

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
*Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.*
- Additional comments:/  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

# Canadian Presbyterian Magazine

Especially devoted to the interests of the United Presbyterian Church.

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

Vol. III.—No. 10.]

TORONTO, APRIL, 1854.

{ PRICE \$1 PER ANNUM\*  
\* Paid in advance.

## CONTENTS.

	PAGE	ORIGINAL ARTICLES—	PAGE
<b>RELIGIOUS INTELLIGENCE—</b>			
Missions in Northern India	145	Influence of Christianity on Public Morality and Institutions	152
Australia	147	Translation of Calvin's Commentary on 1 Peter	154
Australian Aborigines	148	Address of Rev. R. Irvine	155
New Hebrides—Aneiteum	148	<b>MISCELLANEOUS—</b>	
The Czar and the Sultan	149	Poetry—Grace Abounding	157
Protestantism in Turkey	149	Grandeur of Missions	156
Split among the Jews	149	The Wise Fool	156
Moravians—Labrador	149	The Temple	157
<b>EDITORIAL NOTICES—</b>			
Call—Demission	150	Cheer Up	158
Death	150	The Bible—The Will of God	158
Rev. Dr. Duff	150	The Forgetians	159
Contributions to Uppar Canada Bible Society	151	Education in Russia	160
Methodism and Calvinism	151	Rome Dreads the Bible	160
Union of Free and United Presbyterian Churches	152	Patagonia	160
		Coughing in Church	160

## Religious Intelligence.

### MISSIONS IN NORTHERN INDIA, OF THE PRESBYTERIAN CHURCH, OLD SCHOOL, UNITED STATES—COMMENCED IN 1823.

One of the earliest of these missions to which these pages are devoted, was formed in North India. It has also become one of the largest missions; so that a full account of its history cannot be given in this work. I would aim here at giving merely a general view of India as a missionary field, and the Presbyterian mission in its north-western provinces.

The country, to which the title of India is now commonly applied, forms a well-defined part of south-eastern Asia. It is bounded on the north-east by the Himalaya Mountains; on the north-west by the river Indus, and on other sides by the Indian Ocean, and the Bay of Bengal. From Cape Comorin, in north latitude 8°, to Cashmere, in 34°, its length is about 1,900 miles; and its greatest breadth, from the mouth of the Indus to Burmah, is about 1,500 miles. Owing to its irregular figure, its area may be stated at about 1,230,000 square miles, being nearly the same as that of the old twenty-six States of our confederacy.

Some parts of this vast territory are mountainous, though they are under cultivation to a considerable extent. At the north-west some districts are nearly deserts of sand, while extensive deltas at the mouth of the Ganges and some other rivers, are also uninhabitable. The greater part of the country, however, possesses a rich soil, which is mostly under cultivation, and which under the heat and moisture of a tropical climate, produces a large supply of food and clothing for its own inhabitants, and some of the most valuable articles of commerce with foreign nations. The people of India, estimated at 150,000,000 are clothed to a great extent from the cotton grown in certain districts; and the production of this important article of modern commerce might, no doubt, be greatly increased. Sugar, indigo, opium, and rice, are all leading staples of Indian commerce. Rice forms a large part of the food of the natives, and is exported to foreign countries. In the northern provinces, wheat and other grains are cultivated.

The Hindus differ from each other in their appearance, and probably in their origin. Commonly they are of a dark complexion, but the wealthier classes are of a lighter color. In some provinces, as in Bengal, they are a slightly-built, effeminate race; in others, as in Rajpootana, and other north-western provinces, they are a muscular, vigorous people, the men looking quite warlike, with their match-locks, shields, and swords. They are by no means a savage race. A certain kind of civilization has existed for centuries. They are found cultivating the soil as their chief employment, but carpenters, blacksmiths, weavers, dyers, gardeners, grocers, cooks, barbers, teachers, learned men, soldiers, priests, and other classes show a civilized state of society—though these terms do not describe occupations or professions at all so advanced as we meet with in western nations. Their habits of life are simple, and

for the most part regular. Two meals a day, chiefly of vegetable food, with no other beverage than water, supply their wants. There are some men of wealth, but most of the people are extremely poor. Hard-working men, in the fields or on boats, are glad to obtain three rupees a month for wages, or less than a dollar and a half, out of which they must find themselves. Their hope of better circumstances depends on Christianity. This will relieve them from the heavy burdens of idolatry and superstition, which now consume much of their time and property. It will break the yoke of caste and allow scope for enterprise. It will substitute the holy day of rest for numerous festivals, demoralizing and expensive. It will teach them truth, integrity, contentment, domestic happiness, so needful to all men, but especially to the poor. Religion will then be their best support, instead of being, as it surely is now, their greatest burden.

It is difficult to describe clearly the religion of the Hindus. Conflicting views are given in their sacred books. Some writers maintain the unity of the Divine nature, others, pantheistic notions, others still, polytheism, many are fond of metaphysical subtleties, more delight in foolish legends and corrupting histories—such as the amours of the god Krishna with several thousand dairy-maids. Their sacred writings are very voluminous, and contain many just sentiments and good precepts; but contain also greater quantities of nonsense and depravity than could be found in the literature of all other nations.

Some authors have attempted to treat this religion as if it were a logical system. They speak of Brahm as regarded by Hindus as a pure and original spirit, pervading all things, but existing in an unconscious state, until, suddenly awakening, he created in illusion or caused their images to appear the universe, and the seeds of things that should exist; he then gave existence to Brahma, Vishnu, and Shiv, and committing to them further conduct of the world, he relapsed into unconsciousness. As a spirit taking no interest in the affairs of men, Brahm receives no worship whatever, but the triad, Brahma, the creator, Vishnu, the preserver, and Shiv, the destroyer,—supposed to represent the three conditions of all finite existence,—are worshipped over all India. innumerable lesser divinities, gods and goddesses, are also worshipped in various places, at particular times, or for special jurisdiction over the affairs of human life, each by his own followers. A goddess is worshipped by thieves and murders; another is invoked for the removal of the small pox, a god presides over the fields, &c. Whatever theory may be advanced in order to systematize the religious belief of the Hindus, or however their learned men may speculate on the metaphysical and actual relations of the gods to each other and to human beings, it seems to be quite certain that practically this religion is neither more or less than a heterogeneous compound of gross idolatry. The image of Shiv may perhaps help the learned worshipper to meditate on the object of worship to nearly all who resort to its temple. Not only are images of various sizes and figures—constructed out of clay, stone, wood, or metal—the objects of religious worship, but certain trees, stones, rivers, &c. The Ganges is considered a goddess, and receives worship from most of those who live on its banks, and from multitudes who resort to it from distant parts of the country. To bathe in its waters is a sure way to become free from sin, to die on its banks, drinking its water and invoking its name, is a passport to heaven. Thousands of worshippers may be seen every day paying their homage to this river, and in many places the sick and dying are exposed on its banks, under the burning sun by day, and in the damp air at night, in the vain hope of thereby ending life in peace, and going at once to a better world.

The doctrine of the transmigration of the soul, or its passage from one body into another, is a part of this religion. This idea of a succession of births into higher or lower beings, according to the conduct, has great influence over the Hindus. To deter men from killing Brahmans, for instance, Manu, the great law-giver, enacts, that "the slayer of a Brahman must enter into the body of a dog, a boar, an ass, a camel, a bull, a goat, a sheep, a stag, a bird, a low person, or a demon." The common abstinence from meat as food, results theoretically from this belief, otherwise, men might kill and eat the bodies of their relatives or friends. One of the effects of this opinion is similar to that of a belief in purgatory—it serves as a sedative to the conscience; men may be punished for their sin by an evil birth, but they will hope to escape from it by some meritorious act,—it is not considered an irrevocable sentence.

Hardly any thing in Hinduism is more pernicious than the system of caste. The Brahmans were formed from the mouth of the deity, to expand his will; the Kshetriyas from his arms, to defend the Brahmans, the Vaishyas and Sudras from his body and feet, to provide for and serve the Brahmans—the whole doctrine being so framed as to exalt the priestly class immeasurably above all the others. Accordingly, Brahmans are held in the highest honor, are employed in all the functions of religion, are entitled to exact large fees from the lower classes for their spiritual services, and according to native laws are in a great measure exempt from punishment for crimes. The four leading divisions of caste have become variously subdivided, so that now almost every occupation in life belongs to a separate class of people, who neither eat together nor intermarry. To violate any of the rules of caste, is to forfeit one's standing, and in most cases one's means of subsistence. This system interposes a formidable barrier, therefore, in the way of the spread of the gospel. A Brahman and a Sudra to meet together at a meal, according to Hindu notions of caste, is an impossibility. But no distinctions of this kind can be recognized at the Lord's table, nor are there any hereditary privileged orders in the Church of Christ; the rich and the poor meet together there as brethren. Moreover, caste is a serious hindrance to the temporal improvement of the natives, forbidding them to adopt superior methods of agriculture or mechanical employment. In this respect, the severity of the system will eventually hasten its overthrow; it will be found to conflict with the self-interest of men of all classes;

Our limits will not permit us to describe the temples, festival-days, pilgrimages to holy places, ascetic religious orders, and other peculiarities of the Hindu religious system. The intemperacies, suffering, and frequent loss of life at the worship of some of the principal gods; the sacrifice of widows on the funeral-pile of their husbands, and the destruction of infant children in the Ganges, until those atrocities were prohibited by the British authorities—deeds recommended as highly meritorious by the priests; the continued existence, though now nearly suppressed by the same authorities, of a class of murderers, pursuing their horrible life under the sanction of a goddess;—these things must fill every Christian mind with the deepest pity for those who practise or suffer them in the name of religion. Hinduism may be characterized briefly as a religion which teaches the worship of idols, and which sanctions by its examples the greatest immorality; a religion imposing few restraints on vice or crime, oppressive to the poor, burdensome to the rich, degrading to woman, relentless to the widow, regardless of children, yielding no comfort to the afflicted, and to the dying imparting no hope to heaven.—Such a religion, though its age be reckoned by centuries, and its votaries by hundreds of millions, must yet surely fall. God is merciful. His gospel must be preached to every creature in India!

The greater part of India is now subjected to Great Britain. In this we are constrained to see the hand of a wonderful and wise Providence. To human view, nothing ever occurred in the affairs of men more unlikely to have taken place, than the present relations of these nations. Far apart, differing widely in language, social life, and religion, who could have predicted that the Hindus and the British would ever live under the same government? Looking back to their earlier history, our surprise at this result is increased. Less than two thousand years ago, the inhabitants of the British Isles were a rude, unenlightened, powerless, pagan race; the Hindus were then as now a people of vast numbers, far superior to the Angles and Saxons, the Picts and Celts, in the arts and occupations of civilized life, but equally destitute of divine knowledge. The gospel was introduced into Great Britain by missionaries, and became the means of civilizing and elevating its inhabitants; the virtue inherent in the religion of the Bible is the true secret of Anglo-Saxon progress. The Hindus without the gospel became only more corrupt in morals, less able to oppose foreign invasion, and increasingly prepared to be the subjects of any despotism native, Mogul, or European. See the influence of Christianity, by example and contrast.

Less than four hundred years ago, the Portuguese appeared to be more likely than any other Europeans to gain dominion in the East. They were the first to obtain a foothold in India; they acquired possession of the whole Malabar coast, with settlements on the Coromandel coast and the Bay of Bengal, and made Ceylon tributary to them. They were one of the chief maritime powers of Europe; but they were votaries of Romanism, a religion containing in itself the elements of decay. The connection of the English with India began a century later, and they were then feeling the new energy inspired by having the Bible open and free in their native islands. We have here an example of the power or weakness of nations, as the gospel has taken root amongst them, or has been supplanted by idolatry; Portugal, under the withering influence of the Roman Catholic Church, has steadily declined in political power and importance, until it is hardly reckoned among the nations. We see also God's gracious purpose. It was not his design to transfer the Government of India from Mohammedans to Romanists, equally shutting out the light of the gospel; but He wonderfully overruled the wickedness of man and made the wrath of man to praise him, and thereby opened the door for the missionary of the cross to nearly all parts of the country, from Cape Comorin to the Valley of Cashmere.

The political relations of the British to the Hindus are often the subject of remark and discussion. I shall not enter into this, farther than to state my belief that most of the Hindus themselves greatly prefer their present rulers to any that have preceded them. The native princes and their retainers, who have lost the power of enriching themselves, would no doubt like to see the former state of things restored. Some other

classes may prefer the old régime, but generally the Hindus possess discernment enough to appreciate the advantages of a government in which law reigns, and not the despotic will of the ruler. But what ever opinions may be entertained about the relations of Great Britain and India, the reflecting Christian cannot fail to recognize the hand of the Great Ruler of nations, who is also the adorable head of the Church, in so disposing the events of his providence as to bring this heathen people within reach of the gospel of his grace.

Powerful causes are now at work, which will eventually overturn the huge fabric of idolatry in India. Amongst these, the influence of the government as administered by the British, may be reckoned as of great weight. There has indeed been much to censure in the connection of the government with some of the idol temples, although the origin and nature of this support has been often misunderstood. In some cases, it grew out of the change of rulers,—the British succeeding native rulers, who had set apart public lands or funds for the endowment of certain holy places. They seem to have considered themselves bound to perpetuate these endowments, overlooking the obvious fact, that the State support of any religion must fall or change with the State itself. There is too much reason to fear, however, that the chief motive for continuing to support the native temples was the desire of conciliating the natives, thus doing evil that good might come. But now all this connection of the government with idolatry has ceased, or is about to terminate; and the Brahmans can no longer appeal to the presence of British officials at their religious festivals as the attestation of the government to their divine character. On the other hand, the administration of the government on those common principles of right and equity which prevail in Great Britain and our own country, tends silently but most powerfully to break down some of the earliest points of Hinduism. Brahmans are tried, condemned and punished for crime just as if they were Sudras, the code of Manu to the contrary notwithstanding; the Thugs, are executed for murder, though they have prayed to the goddess Bhavnani for protection, and devoted to her apart of their blood-stained spoils; widows are not permitted to burn themselves to death with the dead bodies of their husbands, and if their sons or other friends are accessory to their cremation, they are punished for their unnatural crime, notwithstanding the glowing praises of the Shastras, so lavishly bestowed on those who on the funeral-pile purchase happiness for themselves and their friends. The Hindus see that the government of the country, a power which they consider to be little less than divine, is arrayed against their religion. Gods and priests and holy devotees all alike give way before this dynasty.

The progress of correct knowledge among the natives of India is also gradually but greatly changing their religious belief. It is only a small number of the Hindus who receive any kind of education. The female sex are excluded by universal usage from learning to read or to write; and most of the laboring classes of men are equally ignorant. Some of the Brahmans, and a few others, have been at school, but have learned little more than the simplest rudiments; while those who desire to become learned men must devote themselves to works full of the idle legends of their gods, or containing metaphysical speculations not less unprofitable, or teaching errors long since exploded in the western world, including many most absurd "causes of things." These writings appear all to possess a sacred character; and works which teach that the earth rests on the back of a tortoise, or which ascribe an eclipse of the sun to an immense monster, who endeavors to devour the orb of day, are held in equal veneration with the histories of the gods or the precepts of the sages. A lesson in a common school geography will prove hostile to many of these sacred dogmas. Indeed, all knowledge that is adapted to emancipate the mind from superstition, will, among the Hindus, tend to overthrow their religion. The youth who are taught correct methods of reasoning, or of weighing evidence, will soon discard the greater part of their sacred writings. The effects of correct knowledge, however, if unaccompanied by Christian truth, is only destructive so far as religion is concerned. Hinduism is perceived to be false, pernicious, and every way oppressive, and may be altogether discarded, while yet the partially enlightened mind fails to perceive the truth of Christianity, may even reject the claims of all revealed and supernatural religion. Precisely this is the state of mind of large numbers of the Hindus who have come under the influence of European knowledge. They deny their own faith, but they equally disown religion itself, and foolishly boast of reason as their sole guide. This is a most serious state of things; and yet the first part of this process must be undergone by the Hindu mind, before the Christian religion can be embraced. The government schools, from which Christianity is excluded,—as indeed every kind of religion must be in a country where the people are not of one mind; the newspaper press; the intercourse of Europeans with the natives; the progress of commerce, steam-boats, railways, and telegraph wires;—all tend directly to undermine the faith of the Hindus in their own system. They do not impart, however, any knowledge of Christian truth. It would not be surprising if these causes should lead to an entire abandonment of Hinduism—nay, such a result is inevitable; and to this extent, these agencies are doing an important work for the Church and the missionary. They prepare the way for the Bible and the Christian teacher. But at the same time, the Bible and the missionary are indispensable, in order to save the Hindus from infidelity. They are indispensable also to direct them unto the Lamb of God that taketh away the sins of the world.

