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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.

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CONTENTS.

PAGE	MISCELLANEOUS ARTICLES—	PAGE
RELIGIOUS INTELLIGENCE—	Poetry—Little Things	41
Australia—U. P. Church.....	The Dispersion	44
Statistics of the U. P. Church. 31	The Poor Man's Evidences of	
Letter to the Presbyterian Ch.,	Christianity	45
<i>Nova Scotia</i>	Augmented Evidence for the	
EDITORIAL NOTICES—	Bible.....	46
Call.....	The Shorter Catechism.....	46
Attack and Defence.....	Why not Profited by the Word	46
Opening of the New U. P. Ch.,	The Bible.....	47
Paris.....	How amiable are thy Taber-	
Letter—Church Libraries.....	nacles.....	47
ORIGINAL ARTICLES—	A Call to Praying in the Wil-	
U. P. Church History.....	derness.....	47
Analysis of Paul's Epistle to	Purity of the Persian Sky.....	47
the Galatians.....	The American Union.....	48
Translation of Calvin's Com-	New General of the Jesuits... 48	
mentary on 1 Peter.....	War and the Gospel.....	48
Visit of Rev. Mr. Duff to Va-	Items, Receipts, &c.....	48
cant Congregations.....		

Religious Intelligence.

AUSTRALIA—THE UNITED PRESBYTERIAN CHURCH OF VICTORIA.

The Synod here is designated the Synod of the United Presbyterian Church of Victoria. It was instituted in January, 1850. It is composed at the present of twelve ordained ministers, but comprehends only eight congregations, most of which, as you may suppose, are but in an infant and unsettled state. The following is a list of the different congregations in the order of their formation:—

1. The church in Collin's Street, Melbourne, under the care of the Rev. A. M. Ramsay; commenced in January, 1847. Supposed population 70,000.

2. The church in Portland, under the care of the Rev. A. Ross. This congregation commenced in January, 1849, under the ministry of the Rev. T. E. Richardson, M.A. Portland is a seaport-town, near the Adelaide boundary, and about 300 miles from Melbourne. Supposed population 1500.

3. The church at Warrnambool, under the care of the Rev. Lachlan McGillivray. Mr. McGillivray has four stations, or hamlets, at which he officiates. He commenced his labours in June 1849. Warrnambool is a small township on the sea-coast, between Geelong and Portland, about 70 miles to the south-east of Portland, and about 150 from Geelong. Supposed population 1000 in the town and district.

4. The church in Lonsdale Street, Melbourne, under the care of the Rev. William Jarrott. This Congregation was commenced in January 1850.

5. The church at Geelong, under the care of the Rev. Alex. McNicol. Mr. McNicol commenced his labours in Geelong in March 1851. Geelong is at the other extremity of the bay from Melbourne, and distant about forty miles. Supposed population in the town and suburbs, 20,000. Mr. McNicol's congregation have given orders for an iron place of worship.

6. The congregation at Broadmeadows, a township in an agricultural district, about twelve miles from Melbourne. The Rev. David Chapman, minister. The cause commenced in May 1851.

7. The congregation at Albury. The Rev. David Ballantyne, minister. Albury is situated on the river Murray, and is about half way between Melbourne and Sydney. Mr. Ballantyne commenced his labours in this township in June 1851.

8. The church in Napier Street, Collingwood, Melbourne. Rev. Robert Hamilton, minister. Mr. Hamilton commenced his labours in Collingwood in Feb. 1852.

The Rev. Robert Scott has been labouring for some time past in the

district of Kinnlochewe, about twenty miles from Melbourne. The district is partly a squatting and partly an agricultural one; but the population is extremely scattered, and there is little prospect of any congregation being formed. The Rev. C. S. Hank has lately gone on a visit to the Grange, in the Portland bay district, where he may possibly see it to be his duty to labour in the ministry of the Word, to the few settlers in the new township of Hamilton, and at the different squatting stations in the vicinity.

The ministers now mentioned are all that are actively engaged in the work of the ministry, at the present time, in connection with the Synod; and being so widely apart, they cannot often meet to deliberate on their common interests, and to devise those measures which the spiritual destitution of the country demands. There is little concerted action amongst us, and our combined influence is feeble. We do not speak comparatively. The evil we deplore attaches itself more or less to every evangelical community here, and arises out of the peculiar circumstances of the country.

It may be useful to you to know that there are three sections of the Presbyterian interest in this colony. There is first the section which sympathises with the Established Church of Scotland; second, the section designated the Free Church; and third, the United Presbyterian Church of Victoria.

1. The first section, designated Church of Scotland, is in the receipt of State pay, and up to the past year, numbered only four congregations, and in this state had continued to exist for ten years, viz., one in Melbourne, at present under the care of the Rev. Mr. Hetherington. One at Geelong, under the care of Mr. Love. One at Campbellfield, about ten miles from Melbourne, under the care of the Rev. Mr. Gunn; and two preaching stations, Colac and Wardieyallock, in the interior, under the care of the Rev. Mr. Gow. During the past year, three additional ministers have entered the field in this connection,—the Rev. John Reid, formerly of Johnson, who declines all State support in the matter of his stipend, and is forming a second congregation in Melbourne, the Rev. Mr. Low, who officiates at Forest Creek, and the Rev. Mr. Craig, who has recently gone to Belfast, a small seaport about fifty miles from Portland. We are not aware of any other congregations in this body.

2. The Free Church of Victoria, which commenced in November 1846, has five congregations. Two in Melbourne, the first under the care of the Rev. Mr. Sinclair. One at Geelong, under the care of the Rev. Mr. Tait. One at Boninyong, near the Ballarat diggings, under the care of the Rev. Mr. Hastie; and one at Kilmore, about forty miles from Melbourne, on the Sydney Road, under the care of the Rev. Mr. Hume. The Rev. Mr. Sinclair's congregation worships at present in the Protestant Hall; but a wooden place of worship has been ordered, we learn, from Singapore. The Wesleyans, we may here remark, have ordered several iron places of worship from England, which we hear may be shortly expected.

3. The United Presbyterian Church of Victoria, which commenced in January 1847, and numbers eight congregations, as already described at the commencement of this epistle.

Between the two last mentioned sections there exists no substantial difference, and a union, it is believed, is felt by severals in both churches to be exceedingly desirable, and a correspondence with that view is about to be opened. A letter has already issued from this Synod to the Synod of the Free Church, setting forth the desirableness and practicability of an incorporated union, to which a hearty response, we hope, will be given. It is considered, that the actual non-acceptance of State pay may furnish a sufficient bond of union so far as the question of civil establishments of religion is concerned, leaving the abstract principle to be entertained or not entertained by the office-bearers and members of our several churches, according to their own individual judgment. It is gratifying to have it to say, that, like our own congregations, the congregations of the Free Church have purchased their own sites, and erected their own manse without assistance from Government, and that they have joined in the late general protest against the "Public Promotion Bill," as it is called. This bill, we may here observe, has also been passed against the openly recorded opinion and solemn deprecation of Dr. Perry, Bishop of the Episcopal Church. In common with our brethren of the Free Church, the excellent Bishop opposes the measure on the ground of the support it gives to popery.—*U. P. Miss. Record.*

STATISTICS OF THE U. P. CHURCH IN SCOTLAND AND ENGLAND FOR 1853.

The United Presbyterian Church consists of 504 congregations, under the inspection of 31 Presbyteries; 4 of these Presbyteries are located in England, all the others are in Scotland.

The number of members in full communion is set down at 151,300. After deducting the removals by death and otherwise, the increase of members during the last year is 4000.

The following is the amount of the various sums raised by the members and adherents during the last year, for the maintenance of gospel ordinances among themselves, and also for missionary and benevolent objects at home and abroad:—

Seat Rents	£51,000
Collections at church doors	48,000
Subscriptions	13,000
Legacies, Rents of Houses and Lands, &c.....	3,000
Synod Schemes	17,000
Sums paid to other Missionary Societies	2,500
Given to poor Members	4,500
Other Benevolent Purposes.....	5,000
Building of Churches.....	9,000

Amount last year £156,000

This amounts to an average sum of 21s. to each member, or 17s to each member and adherent in the course of the year.

The stipends paid to the ministers range from £90 to £500; but the Synod has this year resolved that the lowest stipends shall be augmented to £120 per annum, and afterwards to £150.

There are 174 manse belonging to the body, of the annual value of £2436 7s. averaging £14.

Of the remaining cost of the erection of the various places of worship; £9000 has been paid this year. The returns for 1850, 1851, and 1852, shows that £36,000 had been paid during these years, which, added to the return for this year, forms an amount of fully £15,000 of debt cancelled in four years.

In 349 congregations there are 572 Sabbath schools, 4933 teachers, and 40,676 children attending. The advancing classes in these congregations are 430. In 35 congregations there are 51 other schools.

The libraries belonging to 259 congregations contain 104,565 volumes.

LETTER TO THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

[The following letter, on being read at last meeting of Synod, by the Committee on Correspondence, was sustained, and ordered to be sent for publication in the Magazine. Owing to a press of Synod matter, room could not be found for it in either of the last two numbers, without encroaching too much on the proportions assigned for general religious and miscellaneous matter:]

TORONTO, May 27, 1853.

To the Moderator and other Members of the Synod of the Presbyterian Church of Nova Scotia.

REVEREND AND DEAR BRETHREN,—

As long ago as June, 1848, we received a letter from the Corresponding Secretary of your Board of Foreign Missions, inviting our co-operation in aid of your Missionary enterprise in the Islands of the Southern Pacific Ocean: and at the meeting of our Synod held in Toronto in the month of June last we received a letter from your Committee of Correspondence with Evangelical Churches, expressing your fraternal regards; giving us information of your affairs at home, and again calling our attention to your Mission on the Island of Anticosti.

So long a time has been allowed to elapse since the receipt of the first of those letters, without any acknowledgment on our part, that we much fear apology will not avail to exonerate us from the imputation of remissness and neglect. It may, however, be permitted us to say that the object was not lost sight of. The committee appointed to draw up and transmit a reply, were, at successive meetings of Synod, required to report their action in the matter; but for reasons, which were once and again sustained, they failed to perform the duty assigned them, and at the last meeting of Synod, owing to severe domestic and personal affliction of the member of Committee, especially entrusted with the direction of their movements, the report was again not forthcoming. It is needless to dwell upon every circumstance which has led to this seemingly unreasonable delay. Suffice it to say, that we deeply regret its occurrence, and hope, that in any future correspondence, we may be enabled to give more prompt attention to any communication with which we may be favored.

Your last letter was received by our Synod in the most cordial manner, and elicited the warmest expressions of interest and affection; and the undersigned were appointed to convey to you the high estimation in which we hold our brethren in Nova Scotia, and our appreciation of their laudable exertions to promote the cause of "pure and undefiled religion" within their own province, and to send the "Gospel of the Grace of God" far hence unto the Gentiles."

