Apostolic Church, an appeal has been also made to Galatians, vi. 16. “And as many as walk according to this rule, peace be on them, and mercy, and on the Israel of God.” The word rule is literally translated canon, and denotes a formal, authoritative rule. It is here only incidentally referred to; but it seems to have been so well known as not to require any formal description.

These passages afford high probable evidence that short creeds were in use during the Apostolic age. There is another, however, of rather difficult interpretation, that seems to contain an allusion to the same practice. 1st Corinthians, xv. 29: “What shall they do who are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?” Some think that reference is made, in this passage, to a very prevalent custom in the primitive church, when a person died unbaptized, for another individual to be baptized in his stead. But we have no evidence that such a superstitious custom existed in the Apostolic age; and if it had, they would never have sanctioned a practice which asserted the necessity of baptism to salvation, and have thus virtually undermined the spirituality of the gospel. The easiest exposition of this rather difficult passage is, that it is to be understood elliptically, and should be read thus:—“What shall they do who are baptized in the hope of the resurrection of the dead, at the dead rise not?” A reference is thus made to those creeds to which believers gave their assent at baptism. But if every individual wrote a creed for himself, as is done in Congregational churches, there would be too little uniformity to enable any one to found a general appeal on them;

* Isabella Ramsay, Mr. Wilson's mother, was a niece of Mrs. Guthrie, wife of the Rev. James Guthrie of Stirling, the distinguished martyr at the beginning of the persecution under Charles II., and had been adopted by her uncle and aunt, after being disowned and disinherited by her own father, (a baptized Episcopalian) for embracing the Presbyterian religion. (See No. II. of the Canadian Presbyterian Magazine.)

and there would be such dishonesty, mental reservation on points where the individual dissented from the church to which he requested admission.

And an illustration of these Scripture passages, it is worthy of notice, that we have examples of short creeds used in the age next to that of the Apostles. Irenæus, Tertullian, and Origen have furnished us with creeds, which they style, the canon of the truth; the preaching of the truth, and the truth which is preached by the Church. As the earliest existing creed, and as one of the finest monuments of antiquity, we shall quote Irenæus's creed. In his work on heresies he says,—“For although the Church is scattered through the habitable to the ends of the earth, yet it has received from the Apostles and their disciples, this faith in one God, the Father Almighty, who made heaven and earth, the sea and all that in them is; and in one Christ Jesus, the Son of God, who became incarnate for our salvation; and in one Holy Ghost who announced by the prophets the economy and the coming, and the birth of a virgin, and the passion and the resurrection from the dead, and the reception into heaven in the flesh of the beloved Christ Jesus our Lord, and the manifestation from the heavens in the glory of his father to gather together all things into one head, (Ephes. i. 10.) and to raise all flesh of human kind, that to Christ Jesus as our Lord and God and Saviour and King, according to the good pleasure of the invisible father, every knee should bow, of things in heaven and things on earth, and things under the earth, and every tongue should confess to him, and that he should execute just judgment on all; that he should send into eternal fire both the spiritual things of wickedness and the angels that transgressed, and the apostate and impious, and unjust and covetous, and blasphemers among men. But to the just and holy, and to those that kept his commandments and abode in his love, to those to whom from the beginning he had given the gift of life from repentance, he shall confer incorruption and surround with eternal glory.”

Now, Irenæus was bishop of Lyons, about the year 170, and if creeds then existed, as the result of a preceding age, then we will be carried back to a period bordering on the apostolic age. He also says that the Church derived her doctrinal belief from the apostles and their disciples; and these facts taken in connection with various passages of Scripture, already referred to, render it morally certain, that creeds existed during the age of the apostles. It ought also to be recollected that what is commonly called the Apostles' Creed, was composed, not by the apostles, but by Rufinus, between the fourth and fifth centuries, from several existing Creeds; and hence, there are many points of resemblance between it and the more ancient one given by Irenæus. But what is the reason, it may be enquired, that it is now regarded as a mark of intellectual superiority, to speak and write of Creeds with a contemptuous sneer? Some are conscientious in the opposition, but others evidently oppose them, because they wish to get quit of every thing positive in Christianity, and to drift without restraint on a shoreless ocean. Others have imbibed new views in theology, and having removed all land marks which their fathers have placed, they declare against all Creeds whatever, when their hostility is really directed against the Confession of Faith. It is exceedingly suspicious, when an individual signs the Confession of Faith, and when he cannot reconcile his signature with his actual belief, for him then to denounce confessions in general. But while we value our Catechisms and Creeds, and give them that place which they ought to occupy, as exponents of the sense in which we understand the Word of God, we should regard the Bible as the only standard, and submit our walls and our judgments to its authoritative dictates. To the law and to the testimony must be our watchword; and speak Lord, for thy servant heareth, our only rule of conduct. II.