The main cause of the overthrow of Hinduism as a religion is, no

doubt, the preaching of the gospel. The religion of Christ will surely overturn all other systems of religion, whenever its distinctly-appointed means of grace are made known to men. India will furnish an exception to this remark. Already it affords many exemplifications of its truth.

Protestant missions in this country were first commenced in South India by the celebrated Swartz and other Moravian missionaries. Considerable success followed their labors; and as there has always been a larger relative number of missionaries in that part of India than in the north or west, there is a much more widely-diffused knowledge and profession of Christianity among the natives than can be found elsewhere. It is within comparatively a recent period that missionaries began their work in the presidencies of Bengal and Bombay; while in the north-west provinces, the field of the missions of the Presbyterian Church, it is not more than twenty years since these missions were commenced. A few excellent men of the English Baptist, and Episcopal Churches had been previously employed at far-distant places in the same provinces.

There has been such an increase of zeal in the Christian world for the conversion of the Hindus, that now nearly all the larger missionary institutions and many of the smaller have their agents at work, preaching the gospel in various ways, supporting schools for the Christian education of the young, and employing the press in printing the word of God and other Christian books. From carefully-collected statistics published last year in a Calcutta periodical, it appeared that there were in India, at the beginning of 1853, missionaries connected with twenty-two European and American Societies, to the number of four hundred and forty-three, of whom forty-eight were native ministers; nearly seven hundred native catechists; three hundred and thirty-one churches, containing over eighteen thousand native communicants, with over one thousand native Christians not communicants; upwards of thirteen hundred vernacular schools, in which nearly forty-eight thousand boys were scholars; ninety-three boarding schools, with nearly twenty-five hundred native boys, and one hundred and two similar schools, with over twenty-seven hundred native girls; one hundred and twenty-six superior day-schools for education in English, with nearly fifteen thousand boys and young men; and three hundred and forty-seven day-schools for girls, containing nearly twelve thousand scholars—in all making over eighty thousand Hindu children and youth receiving a more or less thorough Christian education.

These are striking statistics. They show great progress already made. They betoken still greater progress in the next few years. Add to these returns the statistics of the press, the great auxiliary of the modern missionary, and it is with increased hope that we look for coming triumphs. We are informed from the same source, that twenty-five printing-presses are maintained in India by Missionary Societies; and that the Bible has been translated into ten languages, the New Testament into five others, and separate Gospels into four others; besides numerous works prepared in these different languages for native Christians, and for Mohammedans and Pagans. The far greater part of this immense agency has been brought into existence, we are further informed, within the last twenty years. Well may the Church exclaim, in the view of such facts as these, What hath God wrought!—*Foreign Missionary.*

#### AUSTRALIA.

We make the following interesting extracts from a letter written by the Rev. Robert Hamilton, minister of the United Presbyterian Church Melbourne, to the Corresponding Secretary of the Presbyterian Church in Nova Scotia, and published in the *Missionary Register*. We would call especial attention to two things stated in regard to the church endowing system that is attempted to be carried. First, the noble determination of the Bishop of the English Church, so opposite to our "John by Divine permission;" and second, the spirit of the Wesleyan Methodists, so like that which guides their brethren here:—

As yet our church in this country is in comparative infancy, the first minister having arrived only 7 years ago. It consists of 2 Presbyteries: the Melbourne and the Portland. The Synod meets annually in January, the last meeting having been the third annual one since its formation. It consists of 12 ordained ministers and preachers. Two of these, Messrs. Richardson and Browning in Portland are not engaged in the work of the ministry. The former has become Editor of the *Portland Guardian* newspaper; the latter is employed in conducting a Boarding Academy.

The population of Melbourne is estimated at about 70,000 or upwards; but there are the villages of Richmond, Prahran, St. Kilda, Brighton, Brunswick, Flemington &c., extending round the city in a circle of 6 miles radius, which give promise, from the rapid increase of population, that they shall speedily form integral parts of the city and shall soon give it the appearance of covering an area of magnificent extent. It is supposed that 10,000 are employed at the mines. Geelong contains about 15 to 20,000. Portland perhaps 5,000. These embrace the leading townships. Altogether there cannot be under 300,000 in the whole colony. The diggings are scattered over immense tracts of the country and are situated far apart from each other. The Ballarat diggings, the

first discovered of any consequence, is about 60 miles from Geelong and 100 from Melbourne, and are won from the Mt. Alexander diggings are 100 miles from the north-west, and comprise Forest Creek, Lead's Creek, Barker's Creek, Campbell's Creek, &c. and are about 50 miles from the Ballarat diggings. The Ballarat diggings, however, are 20 or 30 miles into the interior; and the Ovens diggings are 20 or 30 miles from them in a north westerly direction.

On account of the great distances at which the brethren of the Presbytery are situated and the great expense of travelling, there has not hitherto been afforded for mutual deliberation and effort. A Mission Board has been instituted, composed of the members of the Melbourne Presbytery, for the purpose of directing the labors of properly selected ministers who may arrive among us and who may be admitted into our fellowship, and to aid as far as possible in the work of evangelizing the country. It is only of recent origin. It has sent two deputations to the gold fields, but is not able in existing circumstances to do much, except in the way of covering sites for churches in suitable localities, till ministers arrive. It has no funds, however, at command, and it is an easy matter to raise funds for extraneous purposes, considering that the churches in existence are only in a state of formation, they are small in membership and not all successful in gold getting, and that their own immediate necessities are sufficiently urgent. As a church, we have acted on the principle of refusing all support from government, either in the shape of sites for buildings or money for stipends. This has rendered, and it renders now more than ever, the efforts of the churches for self-support peculiarly trying and arduous. Nevertheless, our principles in regard to the support of ministers by the unaided offerings of the people, we believe to be founded on inspired truth, and relying on the promise of Him who hath said that *He that honor us, I will honor, we have resolved to persevere through good report and bad report, through honor and dishonor, through privation and abundance, just as our exalted Lord and Master may see fit to direct, assured that we will have no cause to regret the sacrifice of relinquishing dependence on the word of his infinite grace. And when we look to past experience and see the large measure of success which has crowned our humble efforts to glorify Him, we find that we have good cause to thank God and take courage.*

Our churches have their principles in the matter of voluntary support peculiarly put to the test at the present time. By a recent act of the Legislative Council, the sum set apart for the support of public worship has been augmented from £6000 to £36,000 per annum, and was passed to utter defiance of public opinion. Petitions and remonstrances were sent from public meetings called by the Mayor and unanimously agreed to, and that too from meetings of a most influential character, and the petitions were signed by numbers, more or less, of every religious denomination in the colony, not excepting Roman Catholics, and yet they were treated with the most overbearing and tyrannical contempt. Unhappily for our struggle to obtain the entire independence of the church, the press was wholly against us. We had no organ to convey a proper impression of the weight, importance and energy of the movement. Instead of this, we were vilified and slandered in unmeasured terms. We were refused the right of fair discussion. It is rather remarkable, that every member of Council who voted in our favor belonged to an endowed religious community, and that a majority of the elected representative members was on the right side, so that but for the dominion of government, the victory would have been ours. We have learned a little wisdom by the conflict, and with help rendered from above will never cease till the very vestige of the rotten system disappears. In the recent struggle, we have received the hearty co-operation of the Free Church, Baptists, Independents, the Wesleyan Association, and the Primitive Methodists. That branch of the Presbyterian Church which holds connection with the Scotch Establishment, and the Wesleyan Methodists have displayed a spirit of the most sneaking and beggarly dependence on the powers that be, cleaving with trembling grasp to the morsel of pottage, and greedily looking for more. The Episcopalian Bishop is highly favorable to the entire abolition of State grants to religion. He is quite evangelical in his doctrine and is generally much respected as an excellent character, but he never co-operates with other sects, except it be in the Bible Society. He would take no active part in our efforts publicly to demolish the golden image, because his people are not all of the same mind with himself. The reasons of his opposition to endowments, like those of the Free Church are founded on the support given thereby to Popery. The only demonstration given in favor of State support was made by Roman Catholics among themselves. They are not slow to perceive the immense advantage given to their corrupt and soul-destroying system by government aid, and will doubtless not be slack in availing themselves of the golden opportunity presented to advance with rapid strides in the career of self-aggrandisement. They have one place of worship in Melbourne, and it the largest and most imposing building in the city. The foundation of another has been laid, but for want of funds has stood still for years. Their Bishop has recently returned from England, and it is reported that the new church is to be carried forward to completion forthwith, and that it is to be built in a style of great magnificence. The highest sum allowed by the recent act for building is £20,000, and it is not to be doubted they will lay claim to the lion's share. Thus we have the monstrous socialism in Legislation, perpetrated by the Solons of our community, in supporting religious systems and grades which are mutually hostile and destructive, and the not less shocking incongruity of Presbyterianism, Wesleyan Methodism, Episcopalianism and Popery all agreeing to differ for the time in order that they may lick

moniously from the same dish, and drink with cordiality from the same fountain, thereby affording in the way of proflane and unallowed caricature, an illustration of the prophets famous picture, when the wolf shall dwell with the Lamb, and the cow and the bear shall feed.

**THE AUSTRALIAN ABORIGINES.**—The aboriginals of Australia entertain a belief that the souls of their deceased relatives pass into the bodies of other human beings—the white population, according to their ideas, being no other than the regenerated tribes of their own race, which have passed away during the course of by-gone ages. Their belief in the transmigration of souls, however, goes much further than this; in the consideration of this point, we will find a still further proof in support of the hypothesis of the Oriental origin of the race. Like the followers of the Brahmins, they believe that the soul passes into the inferior animals—birds, beasts, and fishes. The existence of this belief is fully borne out by several circumstances which have come under the observation of Europeans at different times. A traveller, being once about to shoot at an animal of a small species, was deterred from his purpose by a black, who called out that he must not shoot, because, as he said, the intended victim was 'him brother.' Another anecdote, which illustrates the prevalence of this belief in transmigration, partakes in the highest degree of a romantic character. A person, being on one occasion cruising along the coast, in a boat, the crew of which consisted of aboriginal natives, fired on a shoal of porpoises which made their appearance, and wounded one of them. The blacks had in vain used their utmost persuasion to dissuade him from his purpose of firing, and when they saw the result, were in the highest degree concerned. On coming on shore, they informed the tribe of what had happened, who immediately gave vent to their sorrow for what they seemed to regard as a great calamity, in loud outcries, the women weeping and uttering their grief in loud lamentations. Subsequently, the individual who was the prime cause of all the commotion, learned that the blacks regarded the porpoises as the former chiefs of their own and the neighbouring tribes, who, in their metamorphosed condition, still exercise a watchful care over the interests of their people, by driving the fish on shore in time of scarcity—sometimes, during periods of more than ordinary want, sending the carcasses of whales to the relief of their hungry friends.

#### NEW HEBRIDES—ANEITEUM.

*Extract from the Annual Report of the British and Foreign Bible Society.*

The gratifying intelligence has reached your Committee of an Auxiliary having been formed in these far distant islands. A small remittance has been already received as a Free Contribution, and a supply of 200 Bibles and Testaments in several languages, has been sent out, in compliance with the intimation given at the close of the following interesting communication from the Secretary, the Rev. John Inglis:—

"This Auxiliary has been formed with a view of furnishing the Scriptures, as speedily as our limited means and agency will permit, to the Aborigines of this group; and of supplying the word of God to transient foreigners.

"Viewing your Society as the grand Auxiliary of all Missionary Societies, permit us to call your attention to one or two of the features of this group. It is extensive, comprising not fewer than thirty or forty islands, and containing a population greatly more numerous than the whole native population of New Zealand, and amounting probably to from 100,000 to 200,000. The natives are nearly all of the Papuan race, and speak languages entirely distinct from those spoken by the Malay races in Eastern Polynesia. In every principal island a totally distinct dialect or language is spoken, which will greatly increase the labour of both Missionary and Bible Societies. But the natives appear susceptible of rapid improvement.

"Interesting historical associations are connected with this group. In 1507 it was discovered by Quiros, who supposed it to be the great southern continent, the dream of the early geographers. At the bay of St. Iago, in Espiritu Sancto, the largest island in the group, he founded a settlement called the New Jerusalem. In 1768, Bougainville discovered that it was not a continent, but a group of islands, and called them the Cyclades. In 1773, they were fully explored by Cook, who called them the New Hebrides, supposing them to be the most western group in these seas.

"Martyr blood has been shed on these islands. In 1839, the murder of John Williams on Erarango has rendered the name of that island familiar to the whole Christian world. Not a few of the native teachers located on these islands have lost their lives, either by violence, or from the effects of the climate. A few months ago, a native Christian fell a victim to the malignant treachery of his heathen countrymen.

"The missionaries on this group are only commencing. Native teachers from Samoa and Barotonga have been laboring on these islands for about twelve years. In 1843, two of the London Society's Missionaries were settled on Tana; but in less than a year they were obliged to leave the island, in consequence of the conduct of the natives. The Presbyterian Mission on this island, under the auspices of London Missionary Society, has been in operation about four years. At present there are two Missionaries on this island: one from Nova Scotia, the other from Scotland newly removed hither from New Zealand. There are no other Missionaries at present in this group.

"Three elementary books have been printed in the language of this island. The gospel of Matthew is nearly ready for the press: to be followed by other portions of the Scripture as fast as possible. The natives are now evincing a great desire for Scripture knowledge; and we hope before long, by the blessing of God, to be in circumstances for availing ourselves of the aid which your Society is ready to afford to all missions to the heathen.

"There are few foreign residents in these islands; but a good many vessels, in the sandal-wood and whaling trade, visit this harbor, having on board British and American seamen; also Portuguese, Chinese, Malays, Tahitians, and Sandwich Islanders; and copies of the New Testament could often be advantageously distributed among them. At present there is a vessel lying in the harbor with six Chinese and as many Portuguese on board. We have little prospect of selling many, and hence we do not order any for sale; but if you can furnish us with a small grant, we shall endeavor to embrace every favorable opportunity for putting them into profitable circulation.

#### THE CZAR AND THE SULTAN.

*From the Speech of the Earl of Shaftesbury in the House of Lords, on March 17th*

The most useful of all the debates upon matters connected with the war was that which took place in the House of Lords on Friday night, when the Earl of Shaftesbury moved for certain papers connected with the amount of religious liberty enjoyed by Christians in Turkey. This motion was founded upon that passage in the recent manifesto of the Emperor of Russia, which accused England and France of siding with enemies of Christianity and the orthodox faith. The noble Earl, although a thorough-going Tory and State-churchman, delivered himself of a very enlightened and liberal speech, in which he proved to a demonstration that Turkey and not Russia, is the best friend of religious liberty. He stated that there were in Turkey sixty-five regular Protestant teachers, and fourteen schools in Constantinople alone. The consequences of this was that there had been a great increase in wealth and intelligence among the Greek Christians; and the desire among the laity to emancipate themselves from the thralldom of the priesthood, though of course much opposed, continued to be successful. This great movement he considered to be ascribable to the unprecedented liberality of the Turkish system. Throughout Turkey associations for religious purposes were openly recognized and permitted. Printing presses existed in Constantinople, Bucharest and other large towns, where the scriptures were printed in every original tongue, including the Turkish. There were forty depots for the sale of the Bible in Turkey and at this moment there were *colporteurs* and native agents in great numbers engaged in preaching and circulating the scriptures in every province without opposition. The Noble Earl then contrasted with this, the state of things in Russia. No associations, he said, were allowed in Russia for religious purposes; no printing presses were permitted for printing the Bible in modern Russia; and no versions of the scriptures were allowed to be imported into Russia, except those that were in English, French, Italian and German. Not a single copy of the Bible in the only language which the people understood, was allowed to be in circulation. This was forbidden under the severest penalties, and it was believed that not a copy of the scriptures had been printed in Russia, in the language of the people since 1823. The Emperor of Russia had within his dominions a population of 2,000,000 Hebrews, but he did not permit to pass his frontiers for the use of these people a single copy of the Hebrew scriptures. The present Emperor, moreover, had expelled the only few Protestant Missionaries who for a brief period were allowed to exercise their functions in certain outlying portions of the Empire. The Emperor Alexander, formed the Moscow Bible Society and gave to it, in connection with similar institutions in other parts of the Empire the sum of 15,000 roubles; but in 1826 the Emperor Nicholas ascended the throne and immediately suppressed by ukase, the Russian Bible Society with all its branches. One thing was evident that if the Sultan had been less liberal towards freedom of religion and the rights of conscience there would have been no Menschikoff note, and no invasion. But, these were not the matters for which England and France undertook the war, they might rejoice that they were not engaged in upholding a state of things adverse to all amelioration, and subversive of all liberty and truth. He trusted that out of their present policy they might extract some good to be felt to the latest generations. He trusted nay, he was sure—that his noble friend the Secretary of State for Foreign Affairs would complete what, in his despatches, he had so admirably begun, and support Lord Stratford in the largest demands for the civil and religious rights of the Christians in the Ottoman empire. Seeing that they had not entered on this war in any spirit of ambition, covetousness, or pride, but for the maintenance of great principles which concerned alike the nations of mankind, and for their own defence, let them not fear the issue, but, offering a humble and hearty prayer to Almighty God, implore Him to bless their arms with success and a speedy peace in this just and inevitable quarrel. It was evident, he thought, that instead of desiring to promote the "orthodox faith," the Emperor of Russia was anxious by every possible means to suppress it. The Earl of Clarendon, who followed the Earl of Shaftesbury, confirmed the statements of his noble friend, and further announced that the Sultan had issued a firman for placing the religious rights of his Christian, on an equality with that of his Mussulman subjects.