In performing the duty assigned us, we deem it right, in the outset, to

quote the exact words, in which our Synod expressed their sentiments and feelings, and which they caused to be placed upon their records. They are as follows:—"The Synod were highly gratified with the intelligence which the letter contained. Regarding the Church there as participating in a common origin; and as holding the same doctrines and order, they cannot but rejoice in her prosperity. Considering the raising up of a native ministry as of primary importance, if not of essential necessity to the advancement of the Church in any country, they are much pleased to be informed of the efficiency of the Theological Seminary of the Church in that province, and of the encouraging measure of success with which it has been crowned. The Synod further desire to join with their brethren in gratitude to the Head of the Church, for the extension and success of their missionary operations at home, and, while they lament the difficulties which have occurred in their foreign field, rejoice with them in the favourable aspects, in many respects, presented by their Mission to the Island of Anticosti; and lastly they desire most cordially to reciprocate the sympathies and fraternal regards of the Church in Nova Scotia."

We have much pleasure in being authorized, in accordance with this declaration, in which the Synod unanimously and most cordially concurred, to extend to you the right hand of fellowship and to your Christian Stations. May it be well with your own souls. May it be well with the people over whom "the Holy Ghost hath made you overseers." May much success, in winning souls, attend your exercise of the "ministry of reconciliation." May he who was "given for a light to the Gentiles," that he might be for salvation to the ends of the earth," smile upon your endeavours to "enlarge the place of his tent." "The Lord direct your work in truth"—"lift upon you the light of his countenance"—"give you peace,"—and "walking in the fear of the Lord and in the comfort of the Holy Ghost, may you be multiplied."

In claiming with us a common heritage, you touch upon a chord which must always vibrate in union with our cherished historical reminiscences and our best affections. When we call back the circumstances in which our church originated,—the ecclesiastical defections and tyranny of the times,—the concert of state control and church subversion to sacrifice the truth and the right at the shrine of an unhallowed ambition; when we look at the discouragements and obstacles thrown in the way of those who sought to arrest this downward course,—at the restraints imposed upon the maintenance of a good conscience and the persecution involved in the assertion of the pure doctrines of the Gospel, and of the liberty wherewith Christ makes his people free—we cannot sufficiently admire the Christian heroism of those devoted men who, under the deep consciousness of the justice of their cause, in humble dependence upon God, and disregarding worldly advantages, as good soldiers of Christ, "displayed" their "banner because of the truth"—stood boldly for the "defence of the Gospel," and proved their readiness to assume the responsibilities and risks of the Apostle before the Jewish Council, in declaring their determination to "obey God rather than men." When we look at the early times of our Church,—at the smallness of her numbers, and the total absence of all worldly influence;—when we consider the numbers and power of her adversaries, and the means employed to cripple her movements, or to entice her from her steadfastness,—and when we consider that many of those influences have been continuously in operation, and that, notwithstanding, now, after the lapse of little more than a century, she has without any adventitious aids so largely increased at home, and has planted her standards on the shores of distant lands, we recognize the sovereignty of truth; and we may adopt, at least in a qualified sense, the prophetic language, "a little one shall become a thousand and a small one a strong nation;" and we may well exclaim "what hath God wrought?" "The Lord hath done great things for us, wherewith we are glad." It is true that we cannot boast of the progress of Apostolic times. For many years the advance of our church was slow. Yet, if the principle be true that a late arrival at maturity indicates, or ensures a protracted term of health and vigour, may we not reasonably anticipate, that from the present stage of increase and strength, and resting on the broad basis of truth and holiness on which our Fathers took their stand, she will go out to further conquests and triumphs—that her "how will long abide in strength," and that "the arms" of her "hands shall be made strong by the hand of the mighty God of Jacob." We regard the position which she occupies as highly important. We know that her influence has been largely beneficial even on those who have been unwilling to acknowledge, and that that influence is now more than ever prevalent. Of the direct exertions which she is making to diffuse the knowledge of divine truth, we need not speak. They are "known and read of all men", and we believe that she is destined to take a prominent place in that progress of emancipation which will ultimately unsettle the church universal—when purified from superstition, and will-worship, and idolatry, and delusion, she shall stand in all the beauty and loveliness of the Bride of the Lamb; and when, apart from the corrupting alliances of earth, she shall fully acknowledge the sovereignty of Christ in his own house—when she shall lean only on her beloved, and rest solely "on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone."

We are admonished that the limits of a letter forbid us, however pleasing it might be, to expatiate on this theme. It is our privilege, dear brethren, as it is yours, to form branches in those distant colonies, of that honoured family. Shall we be unmindful of our relationship? Shall we forget that we are brethren? Is it not meet that we should cultivate brotherly love? Shall we not strive, in our different spheres,

to imitate the devotedness and zeal of those who have gone before us! Shall we not provoke one another to love and to good works? Shall we not stimulate each other to keep constantly before us the great object of our ministry—to make known “in every place the savour of the knowledge of Christ?” Nay, rather, in all these respects, we wish to put these negative interrogatories in an affirmative form—to give a warm and hearty response to your proposals of intercourse, and, in as much as in us lies, “to strengthen your hands and encourage your hearts.”

As an “elder sister,” we cheerfully recognize the first place which you occupy in the field of evangelical effort in British America. The history of your Church dates from a period when Upper Canada (the principal scene of our operations,) was in a great measure a wilderness. We are aware, that at that period your own province was comparatively new: and in this lies your great distinction, that your apostolic pioneers, took, as it were, their life in their hand—were content to sacrifice the love of country—to forget all the comforts of home and all the endearments of early association, and to cast in their lot with those who, amidst much privation were still struggling with the difficulties of a recent settlement in the woods—to point them to “a better country even a heavenly.” We can but very inadequately appreciate the labours and hardships of your first missionaries, when, as we are apprized, the trail came along your rivers and coasts, the forest blaze and the snow-shoe, were the path and the means of conveyance which they were obliged often to use, in conveying the message of salvation to those who “saw only solitarily in the woods.” We know that those devoted men have gone to their reward—“Blessed are the dead which die in the Lord from henceforth: ye, saith the Spirit, that they may rest from their labours; and their works do follow them.” “The memory of the just is blessed,” and we have little question that the children who have taken the place of the fathers, and in whom we trace a strong family resemblance, will cherish their remembrance with deep veneration, and will be stirred up to increased diligence and zeal by the recollection of their example.

There is one point of view in which the Presbyterian Church of Nova Scotia must be regarded as the “elder sister” of the parent United Presbyterian Church, or rather as herself the parent. To you belongs the honour of making the first successful efforts to repair the breaches which, at an early period of her history, unhappily, divided our Church into opposing and hostile parties. The founders of your Church were the first to give practical effect to what ought to be the christian’s motto—union. “We are all one in Christ Jesus.” What effect the relinquishment of party names and party distinctions and differences, on this side of the ocean, may have had in the fatherland, it is perhaps not easy exactly to estimate. We have high authority, however, to believe that great results sometimes arise from causes that to human calculation would appear very inadequate. “Behold how great a matter a little fire kindleth;” and there is little room to doubt, that, in a better sense, the example of christian forbearance and love, rising superior to the prejudices of education, prosecuted in effecting that union, exerted no small influence in softening and smoothing down old acerbities and asperities, and in leading to the consummation in which we have all, now, so much occasion to rejoice.

We receive with some concern the intelligence that you have made so little progress during the last twenty years. In a spiritual as well as in a natural sense, the vineyard must go to waste when the labourers are absent: and the cause which you assign for your want of extension and your losses accords but too well with our own mournful experience for many years, to allow us to regard your complaints with indifference, or to withhold our heart-felt sympathy. We are glad, however, to be assured that the dawn of a brighter morning is rising upon you, that your prospects are becoming more cheering, and your way beginning to open up before you.

In accounting for the comparatively limited bounds which you occupy, you must have enjoyed a happy exemption from some of the hindrances which we have experienced, if you have not felt the prevalence and the power of principles or prejudices which, in our opinion, it would have been greatly to the interests of christ—charity, had they been allowed to perish in the country which gave them birth. The name of an Established Church, which could have no real existence in the Colonies, with us, has acted as a talisman on multitudes, to lead them to the maintenance of distinctions which could be of no other use than to ensure Presbyterian disunion and weakness. And, at a later period, the eclat of a great Secession, (which claimed to be no Secession at all,) whose sacrifices and privations were paraded before the world, presented superior attractions, apart from the great principles of evangelical christianity to many to whom an existing Establishment had become a by word and an execration. We had anticipated that this movement would have tended to the furtherance of the Gospel, leading soon to near unions. We have not yet had the happiness to realize this desirable result, though we are not willing finally to abandon the hope, that, by the progress of liberal and enlarged views of the basis which the New Testament lays down, as the foundation of the Church, in regard to doctrine and polity, we may yet see Evangelical Presbyterians a great, united and harmonious army, bearing aloft the great standard of Truth, and valiantly contending for the “faith once delivered to the Saints.”

There is another element in our ecclesiastico-political condition, from which we believe you are happily exempt, and which, perhaps, more than any other cause, has operated in the most injurious manner on the interests of true religion and against the advancement of our views of the true independence of the Church. The British world, at least, has

heard of the Canadian Clergy Reserves. We cannot enter into the history of the vexed question. Let it be enough just now to say that this of all others has been the most fruitful source of all the alienations, and heartburnings and contentions with which the country has been afflicted for the last thirty years. We will say no more upon the subject just now, than to present you with the subjoined extract from a despatch of the Governor General, recently published, and which will enable you to see at a glance the present working of the system, and to conjecture the feelings which such unjust and unscriptural proceedings are likely to produce in those who repel the corrupting influence of State Endowments.

Appropriation of the Clergy Reserve Funds in 1851.