KRUNMACHER'S PARABLES.

[TRANSLATED FOR CANADIAN PRESBYTERIAN MAGAZINE.]

I. NATHAN.

Nathan, a prophet and a wise teacher in Salem, sat among his disciples, and the words of wisdom flowed like honey from his lips. Then spoke Gamahel, one of his disciples: “Master, how comes it to pass that we receive thy doctrine so willingly, and all hear the words of thy mouth? Then the discriminating teacher smiled, and said, “Does not my name signify to give? * Mankind will certainly receive willingly, if one only knows how to give.”

* The word Nathan, signifies to give.

“How dost thou give then?” enquired Heleh, another of those who sat at his feet. “And Nathan answered, “I reach you the golden apple in a silver cup, ye receive the cup—but ye discover the apple.”

On another occasion, Gamahel enquired of the wise Nathan, and said: “Master, why dost thou teach us in parables?” Nathan answered and said—

“Behold, my son, when I became a man, I perceived the word of the Lord in my heart, that I should be a teacher of the people, and that I should bear witness of the truth, and the Spirit of God came upon me. Then I allowed my beard to grow, and I clothed myself in a coarse hairy garment, and went out among the people and clad them with very violent words. But men fled from me, and had not my words to hear, or they explained them in reference to others.

“Then I became fituous in my spirit, and rushed out in the night to mount Hermon, and said in my heart; Will not the light prevail as when it wanders through night and darkness and prevails against the darkness! Thus I cried and wandered angrily through the dark night.

“Behold, then came the twilight, and the day-bush rose up in heaven, and the dew of the morning fell down upon mount Hermon. Then the night abounded, and Hermon sent forth a fragrant smell. For the glimmer of the day-bush was soft and lovely, and the misty cloud hovered round the summit of the mountain and moistened the soil. But men travelled joyfully, and looked up to the day-bush. Then the day rose from the lower part of heaven, and the sun came from the anus of the day-bush and irradiated the dewy plants.

“And I stood and looked, and it especially touched my heart. Then the humming wind arose, and I perceived in the breeze the voice of the Lord, which spoke to me and said: Behold, Nathan, thus doth Heaven send to the sons of earth his most precious and delicate gifts, the sweet day-bush.”

“When I now descended from the mountain—immediately I became a prophet—then the Spirit of the Lord led me under a pomegranate. But the tree was beautiful and shindy, and it bore at the same time flowers and fruit. And I stood in its shadow and looked on its flowers and said; O, how beautiful and ruddy is it, like the soft breeze of innocence upon the blooming cheek of the daughter of Israel!—And when I drew nearer, I also discovered the excellent fruit, hidden in the shadow of its leaves.—Then the word of the Lord came to me from the pomegranate, and said; “Behold, Nathan, this nature promises the precious fruit in the simple blossom, and offers it, her hand being concealed, in the shadow of the foliage.”

“And now—having immediately become the wise Nathan—I returned with a joyful mind to Salem; I threw from my coarse garment, anointed my head, and taught the truth in a joyful manner and in parables. For the strict truth has few friends. She must, therefore, be freely manifested in a simple, joyful garb; she must be human among men, if she would obtain friends and disciples.”

2. THE MAN ON CAMEL.

In a hamlet on mount Carmel lived a wise man, on whom the Spirit of God had bestowed the gifts of consolation and healing. He went into every dwelling where a sick person lay and healed him of his disease; or he consoled and refreshed the dying with wholesome discourse, and soothed the complaints of the mourners. For he knew the secret powers of wholesome herbs and the hearts of men, although he was only between a man and a youth. Therefore, all men loved him and entreated him to enter into their dwellings, and his name was widely known all around.