PROTESTANTISM IN TURKEY.

The following statements, made by a correspondent of the London Christian Times, have a very special interest in the present crisis of affairs in the East.

The spread of Bible truth has been such in Turkey for the last twenty years, that it is impossible for me to believe that God is now about to give his work up to the destroyer. A distinguished Christian traveller from England recently put the question to the American missionaries here, whether the statement made by Mr. Layard in Parliament, that there are more than forty towns and villages in Turkey in which are Protestant congregations, is strictly true? This led to the writing down of a list of names of places, and the interesting fact was established, that in more than 200 towns and villages in this empire there are Protestant assemblies for divine worship on every Lord's day. The largest of these congregations is that at Aintab, about three days north-east from Aleppo, where there are more than 200 Protestants, and the smallest may perhaps not number more than three or four souls. But yet in all these different places, the word of God has entered, and some souls are found who, we may hope, are his spiritual worshippers. And besides these, who have openly avowed themselves as Protestants, taking all the consequences, there are known to be thousands among the Armenians, in the capital and throughout the interior of Turkey, who are really Protestant in sentiment, though not yet sufficiently moved by religious truth to impel them to take an open stand for the gospel before the world. Now, may we not reasonably hope that all this preparation is to be followed by a glorious completion? Twenty-five years ago, not a single Protestant could be found among all the natives of this land, and Protestantism was either wholly unknown, or where known at all, it was considered as synonymous with infidelity and atheism. And, alas! the careless and worldly lives of most of the few foreign Protestants residents here at that time, gave too strong a confirmation to this original Jesuit calumny.— In this respect also there has been a very pleasing change; and we have now serious-minded Christians living here, from England and America, and from various parts of the Continent, letting their light shine on all around. Just look, for a moment, at the following comparative statistics:—

Number of Protestant clergymen labouring in Constantinople and its suburbs in.....	1830—0
Do. do. do. ....	1854—19
Number of Protestant sermons preached on every Sabbath in different languages in do.....	1830—0
Do. do. do. ....	1854—26
Number of Protestant schools in do.....	1839—0
Do. do. do. ....	1854—14

You will understand that these statistics refer to Constantinople and its immediate environs alone. In the whole Turkish empire (including Constantinople) there are at the present time not fewer than sixty-five Protestant preachers! And I have another pleasing and most encouraging fact to state, which is, that although among these there are representatives of several different branches of the Protestant Church, yet, so far as I know, without at present a single exception, they are all labouring harmoniously for one and the same great object. For example, at the metropolis, from which I now write, among the nineteen clergymen mentioned, there are Episcopalians, Presbyterians, Congregationalists, and Lutherans, and one Waldensian, and yet but one spirit seems to pervade them all; and they often come together for prayer and conference in regard to the great work in which they are engaged.

SPLIT AMONG THE JEWS.

Are our readers aware of what is happening among the British Jews? A few weeks since, the Board of Deputies held its annual meeting. This Board is an institution of about one hundred and fifty years standing. It possesses no religious functions or authority, but is concerned solely for the liberties and secular rights of the Jewish community. Its members are delegated, in stated proportions, by all the synagogues of the United Kingdom. Some ten years ago, in London, a small body of Jews separated from their co-religionists, on the ground that the traditions of the fathers are not binding, and that the Bible, (that is, the Old Testament) and the Bible alone, is the religion of Israelites. The seceders constituted a new synagogue, known by the name of the Margaret Street Synagogue. They are a highly respected body, and their leader, the Rev. W. Breslau, is known to us as a gentleman of ability and character. A *Cherem*, or act of excommunication, was shortly directed against him by Chief Rabbi Herschell, cutting them off from the communion and privileges of the orthodox Jew.

Of the sixty or seventy deputies who assembled at the annual meeting of the Board, it appears that four gentlemen—Messrs. Johnsmolin, Elkin, Ellis, and Davis, chosen by four orthodox provincial synagogues, Sunderland, Portsmouth, Chatham, and Norwich—were members of the heterodox congregation of Margaret Street. A formal objection was at once raised to their taking their seats. In anticipation of the proceedings of the day, the opinion of Sir F. Theagar and Mr. Badeley had been obtained, whether the Board were entitled to examine into the personal sentiments of men admitted to be duly elected by recognized constituencies. The opinion was in the affirmative. Counsel held, that though the Board has no religious functions, it is a body of religionists, charged with the

interests of Jews, as such. It, therefore, the Board is of opinion that a man has ceased to be a Jew, it may reject him, however conscientiously chosen. A division was consequently taken on the question that the four deputies be rejected. Thirty voted for, thirty against their admission. The casting vote was given by Sir Moses Montefiore, and by that vote they were excluded.

It would exceed the limits of this article to describe the intense party excitement which this result has evoked. The Households voted with the majority. Alderman Salomons, who also did so, in a published address says, "What I presume I must call the religious element in the Board (Sir Moses Montefiore's part) is evidently quite prepared to carry the sense of disband, hitherto confined to the metropolis, into the bosom of every congregation in the kingdom to maintain no false position, and both within and without the community, take all the consequences of this struggle." The Board of Management of the New Synagogue, Great St. Helens, London, have expressed "their sense of the enlightened views and public spirit" displayed in the letter of Alderman Salomons. The *Hebrew Observer*, a weekly journal says, "We say it with deep grief, the struggle is renewed, and we apprehend that it will be carried on more fiercely than ever."

These expectations are being fully realised. The minority have resolved that no lesser remedy will suffice for the crisis than to insist on the repeal of the *Cherem* lying upon the body of the seceders. They say that it is not enough to press the admission into the Board of the rejected deputies, but their ecclesiastical excommunication must be nullified. A crowded assembly was addressed at Manchester on the 20th ultimo, by Mr. T. Theodore, who, in a lecture of great learning and ability, is said to have satisfied men of all parties that "the members of the Margaret Street Synagogue are not legally under any sentence of excommunication."

The entire party of movement and of progress are committed to this course, which involves the principle that the reception of the Talmud, or oral tradition as of equal obligation with the word of God, is not binding upon Israelites. If the *Cherem* is taken off from the Margaret Street Synagogue, it will amount to an admission that nothing is binding upon Israel but the Scripture. Should this be so, our readers will believe with us, that the time to labour Zion is not distant. The impartial, prayerful men of the Old Testament, as the only rule of faith and practice, must lead men to seek for the Messiah—to seek till they find.—*London Christian Times*.

A schism, similar to the one described in the above article, has existed for some years among the Jews on the Continent of Europe and in the East. The seceders are called Karaites, or Jews who keep by the text of the word of God, and reject traditions. They abound most in the Crimea, and hence some erroneously give that country the honour of originating the name. Their prayer-book is a beautiful compilation, being taken almost entirely from the Scriptures, with a few hymns; and they do not omit any book of the Bible in the Scriptures, as some have asserted. The other Jews hate this sect more than they do the Gentiles.—*London Record*.

MORAVIANS—LARRADOR.

A VISIT TO THE MISSION STATION AT NORFOLK.

I reached the Station on Sabbath afternoon, and entered the Chapel in company with the two missionaries, who were stationed there. On entering we found some 200 of the natives collected and engaged in the performance of sacred music. Following the Missionaries towards the desk, one of them stepped in, and the other beckoned me to a seat and sat down beside me.

In a few moments the music ceased. The missionary from the desk then called the number of a Hymn or Ode, and read the first stanza.— The piece filled four pages of a large hymn-book in the Esquimaux language. The whole congregation appeared to be supplied with books, and those who performed on the instruments (of which seven were used) had music-books placed upon stands before them. A sound was given by one of the instruments—a moment's silence, and all the instruments, together with voices, amounting to about 150, male and female, joined in the performance of a slow, distinct and solemn piece of music. The voices were clear and animated, and all in perfect harmony with each other and with the instruments, one of which was a very powerful bass viol, which seemed to fill the whole space with its long resonant notes, and yet all the other instruments and voices could be heard distinctly. I sat with surprise and delight surveying the scene before me, and mentally exclaiming "What hath God wrought." Can it really be that this reputed savage and degraded race are capable of such cultivation and such enjoyment as their countenance manifest? Their performance lasted about 20 minutes without any discord or faltering that I could discover, and seemed to flow with the greatest ease, and in perfect harmony without any apparent effort. As soon as the music ceased, the missionaries rose, beckoning me to follow. We retired to their dwelling apartments. I was somewhat disappointed to find that all the public religious services of the day were over, this last consisting of music only; the two other stated services of the day were past before my arrival, in which prayer and preaching formed parts. I inquired how they had taught their people music in such perfection; they replied that a great deal of labour and attention had been bestowed on them in the early stages of the mission.

but it was now comparatively easy, as every family is required to learn music, reading, and writing, which is superintended at ward periods by the missionaries; and they said it was pleasing to witness the emulation manifested and the progress made in almost every family, so that in fact there is now a race of educated, moral, and exemplary Christians springing up from these poor heathens, who, but for the labours of this mission among them, must have remained degraded, as, alas! we still find some of them on the more westerly parts of the coast, where their interviews with the white people, who have visited them, seem to have resulted in imparting all our vices without any of the advantages of civilization or religion. I walked with the missionaries to see their gardening operations, consisting of some 8 or 10 very small enclosures, and entirely of an artificial soil, formed, with much labour, of sand, turf, seaweed, &c. The produce consisted of cabbage, turnips, carrots, potatoes and a few other similar vegetables in small quantities, and of diminutive growth, notwithstanding the great amount of labour and attention evidently bestowed upon them.

The appearance of the coast is very barren and sterile, totally void of vegetation or verdure; but at a distance in from the seaboard, at the heads of the bays in coves, there are forests of spruce and fir which supply fuel and building material. The buildings of the mission stations are large and commodious, built of wood at an expense of much labour.—Those of the natives are small and low, built with logs, and partly covered with turf and sea-weed to resist the severe cold of winter; but the people appear comfortable and clean, both as regards their dwelling and apparel.

There are four Mission stations on this coast, Hopedale is the most southern, being in about 56½ N. lat. The Society numbers about 250 communicants. This station has two clergymen, one lady, the wife of one of the clergymen and one gentleman who superintends the trading establishment connected with the Mission. These are all the white persons belonging to the settlement. The 4 stations number about 1500 Indians in their communion, embracing an extent of some 250 or 300 miles of coast.

A ship owned by the Society visits all the stations on this coast once a year from London, bringing supplies of provisions, clothing, &c., and takes away the furs, oils, skins, &c., that are collected at the stations during her absence. The same ship has made her yearly voyage 39 years without interruption or accident. She was overdue at the station at the time of my visit, and much anxiety was felt on account of her delay, there being so many dependent on her for the comforts and necessities of life. The missionaries informed me, however, that they always kept a year's supply of bread and some other articles on hand for fear of accident. The missionaries appear to be zealous, evangelical men. They require some satisfactory evidence of a change of heart as a condition of admittance to their communion. In all my intercourse with the missionaries and their people I was much pleased with their candour and correct moral deportment, as well as their religious character. One instance of the latter impressed me very favourably. An Indian (a pilot), his wife and three children were on board my vessel several days, they had formerly lived at Hopedale, and belonged to the Society there, but had been absent three years, residing about 70 miles further south in the employ of an Englishman. They were going in my vessel to reside there again. The first evening after they came on board, Iker, (as the husband and father was called) collected his family upon the after hatch, sung a hymn, in which the wife and two children joined, and then offered their evening prayer, without being at all interrupted by what was passing around them. This was the first intimation I had of his being any more than an Esquimaux Indian. A very little conversation convinced me however that he was in possession of "the pearl of great price." He continued to worship with his family evening and morning as long as they were on board.

I shall long remember my visit to Hopedale with pleasing reflections.—The intelligent and happy countenances that composed the congregation, the sweet and melodious music which seems still to vibrate on my ear, have made impressions that must long remain. May God bless the mission and increase its usefulness, and multiply its converts a hundred-fold, is the prayer of the writer.—*Con. to the (Halifax) Christian Messenger.*

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

## The Canadian Presbyterian Magazine.

TORONTO, APRIL, 1854.

"A Subscriber" should, in the note at the end of his communication, have given his name. We doubt not the facts, but before publishing we must know the authority.

BOOKS RECEIVED.—COMMENTARY ON THE EPHESIANS. By the Rev. John Eadie, D. D., L. L. D. Glasgow: Griffin & Co. Toronto: A. H. Armour & Co. Price, 11s. 3d.

DAILY BRITISH ILLUSTRATIONS; Apostles and Early Church. New York: Carter. Hamilton: D. McLellan. Price, 3s.

A GALLERY OF DECEASED MINISTERS. By Rev. Edward Barriss. Vol. 1. London: Primitive Methodist Book Room.

CAMPBELL'S PECTHIAL WORKS. By E. Sargent. Boston: Phillips, Sampson & Co. Toronto: A. H. Armour & Co.

CHAMBERS' JOURNAL OF POPULAR LITERATURE, SCIENCE, AND ART. Part 2. March, 1854. Toronto: A. H. Armour & Co. In this part, W. Chambers gives his impressions of "Things as they are in America."

THE DIVINE CHARACTER VINDICATED.—A Review of Dr. E. Hooper's "Conflict of Ages." By Rev. Moses Ballou. New York: Redfield. Toronto: A. H. Armour & Co.

[Reviews crowded out: some will appear in our next.]

TO SUBSCRIBERS.—At several parts to the westward, the *Messenger*, for some months past, has either been delivered long after due, or has not been delivered at all. Subscribers may see from the newspapers that complaints are frequent with them on this matter. Somewhere about Brantford and Woodstock there is "confusion worse confounded." We have endeavored to supply as far as possible, but of the last number only one copy remains, and with great regret, several of our friends must remain unsupplied. The fault is not ours however, for, as an instance, we supplied one district three times with copies of one number, and only the third parcel was received.

We exhort Subscribers in arrears to remit as soon as possible. There are now between five and six hundred in arrears, and it may be easily supposed that that is a larger number than is favorable to our pecuniary engagements. This list we doubt not will be responded to.

The Presbytery of Toronto meets on the 9th May, at two o'clock, instead of the 2nd, as formerly intimated.

CALL.—The Rev. William Dickson, formerly of Vaughan, has received a call from the congregation of Amherst Island—Bay of Quinte.

DEMISSION.—The Rev. Alexander Kennedy has demitted his charge of the congregation of Darlington.

DEATH.—The Rev. Mr. Gale, of the Free Church, died at his residence, Logie, near Hamilton, on the 6th inst. For many years Mr. Gale was the much esteemed pastor, first of the Church of Scotland in Hamilton, then, for a short time, of the Free Church: afterwards he came to Toronto to take charge of the Academy, and give his services to Knox's College. For some years he labored under a severe bronchial affection, and which became so severe as to compel him to give up active duty. Mr. Gale was much esteemed by all who knew him for his friendly disposition; and especially in his own church was he highly respected as a judicious adviser, and in the Church Courts his loss will be much felt.—Of late years several of the most prominent ministers of the different Presbyterian Churches have been called up by the Master; and this event now occurring in the ministerial ranks, has a voice to all, "Be ye also ready." We must all give an account to God. Solemn thought! How true and earnest should be the purpose; how unremitting the work, if so be we shall save some. A faithless minister's future?—we leave it unspoken.—A faithful minister's future? They that turn many to righteousness shall shine as the stars for ever and ever.