Church of England, Upper Canada	£10,291 5 11
Church of England, Lower Canada	1,786 15 0
Church of Scotland, Upper Canada	5,817 16 7
Church of Scotland, Lower Canada	893 7 5
United Synod of the Presbyterian Church, Upper Canada	464 18 4
Roman Catholic Church, Upper Canada	1,269 17 3
Wesleyan Methodist, Upper Canada	639 5 0

We regret to learn that circumstances have arisen to destroy your confidence in the Pitou Academy, and to render it necessary for you to create an Institution of Classic and Philosophic learning under the immediate control of the church. We are aware that the Institution at Pitou gave early promise of proving a most efficient auxiliary in the advancement of sound learning and in promoting the interests of your church in particular. We know that the affections of your people were long centered upon it, and their efforts were strongly directed to its support; and we believe that a very considerable number of your present ministry are alumni of that seminary; and to be obliged, through adverse influences, which no doubt were employed to damage the interests of your church, now to abandon an Institution which owed its existence to the energy and enterprise of your ministers and members, is certainly no little hardship. At an age, too, in the world’s progress, when such vast strides are making in the knowledge of science and its applications—when mind is more than ever active, and when, unhappily, the highest intellectual culture is not infrequently arrayed against “the truth as it is Jesus”—when it is most desirable that the minister of the Gospel should be prepared, by varied and extensive learning, as well as to unravel the, often ingenious, subtleties of a pretended Philosophy, as to present in its true aspects the harmony of the Book of Nature and the Book of God, we regard it as a peculiar hardship that the labour of years should be lost, and that you should be compelled to impose the additional burden on the resources of the church of supporting a Literary Institution, which must, for some time at least, labour under disadvantages. In relation to this matter also we can appreciate, to some extent, your difficulties. We felt ourselves at one time compelled to adopt a similar line of action. But since the Toronto University has been relieved from the exclusively Episcopalian control, under which it was long held, we do not consider it necessary any longer to continue, as a church, to give instruction in those branches of learning, which, it may be presumed, will be more successfully prosecuted in an Institution affording facilities which we could not furnish. We are not of course sufficiently acquainted with your Seminaries of learning to qualify us to say anything definite on this subject, but we have every confidence in the wisdom which dictated the measures which you deemed the best to afford you the means, of bringing up under your immediate inspection, in every department, men fitted to be “able ministers of the New Testament.” We are most happy to hear of your prospects of success, and hope that the results will fully justify your expectations.

It is time that we should say something definite of ourselves. Our history may be briefly told. It is but twenty years since our Mission in Canada commenced. In the autumn of 1832 three ministers arrived from Scotland. When our first Presbytery was organized in December, 1834, we had but eight ministers. At the formation of our Synod in 1843, there were but eighteen on the Roll. At last meeting of Synod there were on the list the names of forty-two ministers. The Statistical Table, which we shall send under a separate cover, will furnish you with the latest official statement of our condition and resources. Some of the principal facts which it contains are—that we have 62 congregations, 55 houses of worship and 5,389 church members—that the average attendance on divine ordinances in the year 1851, was 10,558—and that there are 9,404 volumes in congregational libraries—understood to be chiefly, if not altogether, religious books. We require a yearly return from all our congregations, to be reported to the Synod at its annual meeting, by our Committee on Missions. The Table which we send is not by any means complete. From several congregations no returns were received in sufficient time to enter into the printed report, and hence the results which are presented are not so full as could be desired. You will see from these statements, that we are doing something to further the cause of the Gospel in this country; and we hope that sinners are converted and saints edified by our ministrations. Like you we had long to struggle against adverse influences, with a most inade-

* This Synod existed prior to the commencement of our mission, and was long ago merged in the Church of Scotland. The individual ministers of whom it was composed, (some of whom are now in the Free Church,) obtain their allowances under their former designation.

quate supply of ministerial labourers. For the last year, however, we have not had much complaint to make in this respect, as, together with some accessions from the mother country, and the licensure of several of our own students, we have enjoyed a disposable force greater than at any former period.

Our Theological Institute is now under the able superintendence of Professor Dr. John Taylor, who joined us from Scotland in the beginning of last summer. The Session was opened on the 3rd of August last, with ten students. This may appear a very small number, but we regard it as a favourable commencement, and we anticipate that this school of the prophets shall, by the blessing of God, prove an efficient agency, in training up young men of talent and piety, to occupy, as the menagers of truth, the waste places of our Zion.

Though we have put off to near the conclusion of this letter the mention of your Mission in the Southern Pacific, it is not because we had any intention to evade the subject or to withhold an explicit reply. On the contrary, we feel deeply interested in your exertions in those distant "dark places of the earth," and desire to express our best wishes for the great success of your mission in changing the "habitations of cruelty," into the abodes of peace and love. We cannot but greatly admire the spirit which dictated to you, under all the hindrances and objections which might have been urged, the undertaking of this arduous work. To you belongs the great honour of being the first of Colonial Churches to send the Gospel to the "regions beyond you," and fairly to assail idolatry in its strong holds. We are from time to time kept advised through the columns of the *Canadian Presbyterian Magazine* of the state and progress of your mission, and are rejoiced to see that notwithstanding all the drawbacks of which you have had to complain, the results have been such as to give you ample ground "to thank God and take courage." When we think of the twenty years of "hope deferred" of the devoted Moffat, in South Africa, and of the long weary waiting, in many other cases, by which the faith and patience of the missionary have been tried, that within comparatively so short a period, a Christian church has been formed among the least promising races of the Southern Ocean, is certainly a fact of the most cheering description. "It is not by might nor by power but by my Spirit, saith the Lord." We trust the work under your direction, may go on and flourish, and that your exertions may be greatly honoured, in aiding the accomplishment of prophecy: "He will furnish all the gods of the earth; and men shall worship him, every one from his place, even all the isles of the heathen."

We thank you for the invitation to join with you in this undertaking. It would give us much pleasure, were it in our power, at once to comply with your request. We are pleased to see that a few of our congregations contributed to your funds, and would be glad were those contributions increased. While, however, we are ourselves, yet, to so very considerable an extent, dependent on the parent Church for the supply of ministerial labour, and the pecuniary support of our mission here, it did not seem to us, to be either dutiful or in good taste, that we should give the sanction of Synodical recommendation to the raising of funds, which would be expended out of this country, and aside from the direct control of the United Presbyterian Church. When you look at the accounts of the Treasurer of the Home Synod, under the head—Canada—we think you will see good cause why, while still in our infancy, we should in the meantime, most respectfully decline entering upon a new field; and we trust that our financial necessities will save us in your estimation from the application of the Apostolic test—"depart in peace, be ye warmed and filled." You have our best wishes. We shall be glad to see the interest felt in your operations extended among our people; and it would afford us great satisfaction could we anticipate, at an early day, to stand side by side with you in the highly honourable position which you have taken, and which we trust you will be able to maintain.

And now, dear brethren, we must, for the present, bid you farewell. May you, and we, and all who love the name of the Lord Jesus, be more and more inspired with the Spirit of the true Mission of the Church, to "preach the Gospel to every creature." May every "stumbling block be taken up out of the way." May the "crooked be made straight and rough places plain;" and may the prayers and the labours of the people of God, never be relaxed until the arrival of those happy prophetic days, when "the earth shall be full of the knowledge of the Lord as the waters cover the sea;" and when "every tongue shall confess that Jesus Christ is Lord to the glory of God the Father."

Signed, in the name and on behalf of the Synod of the United Presbyterian Church in Canada,

WILLIAM FRASER,
JAMES DICK,
JOHN JENNINGS,
R. H. THORNTON, } *Corres. Committee.*

THE SANDWICH ISLANDS.—The whole number of Free-schools taught by natives in the Hawaiian language in 1853 was 449, with 13,948 scholars. There were 334 Protestant schools, with 11,744 scholars, and 99 Roman-catholic schools, with 2,174 scholars. The estimated cost of education on the island in 1852 was \$34,000. There were in 1852, 1,493 marriages, 1,850 births, and 2,922 deaths. During the last nine months of 1852, 24,940 letters post through the Honolulu post-office for the United States and other foreign countries, and 16,200 for the island, being 10,039 more than during the corresponding period of 1851.

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

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

The Canadian Presbyterian Magazine.

TORONTO, SEPTEMBER, 1853.

CALL.—Rev. Robert Bulgers of Bradford, has accepted a call addressed to him by the congregation of Norwich and Tilkenburgh. His induction is to take place on the 19th of October.

ATTACK AND DEFENCE.

To the Editor of the Canadian Presbyterian Magazine.

The Presbytery of Durham, of the U. P. Church, at their meeting at Newton, in Clarke, 31st of August last, passed unanimously the following resolutions:—

I. That, whereas an editorial article appeared in the *Canadian Presbyterian Magazine* of July last, professing to give an account of the proceedings and decisions of the U. P. Synod, particularly in the cases of Tre vs. the Session of Toronto U. P. Congregation, and of the Protest and Appeal of Cameron and others, against the decision of the Presbytery of Toronto; this Presbytery feel called upon to declare, that said article is a libel upon the Synod, impugning as it does their decisions, and maligning their character.

II. That such being the character of said article, this Presbytery hold that it is a matter urgently demanding the action of the Synod, for the vindication of their character, and for the good of the Church; and therefore resolve, to overture the Synod, and do hereby overture, accordingly, to take at the first Meeting, special cognizance of this matter, and to deal with the editor of said magazine, the Rev. J. Jennings of Toronto, as such deliberate and glaring delinquency deserves.

The Presbytery of Durham, at the same meeting, also passed unanimously the following resolution:—

That believing the tendency of the misrepresentations set forth in the article in July No. of the *C. P. Magazine*, before noticed, to be most dangerous to the peace and prosperity of the Church, this Presbytery deem it due to the congregations under their inspection, to state, that the *Canadian Presbyterian Magazine* is not, and never was, the official and acknowledged organ of the U. P. Church in Canada; and further, that the statements and teachings in certain of its editorials are designedly disingenuous, and highly perverse of truth, and, therefore, that said Magazine is, in the opinion of this Presbytery, utterly unworthy of their support or countenance.

OWEN, 1st Sept., 1853.

REV. DEAR SIR,—

The preceding resolutions were followed by instructions to the Clerk to transmit a copy of them to the Editor of the *Canadian Presbyterian Magazine* as early as possible. In accordance with which "instructions" they are now forwarded to you in time for your next issue if you see fit to insert them.

I am, Rev. Dear Sir, yours truly,

R. H. THORNTON, *Ck. Presby.*

By all means we "soo fit to insert them;" and would have inserted in last number the resolution of the Presbytery of Toronto, passed on the 9th of August, had it been sent to us. However, now, that our readers may lose nothing, we give it also.

It was moved by Rev. D. Courts, seconded by Rev. W. Dickson, and carried—Rev. Mr. Dick dissenting—

"That in view of certain statements made by the Editor of the *Canadian Presbyterian Magazine*, in the issue of July last, reflecting on the character of the members of the Supreme Court of the Church, while acting in their judicial capacity, this Presbytery, while they feel their incompetency to deal with a matter which lies between the Editor of that magazine and the Synod, nevertheless cannot refrain from expressing their high disapprobation of the false and calumnious nature of the charges therein set forth, or from deprecating their evil tendency as calculated to produce schism and strife; that from respect as well to Christian principle and the interests of the Church, as to ecclesiastical law, they feel themselves bound to protest against those charges, and to appeal to next meeting of Synod; and they deem it proper, in the meantime, to declare that in their opinion, the Editor of the *Canadian Presbyterian Magazine*, by putting forth such charges against the Supreme Court of the Church in so unchristian and unbecoming a manner, has shown himself unworthy of their confidence, and his *Magazine* to be unworthy of their sympathy or support."