But behold! there came a disease from the land of Egypt into the hamlet on mount Carmel, and into the district around, and men sickened and many died. For the disease was severe. And when one became sick, they sent to him day and night, that he would heal and comfort them.

Then he was fatigued, and his soul was troubled, because the power of the disease was stronger than the power of his skill and wholesome herbs, and he began to fear for his own blooming life. Far he wanted the crown of wisdom, humility, when he treated in himself and in his skill, but not in the Lord.

Then his spirit conducted him out to the top of Carmel, and he doubted within himself, whether he should remain on the mountain and not return, or search for wholesome herbs and plants, for the mitigation and removal of the disease. Then he went out and said in his heart; nature was my instructor from my youth. She shall even yet instruct me.

He stood before a flower, which varied itself more beautifully in its flowers than Solomon in his glory. Then he spoke: “It blooms in its splendour and youthful power only for itself, and opens its cup in the ray of the sun and to the soft wind, which comes in the evening down upon the sea. What can man do more, than, unconcerned about others, be perfected in himself?—I will remain on Carmel and among the flowers I will bloom, till I in the end, unobserved and softly, wither like the flowers.”

At that moment, a butterfly fluttered among the flowers; but he looked on it and said,—“Nay, thou hast me another reason. I will return to men in the summer cities, and I will hasten to the palace, that I may thus reap all around from my wisdom the sweet fruit of pleasure and joy. Thus as the butterfly spreads itself upon the magnificent flower-cup, so will I upon my skill.”

Thus, he spoke and looked into the flower-cup. Behold, there lay a dead bee in the bottom of the cup. Carrying with difficulty the delicate flower-dust, it had breathed out its sweet soul in the midst of its labour. He saw it and silently contemplated the lifeless integument of the little creature—and the purple of shame mantled his cheek. “O, I recognise

there," he cried, "Spirit of the Lord in nature, forgive my gloominess and my folly. I follow from henceforth in thy wake, and return, as a true disciple, in thee and with thy society."

He thereupon collected the noblest plants of the mountain, and he went humbly and with a bright countenance to the hamlet and into the abodes of the afflicted.

3. THE LITTLE SHEEP.

It was a fine clear summer evening. A mother sat in a bed-chamber beside the cradle of a sweet infant, and sang it to sleep. "Then came little Adelaide with beaming eyes from the walk into the chamber. "O, dear mother," cried she, "come, see how fine it is out of doors!" "Now, what is it then?" asked the mother. "O, something very fine," replied the little one, "but you must come and see—" "That I would very willingly do," answered the mother in a friendly way, "but see, your little brother must sleep." "—Then," replied the little maid entreating, "dear mother, do you take the little brother out with you, that he too may see and rejoice." "Then the mother thought in her heart on the child-like simplicity, that could not enjoy good alone; but desired to impart joy. O, said she within herself, thy soul is still near to the heavenly kingdom, how can I longer decline.

"The mother rose up and glanced into the cradle. The little boy slept sweet and soundly. "Then upon she took the hand of the frisking maiden, and said: "Now, it will be a pleasure to me, what fine thing you can show me." When she now came out into the garden, the little one raised her little hand to heaven, and said: "Now see there, dear mother, the little sheep in the heavens! A large flock! is it not true that they are as fine as they are lovely?" "There were small, delicate flakes of cloud, placed like the lambs, upon the green grass-plot, white and only, and they shone in the beams of the fine full moon.

And the mother of the child raised her countenance and beheld the cloud with melancholy joy. For she thought of the childlike innocence that clothed the earthly with heavenly splendour, and saw not the veil which divides heaven from earth. "Thus Adelaide saw in the clouds of heaven the lambs of the earth. O, well is it with you, thought the mother and stroked the little maid on her breast.

4. DAVIS'S HARP.

On a certain day, David, the King of Israel, sat upon the height of Zion, his harp lay before him, and he leaned his head upon the harp.

"Then the prophet Gad came to him and said: "What art thou thinking on, my king?" David answered and said: "On my perpetually changing destiny. How many thanksgivings and joyful songs, but also how many sorrowful and mournful hymns have I sung on that harp!"