REV. DR. DUFF.—This eminent and energetic missionary of the Free Church, is now in Canada, on a hasty tour: but hurried as he is, there is no doubt that, more than any other man, he will leave a blessed effect on the Presbyterian Churches. His visit will stir up missionary effort: and will do much to promote union. In Toronto he preached in Knox's Church, on Sabbath, 9th inst, to a crowded house of 2,500 people. On the 11th, in the Wesleyan Church, he addressed a crowd of 3,000. On the 12th, a Public Breakfast was given to him in St. Lawrence Hall. Every meeting was better than the other. All was soul-stirring. Our space will not allow of more, but this we will say, for the spiritual interests of Canada, we augur great, very great good from the visit of Dr. Duff. From two public meetings in Toronto he received for the mission in India, upwards of £160. Can Canada support her churches? Aye, and India, and Calabar, and Anokoum, and Caffraria too, were we but to set to work, in right earnest, to draw out, by the power of gospel truth and energy, the resources that are allowed to remain in the grasp of Mammon.

CONTRIBUTIONS RECEIVED BY THE UPPER CANADA BIBLE SOCIETY, TO THE MARCH, 1854, TOWARDS THE "JUBILEE BOND" OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

Amount already advertised	£740	16	8 1/2
Alma, Geolph, for Million Fund	0	10	0
Meaford, St. Vincent, Juvenile	0	16	3 1/2
Stratfordville, Juvenile	0	16	3
Collection, Wesleyan Methodists, Township of Drummond, Rev. J. Hales	0	16	3
Cavan and Maovers Branch Bible Society, Million Fund, Collected by the Misses Preston and Hartley Grahams, S. S. Maovers	2	0	0
Wesleyan Methodist S. S. children, Kingsville, G. Sheffield, Rev. W. Dignan, China	1	10	0
Miss Ludwell's Card, Colchester, for Connaught, per do.	1	0	0
A Jubilee Offering, Ingersoll	1	5	0
S. S. children, Reformed Presbyterian Church, James Street, Toronto, Rev. R. Johnson	9	1	1 1/2
Hond Head Branch Bible Society, Million Fund	1	5	0
Bowmanville do, do.	4	0	0
Hannahville, late Nelson, Branch Bible Society, China	6	5	0
Middle Road, Nelson do, do.	8	2	4
Dundas do, do.	3	12	8
Jersey Settlement, Juvenile	10	10	0
Woodstock Branch Bible Society, China	10	10	0
Brantford do, do.	13	0	0
Paris Auxiliary Bible Society	15	0	0
Henheim Branch Bible Society	11	17	6
Embro do, do.	14	15	5
Boachville do, do.	3	10	1 1/2
Ingersoll do, do.	10	10	0
Theophilus James Watts, Infant, London	0	5	0
Blanchard Branch Bible Society	4	9	4
Stratford do, do.	15	0	0
Goderich, Juvenile	12	8	7 1/2
Berlin Branch Bible Society	9	12	11
Elora do, do.	4	10	0
Acton do, do, China	10	0	0
Erin do, do.	1	5	0
Union Grove S. School, Flamboro' West, Million Fund	1	5	0
Mr. J. Laing, Middle Road, Nelson, do.	0	2	6
Hamilton Branch Bible Society, do.	26	5	9
Paris Auxiliary Bible Society, Collection, do.	£3	1	1 1/2
Do. Master Sinclair's Card, do.	0	16	3
<hr/>			
Embro, collected by Master A. Wood, do.	£0	10	0
Do. do, do, E. Mathison, do.	0	13	1 1/2
<hr/>			
London Branch Bible Society, do.	13	6	8 1/2
Blanchard do, do, do.	3	3	3
Galt do, do, do.	4	9	1 1/2
Eramosa do, do, do.	2	1	8
Guelph do, do, do.	6	16	7 1/2
Do. Mr. Savage, do.	1	0	0
Fergus Branch Bible Society, do.	10	0	0
Namagaweya, Mr. John Youart, do.	£0	10	0
Do. M. J. Easterbrook, do.	0	2	6
<hr/>			
Brampton Branch Bible Society, do.	11	0	0
U. P. Sabbath School children, Brantford, do.	4	7	6
<hr/>			
	£1021	15	6

METHODISM AND CALVINISM.

MR. EDITOR,—

I have no doubt that is common with many other of the Presbyterian folks of Toronto, you have read in the *Christian Guardian* of the 29th March, published in this city, as the accredited organ of Wesleyan Methodism, an article signed "Tyro," and so far as the theology of the article is concerned, the name is perfectly indicative of the author's attainments; besides, so far as the ignorance of subjects with which every "Tyro" ought to be acquainted is concerned, the article is below criticism; but so far as the *Spirit* and *Jeanism* of the article are concerned, I think very differently; but for these features in its character, I would have passed "Tyro" by unnoticed, as time spent in attempting to cure such intellectual imbeciles is often lost.

The author who assumes the modest title of "Tyro," pretends to have read Dr. Beecher's learned but very erroneous Book on a pre-existent state, and it is probable he has read the book, but certainly not to much profit, if his review be a fair type of all that he has gleaned from the perusal of its pages.

The Review seems rather to be an attack on the Presbyterian Church, than a fair critical dissection of the views propounded by Dr. Beecher. Indeed the book is a mere apology for the wanton and gratuitous attack which the writer makes on Calvinism. Dr. Beecher's Treatise is

a book over which this dastardly writer attempts to whip Presbyterianism, yet let your readers notice the carnage with which the writer attempts to cover his crimes. He does not use the word *Presbyterianism* in the whole article, but Calvinism is his phrase. Then when little Johnny, or Sally, or Peggy, or Mopsy, reads the *Christian Guardian* in the morning, before breakfast, and says, "Mr. what's Calvinism?" Reply—my dear, I don't know; but I'll ask the church-leader at our next meeting, and he'll tell me. Meeting comes, and the question is put to the worthy leader—"What is Calvinism?" Leader draws a long face, shakes his head very wistfully, and draws out, "Oh! Calvinism is Presbyterianism. They are synonymous at class meetings, but it would not be safe to couple them in the pages of the *Christian Guardian*, more especially, or at the very time, when "Tyro" must have been perusing his credence for the *Guardian*, the Rev. Mr. Irvine, and the Rev. Mr. Thomas, both Presbyterians, and both Calvinists, were preaching in the Wesleyan papers, and preaching, on their platform in this city, the cause of missions and the cause of God!"

Waiting at present all nature of the facts and sincerely towards the above gentlemen, shown in the publication of such an outrage and libel upon their doctrines, I would call attention to one or two points in which "Tyro" has betrayed at once a great deficiency—intellectual and in fact, in the Review of Dr. Edward Beecher; and, first of all, it is very plain, that he knows little of Dr. Beecher's sentiments as a Theologian, for Dr. Beecher does not propound his views of the Divine Sovereignty so explicitly, as to establish a Calvinistic character for his Theology.

2 The author of the Review certainly does not seem to have a very accurate conception of the Sublapsarian and Supra-lapsarian controversy.

3 He has also made a great discovery, which it is hoped he will publish. He actually tells us that Calvinism has had her "new school and old school." Pray, who ever heard of new and old school Calvinism? Surely Mr. "Tyro" must have been in dream land when he penned this statement; or else (we don't like imputations) he must have used the word *Calvinism* here, instead of the word *Presbyterianism*. *Jeanism* is a hard word; "a *pius fraud*," is also harsh, but the Reviewer may collect out of our vocabulary any vocable he thinks fit. His very plainly (through his gossamer covering) shows at once the barrenness of his head and the hollowness of his heart.

4 I beg to inform "Tyro," if he is ignorant of the fact, that if Calvinism be as he says, "the hot-bed of Unitarianism, Universalism, and Infidelity, (very charitable) then the Toplads and Romains of the Church of England; the Halls, and Hays, and Fullers, of the Baptist Church; the Owens and Jays of the Congregational Church; the whole of the Churches PRESBYTERIAN, in England, Scotland, Ireland, in America and the British Colonies, and the 151,046 Welsh Methodists; all these, not to speak of the Waldensian and the Lutheran Churches in Germany, in Sweden and Norway, and Switzerland; all these are, according to the theology of the *Christian Guardian*, "The hot-bed of Unitarianism, Universalism, and Infidelity!!!"

5. Do it noted by "Tyro," that, in a historical point of view, he has fallen into a serious error, for the churches in Geneva, in England, and in New England, that lapse from the truth into the errors enumerated in the sturdy sentence just quoted, were invariably those who first abandoned Calvinism and became Arminian in doctrine; and never till they exchanged the sound dogmas, known by the name of the venerable and holy Reformer of Geneva, for those of James Arminius and his Polagian forefathers, did such deadly heresies appear in the ranks of the Reformation. Every school-boy knows, that from the day that Congregationalism, in Old and New England, gave up subscription to the Westminster standards, and adopted the Theology of Arminius, or its modification by Baxter, from that very day Unitarianism and Universalism, &c., began to spread their leprous taint in the churches of Britain and America. What then is the inference? Why it is plainly this, that if Calvinism be the hot-bed of "Unitarianism, Universalism and Infidelity?" much more must Arminianism be the "hot-bed" of such pestilential heresies, because these heresies never made their appearances in any branch, or among any individual Theologians of the Reformed Churches of Europe, till after they became Arminian.

Arminianism is therefore the first development of the trifad with which "Tyro" has rounded his elegant and flourishing period. Mr. "Tyro" is the first writer I ever heard extolling the Theology of John Wesley—a man who in one page advocates Justification by Faith, and in the next designates "imputed righteousness as imputed sinfulness"—a man who expatiates in one page on the happiness of the believer "when he dies," and in another tells his admirers (see sermon on the rich man and Lazarus,) "that there is not a shadow of evidence" in the word of God, to prove that the souls of the saints enter heaven at death, he having found a new place, a *medium gradus*—not called purgatory, for the name would justly frighten many of the excellent members of the Wesleyan communion. John Wesley's middle state, he designates "the Anti-chamber of heaven." Such is a specimen of the Theology so extolled by "Tyro."

Yours, in charity, A CALVINIST.

"Nothing can pacify an offended conscience, but that which satisfied an offended God," says Henry; and well may that which satisfied an offended God, pacify an offended conscience.—Rev. Thomas Adams.



## UNION OF FREE AND UNITED PRESBYTERIAN CHURCHES.

Sir George Sinclair of Uthor, Cathness Shire has appeared, by letters on Church questions, frequently before the Scottish public. Some time ago he ably and severely reviewed the position of the Church of Scotland, and withdrew from it and joined the Free Church. Now his object is to effect an union of the several unendowed Presbyterian Churches, and for this purpose he has published a long letter, addressed "To the Non-established Presbyterian Communities of Scotland." Last year he had corresponded with a number of ministers in the United Presbyterian and Free Churches on the subject, and all concurred with him in the object if it could be accomplished on honourable and satisfactory terms. He next, last February, invited a few of the leading men to meet to hold a conversation on the subject. By them he was encouraged, and now he brings it up in this letter, in an earnest, candid manner; and such as we imagine will cause not a little attention and hasten on "a consummation devoutly to be wished." He says,

"A junction with the Established Church, is, of course impossible, in so far as the United Presbyterians are concerned, and would, I think, even if practicable, be neither wise, salutary, nor honourable, in the case of the Free Church."

Again he makes a statement, with some truth in it, which will not please many ministers of his own communion; though we take it, it is one that the laity, to a very considerable extent, held.

"It must, at the same time, I think, be admitted, that the Free Church at present occupies a somewhat anomalous, Mahomet-doffin-like position of suspension between the Establishment and the unestablished bodies, and must, I think, ere long, gravitate towards the one or other. We must either, like Abraham, dwell with our unendowed brethren in the Wastes of self-sustaining independence, where they have built an altar unto the Lord, or we must lift up our eyes like Lot, and beholding all the plain of state endowment and privileged monopoly, that it is well watered everywhere, return to the Sodom of the Annuity-tax and the Gomorrah of the Court of Tendes."

Sir George evidently looks to two churches in particular as those that may be brought to unite; these are the Free and United Presbyterian. He proceeds to the first point, "Is it desirable?" and says that he found those he consulted showed "the most candid and decided unanimity." That point was satisfactorily settled. Now on the second, and main one, "Is it practicable?" he enters largely, and we think with no small show of feasibility. He gives extracts from two communications from two very eminent whole souled men, Rev. Dr. Guthrie Free Church, Edinburgh; and Rev. Dr. Harper, Leith, Professor to the United Presbyterian Church. Dr. Guthrie on being asked, is a union of the Free Church with the United Presbyterian practicable, replies in a style every way worthy of him.

"My great perplexity, Sir George, is to discover any grounds which can justify us in remaining separate; and if we could witness the accomplishment of such an union as you contemplate, I might well exclaim, with the ancient saint, 'Lord, now lettest thou thy servant depart in peace.'"

Dr. Harper's reply is next given, and we call special attention to it, because, by many, it is believed that voluntarism, or denial of the Scripturalness of the establishment principle is a term of communion with us. Hence it has been declared by members, clerical and lay, that Free Churchmen must become voluntarios, even theoretically, (for they are so practically already) before we can unite. In fact we ask of them what we have not done ourselves. An error two is made, by many; and we may here correct it. It is, that "The Testimony" is believed to, be one of the standards of our church. It never was.— And now since the union with the Relief Church we greatly err if it is not of less importance than it was before that auspicious event. Our standards are only and solely; first the *Supreme Standard, The Bible*: and second, the subordinate standards, the Confession of Faith, and Larger and Shorter Catechisms: and the constitution, perhaps, in the ten articles of Basis of Union. Even the objectionable passages in the xliii chapter &c of Confession of Faith are not formally expunged. All that is asked on this head, from a minister at ordination is simply—referring to the Confession of Faith and Catechisms,—"it being understood that you are not required to approve of any thing in these documents which teaches, or is supposed to teach, compulsory or persecuting and intolerant principles in religion." Thus a minister is "not required to ap-

prove," that is all, but he may even approve and still, so far as the standards go, he is eligible for ministerial communion! We deprecate many will stare at this as something new; but it is the fact notwithstanding. We do not underrate voluntarism, as opposed to endowments: but that is not the question; this being it, looking at union, is there any thing in our standards that Free Churchmen on their anti voluntary or theoretical establishment principles could not fully adopt, and we, so far as our standards go, consistently willing with them? We say there is not. But hear Dr. Harper:—

"So far as we are concerned, the question whether union is practicable is one which a United Presbyterian can without difficulty answer, so far as the constitution of our Church is concerned, seeing that we do not make the rejection of the Establishment principle a term of Christian or ministerial communion. In the United Church, there may be some who hold, and of course enjoy the liberty of doing so, the abstract principle of an Establishment, although the body, with very few exceptions, think differently. All that would be necessary is, that the Free Church should agree to make the point of difference a matter of forbearance. At the same time, it is obvious that union could not take place, nor, if practicable, would be permanent, so long as the Free Church has the intention, or entertains the expectation, of giving effect to her claim of right by reunion with the State."

We recollect that the Rev. Dr. King of Glasgow, when here on his visit to Canada, a few years ago, spoke earnestly of the propriety of union between the two churches in this country; and said, that he believed a union formed with us here, would greatly facilitate a union in Scotland. We doubt not that he was correct; though it should not be that the children should set the example to the parents. A few more Guthries and Harpers and Kings yonder and here, and the thing would be done at once; and not by either compromising; but by both *forbearing one another in love.*"

## Original Articles.

### INFLUENCE OF CHRISTIANITY ON PUBLIC MORALITY AND INSTITUTIONS.

The obligations under which the world has been laid to christianity are so great, and manifest, as not to admit of dispute. It has not merely banished the grosser forms of vice from the earth, and thus elevated man to his rightful position in the social scale; but, it has also revolutionised society, and left on it the impress of its own heavenly image. But we have been so familiar with christianity from the earliest period of our intellectual history; its self-denying morality, and its heavenly doctrines have been so thoroughly interwoven with our modes of thinking and feeling, that we are scarcely in a proper position to estimate the immense influence which it has exerted on society. It is only by contrasting the darkness and misery of heathenism with the enlightenment and happiness of christian lands that we can ascertain the practical influence of the gospel. But the political and social blessings conferred by christianity are confessedly great, even when the heart has not been renewed, and when society presents nothing better than the smooth surface of an outward morality. To such blessings, which have been erroneously attributed to our superior civilisation, we shall direct attention; and show that they are really the offspring of christianity.