While such Presbyterian denunciations, considering the previous course of those who have made them, have not taken us by surprise, and while perfectly prepared to meet all that has been advanced, yet it is with extreme regret we see the course pursued. As may readily be supposed,

we view these proceedings in a very serious light, for these Presbyteries have not only thought proper to attack the *Magazine*, but also the personal character of the Editor, and, in a spirit we do not now characterize, have endeavored, through several newspapers, to do every thing possible, utterly to ruin him.

In the July number, at the close of the Editorial review of certain Synodical proceedings, (which has been the cause of these Presbyterian resolutions,) it was stated, that there was no particular desire to say more on the subject, but that the columns were open to anything that any one who thought that truth and justice had not received their due, might choose to write. Surely that was giving full scope for discussion, and for eliciting the truth on the right side, if we should be on the wrong. But no one wrote a syllable for publication. Had the Presbytery of Durham, like the Presbytery of Toronto, not sent the resolutions to the *Magazine*, but only to certain newspapers, then no more would have been said in our pages on the subject; but if an answer were given at all, it would have been in the newspapers where the resolutions appeared; but as the resolutions are sent to us, and we are bound on a pledge to admit them, whatever may be the consequences now, we have surely the right of reply and of vindication. The very worm will turn upon the foot that crushes it, and the legitimate defence of truth, and of character, is alike the law of nature and the law of God; and in those circumstances we beg the forbearance of our readers. Yes, we beg more; we beg their most intense and most conscientious scrutiny of all the facts, in regard to a case which is agitating the Church to its centre.

Regarding the Editorial in the July number, that is so unmitigatedly condemned, along with the character of the Editor personally, it may be stated that, in that article there is no reflection on any individual's personal character, nor any vile verbiage employed. Strong language, certainly, was used, but we submit that there was not a word unbecoming the use of the language among men who write within the bounds of literary courtesy. We did not copy that style which would have called the conduct of the Synod "infamous," "unhallowed," "knavery," or that the members of Synod "were a set of knaves." Neither did we attempt the style and imputations of motives and assaults on private character, which are to be found in the above resolutions, such as "deliberate and glaring delinquency," "designedly disingenuous," "false and calumnious," "foul charges," "unchristian," &c., &c. We were not educated in that mode of writing, and hope never to learn, though we are getting unwonted facilities, but we are ready to admit that, writing for the *Magazine* immediately after Synod, and with the feelings not calmed down, there was some amount of *pepper* in the article that might have been spared—this we admit frankly, but as to the statements in it, as far as matter-of-fact is concerned, we do not abate one jot, nor ever shall. We cannot; for let any man examine the Synod minutes, and they will sustain us in every statement. Let our readers scrutinise the article again, and examine the Synod minutes on the case, which were fully and faithfully given on the preceding pages, and we shall doubly thank any one—and in the dust confess our sin—who shall show us wherein we have gone contrary to evidence. Here, then, is our stand point—our language was not composed of abusive epithets, though it was strong, and it would have been better had it been less so—but the statements were true, and no condemnation, *without the proof*, can make us yield.

An indignation manifesto from a Presbytery, may seem to be very portentous, but when the facts are looked at, it loses a little of its potency. What are the facts? Every one knows that the Presbytery of Toronto was divided, latterly, on the case that gave rise to the proceedings, the ministers being *five* to *four*; and at the meeting on the 9th of August, one of the four having omitted his charge, and another being absent, one being present, and dissenting, and another (wo) throwing no obstacle, the five, of course, had it their own way. It is, then, a resolution only of the majority of the Presbytery of Toronto.

In regard to the resolutions of the Durham Presbytery, they could only consistently be the decisions of *three* ministers, for two ministers of that Presbytery were not at Synod, and one dissented with the minority, and those three, of course, are just attempting to vindicate themselves for their part taken at Synod

Every one knows, too, that the Synod was seriously divided on the case, for, of those who voted, the vote stood thirteen to nine, but the ministers were eight for, to nine against. It was a decision of Synod, because majorities carry; but when there are a strong opposition, and very strong dissent, it is no use to speak of a Synod's decisions being held sacred from review on the part of one, or all of the minority.

We shall not discuss these resolutions, but merely make a few remarks.

The Presbytery of Durham say that, in the article, we professedly gave an account of the proceedings and decisions in the case of Ure versus the Session of Toronto, and "of the protest and appeal of Cameron and others against the decision of the Presbytery of Toronto." It was a pity, for their own sakes, when anxious to charge us with "deliberate delinquency," that they did not adhere to accuracy. In that article, or any other Editorial article, there is not one syllable professing to give an account of the "protest and appeal of Cameron and others." What are people to make of their condemnation, when the very subject of their accusation is not according to fact?

Next, they say that the "*Magazine* is not, and never was the official and acknowledged organ of the U. P. Church in Canada." If so, then what business have they with the *Magazine*, any more than with any other periodical; for, has a public and independent journal not the right to review the decisions of any Church Court, and is not that right constantly exercised? There is the one horn of the dilemma. But they say the *Magazine* is not and never was the "*acknowledged organ*;" then, why has the Synod for two years ordered (as see minutes) certain documents, 'Treasurer's Accounts, &c. to be sent to it? Then, why did the Durham Presbytery!—again and again—send reports of Presbytery meetings, statistics, &c. There is the other horn.

Again, they say "that the statements and teachings in certain of its Editorials, are designedly disingenuous, and highly perverasive of truth." We ask, which? where? on what? We demand that they specify, that they quote the words, and *prove* that they are what they say they are; and *until* they do this, we can use no milder term than, it is a slander; and if they *refuse*, we shall call it a slander backed by cowardice.

The resolutions of the Presbytery of Durham, we are certain, will be held by every man who has a soul touched by the charities of morality—not to say any thing of the higher charities of the gospel—as apparently vindictive, not merely against the *Magazine*, but bearing personal hatred to its Editor. That is too plain, and assuredly will tell against themselves.

We would remark further, that the members of Presbytery may find that their resolutions contain libels on personal character, and that any one member of Presbytery, or all of them, are liable to an action of damages in a Court of civil law.

We have written strongly; shall we be blamed?

"Who steals my purse, steals trash; 'tis something, nothing;
'Twas mine, 'tis his, and has been slave to thousands;
But he who filches from me my good name,
Robs me of that which not enriches him,
And makes me poor indeed."

Condemnation was passed by all of these resolutions, on what we would on the decision of Synod; but why single out the *Magazine* or the Editor? What was first complained of in the Synod's act? Was it not the avoiding of a routine trial of the case, after the parties had been summoned to the bar to have the *whole* case proceeded with, "as truth and justice may require?" and is it not to be found in the Synod minutes that the Revs. Dr. Wm. Taylor, Aitken, Henderson, McClure, and Wm. Fraser, dissented and protested, and employed the following language?

"Because, as the Synod resolved at its last Sedorant to "summon the parties to their bar, and there to deal with them," it is manifestly a rescinding of this resolution to appoint a Select Committee now to deal with them privately; and as this has been done in violation of the Rules of Order which the Synod has adopted, all proceedings arising from it ought to be regarded as null.

"Because a private investigation will not satisfy the public, which will look upon the present course of the Synod as an attempt to evade the enquiry, and smother the question. And in consequence of this suspicion, the ultimate sentence of this Court in this case will be deprived of all moral weight in the public mind, and will fail to bring about an amicable termination of the strife and heart-burning which have so long flowed from it."

And at the final decision on the report of a select committee, (which the Session of Toronto refused to meet, because it was private,) do we

not read in the minutes that the Revs. Dr. Wm. Taylor, Aitken, McClellan, Henderson, Hogg, Ewing, Pimblett, W. Fraser, dissented; and is it not well known to all who were present, that Mr. Duff wished to enter his dissent, but was too late? Do we not read also that, in reasons of dissent given in, this language was employed to the Court?

"Because, there is injustice committed against the Session of Toronto, by declaring that they have 'obstructed' the business of this Court, whereas they have only expressed their unwillingness to have a private rather than a public investigation, in the exercise of a right which the Synod has already acknowledged."

"Because, there is injustice committed against Mr. Ure, for the important explanations which he is said to have made are not made public, and therefore both he and the Court are deprived of the benefit of them."

"Because this decision involves a culpable loosening of the bonds of discipline, likely to exert a pernicious influence not only in the Congregation of Toronto, but throughout the Church. It is well known that this Congregation has been involved in trouble and contention for more than a year, and now this Court has brought the whole case abruptly to a close, without having the faithfulness to say where the blame lies, or addressing any word of admonition or reproof to either party."

Talk of what the Editor has said! Why, in the article there was nothing worse, at any rate, than is employed by the dissenters. They say that the Synod, by its majority, has committed "injustice,"—that its ultimate sentence "will be deprived of all moral weight in the public mind,"—that there is "a culpable loosening of the bonds of discipline,"—and that the "Court has brought the whole case abruptly to a close, without having the faithfulness to say where the blame lies," &c. And did not the Session of Toronto, in their dissent and protest say, that "The decision of Synod subverts the ordinary principles of morality, held even by irreligious men—not to speak of the high obligations of our holy faith?" What language could possibly be stronger, than that quoted by all the dissenters? and why, again we ask, is the Magazine or its Editor to be traduced? and when, as on the showing of the Durham Presbytery, the Magazine is not the official organ, we have the voluntary right, as a public journal, to review as we please? and, above all, when neither the language of the Magazine was more severe than that of the reasons of dissents given in by others, nor when a single statement was contrary to what must be regarded as the best evidence, the Synod's minutes?

One other point remains. It will be observed that the resolutions of both Presbyteries, refer to the Synod for the trial of the Editor, but in the meantime they condemn him! In no instance do they specify one charge, and say what is its evidence. There are "foul charges," but they do not say what they are; there is "deliberate and glaring delinquency," but they do not say in what it consists; there are "misrepresentations," but they do not say of what. They are broadcast accusations without the least proof, farther than that they say so. There is nothing easier in the world than to make an accusation, and on it to condemn a man. We may say that a certain rascal killed a man, and therefore is to be treated as a murderer, and to be hanged accordingly; but the law says, not that he is a murderer because we say so, and therefore to be hanged, but it compels us first to prove that a man was killed, and second, that he killed him. The Presbyteries must do a little more before they will get the public to run us to the death; they must give the full nature of the charges, and they must attempt to prove them, and then, in fair justice, they must give us the right of vindication. Hitherto they have only called us a criminal, and have condemned us, and next June they propose that the Synod shall try us! Well, really!

We shall give these Presbyteries a text, which it would be well to study, and we are sure our readers will admit the applicability of it. It once befel the apostle Paul, that he incurred the indignation of the chief priests and elders at Jerusalem, and, as the easiest way of getting rid of him, they were parties to a conspiracy to have him assassinated. That failed. They again tried several Roman governors to give him up, but were unsuccessful. Among others they tried Festus, but the Roman said to them:

ACTS XXV. 16.—"IT IS NOT THE MANNER OF THE ROMANS TO DELIVER ANY MAN TO DIE, BEFORE THAT HE WHICH IS ACCUSED HAVE THE ACCUSERS FACE TO FACE, AND HAVE LICENSE TO ANSWER FOR HIMSELF CONCERNING THE CRIME LAID AGAINST HIM."