"He thou like the harp," said the prophet.

"What earnest thou?" asked the king.

"See," answered the man of God, "how thy pain as well as thy joy draws thee from the harp and animates its strings. In like manner, let sorrow and joy mould thy heart and life to the heavenly harp." "Then David raised himself and laid hold on the strings.

5. THE WORD IN THE HEART.

When the patriarch Abraham was old and well advanced in years, and the hour came that he should die, he collected around him his children, and children's children, and blessed them. "Then Isaac his son, and Rebecca his daughter-in-law, enquired and said: "Thou hast been a pilgrim thy life long, and hast come from Chaldea to Haran, and from Haran to Canaan, and from Canaan to Egypt, and from Egypt to Canaan as a stranger in the land of promise, and amid numerous trials and dangers. * * * Tell us, father, what has so strengthened and led thee in thy pilgrimage?" "Then answered Abraham, and said: "The word of the Lord in my heart."

"And what is that word?" enquired the children.

Abraham said: "The word which he spoke to me in the grove at Mamre; 'I am the Almighty, walk before me and be thou perfect!' It was to me a strong tower in the day of need, a light on the dark way, and a weapon and a defence in the time of danger. And now he goes before me in my last pilgrimage and points, out to me from afar, my home, where I established, whose builder and maker is the Lord."

"Then said his children, "I am the Almighty!" Oh! who can be so happy as to hold it fast!"

But Abraham answered and said: "Only he who has seen the day of the Lord and has perceived his love." * * * When he had spoken these words, he bowed his head upon the cushion and expired.

Miscellaneous.

STRUCTURES ON THE SAND.

BY THE REV. JAMES G. LYONS, L.L.B.

A rosy child went forth to play,

In the first flush of hope and pride,

Where sands in silver beauty lay,

Made smooth by the retreating tide,

And kneeling on the trackless waste,

Whence ebbed the waters many a mile,

He raised, in hot and trembling haste,

Arch, wall, and tower;—a giddy pile.

But when the shades of evening fell,
Veiling the blue and peaceful deep,
The sailing of the vesper bell
Called the boy-soldier home to sleep;—
He passed a long and restless night,
Dreaming of structures tall and far;—
He came with the returning light,
And lo! the faithless sands were bare.

Less woe than that unloinking child,
Are all that breathe of mortal birth,
Who grasp, with strivings vain and wild,
The false and fading toys of earth.
Cold, lecturing, glory be! What was they
Without the faith that looks on high?
'Tis sand-forts of a child at play,
Which are not when the wave goes by.

THE SPIRIT'S LAND.

'The Spirit's Land? Where is that land
Of which our fathers tell?
On whose mysterious, riverless strand
Earth's parted millions dwell?
Beyond the bright and starry sphere—
Creation's flaming space remote;
Beyond the measureless career—
The phantom flight of thought.

There fadeless flowers their blossoms wave
Beneath a cloudless sky;
And there the latest lingering tear
Is wiped from every eye;
And souls beneath the trees of life
Repose upon that blessed shore
Where pain and toil, and storm and strife,
Shall never reach them more.

And yet, methinks, a chastened woe
E'en there may prompt the sigh—
Sweet sorrows we would not forego
For calm, unmingled joy.
When strains from angel harps may stay
On heavenly airs, of mortal birth,
That we have heard, far, far away
Amid the bowers of earth.

Ah! 'tis then, perchance their saddening spell
That from oblivion saves,
May wander like a lone farewell
From this dim land of years;
And like the vision of a dream—
Shed on the disembodied mind
Of mortal life— a dying gleam,
And loved ones left behind.

Yes—yes, I will, I must believe
That Nature's sacred ties
Survive, and to the spirit cleave
Immortal, in the skies;
And that imperfect were my bliss
In heaven itself, and faded with care,
If those I loved with earth should miss
The path that leadeth there.

MALCOLM.

MOVEMENT OF THE BIBLE IN THE LAST HALF CENTURY.

Several publications have recently been made narrating (as well they may) the wonders of the last half century. There was Napoleon, most wonderful in the last act of his drama, when he passed from the glory of Austerlitz to the gloom of St. Helena,—

Leaving a name, at which the world grew pale,
To point a moral and adorn a tale.