When the gospel was first proclaimed, the most civilised nations of the earth were immersed in wickedness. The learned had lost all faith in the gods of their ancestors and were fast sinking into atheism. Some openly maintained that there were no gods; others affirmed that the gods were only mythological interpretations of the various powers and processes of nature; and even Cicero speaks of the entire subject as "a very obscure question," and as one "respecting which there are various and contradictory opinions among the learned." The mass of the people were entirely dissolute; especially since patriotism, the poor substitute for religion, had become extinct; the social virtue of chastity, so essential to the well-being of society, was almost unknown; so that from such a mass of moral putrefaction, it could easily be inferred that the Roman empire would soon be torn to pieces; or rather that its component parts would be resolved into a mass of repulsive atoms. There were no asylums for the destitute; no compassion for the poor; and no justice to the stranger. We can still survey the ruins of splendid temples, noble aqueducts, and magnificent palaces; but the foundations of an almost

or public hospital have never yet been laid bare, for the simple idea of mercy and compassion never entered a heathen mind. When, therefore, christianity introduced this new and improved mode of feeling and acting into the world, deep surprise was excited among the heathen, and the early defenders of the truth pointed to such remarks as an undoubted proof that the religion of Jesus is divine. "They who formerly," says James Nayler, "regarded in fermentation, have now endeavored the only remedy: they who were given to magical arts, devoted themselves to the good and unbegotten God; they who clare to their goods and possessions shove every thing else, now have their things in common, and communicate to every one that needeth. They who hated and murdered one another, and refused to discharge the duties of hospitality to any who were out of the same tribe with themselves, now since the appearance of Christ, live familiarly together, and pray for their enemies and endeavour to persuade them that unjustly hate them." (Not such results will be better understood when presented in detail).

1. Christianity has ameliorated, and in many instances, extinguished slavery. When the gospel was first proclaimed, the vast majority of mankind were slaves, and slavery was interwoven with the entire fabric of society in all nations. According to Milford, in his history of Greece, the proportion between freemen and slaves in that country was nearly in the ratio of ninety to four hundred. It is computed by Gibbon that, during the decline of the Roman empire, there could not be fewer than sixty million of slaves; and if it be recollectcd that every father of a family had the supreme control over his household, even to the extent of life and death, we shall perceive that those who were really freemen constituted only a small portion of the entire population. But we can scarcely form any adequate conception of the cruelties that were inflicted on those who are properly called slaves, without exciting the slightest indignation in the public mind. Their master's name was branded with a hot iron on their foreheads, the youth very frequently hunted them, like wild beasts, in order to learn the use of arms; and some called the Omarii, were chained, like watch dogs, before the house. Tholuck in his tract on the nature and moral influence of heathenism, gives us the following graphic picture of their condition. "A scanty and disgusting dress, and dog-skin cap, distinguished them from all the rest of the inhabitants. Those who were too robust had to be unfeebled by various kinds of ill treatment, and if the masters did not do this, they became liable to a penalty. Every slave annually received a certain number of stripes to remind him that he was a slave! Hymns of a nobler kind they were not allowed to sing, but only gay and sensual songs. To complete their degradation, they were sometimes compelled to sing songs in disgrace and ridicule of themselves; and to the same purpose they were also compelled to perform indecent dances. In order to make the sons of the Spartans loath the vice of drunkenness, the slaves were compelled to intoxicate themselves in public assemblies. When they became too numerous, they were murdered clandestinely; every year, at a certain period, the young Spartans, clad in armor, used to hunt them, and to prevent their increase, they were killed with daggers." As affording a plausible pretext for such treatment, Aristotle maintained that the various races of mankind were superior and inferior to each other, and that certain nations were so degraded as only to be fitted to be slaves to the rest of mankind.

But in the case of slavery, we see the practical triumph of christianity. The Bible without denouncing slavery, has taught doctrines and implanted affections which in many countries, has extinguished property in man. At first, the condition of the slave was ameliorated. The emperors Constantine and Justinian prohibited their masters from putting them to death, and enacted that their rights and privileges should be respected not only as men, but as christians. The Bible had taught that "God had made of one blood all nations of men, for to dwell on the face of all the earth," and in proportion as society was leavened with these sentiments, the chains of slavery were broken. Even in the middle ages, it was regarded as a meritorious action to liberate one's own slaves, or—to redeem those of others. And at the present day, the indignation excited against slavery, and the spirit of indignation which, before the introduction of Christianity, could not have been understood. It is because christianity has created a public conscience and has awakened

sentiments which we can not securely ignore, that Tertullian's *de Spectaculis* stands as the "perpetual monument" of history, to the very extent that a state of feeling is an evidence of the general diffusion of these sentiments, and is indicative of the period, when "Eli-gone shall stretch out her hands unto us."

2. Tertullian's *de Spectaculis* is the proof. Among the heathen, the poor were neglected, the wid-or was oppressed, and the same strength was also an equivalent with money. The whole Roman empire had but one benevolent institution, while the single city of London, in England, has upwards of three hundred. And the reason why so little is said or thought of these institutions arises from the fact that the public mind has become so accustomed to the common effects of benevolence, that they are now regarded almost as matters of course—the natural consequence of prevailing principles of brotherly kindness and charity. But the case was very different, when the light of divine truth burst on the moral darkness of the world. We learn from Tertullian that surprise was excited on account of the liberality which Christians manifested for each other. He informs us that each contributed for the support of the poor according to their ability, and that each man's wage appropriated for the support of the indigent, the orphans, aged domestics, those out of employment, for shipwrecked persons and also for such as were condemned to the mines, or banished to the islands, or confined in prison for their adherence to Christ's cause. "But such things," says he, "and especially the operation of such a love almost burns its own impress on the minds of some. See, they say, how they love one another, let they hate one another. See how they are ready to die for each other, for they are much more prepared to kill each other." And when contrasting the conduct of Christians to one another with that of the heathen, he continues, "But we are your brethren, in virtue of one mother, nature, although ye are too little men, because ye are evil brethren. But how much more worthily are they called and regarded brethren, who acknowledge one father, God; who drink into one spirit of holiness, who have, trembling, issued from one womb of ignorance to the one light of truth." And the Christians extended this love even to their enemies. They frequently sustained them, when abandoned in sickness and old age by their relatives. In the third century, a plague broke out in the city of Carthage, the heathens fled and suffered their friends to die, but the Christians, animated by the religion which they professed, attended the very individuals who had previously persecuted them, and many of them caught the infection and died. Such was the conduct of man, whose lives were a living commentary on the religion which they professed to believe.

3. Christianity has inculcated the only elevated morality. The apostle Paul gives a correct moral portrait of the state of the civilized world before their reception of the gospel, in the *epistle to the Romans*. He describes men as haters of God, as given up to the most degrading idolatry and the most abominable vices; and as not only doing things worthy of death, but as having so completely deadened conscience as to take pleasure in those that do them. And in confirmation of this testimony, the historians who lived in the decline of the Roman empire, enumerate crimes and describe practices which then commonly prevailed, which cannot now be even mentioned in any society. In Greek and Latin authors there are numerous words to denote anger, wrath, revenge; yet there are none to denote the christian grace of humility. *Humilitas*, in Latin, from which our word humility is derived, denotes mean spiritiveness, virtue means mere bodily strength, and piety is simply descriptive of filial affection, which was required more from political than religious considerations. From the absence of words to denote such simple conceptions as Christian humility, virtue, and piety, we may conclusively argue that such ideas never entered their mind. And even after christianity had virtually created a new language, it is remarkable how many words were employed to denote the malignant passions of our nature, and how few to describe the graces of the Christian character. "It is a melancholy thing to observe," says French, "how much richer is any vocabulary in words that set forth sins, than in those that set forth graces. When St. Paul (Gal. 5, 19-23) would put these against those, the words of the flesh against the fruit of the spirit, these are seventeen, those only nine; and where do we find in Scripture such a list of graces, as we do

at 2 Timothy 3, 2-5; Romans 1, 29-31, of their opposites?" And yet this is only a part of the truth. Multitudes of obscene and profane words, current in the mouths of the vulgar wicked, but excluded from dictionaries, declare that languages are ashamed to have all their deformity brought to light. But if there is so much immorality even under the gospel, what must have been the condition of mankind under the best forms of heathenism. It must have been such as to show that when man is left to himself, he must soon sink into barbarism, and that we are indebted to christianity not only for morality and good order, but even for civilization itself. Thus, has christianity revolutionised society, even where it has failed to renew the heart, and it can be easily proved from an enumeration of particulars which might be indefinitely extended, that the gospel is the source whence all our civil and political as well as our religious privileges are drawn. And but for the vices and follies of mankind, it would confer still greater blessings. "If all," says Rousseau, "were perfect christians, individuals would do their duty; the people would be obedient to the laws, the magistrates incorrupt, and there would be neither vanity nor luxury in such a state."

#### TRANSLATION OF CALVIN'S COMMENTARY ON I. PETER

##### CHAPTER I.

**VERSE 11.** *Searching what, or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.*

12. *Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you, by them that have preached the gospel unto you, with the Holy Ghost sent down from heaven; which things the angels desire to look into.*

**Verse 11.** *The spirit of Christ which was in them.* By this phrase the apostle means, that the prophets were endowed, and indeed in no ordinary degree, with the spirit of understanding; since they were its possessors and its witnesses to us. Yet they were not partakers of that light which has been revealed to us. Now it is the highest of all praise of their teaching, to call it the testimony of the Holy Spirit. For although men are the heralds and ministers of the truth, yet the spirit alone is its Author. Nor does he affirm, without sufficient reason, that the spirit of Christ then held away; but he declares that the spirit sent from heaven presided over the teachers of the gospel. For he means that the gospel went out from God, and that the ancient prophecies were spoken by Christ.

*The suffering of Christ; or, the suffering about to come on account of Christ.* That Christians may bear their afflictions with a more even mind, the apostle reminds them that they had been long ago foretold by the spirit. But there is much more embraced in these words. For he teaches that this government of the christian church had been from the beginning of divine appointment—that the cross should be the preparation for triumph, that death should be the passage to life—and that of this the clearest testimony had been given. Wherefore there is no reason why afflictions should beyond measure depress us, as if we were wretched under them, when the Spirit of God has pronounced us blessed. The order of things should be here observed, to wit, that he places suffering in the first place, and afterwards adds the glory that should follow. For he means that this arrangement cannot be changed or disturbed; but that afflictions must precede glory. Thus there is a twofold meaning in these words—that Christians must be weighed down by many afflictions before they enter into glory; and, that their afflictions are not wretched since they have glory most intimately connected with them; and since God has appointed this connection, it does not belong to us to snap asunder either part from the other. And it is a source of unwonted consolation, that our condition, such as we find it, was foretold many ages before. For we gather from this that its happy issue is not promised to us in vain. And further we know that our afflictions came not by chance, but by the sure providence of God. And finally, the prophecies are like a mirror, to set before us, in our tribulation, the image of heavenly glory. Peter indeed says, that the spirit has testified concerning the afflictions *about to come upon Christ*; but he includes Christ along with his body the Church. Wherefore this ought not to be restricted to the person of Christ; but we should understand that commencement is

made with the head, that the members may follow in their order; as Paul teaches (Rom. viii. 29) that we ought to be conformed unto him who is the first-born among many brethren. Finally, Peter does not discuss what is peculiar to Christ, but treats of the general state of the Church. And it is much more fitted to establish our faith, that he sets forth our afflictions to be viewed in Christ; because we therein the better perceive the connection of death and life between us and him. And certainly this is the rule and reason of holy unity, that he suffered daily in his members; so that when his sufferings have been fulfilled in us his glory may in turn have its fulfilment.

12. *It was revealed that not unto themselves.* Some fanatics unwarrantably lay hold of this passage, in order to exclude the fathers who lived under the law, from the hope of salvation. But he does not absolutely deny, that in their own age the prophets performed a useful ministry and edified the church; but he would teach us that their ministry is more useful still to us, because our lot is cast in the last times. We see how magnificently they extol the kingdom of Christ, how uniform they are in praising it, and how eagerly they urge all to seek admission into it. But its present appearance they are prevented by death from beholding. And what else was it which they did, than to spread a table, that others after them might eat the food placed thereon. By faith indeed they tasted what the Lord by their hand transmitted to us for our enjoyment; nay even in regard to the solid food of the soul they were partakers of Christ. But now it is of the revelation of this that the apostle treats. We know indeed that the prophetic office was confined as it were within these limits; that, with the hope of Christ as about to come, the prophets might support themselves and others. There they possessed him only concealed and, as it were absent, I say absent,—not in his power and grace, but because he was not yet made manifest in the flesh; so that even his kingdom as yet lay hid under a covering. At length descending to earth, he in some measure opened heaven to us, that we might have a near view of those spiritual riches, which formerly were exhibited only afar off under figures. This, therefore,—the fruit of Christ made manifest,—shows the difference between the prophets and us. Whence we gather how they ministered to us rather than to themselves. But when the prophets were informed of God, that the grace which they preached was reserved for another age; they were nevertheless not the less zealous in its preaching, so far were they from being overcome by the delay. For if their patience was great, assuredly we are twice, yea thrice more ungrateful than they; unless the enjoyment of that grace which was denied to them uphold us under all the afflictions we have to bear.

*Which are now reported unto you.* Again we make the difference between the ancient doctrine and the preaching of the gospel. For as the righteousness of God is revealed in the gospel, being witnessed by the law and the prophets, so also the heavenly glory of Christ, concerning which the spirit of old bore witness, is now openly proclaimed. At the same time he thence establishes the certainty of the gospel, because it contains nothing which was not before testified by the spirit of God. Then he reminds them that they proclaimed the gospel by the command of the same spirit, and therefore by his dictation and direction, lest in regard to it they should contrive any thing human.

*Which things the angels desire to look into.* It is indeed the highest encomium of the gospel, that it contains a fund of wisdom hitherto shut up and concealed from angels. But some one will object, that it is not at all consistent that those things should be revealed and known to us, which are concealed from angels, who always behold the face of God, and who are His ministers in the government of the church and in the administration of all his blessings. I answer that they are revealed to us in as far as we behold them in the glass of the word. Nor indeed is our knowledge declared higher than that of angels; only Peter means that those things are promised to us, the fulfilment of which the angels desire to behold. Wherefore, Paul says (Eph. iii. 8, 10.) that, in the calling of the Gentiles, the manifold wisdom of God was made known to the angels. For it was to them a new spectacle, that Christ allied to his body a world that was lost and for so many ages estranged from the hope of life. Thus daily they behold with admiration the magnificent works of God in the government of the church; but how much more astonished will they be, at that highest of all specimens of the righteousness, goodness, and wisdom of God—the completed kingdom of Christ! That is therefore a mystery, whose revelation, they yet wait and justly

long for. However the meaning of this passage may be twofold,—either, that this treasure, which entices the very angels into the desire of it, since it is a spectacle especially joyful to them, is unlocked to us in the gospel; or, that the kingdom of Christ, whose living image is set forth in the gospel, is an object which they eagerly desire to behold. And this second meaning seems better suited to the context.

J. Sr. C.

SUBSTANCE OF AN ADDRESS DELIVERED ON THE MONDAY EVENING AFTER COMMUNION SABBATH, IN THE U. P. CHURCH, BAY STREET, TORONTO

BY REV. R. IRVINE.

The temptations to which the man of God is exposed, and the support, the promised support, on which he may rely—after he has been at a communion table—may not be inappropriate topics at such a season as the present.

It seems to be the rule which the Adversary invariably follows, that the nearer the believer clings to God, the nearer will Satan cling to him; and it seems to be a rule invariably pursued by the Advocate, that the nearer Satan clings to the believer, the closer does Christ stand to him—thus fulfilling the great gospel promise—as thy day is so shall thy strength be. These two principles are beautifully illustrated in one of the visions of Zochariah—“He showed me Joshua, the High Priest, standing before the angel of the Lord, and Satan standing at his right hand to resist him.” Joshua was one of the “anointed ones;” he had the holy unction upon him, and, as the High Priest, stood *officially, vicariously, and symbolically*, before the angel of the Lord—his person and office were sacred—his post was honorable and enviable, and, no doubt, it was peculiarly tempting and vexatious to Satan to see him there. To see a believer drawing near before God, and standing close by him in holy communion—to see a Christian in his closet, or to behold him drawing near to God at a communion table, is a source of grief, and a cause of great annoyance to the enemy of your souls, and on this account you may lay it down as a fixed rule, that the nearer you cling to God, the more closely will Satan pursue you—he will hunt you to your knees—to your family altars—to your pews—to your ordinances—and while, with trembling hand and fearful heart, you grasp the bread and wine of the holy communion, “Satan will stand at your right hand to resist you.”