We stand by that text. It was not the manner of the Romans, the courts pursued. It is not the manner of British justice. It is not the

manner of Bible law—and surely we might expect in a Christian land, and from a professing Christian Church Court, that measure of justice to the very heathen Romans administered even to a slave.

We have done; and are sorry that we were compelled to begin. As the Magazine, as well as its Editor's character is at stake for integrity, we trust our readers will bear with us patiently; and while, as yet, they have no proof, and only vague assertion, and vindictive acrimony against us, that, on the evidence we have given, they will give to us, in the meantime, the benefit of a fair portion of the exercise of the intellect of all the traces—CHARITY—which "rejoiceth not in iniquity, but rejoiceth in the truth."

N. B.—We hereby pledge ourselves to throw open our columns to anything the other party may choose to write: and as they have begun with accusing and condemning, it would be wise for them now to give the proof.

OPENING OF THE NEW UNITED PRESBYTERIAN CHURCH, PARIS.

The following account of the interesting proceedings, in opening the new church, sent to us for republication, is taken from the *Paris Star*. We rejoice with the brethren there in the success of their undertaking, and especially call attention to their right spirit, when building, in having a handsome house of worship, and in acting so differently from a too common Canadian opinion, that any kind of house may be good enough for a church; and also to their great liberality, which shows what can be done, when there is the willing mind. In regard to such an effort, and for pastor and people, we may adapt the Psalmist's prayer:—"May the beauty of the Lord our God be upon them: and establish the work of their hands upon them: yea, the work of their hands establish thou it:"

This edifice, which has just been finished, is highly creditable to the enterprise, taste, and liberality of the members of the United Presbyterian congregation. The building is of brick, 60 feet by 48, tastefully finished, and capable, with galleries—which will be fitted up when required—of holding 800 persons. The congregation intend, without soliciting aid by subscription from others, to meet the whole expense of building themselves, which has been £750.

The opening took place on Sabbath, the 28th inst. The Rev. William Barrie, Etanrossa, preached in the morning and afternoon, and the Rev. Robert Torrance, Guelph, preached in the evening. The sermons were most suitable, earnest, and able. The congregation assembled, which were the most numerous that ever met in Paris, listened attentively to Divine truth, seemed deeply affected, and we have no doubt but, by the Divine blessing, much good was accomplished among them.

On the Monday evening following, a Tea Meeting was held by the congregation and friends. About 500 persons sat down to tea. We observed on the platform, the Revs. W. Barrie, Robert Torrance, Alexander Drummond, Robert Rodgers, James Vincent, John Duff, and others.

Rev. David Caw, pastor of the congregation, took the chair, and after prayer, introduced the proceedings of the evening, and remarked: To us as a congregation this is an auspicious period—we see the object on which our hearts were set, now accomplished; the building this house in which to worship our God and the God of our fathers. The building this house originated from necessity; for the Great Master of assemblies has prospered his own cause in the midst of us, that the place in which we formerly assembled became too strait; and we have, by the blessing of God, reared this house of worship. This congregation was taken under the care of Presbytery in 1836: we, consequently as a congregation, are 17 years old. At the first communion, 14 members commemorated the death of Christ; 8 of these are still alive, and remain in the church. When I accepted your call, and was inducted as pastor among you, there were 113 members on the roll:—the congregation being 10 years under the pastoral care of Rev. George Murray, now in Blenheim. Of these 113 only 60 now remain in communion. Since my induction among you, 199 have been received into communion, 190 are on the roll, and 38 have been added since January last.

The want of room forbids us doing more than merely stating the names of the speakers and their subjects on the above occasion.

Rev. George Murray—"The prosperity of the Church."
Rev. William Barrie—"The Liberality of Voluntaryism."
Rev. Robert Torrance—"The bad effects of State Support on the Church."

Mr. William Barker—"Christian Unity."
Rev. John Duff—"The Advantages of Early Piety."
Rev. James Vincent—"The Signs of the Times."
Rev. Alexander Drummond—"The Duty which the Church owes to God in supporting the Gospel, can only be acceptably performed on the Voluntary Principle."
Rev. Mr. Shipley—"The pleasant effects of Denominational Association."

Rev. Robt. Rodgers—"The Characteristics of a Prosperous Congregation."

These subjects were all elucidated in a popular, scriptural, and instructive manner. The Voluntary Principle of supporting the Gospel which distinguishes the United Presbyterian Church in Canada from other Presbyterians, was, by several speakers, ably brought out;—it was clearly shown that this principle was founded in Divine truth, that it gives active and enlarged benevolence to this Church, and, consequently, can only be acceptable to Him by whose authority it has been sanctioned. The Choirs belonging to the various Churches in Paris, performed, during the evening, many pieces of sacred music in very good style. The meeting separated at a late hour, highly gratified.—The proceeds collected on Sabbath and Monday towards defraying the expense of the building, were £69 6s. 0d.

CHURCH LIBRARIES.

To the Editor of the Canadian Presbyterian Magazine.

SIR,—I thank Mr. Torrance for his direct and satisfactory reply to my letter of the 27th June. I have also to make my acknowledgments to Mr. Thornton for the readiness and frankness with which he has informed us of the existence of the communication from Mr. Somerville, respecting Church Libraries, of his being the person who received it, and of the course which he took, in regard to the matter to which it related.

I should be most happy, did I feel at liberty to stop here, with the persuasion that any further remark was unnecessary. But, after Mr. Thornton's disclosure, I feel constrained to say that, in my opinion, the exercise of another description of charity than that for which he gives me credit for a measure, would not be out of place. For my part, I deprecate alike the advice which he received and his action under that advice. That Mr. Thornton should recognize in the letter from Mr. Somerville anything having the least connection with the business of the Book-Depot Committee, and that he should have once thought of any other course, as the Convener of that Committee, than to report to the Synod, is to me not a little wonderful; yet he expressly refers to this Committee, and reasons, that communications on the subject of Books would naturally be made to him and not to the Mission Committee. If this be an illustration of Mr. Thornton's estimate of what is due from Convener of Committees, I must say that I cannot agree with him. Admitting, even, that, from the nature of that letter, there was no legal objection to make it public, I should have thought that it would at once have suggested itself as the best course to have been taken—and especially when so favorable an opportunity offered—that the benevolent proposals of Mr. Malrose, and of the Tract Society, should be thrown open to free and fair competition. There can be no question that the design of those proposals was to help the weak. Now, this benevolent intention was most likely to be defeated by the course which Mr. Thornton adopted. It gave no time for deliberation. It afforded the opportunity, only, to those ministers who could, at once, and without hesitation, give the required guarantee on the part of their congregations, to close with the scheme—thus helping those who were able to provide Books for themselves, at whatever cost, while those who really needed such assistance, but who would require to deliberate and consult, would be excluded from the benefit—besides, the evident want of generosity, in concealing the letter altogether from some who may have been, for aught Mr. Thornton know, just those to whom the donors would most readily make such proposals. Had the letter in question been communicated to the Synod, surely some plan could have been arranged by which the object could be gained without any unseemly scramble; and, at all events, Mr. Thornton would be most effectually exonerated from the imputation of partiality, from which his explanations have no tendency to relieve him.

It is sometimes said of certain transactions, that there can be no two opinions about them. But there must be two opinions about this. The perfectly self-satisfied air with which Mr. Thornton explains the business, and his own action respecting it, shows clearly that he is of one opinion—and, in all probability, those who may receive the benefits of the scheme, and perhaps some to whom it was made known, may agree with him—but I think I may safely venture to say, that another and very opposite opinion is entertained by those who feel that, in this transaction, they have not been treated with fairness, or courtesy, or generosity. It may be useless to balance those opposing opinions, or to attempt to decide which has most weight. I cannot refrain, however, from saying—

though I deeply regret the necessity—that, in my view, Mr. Thornton's procedure in the case was altogether unjustifiable

Sept. 5, 1853.

A MEMBER OF SYNOD.

N. B.—I have no inclination to parade my name publicly; but if Mr. Thornton has any curiosity on the subject, the Editor is at liberty to give him the requisite information.

Original Articles.

(FOR THE CANADIAN PRESBYTERIAN MAGAZINE.)

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

The early history of the division of the Secession Church, known by the name of Burghers, is identified with those distinguished brothers, Ebenezer and Ralph Erskine, to whom we particularly referred in our last communication, and whose departure from the stage of life was so deeply deplored. They were so prominent and so excellent, and are so well known by their writings in the general religious public, and so justly admired by the pious of all denominations, that sometimes they have been presented erroneously as the only originators of the whole Secession Church. It is even common in some quarters (which might be better informed) to speak of the Secession of the Erskines. These great and good men had no wish to monopolize the honour of being the founders of our church, nor do they need to be thus exhibited to give renown to their names. Their ministrations for a long course of years, had a powerful influence in preserving evangelical truth in Scotland, and by their writings it is true that being dead they yet speak. They are allowed on all hands to have been eminent ministers of Christ. This division of the Secession, as well as the other, was never without men of distinguished talent, extensive learning, and genuine piety. When the two fathers to whom we have referred were taken away, the Church's Head remained, and He brought other instruments into the field to maintain the high character of this portion of his church. There was still Mr. Fisher of Glasgow, the youngest of the Four Brethren, and already there were other afterwards distinguished individuals on the field:—as Mr. John Swanston of Kinross, and Mr. John Brown of Haddington, who succeeded each other in the Theological Chair after Mr. Fisher had retired from it. Such men were calculated to give a high character to the denomination; and they were all blessed with success in raising pious and talented young men for the holy ministry in this church.

The rapid growth of this branch of the Secession, and of the other, and of dissent in general, produced great alarm among the friends of the National Establishment. They were long of the opinion that the division in the Secession would check its progress: but they at length found that so far from having this effect it rather operated in the opposite way. For those two bodies, being rivals to each other, seemed to be more active than ever in spreading their respective causes over the whole country. This alarm on the part of the Establishment became so great that in the year 1765 the General Assembly took up the matter in an Overture, which called the attention of the Court to the progress of dissent, and prayed that such measures might be adopted as should be judged proper for arresting this alarming evil. This was called the schism overture, in which after stating it to be affirmed that a hundred and twenty meeting-houses had been erected, to which more than a hundred thousand persons resorted, who had been formerly in communion with the Church of Scotland, it prayed—"That the venerable Assembly should take under their mature consideration this alarming evil, which had so threatening an aspect to this church, to the interests of religion, and to the peace of the country, and that they would provide such remedies against this schism as in their wisdom they shall judge proper."