There is the fiery Locomotive, bearing the chariot of commerce round the world. There is the harness'd electricity, carrying a voice, unheard, unceasing, silently, instantaneously around the broad surface of a continent. There are other wonders, though marvellous and beyond comparison with anything which precedes them. There is the appealing of nations for liberty. There is the intemperate mind, bursting some of its shackles; and like Samson, about to pull the temple of the Philistines about their ears;— but not like Samson, to perish in the ruins. The years of Eternity belong to it, and it gathers strength as human institutions decay.

In the midst of these wonders, the diffusion of the Bible is, perhaps, as wonderful as any, if not the most so. In the days of the Apostles the cost of a Bible was equal to the cost of a good farm now. Few and far between were the happy possessors of the Scriptures. It was well there were Rabbis and Scribes, and Doctors of Ecclesiastical Law, to translate, preserve, and circulate, any portion of the Scriptures.

Pass on during the next *fourteen hundred years* of what is called the Era of Christianity; and what do you find about books? A Bible still cost a small fortune. No printing—no societies to circulate—no contributions of money to aid its circulation; all books in manuscript.—What was knowledge—what was literature—what was the reading of the Bible in those days? We need not answer. Ages of oppression, ages of darkness rolled away, before the light inclosed in monasteries and universities began to be diffused among the people. But even then, three centuries more came and passed away before the Bible was deemed a fit book for the common people to possess. But now the power of the press in multiplying copies, and in reducing the expense within the means of most people, has caused the diffusion of the Bible to an extent, which, as a historical fact, becomes wonderful. Let us look at the present diffusion of the Scriptures. Almost unnoticed, it has been making its way into all languages and among all nations; and we shall say how much of the Social Movement, in the present age, (the American Age) is due to the principles of that book.

The modern movement of the Bible dates but comparatively a little while. The translation of the Bible from Latin, Greek and Hebrew, began to multiply soon after the art of printing began. The one necessarily caused the other. But the number of copies in the vulgar tongues were few till the Bible Societies began their career.

The translation of the Bible by King James, hastened its introduction among the people; but in the year 1777, when the subject of printing the Bible was before Congress, it was estimated that there were only *four millions* of printed Bibles in the world!

At that time, there were not less than *four hundred millions* of adult persons in the world; and of these one hundred millions professing Christians! There was, therefore, in existence, one Bible only to each one hundred adult persons! Now let us take a look at the Bible movement since.

The old Continental Congress ordered 20,000 Bibles to be imported from Holland, Scotland and elsewhere. In 1791, Congress approved the edition of the Bible, published by Mr. Aiken, of Philadelphia. It is since the "Declaration," therefore, that the great diffusion of the Bible has been made, and almost of it, since the year 1800. Let us now look at the statistics of that diffusion.

	Copies.
British and Foreign Bible Society, instituted in 1804.....	20,000,000
American Bible Society, instituted in 1816.....	6,000,000
British Depot in Paris, instituted in 1820.....	2,009,211
Swedish Society instituted in 1808.....	564,278
Netherland Society.....	274,733
Frankfort Agency, instituted in 1816.....	701,027
Westenberg Society, instituted in 1812.....	464,567
Prussian Society, at Berlin.....	1,271,194
Russian Bible Societies instituted in 1826.....	993,569
Calcutta Society, instituted in 1811.....	491,567
Madras Society, instituted in 1820.....	462,595

It is supposed that other Societies not enumerated, will make the whole number of Bibles issued by the Bible Societies at least *forty millions* of copies!