Is not this fact written in the history of God's children in all ages? When the children of Israel heard the intention of God to give them laws and ordinances, and to establish among them a standing system of ecclesiastical rule, they prepared themselves for the receipt of the same, by setting bounds to the mount, and by setting themselves apart for the special solemnities of the occasion; and then they had fully complied, as they supposed, with all the regulations preparatory to the receipt of the law, they addressed Moses, saying, “go thou near and hear all that the Lord thy God shall say unto thee, and speak thou unto us all that the Lord thy God shall speak unto thee, and we will hear it and do it;” and Moses went near, but Satan followed. The camp was bounded by Divine command, but Satan was within the bounds. The Church was drawing near before God in her visible head, but Satan was standing by to resist her. And on the return of Moses to the encampment, lo! he discovered that Satan had found his way into her sacred precincts, and converted the whole Church to idolatry. At that very moment, when the whole congregation of Israel were gazing at the cloud encircled mount, and pondering with wrapped amazement upon those mysterious scenes which mingled with the thick darkness where God was—at that very moment, the enemy was creating an insurrection, and stirring up a want of confidence in the King and Head of the Church.

It was immediately after our Blessed Lord had received the ordinance of Baptism, that he retired to the wilderness, and Satan pursued him thither, and commenced his assault by way of temptation. It was just because Paul had been exalted to the “third heaven,” and had seen ineffable visions, that there was given unto him a thorn in the flesh, a messenger of Satan to buffet him. It is unnecessary to prolong this line of illustration; the principle is as truly experimental as it is scriptural. I appeal to the children of God before me, and put the question to their consciences: Have you never felt, in the closet, when alone, that some

evil thought, some messenger of Satan coiled in between God and you? Have you never felt, in the performance of the domestic duties of religion, a coldness—a want of fervour? Have you never been pursued into the very temple of God, by the cares of the world? Have you never felt, on sitting down at a communion table, as though Satan were standing at your right hand, to marle your communion cup with worm-wood and gall? Oh! have you never felt your souls disturbed, and your spirituality marred, at the very moment when you wished to be lifted up to the third heavens? This was Satan standing at your right hand to resist you—for the closer you cling to God, the closer will Satan cling to you.

Let me proceed to point to the succour and support on which you may rely in the circumstances to which we have adverted. The Lord said, “the Lord rebuke thee, even the Lord that hath chosen Jerusalem rebuke thee,—is not this a brand plucked out of the fire,” &c., &c. So the converted one—look at my Church—a brand plucked out of the fire by the strong arm of Sovereign grace—yet even the hand that plucked it out was severely scorched in the act—a brand plucked out of the fire, see the marks of the fire upon it—lo! it is blackened and singed by the flame, but it is out of the fire; and now a fair mitre is set upon his head, for the believer is a priest to God, and must offer his daily sacrifices; and, lo! his filthy garments are taken away, the rags of Adam's righteousness are torn from the soul, and a change of raiment is provided and put on. The believer is now a new man—now without—new within—for the holy garments enrobe him. This is the righteousness of Jesus Christ, which is unto all and upon all them that believe.” In this state, you have the defence of grace within, and the protection of providence without; both are promised to you—both will be given you; but mark you, both must be sought by you. This should be a time of prayer.

The messenger of Satan, which was sent to buffet Paul, chased him to his closet and to his knees, and caused him to beseech the Lord thrice, that the thorn might be taken out of his flesh. God said, “no,” the thorn must remain. I'll not take it out of your flesh. What then? Why, “my grace is sufficient for you,” and for you too, ye tempted communicants. Keep you praying, and I'll keep supplying. In the Pilgrim's Progress, you will no doubt remember the singular phenomenon of a large fire blazing against a wall, and Satan standing by and pouring immense quantities of water upon the flame, and, strange to say, the more water Satan poured on, the higher the flame ascended! this was a mystery which justly staggered Christian, but when he turned and looked behind the wall against which the flame was burning, he beheld Christ standing with a large caldron of oil, and, through a secret pipe, pouring in large quantities of oil, and by this invisible process keeping the flame up.

This fire is divine grace in the heart. Satan is throwing on his temptations and attempting to quench it; but here is Christ secretly pouring in the oil through the invisible channels of communion, and keeping up the flame in the bosom of every saint. Now this grace is promised, just as it is needed; but you are, moreover, to beseech the Lord for it. The grace of the Lord will languish and droop if it be not supplied. It is as much required to recruit and refresh your souls, as the rains and dew of heaven are needed to produce the fruits of the earth; hence the imperative necessity of prayer.

Your warning and your succour are now before you; your enemy is at your door; “Satan is going about.” The tempter is at hand; the sound of the feet of the foemen is heard; the clang of arms reverberates in the atmosphere; there comes the Adversary. Flee to your closet; draw your weapons from the armoury of heaven. Seek the alliance of angels as you have the sympathies of the redeemed, and the victory is yours. You remember what Hezekiah did—“go and do likewise”—Sennacherib sent him an insulting message. There he stood at the very gates of the palace, and around his royal person no less than 185,000 warriors. Before another sun-shine, the capital shall be in flames—the monarch captured or killed, and the empire of Hezekiah dismembered. In this perilous moment, the monarch sent not for his privy council—He cited not his officers of war. He conferred not with flesh and blood, but he went into his closet, and he spread out the challenge before the God of Israel, whose armies Sennacherib had defied;

and while the man of God was on his knees, one of the hidden and invisible hosts of the Lord, the angel of death, passed throughout the ranks of the foemen; and when he returned from his chambers, one hundred and eighty five thousand carcasses were dead around the walls of the city; the aid was promised—the aid was sought—the aid was given. The same hand that plucked Joshua as a brand from the burning—the same grace which was sufficient for Paul—the same God whose messenger smote the invading troops of Assyria, are yours—all yours—yours in covenant—yours in pledge—yours in gift. Let your after-communion seasons then be seasons of prayer, for special grace to support you, and in answer you will hear the voice of your Heavenly Father saying to the Adversary, "The Lord rebuke thee, even the Lord that hath chosen Jerusalem rebuke thee, are not these brands plucked from the burning?"

### Miscellaneous.

#### GRACE ABOUNDING.

[Translated from the German of Luther.]

"Where sin abounded, grace did much more abound."—Rom. v. 20.

Almighty God! I call to Thee  
By shame and anguish shaken;  
Incline Thy gracious ear to me,  
And leave me not forsaken;  
For who that feels the power within  
Of past remorse and present sin  
Can stand, O Lord, before Thee!

On Thee alone my stay I place,  
All human help rejecting,  
Relying on Thy sovereign grace,  
Thy sovereign aid expecting;  
I rest upon Thy sacred word  
That Thou'lt repulse him not, O Lord,  
Who to Thy mercy stoeth.

And though I travail all the night  
And travail all the morn,  
My trust is in Jehovah's might,  
My triumph in my sorrow;  
Forgetting not that Thou of old  
Did Israel, though weak, uphold,  
When weakest, Thou most loving!

For though my sinfulness is great,  
Redeeming grace is greater,  
And though all hell should lie in wait,  
Supreme is my Creator;  
For He my King and Shepherd is,  
And when most helpless, most I'm His,  
My strength and my Redeemer!

#### THE GRANDEUR OF MISSIONS.

BY DR. DUFF.

This enterprise has about it all the characteristics of a divine amplitude and grandeur, compared with which all the mightiest enterprises of earthly monarchs and earthly associations are as nothing. It is in reality, not only the most venerable of enterprises, but it is the most ancient in its conception and design. It is not only as old as the globe which we inhabit, but it is as old as eternity. God is unchanging. We cannot doubt, with his word in our hands, that in eternity he contemplated our first parents and their descendants, wretched and ruined in a miserable fall, and the raising up of a new world of life and light, and beauty, out of this wreck and ruin of that fall. In time, this divine purpose came to be unfolded. It was announced in Paradise ere our first parents were banished as outcasts from its consecrated plains; it was onwardly developed, through successive ages, along a line of patriarchs and prophets, till the fulness of time came—slowly, as we would think, according to our poor human reckoning—very slowly and very strangely—but still working on and developing according to the all gracious purpose and design of the eternal God.

An intense worldliness has crept into the Christian Church—a secularity and carnality that is most overwhelming. Here are tens of thousands, as it were, in the vision of faith, representing themselves as at the foot of the cross, and saying, "O Lord, we were hell-deserving sinners, we were suspended half over the bottomless abyss, ready to plunge into it in a moment; but thou, O Father, in Christ didst manifest thy glory by sending him into the world, and thou, O blessed Saviour, didst lay down thy life and shed thy precious blood to snatch me from the yawning gulf of perdition: Lord, I praise and thank thee; I see the

gates of heaven open to me through thee; I see crowns of glory and palaces of light in Immanuel's land awaiting me; praised be thy name, O blessed Saviour!" Now, what would you say if such individuals were to sit calmly still and gaze at the spectacle of their fellow-creatures, in millions—millions, not of dead bodies, but of dead souls! Yes, here is one awful, tremendous procession of immortal souls, with the arch fiend at their head, carrying them away, exulting in his triumph, and plunges them down into the depths of woe, there to rejoice over them for evermore—another and another, in one long, endless procession, moving on day after day, year after year through successive centuries! What would you think of the professing disciple that could realize that, and yet turn round and say, "Lord, I thank thee for having saved my soul, but as for these millions of souls that are going down to the pit of destruction, let them perish if they will!" Yet this, practically, is the spectacle presented by myriads in the bosom of the Christian Church at this moment; and is it not cruel selfishness, beyond the power of language to express! Is there not something absolutely fiendish in it? And if this be the spirit which is greatly prevalent in the Church of Christ, how can we expect the blessing of God upon us and upon our instrumentality? No, brethren, we ought to be up and doing; we ought to be keeping in view everlastingly these myriads and the shame and dishonor done to the great God by the reflected image of Satan in them. We ought to realize what our position is, and what our calling is, as his agents and instruments in accomplishing, through the aid of the heavenly grace, this mighty work, and raising up that which would be a spectacle of glory through eternal ages. We ought to act in such a manner that no man or woman, within our reach, could perish without trampling His blood under foot, and crossing over Him in order to reach the frontiers of the burning lake. O, if this spirit were in us, we should have a moral and spiritual revolution in British Churches which would tell over the ends of the earth.

\* \* \* Brethren, the aspect of the world is indeed dark in many respects; no one feels the pressure of the darkness of it more than I do; often have I smarted under the spirit; and if it were not for that polar-star of prophecy that points so steadily to the bright and glorious future, often would my heart sink within me, and my spirit fail utterly. But whatever may be the intermediate process by which we shall be ushered into scenes surpassing fable, we ought never to relax in the strength of our assurance that the most glowing visions of the prophetic muse shall one day be realized. The way in which the whole will be accomplished may be humbling to us; we may have to make endless confessions of error and shortcomings and prejudices; and we may all have bitterly to mourn on our knees over the many ways in which we wronged our brethren by our uncharitableness and misjudgments. It may be that all our existing organizations, so dotingly idolized, will have to go down into dissolution, so that out of the dissolved chaotic mass there may rise up a re-constituted Church, bright and pure, and worthy of Him who is its Divine Head and King. All this may be, and much more; but let us be sure that the end will be glorious. At present, indeed, it may look almost like the very climax of unlikelihood. There may be oceans of difficulties and mountains of impossibilities in the way; but faith ought to prevail, that God's omnipotency will level these mountains, roll out oceans into emptiness, rend the heavens, and make a way for the effusions of the Spirit of grace over a ransomed and gladdened world. Everything now may look ominous. The shadows of evening may seem to be closing fast on the hoary heights of Christendom; the sun may seem to be setting in a red and angry sky; and around the horizon clouds may be rising black and lurid, and in their bosom lies sleeping the tempest that shall one day burst over the apostate and unbelieving nations; with only the occasional twinkling of a star, darkly shining, as it were, through the thickening gloom. All this, and much more, may be true; but shall we not rise in the spirit of faith, and say, "Come, O Almighty Saviour; come thou in the infinite sympathies of thy boundless compassion; come, thou Almighty Spirit of Grace, in the plenitude and overflowing of thy soul-reviving and comforting influences! and let the blighting, it may be, of once fondly cherished hopes, and the failure or retardation of once fondly cherished prospects, and the consequent bringing down of every high thought and lofty imagination to the foot of the cross—let all these be unto us and unto other believers throughout the world but the discipline and preparation for that night of storms which is now so ominously brooding over the nations! And when the gloom is thickest, and the tempest of human passion loudest, and the rage of Satan, who cometh down in great wrath fiercest, may ours be the faith to discern even in all this, but the signs and passages of that hallowed morn that shall chase away the long dark night of ages—the heralds and precursors of the coming of him in the glory of his kingdom, whether visible or invisible—of him

"Whoso coming like the morn shall be  
Like morning songs his voice."

#### THE WISE FOOL.

We have seen many strange sights in our time—many horrible sights; but none so strange, none so horrible, as that of a wise man making himself a fool. Solomon did that; and he was a wise man, even the wisest of men. If the deep sagacity of Solomon—if his keen discernment—if his strong reason—if his profound knowledge of human life and character—if even his intimate acquaintance with the law and counsels

of the Lord—did not preserve his name from that stamp of "foolishness" which we find impressed upon so many of the great names and great acts of men, who is there that can hope to stand? Not one, as of himself; but there is without us and above us a power that can exalt even the lowly to high things, and can sustain them in all true wisdom, so long as they rest upon it, and think not that the light which shines upon their path and glorifies their way, shines out of themselves, and not in them. Solomon was wise; Solomon was foolish. Astonishing contradiction and contrast of terms! Yet it does not astonish. It may astonish angels, but not us. We are used to this kind of experience. We see it—the same in kind, if not in degree—every day: and that which would amaze us from any other point of view than that from which we look, becomes familiar to our thoughts. Look around. We see men who are foolish without being wise; but we see not who is wise without being foolish. It is "foolishness," and not wisdom, that "is bound up in the heart of a child." Foolishness, which every man certainly has, is his nature; wisdom, if he has it, is a gift bestowed upon him—bestowed as freely upon him as it was upon Solomon. The wisdom does not suppress or drive out the foolishness, but is a weapon—it may be a staff, it may be a glittering sword—given into his hands to fight against it, to keep it under; a weapon to be used with daily and ever-watchful vigilance, and not to rest idly in the scabbard. This was king Solomon's fault. Having been victor in many a deadly fray, until victory became easy and habitual, he forgot that the enemy of his greatness and peace still lived—was not mortally wounded—did not even sleep. He suffered his weapon to rest until its keen edge was corroded—until it clung in rust to the scabbard, and could not be drawn forth.

If there be on earth one sight more sorrowful than that of wisdom become foolishness—or, rather, suffering foolishness to be victorious,—it is that of the fall of an old man whose youth had been promising, and whose manhood glorious and beautiful. Yet this also was the case of Solomon, and the thought of it is enough to draw forth most bitter tears. The fall of an old tree, or of some noble old ruin, is beheld with some regret, but it occasions no rending of heart. It was their doom. Age ripened them but for their fall; and we wondered more that they stood so long, than that they fell so soon. But man is expected to ripen in moral and religious strength—to harden into rock-like fixedness as his age increases. He whom we have looked up to, so long,—he whose words were wise as oracles, and from whose lips we had so long gathered wisdom,—he who bore noble testimonies for the truth,—he who had labored for the glory of God, who had withstood many storms of human passion and many temptations of human glory, and in whose capacious mind are garnered up the fruits of a life's knowledge and experience,—for such a man to fall from his high place fills the most firm of heart with dread, and makes the moral universe tremble. It is altogether terrible. It is a calamity to mankind: it is more than that;—it is a shame, a wrong, and a dishonor. The righteous hide their heads, and the perverse exult;—hell laughs.

There is something more: the grace of God is blasphemed. To see a man set forth as one specially gifted of God—as endowed with a surpassing measure of wisdom from above, to fit him to become a king and leader of men,—for him to fall, is, with the unthinking, an awful scandal upon the gifts of God. If he who ascribes heaven-given powers to the influence of demons commits, as most suppose, the unpardonable sin against the Holy Ghost, of what sin, think you, is he guilty, who gives occasion to that blasphemy by his misconduct and his fall?