The Assembly agreed that a committee should be appointed to consider this overture, and report their opinion thereupon to the next General Assembly. Accordingly the committee reported in May, 1766, to the following effect:—

"In respect to the dangerous consequences that are to be apprehended from the increase of Secession from the legal Establishment of this church, and as it is reported that no fewer than one hundred and twenty meeting-houses are already erected, although it never was, nor is, in-

tended that any sort of severity should be used against any of those persons, it is averred that it may be recommended to enquire into the truth of this fact: and further, as the abuse of the right of patronage has been one chief occasion of the progress of Secession, it is also averred, that the General Assembly would be pleased to consider what methods may be employed to remedy so great an evil; and it is humbly submitted, whether it may not be expedient, for this purpose, to appoint a committee, to correspond with Presbyteries, and gentlemen of property and influence, and to report."

This report caused great discussion in the Assembly, after which they agreed to pass from the first part of it recommending the remit to Presbyteries, and as to the proposal of a committee to enquire into the abuse of patronage it was rejected by a considerable majority. The Overture thus fell to the ground, and the alarming evil was permitted to proceed without any attempt at its obstruction.

The movement served to show the jealousy and the fears of the leaders in the Establishment at that period, apprehending as they did that the effects of this schism were likely to take root, and had a threatening aspect to their Church. It serves to show that these adherents of the Establishment had the will to persecute, if they had had the opportunity and the means. But as the Rev. Adam Gib of Edinburgh, remarked,—"The assembly were seventy-seven years too late for this, and such was already the strength of the Secession cause that the suppression of their testimony was what would prove too hard work for all the people of the earth."

What would have been thought of this schism now when two-thirds of the nation of Scotland have joined in it; and when the number of members in Dissenting Churches is double that of the Establishment!

From this period onwards for many years the Associate Synod took a deep interest in foreign missions; and they sent several ministers and preachers to the United States, and to Nova Scotia. It is not our intention to enter into details respecting these movements. The great difficulty was the want of preachers. From the many demands for supply of ordinances at home it was no small sacrifice to dispense with the services of any minister or preacher for foreign lands. Notwithstanding, the Synod did what they could, and their efforts were blessed with great success.

"In the course of little more than twenty years after the breach had taken place," (says Dr. McKerrrow) "that section of the Secession, whose history I am now recording, had nearly quadrupled the number of its ministers. Forty-one of these were labouring in Scotland and England, about eight or ten in Ireland, and three in America. The number of Probationers in its list amounted to seven."

The Rev. Mr. Fisher, having for fifteen years officiated as Professor found it necessary, from his growing infirmities, to resign the charge of the Theological seminary; and in May, 1761, the Rev. John Swannston of Kinross, was chosen Professor. This eminent minister, however, exercised his office only during the short period of three years, when he was unexpectedly and suddenly removed by death from the scene of his labours.

He was succeeded in the Professorship by the Rev. John Brown of Haddington, a minister celebrated throughout Christendom for his learning and piety, and especially for the multitude and value of his writings.

"Soon after the appointment of Mr. Brown to the Professorship, the Synod made an enactment (in accordance with a former deed of the Associate Presbytery) concerning the admission of the Students to the Divinity Hall; declaring that none should be admitted to the study of Divinity, without proper testimonials from their respective sessions, approved of by the Presbyteries; and that all candidates for admission to the Theological Seminary should be carefully examined by the Presbyteries, not only on the different branches of literature, but also on the distinguishing principles of the Gospel, and concerning their attachment to that particular scheme of doctrine, order of worship, and scheme of discipline and government laid down from scripture in the Confession of Faith, Larger and Shorter Catechisms, and Presbyterian form of Church Government. The students feeling the wants of a Theological Library to assist them in their studies, presented a petition to the Synod, craving that they would endeavour to raise a fund for this purpose. The Synod highly approved of the object, and they issued a recommendation to all the ministers and elders under their inspection, to exert themselves in

procuring, by private subscription or otherwise, the necessary supplies.

"Hitherto, owing to the scarcity of preachers, and the rapid increase of the congregations, the Synod had been under the necessity of rendering the term of Theological study as brief as possible; so that it was usual to license their young men, after they had been engaged in the study of Divinity for four years; but, by an act passed on the 4th of May, 1774, it was rendered imperative on all candidates for the ministry to attend, in ordinary cases, the Divinity Hall for five Sessions, and the Professor was prohibited from receiving any certificates of admission, except such as were given by the Presbyteries." (Dr. McKerrrow's History.)

In the year of 1773, in consequence of some ministers having demitted their charges, a question arose in the Associate Synod as to whether such ministers were entitled to a seat in the Church Judicatories. A committee of Synod was appointed to prepare a document on this subject, which might enlighten the mind of the Court. No case had as yet occurred in the Secession in which the Professor of Theology was without a pastoral charge; and the deliverance of Synod was, that no minister who had not the inspection of a congregation, could have a seat in any of the Church Courts.

It was on the 28th September, 1775, that the Church sustained a severe loss, by the death of the Rev. James Fisher of Glasgow, the youngest and last surviving of the four brethren. He died in the fiftieth year of his ministry, and seventy-ninth of his age. "His name," says Dr. McKerrrow, "will go down to posterity, associated with the names of those good men who nobly exerted themselves to stem the torrent of corruption, and who, when religion was reduced to a low ebb in this northern part of the island, were the honored instruments, in the hand of Providence, of effecting a considerable revival. Like those venerable men with whom he was associated, he showed how much he had at heart his Master's cause, by being unwearied in his labours, both in public and in private, to promote its success. He was held in high estimation as a preacher. His pulpit talents were such, that a person who was competent to judge, declared, concerning him, that 'neither as to sentiment, composition, nor delivery, had he ever heard his superior.' He was regular in his attendance upon the Church Courts, and took an active part in their deliberations. During a long ministerial course, his name is found connected with all the public transactions in which the Secession were engaged. A few years before he died, Mr. George Hender son was ordained as his colleague and successor in the ministerial office. Having out-lived, for a considerable period, the other founders of the Secession, and having witnessed the rapid increase of its congregations, and the great amount of good which it had already accomplished among his countrymen, it must have been pleasing to him, in advanced age, to contemplate these manifest tokens of the Divine approbation bestowed upon a cause which he had espoused at an early period of his ministry, and which he had labored for half a century to promote. He was gathered to his fathers in peace; and as being one of the excellent of the earth, his memory is blessed."

In the year 1778, the Synod agreed to re-publish those official documents which were acknowledged by the Church. This was accordingly done under the title of "The Re-exhibition of the Testimony." This work contained the Extra-judicial and Judicial Testimonies; the Libel of the General Assembly, with the answers of the Associate Presbytery; their Declinature; the Assembly's condemnation of the Declinature, with observations by the Associate Presbytery; Reasons of the Four Brethren for not returning to the Church of Scotland in 1734; an Act declaring the Nullity of the Anti-burgher Synod; and an Act containing a Narrative of the rise, progress, and grounds of the Secession.

This volume of documents was intended, we believe, to give information on the various topics to which it relates. Whether it was ever in use, by Synodical sanction, for the admission of members into communion, we are not informed. We rather think it was never thus recognized. This side of the Secession did not carry testimony-bearing to the same extent as the other. With the Anti-burghers, as we may afterwards find, an approval of their testimony, was the term of admission to all the members; and an engagement in Covenanting was a term of ministerial admission. But the Burghers, after the breach, seem to have discontinued in a great measure the use of the Judicial Testimony, which had been common to all in their united state; and we have been informed that in no case did they ever engage in the work of Covenant-

ing. In these and other matters the two bodies soon presented a visible difference, and each acquired a distinctive character of its own. The General Associate, or Anti-Burgher Synod, were never satisfied with the Revolution-settlement, but advocated and prosecuted the principle of progressive reformation. The Associate Synod, however, professed to be satisfied with the attainments of the Revolution-church, and seemed disposed to rest upon them. But it deserves to be noticed, that whereas from this difference we would expect that the Anti-burghers would keep more in pace with the age, and the Burghers fall behind it, it was found to be rather the reverse. The former fell behind it, and the latter seemed to keep pace with its progress. Not accustomed themselves to bear formal testimony against every prevailing evil, the Associate Synod were perhaps less covered from other denominations, and stood less aloof from them, than their brethren. They cherished a spirit of greater charity towards godly ministers and eminent Christians, by whatever name they were called. Professing to hold by the Revolution-settlement, which was that of the Established Church, they were likeliest to the Established Church in constitution and principles, whilst they were happily free from the many errors in doctrine and practice into which that Church had fallen. For we must do this Synod the justice to remark, that they maintained all along the honourable character of Seceders from the Establishment, although not from the standards of the Church of Scotland. They still looked to the Establishment as their mother Church, and anticipated their ultimate return to it according to the appeal of the *Four Brethren*, "unto the first, free, faithful and reforming General Assembly of the Church of Scotland."

The truth of these remarks will be sustained, and the decided faithfulness of this Church will be proved by the following quotations from the Preface to this Re-exhibition:—

"While we refuse that those creeds and confessions are, in any respect the foundation or faith, we contend that they are founded on the divine word. Judicious christians will consider them as collections of divine truth in their proper connection, as tests of orthodoxy, or subordinate criteria, absolutely necessary for distinguishing truth from error, and for detecting the erroneous in their unmanly subterfuges, as avowed standing testimonies for truth, in opposition to error, and as authoritative representations, in an agreeableness to the word of God, of the principles and terms of christian communion, in particular churches, intended to direct their members how to hold comfortable and consistent fellowship with one another in the Lord. Our Westminster Confession of Faith, Larger and Shorter Catechisms, the Form of Presbyterian Church Government and Discipline, with the Directory for Worship, are perhaps the most excellent ecclesiastical standards in the Christian world. To renounce, therefore, any of these important truths exhibited in these standards, must involve this nation in proportional guilt; and the more so, as we are engaged by our covenants and other vows, to maintain and defend them against all opposition."

Again, "our Secession," they say, "is not a schism in the Church, for we never seceded from the principles and constitution professed and established at the Reformation and Revolution, but on every occasion declare our steadfast adherence to these, in opposition to the prevailing party who have seceded from them."

Further, they expressly declare that at this period (1778) the National Church was more corrupt than it was when their secession was first made, that, therefore, the reasons of their secession had multiplied, and that the prospect of re-union was more distant than ever. The following is the account they present of the Establishment at this time:—

"Doctrines that are no less derogatory to the honour, glory, and God-head of the Son of God, than dangerous to the souls of men, are openly preached and printed, in some places: the exercise of discipline is, by many, either omitted, or accommodated to the temper of the times: the oppressive and unscriptural law of patronage is executed with an inflexible rigour, in spite of repeated remonstrances from reclaiming congregations: the seals of the covenant are prostituted by a promiscuous admission of those who are, by the revealed will of Christ, totally unqualified to receive them, and are, therefore, inadmissible by his ministers: a disregard, if not a contempt of strictness in a profession or practice of religion is become almost universal. These are melancholy truths, the knowledge of which is within the reach of the meanest individual: and upon supposition that the secession was groundless at the

period in which it commenced, they afford the most undeniable grounds for it in the present age. And notwithstanding the current language of the times, it is not easy to conceive how the purity and peace of conscience are consistent with submission to these ecclesiastical decisions which, in their very nature, deprive it of an opportunity to discharge its duty by an open and faithful testimony against them. It is submitted to the impartial world, if there be another method by which the conscience, properly informed, and regulated by the divine law, can exonerate itself so fully and consistently, in bearing testimony against the above and other evils, as in the state of secession from the present Jurisdiction of the Church. (To be continued.)