This has all taken place since 1815; but it must also be taken into view that in the same time vast numbers of copies have been issued by Bookselling establishments. There must, therefore, be at least twenty times as many copies of the Scriptures in the world, in proportion to the reading population, as there were in 1800. But this is not all, the Bible has been translated into nearly one hundred and fifty different languages and dialects, of which ten are languages of Africa, and three of that on the western coast. The remarkable feature of this transaction is, that to all barbarous nations of the world the Bible is now the Messenger (the only Messenger) of literature and knowledge! It is the book of civilization where not one ray of any light has previously penetrated the obscurity of barbarism. This is a feature the world had never before presented in its progress. What effect will it have on the future nations? Who can know? We pretend not to say; but we do recognize it as one of the most remarkable features of the last half century.—We make no estimate of the moral and spiritual diffusion of sacred light. But we think that its influence is felt where it is never suspected. Its principles are working out by men who do not acknowledge its authority. Such is one of the singular anomalies of the human mind. But, perhaps, not unlike some of the operations we see in the natural world around us. The grass seen not the gentle dew that fell upon it; nor do the fruits acknowledge the ripening energies of the descending sun-beam. Yet the grass grows and the fruit ripen; and we may hope that thus too the human mind will grow and ripen under the influence of the sacred volume.

NEVER DID A LONG THING.

A distinguished preacher being complimented on one occasion for the brevity and interest of his public services, replied, "I suppose, I have done some wicker things in my life, and I know I have done many foolish things, but I never did a long thing."

O that they who write for the public press, O that they who make public speeches on great occasions, O that they who preach sermons and lead the prayers of the people, would think of this, and take a lesson therefrom. One of the most extraordinary phenomena that we know of in the oper-

ations of the human mind, is thus invincible determination of sensible men to weary the patience of their readers and hearers, when striving to please or profit them. We will not say that this tendency to length is usually in proportion to the want of depth, or in other words that men are disposed to be long, as they fail to be able to write or speak to edification.

"THE DIFFICULTY OF LEAVING OFF."

"I am a member of a congregation where I have the privilege of listening to a truly good and able preacher, who on Sunday reads Scripture forth, to a considerable, though I fear, diminishing audience, the lessons of wisdom and truth. There is scarcely a single sermon which, for scriptural accuracy, good reasoning, and correctness of expression, might not be put into a hot-pressed volume. But I am grieved to say that our venerable teacher labours to a trying and sometimes heart-breaking extent under the "difficulty of leaving off." Forgetting, or unable to discern, the "proportion of things," and acting upon this broad, but, I think, erroneous maxim, that "it is impossible to have too much of a good thing," he does not hesitate, in his addresses from the pulpit, to lay upon the weak backs of his congregation whole mountains of instruction, which they are unable to bear. May I, sir, venture, through the medium of your columns, of which he is, I doubt not, as he ought to be, a diligent reader, to suggest to our venerable friend that he should give a little careful consideration to the duty of "leaving off," and see whether, in occupying such an unusual length of time in his discourses, he is not violating those proportions to which the above writer would have him give heed? Allow me to refer to a few of these violations.—Can a man, then, be said to have a due regard for *bodily infirmity*, when he sends forth the members of the family home with a head-ache—or *mental infirmity*, when he calls for long-sustained and deep attention to what ought to awaken the strongest emotions of our nature—or to the *weakness* of the delicate, the feebleness of the young, or the drowsiness of the old—or to that regularity of our mental constitution through which every impression loses something of its force by repetition—when he aims us to a seat from which we are longing to escape.

I have read that Mr. Wesley thought a single hour, supposing the mind to be earnestly occupied, to be long enough for any religious service. I should certainly consider this as what is called somewhat "short commons." But I do think that all the brevity which is consistent with the solemnity of the subject—the various duties of the sanctuary—with prayer, praise, and the reading of the word of God—with the ministrations of the pulpit and communication at the table of the Lord—is a debt fairly due by a minister, both to the congregation and to the great truths of which he is the apostle. For how can truth find an entrance into the heart of a man who is fast asleep?—N. Y. Observer.

THE INFLUENCE OF CALVINISM.

The influence of Calvinism on the human mind, is thus eloquently described in Bancroft's new volume of the History of the United States: "On the banks of the lake of Geneva, Calvin stood forth the boldest reformer of his day; not personally engaging in political intrigues, yet, by promulgating great ideas, forming the seed-plot of revolution; bowing only to the Invisible; acknowledging no sacrament of ordination but the choice of the laity, no patent of nobility but that of the elect of God, with its seals of eternity.