Yet amid this dreadful scene of wreck and ruin something profitable to our own souls may be gathered up.

Let it teach us not to rely too implicitly upon any past attainments or present convictions. Let us never think that the time of danger to our souls is past, or that the great troubler of spirits is wholly discomfited, and despairs of all advantage over us. There is no time wherein we can be safe, while we carry this body of sin about us. "Youth is impetuous, mid-age stubborn, old age weak,—ALL PERVERSE." In the conviction of this ever-present peril, and of the sleepless vigilance of the enemy, may we be led to look out of ourselves altogether for strength and sustenance. When we are the strongest, it is best to be weak in ourselves; and when at our weakest, strong in him in whom we can do all things. "If God uphold us not, we cannot stand; if God uphold us, we cannot fall." Then, why did he not uphold Solomon, that he might not fall? There can be but one answer,—Solomon did not want to be upheld. He thought he could stand alone—he relied upon his own strength—he trusted in his own heart; and we have Scripture and experience to tell us, that "he who trusteth in his own heart is a fool." He, in the pride of his intellectual wealth, was like the rich man in the parable with his material goods,—*"I am rich, and increased in goods, AND HAVE NEED OF NOTHING."* It was at that moment, when he had realized the conviction that he had need of nothing, that the word went forth against him—"Thou fool!" So also, assuredly, was it then—when Solomon thought himself perfect in wisdom, and that he had need of nothing—that the word went forth—"Thou fool!" and he became foolish indeed.

"So fallen! so lost! the light withdrawn

Which once he wore!

The glory from his gray hairs gone  
For evermore!

Of all we loved and honored, naught

Save power remains;

A fallen angel's pride of thought,

Still strong in chains.

All else is gone, from those great eyes

The soul has fled

When faith is lost, and honor dies,

The man is dead

Then pay the reverence of old days

To his dead fame;

Walk backward with averted gaze,

And hide the shame."

Did Solomon repent? Scripture says nothing positively; but it may be hoped that he did. If the book of Ecclesiastes be entirely ascribed to Solomon—and we are of those that think it is—it is most natural to suppose that it exhibits his maturest convictions and experiences; and although there are no such direct expressions of repentance as we find in the Psalms of David—no such lamenting cries for sin, it may be considered that the framework of the book did not well admit them. But there is much in the warnings against the vanity and vexation of spirit by which the wicked and profligate are deceived and tormented, to remind us of the sad and sorrowful experience which the history ascribes to the latter days of Solomon.—*Kitta.*

## THE TEMPLE.

I KINGS VI, VII.; II CHRON. III, IV.

As no two persons who have attempted to describe or depict the temple built by Solomon, have furnished the same idea of the building, it is obvious that the materials which we possess, although sufficiently clear in some of the details, either do not suffice for a distinct notion of the building as a whole, or else that the true significance of the architectural terms employed has not been correctly apprehended. A new source of information has, however, of late years presented itself, in the particulars which have been afforded respecting the plan and arrangements of ancient Egyptian temples,—a careful consideration of which enabled us, many years ago, to suggest the obvious analogy between them and the temple of Solomon. This has since been confirmed by many other writers of high name, and has been the more forcibly impressed upon our own conviction by the repeated occasions we have found of reconsidering the subject. The idea of such a comparison being once established, it became less difficult to apprehend much that had once seemed incomprehensible, and so to realize something like a distinct idea of the sacred structure.

The building was a rectangle,—seventy cubits long in the clear from east to west, and twenty cubits wide, from north to south. Some take the cubit at half a yard, and scarcely any estimate makes it more than twenty-one inches; and, taking even the largest estimate, it must be admitted that these dimensions are but small in comparison with Christian churches and Mohammedan mosques. But these are intended to contain great numbers of worshippers, whereas this, like the Egyptian and other ancient temples, also of small dimensions, was not constructed with a view to the accommodation of worshippers, who never entered the interior,—all public worship and sacrifices being performed, not in the temple, but towards it (as the residence of the Deity), in the enclosed court or courts in front of the sacred house. Viewed with reference to this special object, and this essential difference, a building becomes large which seems small and insufficient when viewed with regard to objects entirely different. The temple was simply twice as large as the tabernacle. Those who accuse the sacred writers of exaggeration may do well to reflect on this instance, in which an apparent difficulty, thus satisfactorily explained, is at the first view created, not by the largeness, but by the smallness, of the dimensions given.

Small as the temple was, its proportions were noble and harmonious. The porch was ten cubits deep; so that the interior, or cella, was equal to a treble square,—but one square was divided off for the inner sanctuary, so that the just geometrical proportion was thus established. This prevented the appearance of narrowness in the interior, which would have resulted from the entire dimensions; while any appearance of narrowness in the exterior view was obviated by the stories of chambers for the use of the priests, built against the sides. These stories were three, each story wider than the one above it, as the walls were made narrower or thinner as they ascended, by sets-off of half a cubit on each side, on which rested the ends of the flooring joists, to avoid inserting them in the walls of the sacred building itself. Thus, externally, the building had the appearance of a small church, with a nave and two side aisles. But this was not the appearance internally, seeing that the side-buildings were not, like the aisles of a church, open to the interior. These additions at the sides must materially have enlarged the apparent bulk of the building in the external view, which has been much overlooked in the usual estimates of its dimensions. If, as Josephus affirms, the porch was higher than the rest of the building, the resemblance to a church must have been still greater, as this would give the tower in front, besides the nave and two side aisles. Nor is this a strange coincidence,—such Christian churches as have not been modelled after Greek and Roman temples, having been framed after what was conceived to have been the plan of Solomon's temple.

Like the Egyptian temples, that of Solomon was composed of three principal parts. The porch, or pronao, the depth of which was equal to a half of its width. Next to this was a large apartment, designated the Sanctuary, or Holy Place,—forty cubits deep by twenty wide. This

was the *nave*. And, lastly, beyond this lay the third or innermost chamber, a square of twenty cubits, called the Holy of Holies, answering to the *sekos* of Egyptian temples, where was placed the ark and its hovering cherubin, and where also the most sacred objects of their religion were placed by the Egyptians. The arrangements of the external buildings, with the different courts, also coincided with the arrangements of Egyptian temples, as described by Strabo, and as still to be seen in the existing remains of ancient temples in that country.

The Holy of Holies, or inner sanctuary, was divided from the rest of the temple by a partition of cedar, in the centre of which was a pair of folding-doors of olive wood, very richly carved with palm-trees, and open flowers, and cherubim,—the whole overlaid with gold. A like pair of folding-doors, of grander dimensions, also overlaid with gold, embossed in rich patterns of cherubim, and knobs, and open flowers, formed the outer entrance. Both pairs of doors were furnished with massive pins of gold (not "hinges," which were not known), turning in holes made in the lintel and the threshold. These were, in Egypt, often of metal, and some of bronze have been found, and exist in cabinets of antiquities. The door forming the entrance to the most Holy Place was left open, and the space covered, as is usual in the East, by a magnificent veil or curtain. It may be asked, how the interior received light, seeing that the stories of chambers occupied the sides? But these buildings did not reach the top, and in the upper part of the wall between the flat roof of the chambers and the top of the wall of the main building, was a row of narrow windows which lighted up the interior.

The floor of the temple was formed of planks of fir, covered with gold. The inside walls and the flat ceiling were lined with cedar beautifully carved, representing cherubim and palm-trees, clusters of foliage and open flowers, among which, as in Egypt, the lotus was conspicuous; and the whole interior was so overlaid with gold, that neither wood nor stone was anywhere to be seen, and nothing met the eye but pure gold, either plain, as in the floor, or richly chased, as on the walls, and, as some think, with precious stones in the representations of flowers, and other enrichments. This style of ornamentation is quite oriental, and certainly ancient. The examples which have come under our notice of this, show that precious stones may be applied with greater advantage than is usually supposed to internal decoration, and satisfy us that such might, with truly rich and beautiful effect, have been employed in this instance in setting off the costly encasement in gold. That precious stones were employed in interior decoration appears from 2 Chron. iii. 6, which expressly states that Solomon "garnished the house with precious stones." And we know that David provided for the work, and his nobles contributed "all manner of precious stones." 1 Chron. xxix. 2-8; 2 Chron. iii. 6.

It seems that even the inside of the porch was lined with gold. This front part of the building was also enriched with two pillars of brass, one called Jachin and the other Boaz—which, being cast entire, seem to have been regarded as master-pieces of Hiram's art. They exhibited the usual proportions of Egyptian columns, being five and a half diameters high. Their use has been disputed. Some think that they stood as detached ornaments in front of or in the porch—like the two obelisks which we often see before Egyptian temples, while others suppose that they contribute to support the entablature of the porch. Their height and dimensions are favourable to this opinion, as are the analogies afforded by Egyptian buildings, in which two pillars are seen supporting the entablature of the pronaos, resembling also the two pillars on which rested the porch of the Philistine temple which Samson overthrew.

It is not our intention to notice the furniture of the temple—which was the same in kind as that of the tabernacle. The ark was the same as that made in the wilderness—but over it Solomon constructed two colossal cherubim of gold, whose inner wings, outspread, touched each other over the ark, while the outer wings touched the opposite walls of the sacred chamber. In the large hall, or outer chamber, there were also seven golden candelabra instead of one; and besides the table of show-bread, which was the only table in the tabernacle, there were here ten golden tables, besides others of silver, on which were laid out above a hundred golden vases of various patterns, with the different utensils—the censers, spoons, snuffers, etc.—all of gold, used in the service of the temple.

While the interior of the temple was literally lined with gold, and all its ornaments and furniture were of that rich metal, brass prevailed in the court in front of it, the inner court, in which the priests performed their ministrations. Here was a wonderful specimen of the skill of Hiram, in the shape of the great "molten sea," resting on the backs of twelve oxen of the same metal—in the same manner as the stone fountain in the palace of the old Moorish kings of Grenada rests upon the backs of lions. Here there were also ten other lavers, also of brass, ornamented most richly.

From this it will be seen that the importance of the temple of Solomon, which we have been led to regard as one of the wonders of the ancient world, consisted not in its size—which, as regards the principal building, has been greatly exceeded in every civilized country, and by a vast number of churches in our own; but from the elaborate, costly, and highly decorative character of its whole interior and furniture, and also in the number, extent, grandeur, and substantial masonry of its surrounding courts, chambers, walls, and towers. Indeed, it is not too much to presume that these outer constructions, forming the massive ring in which the costly gem of the temple was set, cost as much as the sacred building itself, immense as was the quantity of gold bestowed upon it.—*Kittó.*

## CHEER UP.

"This world's not a bad world  
As some would choose to make it,  
But whether good or bad, we know,  
Depends on how we take it."

There are some people in this world who are never happy never contented. They seem always to live under a cloud and to think themselves of all men most miserable. I confess I am something of that sort of a man myself, but I know it should not be, I know it only makes one feel uncomfortable and for this reason I would throw it off. Depend upon it, it will never drop off itself.

You are a young man—I am a young man. You have just started out in life—I have just started out in life. Come then, brighten up and let us walk along life's road with a cheerful joyous step. You are disappointed in your prospect, are you? Well, what of that! How often does the young man just entering the busy arena of life, with hopes bright and prospects gleaming, feel his heart throb and his bosom heave with emotion as he sees the cherished hope of his life dashed, all broken to the ground. And not only young men, but old and smart men too are disappointed. Ah! old man, learned man, what made your head so white, your face so wrinkled and furrowed? Everything from the cradle to the tomb proclaims "vanity of vanities, all is vanity." Every person, age, sex, rank and condition in life has his own sorrows, his own disappointments. "Believe me every heart has its secret sorrows which the cradle knows not, and oftentimes we call a man cold when he is only sad." Of a truth "the heart knoweth its own bitterness."

The question evidently is, how should we bear these trials? Should we give away to them and despond; become melancholy and oh! so sad? or should we be fixed with determination and true resolve, "casting all our care upon Him who careth for us," bear up, bear all manfully! Should misfortunes conquer us or we conquer them? Do you wish to fail? give away to them. Do you wish to succeed? make them give way to you. This is the very essence of success. This is the stuff great men are made of. This is it that makes one man superior to another. One an honor to his country, to his God, and his friends, another a drone in the community, a lounge among men.

Let misfortune come, let all kinds of trouble come, but let not melancholy enter your breast.

Look at the fate of those who were prostrated by petty toils and troubles, and take warning by their example. Then turn your eye to the men, "solid men," who have risen to greatness from the midst of the most discouraging circumstances. Look at your country's brightest ornaments. Let their example cheer you, inspire you to renewed efforts. Let perseverance mark your onward, your upward career. Only then, if you do not succeed, will I believe there is such a thing as being born under an unlucky star.

Finally, above all things do not let your troubles make you cross, sullen, snappish. If you wish to have friends you must show yourself friendly. A friend is born for adversity, and the man who can make himself pleasant and agreeable, whilst his heart is heavy, has an enviable gift. When you begin to feel bad or gloomy work. Do something—don't sit still thinking of your own sorrows. Look at the world around you, this beautiful world that you think so hard of, and not so much into the dim terrible future.

Oh! work; work. Don't think of misery. Dr. Clarke says,—"I have lived long enough to know that the great secret of human happiness is, never to suffer your energies to stagnate. The old adage of too many irons in the fire contains an abominable lie. You cannot have too many; poker, tongs and all; keep them all going." The man who has not too much to do has not time to be miserable. As Marshal Murat in his fight had not time to be frightened, so do not, in the "world's broad field of battle," sit down with your hands in your pockets and think, "I may be killed." Rush into the thickest of the fight, and with hope in heart and God overhead, cry victory.

THE BIBLE.—An old man once said, "For a long period I puzzled myself about the difficulties of Scripture, until at last I came to the resolution that reading the Bible was like eating fish. When I find a difficulty, I lay it aside and call it a bone. Why should I choke on the bone, when there is much nutritious meat to use? Some day, perhaps, I may find that even the bones may afford me nourishment."

THY WILL, O GOD, BE DONE.—This is a most difficult prayer to utter with heartfelt sincerity; for the grace of submission to a chastising Father is the hardest and the rarest, perhaps, of all Christian attainments—there is such a temptation to any rebellion when the blow cuts deep. A little one is taken; and a "cradle deepens into a grave." A noble and gifted son is cut off in his siney prime—a son who was the whole world to her who leaned upon him. A lovely daughter withers and droops; her beauty falls off like the rose leaves, and presently she goeth down to darkness and the worm. Besides such new made graves, unbelief mutters its reproaches, "not loud but deep." But submission whispers, with faltering lips and choking utterance, "Thy will, O God, be done."

A celebrated divine of New England tells us that, soon after the death of his wife, his two lovely children were taken from him, within a few hours of each other. "My cup of sorrow," he says, "was filled to the

him. I stood for a few moments and viewed the remains of my two darlings, who had gone to their long homes, never to return. I felt at first as if I could not submit to such a complicated affliction. My heart rose in all its strength against the government of God, and then suddenly sank under its distress in a way that greatly alarmed me. I sprang up and said to myself, 'I am going into distraction; I must submit, or I am undone for ever.' In a few moments I was perfectly calm and resigned to the will of God. I never enjoyed greater happiness than during that day and the next. My mind was full of God, and I used to look over towards the burying ground, and long for the time when I could be laid beside my departed wife and my little ones."

Now, this was beautiful. Here was true submission. Here was a kissing of the rod until it was found that it had honey in it. The excellence of this spirit of submission is, that it quietly permits God to hold the sceptre. It refers every thing to him. It leaves every thing with him. Such faith makes a Christian as quiet "as a child that is weaned of its mother." Such faith sinks the mountain to a plain. It transforms an heir of sin into a marvellous likeness to him who, amid the darkness of Gethsemane, cried out, "Nevertheless, Father! not as I will, but as thou wilt."