ANALYSIS OF PAUL'S EPISTLE TO THE GALATIANS.

In the absence of the requisite historical information, we must have recourse to the contents of this epistle, for the purpose of ascertaining its occasion and design. The Church of Galatia does not seem, like many others in primitive times, to have been composed partly of Jews and partly of Gentiles; but it appears to have consisted entirely of converted heathens. The apostle, therefore, describes them, previous to their conversion, as doing service to them who by nature are no gods, as desirous of being under the law; and he reminds them, that if they submitted to circumcision, with the design of meriting the favor of God, Christ could profit them nothing. It appears from these, and similar statements, that after Paul had preached the gospel, and planted a Church in Galatia, some Judaizing teachers, styled "some that troubled you," taught that conformity to the ceremonial ritual, especially to circumcision, was obligatory on the Christian Church and necessary to salvation, saying, "Except ye be circumcised after the manner of Moses, ye cannot be saved"—Acts xv. 1. Paul taught, in manifest opposition to this mixture of works and faith, of law and gospel, that all men, whether Jews or Gentiles, are guilty before God, and that the death of Christ, without the slightest mixture of human merit, is the only foundation of the trembling sinner's hope. All may, therefore, participate in the blessings of salvation, without any national distinction, and without any previous moral qualification to fit them for the reception of the gospel. When a heathen, consequently, believed in Christ, and relinquished his idols, he was under no necessity of submitting to circumcision; even the Jew was delivered by Christ from the burdensome yoke of the ceremonial law, and was as free from its rites as was the convert from heathenism. The gospel only contemplated men as sinners, under the curse of the law, and harkening on to an undone and ruined eternity; and it sets open the door of mercy to the penitent and believing, and proclaims pardon and forgiveness even to the chief of sinners.

The general design of this epistle, therefore, is to refute the erroneous doctrine of those false brethren who confounded faith and works, and who had withdrawn some of the Galatian converts from the faith of the gospel. They seem to have asserted, that Paul, in consequence of his late conversion, was very imperfectly acquainted with the truths of the gospel; that he was instructed in the doctrines of Christianity, and commissioned to preach among the Gentiles by those who were in Christ before him; and they even asserted that Peter and the other apostles, whom they professed to follow, taught a very different doctrine. In opposition to those false teachers, Paul first proves the doctrine of justification by faith alone in the merits of Christ; and then, as is customary in his other epistles, concludes with a number of practical exhortations, urging us to the practice of various Christian duties. He proves the doctrine of free justification.

I. By the vindication of his apostolic authority. With that authority his doctrine either stood or fell; and he, therefore, maintained, that his commission was not derived either from the Christians of Jerusalem or Antioch—the two great centres of Christian influence in the primitive Church—but immediately from Christ Jesus. He styles himself an apostle, "not of men, neither by man, but by Jesus Christ, and God the Father." "When the apostle affirms," says Luther, "that he was not sent of man, he opposes himself to the false prophets; when he says that he was not sent by man, he opposes himself to those faithful individuals who were commissioned by the apostles." Thus, Paul asserts that he was not a simple messenger appointed through human instrumentality, as were the assistants of the apostles, but he held his commission direct-

ly from Christ, and derived his knowledge of the distinguishing doctrines of the gospel, not through human learning or teaching, but through the immediate revelation of Christ. In proof of this statement, he reminds the Galatians that, before his conversion, he was a Pharisee and a violent persecutor of the Church; that he occupied a high place among his equals in years, and that he entertained a high veneration for the prevalent Rabbinical learning; and, therefore, it could not be expected that his opinions could be easily changed, and his feelings turned into an opposite channel. The only cause adequate to the production of such a result was, God by his grace effectually calling him and revealing his Son not only to him, but in him; accompanied with the divine persuasion that it was his duty to preach among the Gentiles the unsearchable riches of Christ. He not only saw and heard the Saviour addressing him on his way to Damascus; but the light of divine truth also streamed into his heart, and dispelled the darkness of sin. In allusion to his own conversion, he says, "God who commanded the light to shine out of darkness, hath shined into our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ."

For three years after his conversion he abode fifteen days at Jerusalem, saw only Peter and James, and without a closer acquaintance with the Jewish Christians, he came into the regions of Syria and Cilicia—certainly not a sufficient period to receive instructions in the leading facts and doctrines of the gospel. After fourteen years, in company with Barnabas and Titus, he came to the council of Jerusalem, the history of which is contained in the fifteenth chapter of Acts, when it was ascertained, on comparison, that he taught the very same doctrine with the other apostles. In proof of this harmony, which, in the circumstances, could only be the result of divine teaching, Titus, who was a Greek, was not compelled to be circumcised. And in further proof that Paul was not the messenger of others, he informs the Galatians that, when Peter afterwards came to Antioch, and when, for fear of offending the Jewish Christians, he withdrew from the Gentiles, our apostle rebuked him before all the Jews for his dissimulation—in the original hypocrisies—showing the inconsistency of his conduct, proving that we are not justified by the works of the law, but by the hearing of faith, and that a contrary practice implies the belief that Christ is dead in vain. This narrative sufficiently shows, that the doctrine of free grace, so humbling to the pride of the unrenowned heart, was no preconceived scheme—no cunningly devised fable—but a truth given by inspiration of God, and necessary to our eternal well-being.

II. In the second part of this epistle, which embraces the third and fourth chapters, Paul endeavors to prove, by a variety of arguments, that a man is not justified by the works of the law, but by the hearing of faith. Though this subject is more largely discussed in the epistle to the Romans, yet we have three proofs that, not the law, but faith, is necessary to salvation. The apostle first appeals to their own experience, that the Spirit was only obtained through faith. He refers, both to the miracles which some believers then wrought, through the power of the Holy Ghost, and also to those practical graces of the Christian character which were the fruits of the Spirit's operation. The second argument in proof of salvation by free grace, is derived from the case of Abraham, who, before his circumcision, believed God, and it was counted to him for righteousness, and, therefore, as the father of the faithful, he stands in the same relation to both Jews and Gentiles.—Genesis xv. 6—8. The history fully demonstrates that he was not justified in consequence of circumcision. The third argument is derived from the Old Testament scriptures. Galatians iii. 8—14. Paul asserts that the scriptures manifestly presuppose the calling of the Gentiles, for God said to Abraham, previous to his circumcision, "In thee shall all the nations of the earth be blessed"—a declaration which manifestly respects the Gentiles;—that no sinner can obtain life by the law which denounces death against transgression; that the scriptures reveal another mode of justification; and that Christ died to save from the penalty of the law; but if a man can save himself, by either moral or ceremonial observances, the Redeemer's death must have been wholly unnecessary.

Paul here interrupts the course of his argument, for the purpose of answering a few objections. It is possible that the Mosaic law might have abolished the entire patriarchal dispensation, and introduced a new set of principles; and if this were so, the reasoning, from the example of Abraham, would be wholly inconclusive. It is answered, that if a

human covenant be binding and unalterable, much more is God's covenant of grace, ordered in all things and sure; and that consequently the law which was given 430 years after the call of Abraham, could not annul that covenant and frustrate its provisions. The law, therefore, anticipated and proclaimed the good news that the Gentiles should be admitted into the church, and be justified by faith that is in Christ Jesus. "The Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, in thee shall all nations be blessed." The phrase, "preached before the gospel," occurs only in this passage in the New Testament. It occurs repeatedly in the works of Philo, the Jew, and means to announce good news before they actually happen. Thus Philo, having asserted that the history of the creation given in Genesis, is an account of the intellectual creation, after which the visible is formed, notices in proof of his doctrine, that light was created before the sun. "These," says he, "were the evening and the morning, the latter of which announced beforehand the good news that the sun was about to arise." The sentiment, therefore, conveyed by the apostle is: foreseeing that God would justify all nations by faith, the scriptures previously announced the good news to Abraham—in thee shall all the nations of the earth be blessed. And if the Apostle, as is not improbable from his varied learning, was acquainted with the writings of Philo, the full force of the sentiment would be: as the morning proclaimed and indicated the rising sun, so the Old Testament Scriptures announced and indicated the future salvation of the Gentiles. It is even affirmed that the law divinely foreshadowed the gospel; for it assumes that the possession of Canaan, which is a type of heaven, was given to Abraham, as an inheritance, not by purchase, but by promise Galatians iii. 15, 18.

It might be farther objected, that the law is not only useless, but pernicious, since it cannot give life, but only denounces death against transgression, and inspires the sinner with emotions of terror and alarm. The apostle answers that such a conclusion by no means follows. The moral law is necessary to restrain and prevent human wickedness; to convince man of his guilt, and to shut him up as a close prisoner to the righteousness which the gospel reveals; while the ceremonial law was necessary, during the immaturity and infancy of mankind, by sensible signs and symbols, to impress the mind with the value of salvation. The law was our school-master till Christ—till Christ came—that we might be justified by faith. Galatians iii. 19, 20.—The apostle next enters upon a digression, as is customary in all his epistles, in which he shows the superiority of the gospel over the law. This contrast was suggested by the term school-master, as applied to the law—a term which denotes a teacher of children in the rudiments of learning, a class of men who, among the Greeks, were slaves—combined with the declaration, "ye are all the children of God by faith in Christ Jesus." Now a son and an heir, in scripture language, are convertible terms. But as an heir in his minority, is under tutors and governors till he reaches the full years of manhood, so believers were, during four thousand years, under a ceremonial law in its various modifications, till the fullness of time, when believers are the acknowledged sons of God and joint heirs with Christ Jesus. Galatians iv. 1, 10.

Having obviated these objections the apostle concludes his argument from Scripture, in proof of salvation by free grace, by adducing the allegory of Hagar and Sarah. The former was a slave, and, as in eastern countries, the children follow the condition of the mother, her offspring was in bondage. Ishmael was born after the flesh; Isaac was born in virtue of the promise: "In thy seed shall all the families of the earth be blessed." Now Hagar, a slave, is a type of Mount Sinai, from which the law was delivered in a manner so terrible, that Moses said, "I exceedingly fear and quake." This type is said to answer to Jerusalem which now is—evidently referring to the past dispensation, which the Judaizing teachers considered as still in force—and is in bondage with her children. Sarah is the type of the Jerusalem above, the Jerusalem descending from God out of heaven, the Christian Church, whose inhabitants enjoy the liberty with which Christ has made his people free.—Galatians iv. 22, 31.