Luther's was still a Catholic religion; it sought to instruct all, to confirm all, to sanctify all; and so, under the shelter of Princes, it gave established forms to Protestant Germany and Sweden, and Denmark, and England. But Calvin taught an exclusive doctrine, which though it addressed itself to all, rested only on the chosen. Lutheranism was therefore, not a political party; it included prince and noble and peasant. Calvinism was revolutionary; wherever it came, it created divisions; its symbols as set upon the "Institutes" of its teacher, was a flaming sword. By the side of the eternal mountains, and perennial snows, and the arroyo rivers of Switzerland, it established a religion without a king, fortified by its faith in fixed decrees, it kept possession of its honors among the Alps. It grew powerful in France, and invigorated between the feudal nobility and the crown, the long contest, which did not end till the subjection of the nobility, through the central despotism, prepared the ruin of that despotism, by promoting the equality of the commons. It entered Holland, inspiring an industrious nation with heroic enthusiasm; ennobling and unifying progress; and making burgesses, and weavers, and artisans, victors over the highest orders of Spanish hierarchy, over the power of the Inquisition, and the pretended martyrdom of kings. It penetrated Scotland, and while its whirlwind bore along persuasion among the glens and mountains, it shrunk not on danger, hesitated at no ambition; it nerved its rugged but hearty envy to resist the flatteries of the beautiful Queen Mary; it assumed the education of her only son; it diffused the nobility; it penetrated the masses, overturned the ancient ecclesiastical establishment, planted the free parochial school, and gave a living energy to the principle of liberty in a people. It infused itself into England, and placed its plebeian sympathies in daring resistance to the courtly hierarchy; dissenting from dissent; longing to introduce the reign of righteousness, it invited every man to read the Bible, and made itself dear to the common mind, by teaching, as a living revelation, the unity of the race, and the natural equality of man; it claimed for itself freedom of utterance, and with the authoritative words of prophets and apostles, spoke to the whole congregation; it sought new truth, deny-

ing the tenacity of the continuity of tradition. It stood up against the Middle Ages and its forms in Church and State, hating them with a fierce and unquenchable hatred.

Imprisoned, manacled, oppressed at home, its independent converts in Great Britain looked beyond the Atlantic for a better world. Their energetic passion was nurtured by trust in the divine protection, their power of will was self-attached in their own vigorous creed, and under the banner of the Gospel, with the fervid and enduring love of the mystics who in Europe adopted the stern simplicity of the discipline of Calvin, they sailed for the wilderness, far away from "poetry and psalms," from the traditions of the Church and from hereditary power, from the reverence of an earthly king, from all dominion but the Bible, and what rose from a natural reason and the principle of equity."

INTERPRETATION OF SCRIPTURE.—"They became vain in their imaginations, and their foolish heart was darkened, professing themselves to be wise, they became fools." The Bible tells us that when the heathen forget God, professing themselves to be wise, they become fools. And what greater foolishness can there be than to worship the work of men's hands, to pray to objects that cannot see or hear! Some of these people do things you would hardly believe. In India, they believe that one of their gods, named Krishna, was once a child, and they have pictures representing the young Krishna at play. And how do you think they worship this image? Why, they make a baby-house, with toys and little cups, such as very young children play with, and old men kneel down and pretend to amuse him with them. One old parent would spin a top or shake a rattle box, and do it so carefully as if he had been a baby himself. It would be something to laugh at, if it were not so very sad, the sight of men with grey hairs, forgetting God and giving worship to a miserable picture with a child's play-house. We know that Jesus, the Son of God, became a little child and grew up among men, that he might show the love of God, and die to save sinners. But we do not worship the child Jesus, though some who bear the christian name worship the picture of the infant Saviour and his mother. We worship a Saviour who ever lives and reigns in heaven, and who has all power in heaven and on earth. Let us always love and worship Him, and pray that these blinded idolaters may also learn of his love.

GOOD OUP OF EVIL.—Had not Bunyan been shut up in Bedford jail, the world had not been blessed with the Pilgrim's Progress; had not Edwards been driven from his people in Northampton, many of his best works had never seen the light; and had not two thousand of England's best ministers been deprived of their living by the act of uniformly succeeding generations had not been furnished with so rich and abundant provision for the spiritual life, nourishment, and growth. No man liveth to himself. The misfortunes of some are the salvation of others. The works of the dead are the life of the living. Let us do what we can to scatter these works far and wide over the earth, for in them the dead yet speak!

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