### THE FUEGIANS.

The account which follows, of the inhabitants of Terra del Fuego, is taken from the interesting memoirs of Richard Williams, the Patagonian Missionary written by Dr. Hamilton, of London, and recently published by the Messrs. Carter:

The inhabitants of the Fuegian Archipelago have sometimes been called Pesherais, from a word which some of them are constantly using. In the classification of the human families, they have been named "The Ichthyophagi," or Fish-eaters of Terra del Fuego. Of course they are South American Indians, and they belong to the Araucanian division of the great Indian race. They are not only the neighbors, but are undoubtedly of the closest kindred to the Patagonian inhabitants of the adjacent continent; but they are intellectually and physically inferior to these stately specimens of mankind. Many of them have trunks proportionate to six foot stature; but their indolent squatting existence has dwarfed their extremities. Their color is something between copper and brown. Captain Fitz Roy compares it to "very old mahogany." But owing to the wood-smoke with which they are saturated, the oil and blubber with which they are smeared, and the earths, white, red, and black, with which they are painted, it is difficult to ascertain exactly a Fuegian complexion. Like their bodies, their heads are large. These heads are oblate spheroids, with long jet hair hanging straight down on either side, but cropped away over the brow. The forehead is very low, but like the face, it is broad. The black eyes are oval, drawn towards the temples, and have usually an expression of simple good humor. The nose is not handsome; flat and thick with large nostrils, it is concave in profile; and it is well supported by a mouth of great width, which closes in a straight line, and opens in an ample ellipse. The beak of the antipodes do not fancy long beards, and that little hair shows itself on the chin or the eye brows is usually extracted with tweezers made of two muskshells. As already mentioned, from constantly crouching in their huts and canoes, their legs are crooked and stunted; but still they are by no means deficient in strength, some of them were more than a match for an English sailor.

Their clothing is scanty. By the same providential arrangement which coats the whale in frozen seas with oil, the Fuegian is fortified against his inclement sky by an abundant development of the adipose tissue; and though his sea-otter or guanaco cloak is some times scanty, in admiring his hardihood, we must not forget that inside his skin he wears a thick under clothing of non-conducting fat. Hence these islanders sometimes exhibit feats, the recital of which is enough to make us shiver. In the coldest mid-winter they may be seen diving for sea eggs and it was on a dark night, when the thermometer was at 23° that some of them swam ashore, and from its moorings along side, cut away the ship's boat of the Adelaide.

Nothing can be more wretched than their habitations. When a family lands from its canoe, the first care of the women, who are only workers, is to build a house. For this purpose they cut down twenty or thirty trees, and arranging them in a circle, with the narrow ends resting on each other like the sheaves in a shock of corn, they tie them together at the top, putting a little thatch or a few skins on the windward side, and leaving one entrance toward the sea and another toward the forest. There they kindle a fire, and there they huddle together night and day in stormy weather; and there they tarry till they have devoured all the food of the district and it is time to seek another settlement.

They are not without a taste for ornament, nor are they entirely devoid of ingenuity. They usually adorn their hair with fillet or sinowy threads, elaborately and not inelegantly plaited; and on great occasions this fillet is pranked out with birds feathers or bits of red cloth obtained from the sailors. They are fond of bracelets and necklaces. These they make from shells or the small bones of animals; or failing beads or buttons, from little chips of crockery. When shells are used, they are drilled so neatly that the process must require both skill and care. The Spanish Cordova speaks with admiration of a sort of jar or basket which he found among them, entirely formed of bark, and with the bottom so accurately sewed in, that it would carry water without leaking. But crazy as they are, their canoes are perhaps a still more wonderful speci-

men of needle work. These are also composed of the bark of trees.—The main bulk may be the bark of one single beech; but in order to complete it, a great many patches and a large amount of stitching are requisite. With grass for oakum, and clay for pitch, and with thorns instead of nails, the builder soon finishes a boat which after its own fashion, is a triumph of naval architecture. As long as it can carry paddles as well as pumps, it is considered sea worthy; but as soon as it requires all hands to haul it, they think it time to abandon it, and a new one is built or stolen.

Although their comforts are so few, they are well provided with defensive weapons. They have spears, and bows and arrows, and slings, which they use with such precision as nearly to equal in effect an ordinary musket. Besides many of them are furnished with the Patagonian bolas—a chain of shot of formidable character. It consists of two round stones, covered with leather, fastened to the two ends of a string about eight feet long. One stone is held in the hand whilst the other is whirled round the head till it has acquired sufficient velocity, and then both are hurled at the object. Should it strike the legs of an ostrich or guanaco, it instantly twists tightly around and holds the creature in fetters till the hunter comes up.

Yet with all his weapons, it is a scanty subsistence which the Fuegian secures. The sea around is teeming with food, but he has neither net nor angle; and it is only when he is lucky enough to spear a rocky salmon or when he can get a sufficiency of a little simpleton fish which allows itself to be spirited out of the water by a baited but hookless line, that this Ichthyophagus Indian deserves his name. But if he is not a clever fisherman, he is a cunning bird-catcher. In his lowing excursions he is attended by a knowing little dog, half fox, half terrier; and if it is a moonlight night, the sportsman may be described on the beach near the roosts of the sea birds, and waiting till his long footed accomplice returns with a duck in his jaws, which he instantly deposits at his master's feet and then scampers off in search of another. This well trained retriever, though an assiduous barker at home, has the sense to carry on this sport in the deepest silence; and the sleeping spoon bill is jerked from his perch without ever dreaming of danger. They have also a plan of their own for catching petrels. Having first secured one with a string to his leg, they lower him into any crevice where petrels are known to breed. The old birds are indignant at the stranger's intrusion and fall on him with such blind fury that they allow themselves to be drawn out of the hole, when they are instantly transferred to the follower's basket. But birds are not always to be procured, and even sea eggs are not obtainable in stormy weather. For a great period of every year these poor islanders are entirely dependent on muskels, limpets, and similar shell-fish; and every time that the tide retires, the whole population is spread over the shore, rummaging for this sorry subsistence. Low-winter is the meal-time of the dogs, as well as their masters; and it is amusing to notice the adroitness with which these sharpwitted creatures detach the unwearied limpet from his moorings. As soon as this pasture is eaten up, these nomads of the beach launch their canoes, and paddle on in quest of new supplies.—Sometimes they are so lucky as to discover a stranded whale or a dead sea-lion; and however "high" such vision may be, it is always welcome and imparts a sudden plumpness to the fortunate finders. Of course, such prizes are rare; and, like most savages, the life of a Fuegian is an alternation of occasional feasts with long intervals of famine. In the desperation of hunger it is fearful to think of the expedients to which he is occasionally driven. There can be no doubt, however, these Indians are cannibals; and that when other subsistence fails, "they kill and devour their old women before they kill their dogs." Those who fall in battle are in like manner devoured by the victors.

The intellectual capacities of these savages is, probably, small; but their powers of mimicry are amazing. A low English sentence deliberately uttered they will repeat with the utmost precision; and grotesque attitudes or grimaces many of them can re-produce with a comic gravity worthy of Liston or Matthews. Shameless greed and systematic thieving are universal vices. As soon as canoes come within hail of a ship, the well-know cry, "Yanmer schooner" (Give me,) is set up, and at every thing given them they clutch and stow it into their baskets without one look or utterance of gratitude. Nothing escapes their little glancing predaaceous eyes; and, but for the utmost vigilance, nothing would escape their active fingers. Once and again they proved cunning for the watch of a man-of-war, and succeeded in abstracting valuable boats belonging to the surveying expedition of the British Admiralty; and when a native gentleman had been paying a visit on board, before he returned to his barge, it was thought no breach of etiquette to examine his cloak for tea-kettles and other trinkots. As Mungo Park experienced in Africa, traces of gentleness may be found among the women; but the mercies of the men are cruel. On the slightest provocation, the roguish can be exchanged for a scowl of fiendish ferocity; and, when exasperated, or brought to bay, they fight with more fury than wild beasts. The men are surly tyrants; the women are laborious slaves. The softening influence of the domestic charities is scarcely known; and an incident related by Commodore Byron shows the fearful moroseness to which depraved humanity sometimes subsides.

Of the religious belief of these savages little is known. Their divinity appears to be a great black man, who frequents the dim trackless woods of the interior; who is very malignant and powerful; and who knows every thing that is done or spoken. They are very superstitious. They have, great faith, in dreams. They will not for any consideration allow a stranger to cut off a lock of their hair; and they think it, ex-



trremely unlucky to kill the young sea-birds. "Oh, Mr. Bynoe, very bad to shoot little duck—come wind—some—rain—blow very much blow" was the solemn remonstrance of one of them to a gentleman who killed some very young ducklings as zoological specimens. They never speak of the dead. When a boy, hereafter to be mentioned, was questioned about his dead father, he was very unhappy, and refused to answer: "No good talk: my country never talk of dead man."

### EDUCATION IN RUSSIA.

Very little is known in this country of the habits, feelings, and state of civilisation of the Russians. We are accustomed to consider them a benighted nation of slaves, inhabiting a country into which the school-master has not yet penetrated; but the following statistical details, drawn from reliable sources, may perhaps give our readers a different impression, or at least enable them to form some idea of the actual state of public instruction in the empire of the Czar.

There are appertaining to the department of the Minister of Public Instruction—6 universities, 1 normal school 3 lycæums, 77 gymnasia, 433 district schools, 1068 town schools, and 592 private schools: in all 2810 establishments for education, under the care of 5594 teachers, and containing 119,327 students. This is in Russia proper. Russian Poland has, besides, 1539 schools of various kinds, frequented by 84,584 students, 183 of which are private institutions; and in the Caucasus are no less than 45 schools, 8 of which are private, with 235 teachers, and 3302 students.

There are 21 theological seminaries, belonging to the Greek Church, with 72 teachers, and 1261 students; 14 of the Armenian doctrine, with 45 teachers, and 729 students; 8 teachers and 668 students in the Lutheran establishment, and 11 Mohammedan schools, 7 of which are of the Shate order, and 4 of the Sannite persuasion, instructing in all 586 students.

There are 27 military colleges, all of which are under the direction of the heir apparent, the Grand Duke Cæsar Alexander. They are superintended by 865 professors, and are frequented by 2090 students.

In addition, there are 10 naval schools, with 3220 students, under the charge of 327 teachers.

The Minister of the Finance has 85 schools belonging to his department. He employs 461 teachers, and instructs 9779 students.

The foundations of the Empress Mary are 40 in number—30 schools for girls, 659 tutresses, and 5377 pupils, and 10 for boys, with 80 masters, and 1969 pupils.

There are 2 schools of civil engineering, with 85 professors, and 416 students; 3 law schools, with 93 professors, and 591 students, and 3 schools, appertaining to the Post Office Department, with 93 professors, and 591 students; and 6 institutions under the direction of the Secretary of State, with 96 professors, and 993 students. These are all, probably, intended to fit young men for official life. We must not forget an institution devoted to the teaching of the oriental languages, with 30 professors, and 207 students.

There are 26 agricultural schools, with 134 teachers, and 1592 students; and 2795 village schools in the domain of the crown, employing 2783 teachers, and giving instruction to 14,064 males and 4843 females.

Thus it appears, that in Russia 257,597 young persons are receiving instruction of some kind, from 14,577 teachers—at the rate of one teacher to 17½ pupils, a very favourable proportion to the student. The population of Russia proper may be set down at about 55,000,000, so that only one individual in 220 receives the benefit of instruction.

This is a small proportion, compared to the United States, where according to the last census report, 4,000,000 youth, at the rate of one in every five free persons, are receiving instruction from 115,000 teachers, in nearly 100,000 schools and colleges. Nevertheless, 250,000 well educated young persons, dispersed each year in the different quarters of that huge empire, cannot fail to gradually leave their mark upon the national character in good time.—*New York Evening Post.*

**ROME DREADS THE BIBLE.**—There are twenty-eight Roman-catholic schools in the city of New York, in not one of which is either the Bible or the New Testament read by the scholars, or read to them by the teachers. Roman catholics object to the use of the Protestant Bible in the public schools on account of *sectarianism*, and when the Bible is put away to please them, they complain that the schools have become godless; but when they establish their own schools, on the ground that the public schools are godless, they will not use in them the Douay or any version of the Bible!

**PATAGONIA.**—The English friends of the Patagonian Mission have not been disheartened by the melancholy fate of Captain Gardiner and his little but devoted band. More zeal than discretion was displayed in the outfitting and general arrangement of the first mission; and disaster terminating in the starvation of the whole company, was the result. At a recent meeting of the Society in England, a new plan was adopted for reaching those barbarous tribes. The mission is to be established at the Falkland Islands, where there are British residents, and from which intercourse can be had with the natives. We sincerely hope this second attempt may prove successful. "Among the last prayers of Captain Gardiner found in his journal, and written two days before his death, while fastidious, was one for the future success of this, to his noble and pious heart, cherished mission."

**A WORD ON COUGHING IN CHURCH.**—We copy the following from an autobiography which Hugh Miller published in the *Edinburgh Witness*:—

A simple incident which occurred during my first morning attendance at Dr. McCrie's chapel strongly impressed me with a sense of his sagacity. There was a great deal of coughing in the place, the effect of a recent change of weather, and the doctor, whose voice was not a strong one, and who seemed somewhat annoyed by the ruthless interruptions, stopping suddenly short in the middle of his argument, made a dead pause. When people are taken greatly by surprise, they cease to cough—a circumstance on which he had evidently calculated. Every eye was now turned towards him, and for a full minute so dead was the silence, that one might easily have heard a pin drop. "I see, my friends," said the doctor, resuming his speech with a suppressed smile; "I see you can be all quiet enough when I am quiet." There was not a little genuine strategy in the rebuke; and as a cough lies a good deal more under the influence of the will than most coughers suppose, such was its effect, that during the rest of the service there was not a tittle of the previous coughing.

**THE CHINESE WALL.**—It is stated by Dr. Bowring that if all the bricks, stones, and masonry of Great Britain were gathered together, they would not be able to furnish materials for the wall of China, and that all the buildings in London would not make the towers and turrets which adorn it.

### Receipts for the Magazine, for one year.

Vol. II.

Port Hope—Mrs. B. Holland Landing—D. L.  
Bowmanville—J. C. Cobourg—G. U.

Vol. III.

Guelph—J. G. D. D. Tilernburgh—S. L., jun'r.  
Hamilton—J. Y. R. Milton—J. S. Port Hope—Mrs. B.  
Dunbarton—J. A. McKillop—Mrs. D., J. H.  
Bowmanville—R. S., W. G. Hampton—L. O.  
Ennisville—W. R. Toronto—Rev. W. O., J. S., J. P.  
Dundas—H. J. St. Mary's—W. F.  
Elora—Rev. J. D., balance, £3. Manvers—W. H., J. H.  
Mount Pleasant—H. B. Caledonia—Mrs. G.  
St. Catherine's—J. L., W. W.  
Smith's Falls—Rev. W. A., £3 15s.

### BOOKS FOR SUNDAY SCHOOL OR CONGREGATIONAL LIBRARIES,

Including the following Publications of the American Tract Society:

The Religious, or Pastor's Library, 24 vols., 50s.  
The Evangelical Family Library, 15 vols., 27s. 6d.  
The Youth's Library, 70 vols., 50s.  
The Child's Paper—ten copies monthly for a year, 5s.; fifty do. 22s. 6d.; one hundred do., 40s.

Infidelity, its Causes, Aspects, and Agencies, by the Rev. Theo. Pearson, 8vo., 10s.

Footsteps of our Forefathers, by J. G. Miall, 12mo., 5s.

Memorials of Early Christianity, by J. G. Miall, 12mo., 6s. 3d.

The Priest and the Huguenot, by L. Bungener, 2 vols., 12mo., 11s. 2d.

God with Men, by Samuel Osgood, 12mo., 4s. 6d.

Startling Questions, by Rev. J. C. Boyle, 16mo., 3s. 9.

Lays of the Kirk and Covenant, by Mrs. Monteath, 16mo., 3s. 9d.

The Well-Spring, by Rev. C. Bickersteth, 16mo., 3s. 11d.

Far Off; or Asia and Australia described, 16mo., 2s. 6d.

Not Home; or the countries of Europe described, 16mo., 2s. 6d.

The Morning of Joy, by Rev. Hor. Bonar, 16mo., 2s.

The Missionary of Kilmory, by Rev. John Bayley, 16mo., 2s.

Toronto, March, 1854.

ANDREW H. ARMOUR & Co.

D. McLELLAN,

BOOKSELLER, HAMILTON, C. W.

HAS just returned from New-York, where he has been purchasing a large and varied Stock of RELIGIOUS and MISCELLANEOUS BOOKS, on terms more than usually advantageous; and having, likewise, received large additions to his Stock by recent arrivals from GREAT BRITAIN, is now prepared to offer an attractive and valuable Assortment of Books at extremely low prices.

The publications of the Messrs. Carvers, and others, sold at New York prices.

A liberal discount allowed to Clergymen, Sabbath-School, and Congregational Libraries, and those purchasing to sell again.

A personal examination of the Books respectfully solicited. Orders promptly attended to.

Hamilton, Dec. 1853.

Printed by JAS. CLELAND, at No. 62 Young Street, Toronto.