III. In the third, and last part of this epistle, we have a number of practical exhortations, encouraging us to various Christian duties, and deterring us from the commission of sin. We are enjoined to hold fast our freedom obtained through Christ; and then, to enable us to try our-

selves by the standard of the sanctuary, the works of the flesh are contrasted with the fruits of the Spirit. In the last chapter, we have chiefly a discussion of the manner in which our duties should be discharged to our fellow Christians; and another exhortation to steadfastness in Christian doctrine. Among the most important of these general directions, is the manner in which we should treat a fallen brother. Brethren, if a man be overtaken in a fault, ye who are spiritual, restore such an one in the spirit of meekness;" where the word restore, means to set a joint that has been dislocated. This injunction implies that believers are members of Christ's mystical body, and that when they fall through the force of temptation, or the power of indwelling corruption, it is like the dislocation of a joint in the human body, which must be carefully set.

The chief doctrine in this epistle, the doctrine of justification by faith alone in the merits of Christ, is more fully illustrated in the epistle to the Romans. But this epistle is not a merely condensed repetition of the chief arguments and illustrations used in the epistle to the Romans. It exhibits the cardinal doctrine of the gospel—the article of a standing or of a falling Church in an independent point of light; and demonstrates that it cannot co-exist with other principles, any more than Jehovah can be worshipped with other gods; but that it must reign without an equal or a rival in the heart, and control the conduct. We have also especially a development of the relation in which man stands to God as a son, by faith in Christ Jesus; and that the believer consequently yields obedience to the law of God, not from a slavish dread of punishment, but from a spirit of filial regard; and in this respect, the epistle to the Galatians, in an essential point of doctrine, completes that to the Romans. This epistle is also of peculiar value, inasmuch as it affords us a development of the apostle's strong feelings and ardent temperament, and thus enables us to form a better estimate of his character. Rückert describes this peculiarity in the following appropriate language. "Other epistles also do this—for example, the epistles to the Thessalonians, to the Philippians, to Philemon, and especially to the Corinthians. But our epistle does so in a much more especial manner. With the communities in Thessalonica and Philippi, as well as with Philemon, he stood in friendly relations, and, when we read those epistles, we find ourselves wonderfully quickened by the spirit of love and tenderness that pervades them. With the Corinthians he had a reason to be dissatisfied; and we see even in that dissatisfaction love proclaiming itself amid the gentle and holy earnestness which he employed. But nowhere did he so energetically exert himself as among the Galatians. Then his person was deeply injured; his moral character was severely calumniated; his apostolic authority had been as good as destroyed, and his sacred work, the dearest object of all his labors and efforts, had been brought to the reign of ruin. Then we see him making the greatest exertions; we see the strength of his feelings; we see the natural warmth of his disposition, while the bursting forth of his emotions cannot be concealed. But even in this point of view, how great and worthy of respect does he stand before us! How strikingly does the whole epistle prove that it was not written for himself, but for a sacred object! How sincere the love that he manifests to his wayward children; how great the inclination to forgive and forget all, would they only return to a sense of duty; how heartily does he extend the hand of fellowship; and how powerfully does he feel impelled to do every thing possible, if it could be accomplished, that Christ might ultimately find a place among them."

TRANSLATION OF CALVIN'S COMMENTARY ON
I. PETER.

CHAPTER I.

VERSE 7. *That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.*

8. *Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:*

9. *Receiving the end of your faith, even the salvation of your souls.*

7. *More precious than gold.* The argument is from the less to the greater. For, if we esteem gold, which is a corruptible metal, so highly, that we will have it tried with fire, in order that its value among us may stand; what wonder is it, if God demands the same trial of faith, when it is a thing of such excellence with Him. But although the words have

a different meaning, yet the Apostle compares faith to gold, and pronounces it more precious, that he may thence conclude that it is worthy of being well tried. Moreover it is uncertain to what extent he applies the verb to try, and the noun trial, since in two different ways is gold tried with fire, to wit, when it is purified from the dross; and, when they judge of its purity. Both modes of trial agree very well with faith. For while there are in us many dregs of unbelief, so long are we roasted, as it were, in the furnace of God, and the dross of our faith purged away, that it may appear pure and bright before God. At the same time a trial of our faith is made, whether it is true or pretended. I willingly accept both forms of trial; and of this purport is that which immediately follows. "For as its own excellence is not ascribed to silver before it is purified; so the Apostle declares that our faith will be honorably esteemed and crowned by God, only when it has been well tried.

At the revelation of Jesus Christ. This is added that the faithful may learn to suspend their hopes even to the last day. For now our life is concealed in Christ, and will lie hid, entombed as it were, until he appear from heaven; and the whole course of our life tends to the destruction of the outward man; and whatever things we suffer at present, are but the prelude, as it were, of death. Therefore, it is necessary that we turn our eyes to Christ, if we wish to behold glory and praise in afflictions; for trials in us are full of reproach and shame, while in Christ they are glorious; but that glory is not yet fully beheld in him, because the day of consolation (revelation) is not yet arrived.

8. *Whom having not seen.* The apostle makes two assertions, to wit, that they love Christ whom they have not seen; and, that they believe in him though they behold him not. But the former assertion springs from the latter. For the cause of love is faith—not only because a knowledge of the benefits which Christ has bestowed on us, leads us to love him in return, but also because he draws us to himself by bestowing upon us perfect happiness. The apostle therefore praises the Jewish Christians, because they believe in Christ whom they do not behold, in order that they may reflect that the very nature of faith is to rest satisfied with blessings which are hidden from the view; for of this very thing they had some experience, although he rather instructs them by praising them. And this is the first part in order of the statement—that faith is not to be measured by sight. For when the life of Christians is wreathed in outward appearance, unless their happiness were placed in hope, they would forthwith fall away. And faith has indeed its own eyes, even those which enter into the invisible kingdom of God, and which are satisfied by the glass of the word. It is the evidence of things not seen, as it is esteemed in the epistle to the Hebrews (xi. 1.) Wherefore the saying of Paul (2 Cor. v. 6,) is true, that we are absent from the Lord so long as we are confined in the flesh; for we walk by faith and not by sight. The second part of the statement is, that faith is not cold, inactive knowledge, but such as inflames our hearts with the love of Christ. For neither (as the sophists wrangle) does faith lay hold of God in a confused and intricate manner, for this were to wander through pathless errors, but has Christ for its object. Besides it seizes not on the bare name, or the mere essence of Christ; but considers what he is to us, and what blessings he brings us; for it cannot but be, that a man's affections are carried away by that on which he has placed his happiness, according to the saying (Mat. vi. 21.) *where your treasure is, there will your heart be also.*

Ye rejoice. Again he sets forth that fruit of faith which he had formerly mentioned, and not without cause; for this blessing is unexampled, because not only are the consciences of Christians thereby pacified before God, but they indeed rejoice securely in the hope of eternal life. He calls it, moreover, *joy unspeakable*; because the peace of God surpasses all understanding. *Full of glory*, which he adds, may be explained in two ways, either that it denotes *splendid and glorious*, or, that it is opposed to *vain and fleeting*, to that of which men soon become ashamed. Thus understood, *full of glory* will have the same force as *firm and steadfast, and out of danger of failure*. Those who are not by this joy exalted above the heavens, so that, being satisfied with Christ alone, they can despise the world, do in vain boast that they have faith.

9. *Receiving the end of your faith.* The apostle sets before the faithful that to which they ought to direct all the powers of their minds, to wit, to their everlasting salvation. For this world holds out affections ensnared in its pleasures: indeed this life and whatever belongs to the

body are great obstacles to the soul's employing itself in meditation on the life to come. This life, therefore, the apostle sets before us as worthy of meditation in all our study, and quietly insinuates, that we may esteem the loss of all other things as nothing, if only our souls are saved. When he says *receiving*, he removes all doubt from their minds that they may strive the more eagerly, being certain of obtaining salvation. At the same time he teaches that the end of faith is, that they should not be anxious because their salvation is still delayed. For now we ought to be satisfied with our adoption, and not to seek before the time to enter upon the inheritance. Instead of *end* we might even read *reward*; but in the same sense. For we gather from the apostle's words, that we obtain salvation not otherwise than by faith. However, we know that faith rests only on the promise of unmerited adoption. And if this is so, then neither is salvation due as the reward of our works, nor ought we on that ground to hope for it. But why does he mention our souls only when to our bodies also is promised the glory of the resurrection? Because the soul is immortal; and salvation is correctly ascribed to it, according as Paul also is accustomed to speak, (1 Cor. v. 5.) "that the *spirit* may be saved in the day of the Lord Jesus." And this is of the same force as if salvation were called *eternal*. For there is implied a comparison of this mortal and fleeting life which belongs to the body, with that which belongs to the soul. At the same time the body is not excluded from the fellowship of glory, in as much as it is knit to the soul.

J. St. C.

VISIT BY THE REV. MR. DUFF TO THE VACANT CONGREGATIONS OF THE PRESBYTERY OF WELLINGTON.

To fulfil the appointment given me by this Presbytery, I left Elora with the stage on Wednesday morning, the 29th of June, for Durham, which I reached on Thursday, a little past 10 o'clock, a. m. Rested in Durham upwards of two hours, and then set out on foot for Brant, a distance of 15 miles, carrying my carpet-bag over my shoulder—no small feat, I can assure you, on a warm day—and reached Mr. Lamont's about six o'clock, p. m. Rested all Friday, for my limbs were a little wearied, and my shoulders were not indisposed to sympathize with them. On Saturday forenoon, went away to see how some of the good folks were getting the Church in order, and before the time of public worship they had everything, both within the church and around the door, presenting a neat appearance. Preached in the afternoon to a very respectable audience, both in number and in appearance, and baptized two children.—After worship, the members of the congregation held a meeting, at which they agreed not to proceed in moderating a call in the meantime; but they went on with a subscription to make greater improvement on the Church. On Sabbath I preached in the forenoon, dispensed the ordinance of the Supper, preached again, and baptized eight children. We had an excellent meeting, the greatest order was observed throughout, and the people were really happy that, in their own church, they had the opportunity of anew receiving a pledge of Christ's love to them, and of pledging anew their love to Christ. Seventeen members were added to the church. I do think this is a promising church, and, if nurtured a little, will be an excellent centre for holding forth the word of life. On Tuesday afternoon I preached in the house of Mr. Campbell, in the township of Bentinck, about five miles from Brant, towards the village of Durham, and baptized two children of the members of Brant congregation. I had a good audience, considering the shortness of the notice given, and the busy time with the people. A school-house is to be built here on Mr. Campbell's land, and as there is a considerable number of Presbyterians anxious to have the gospel, it would be well to look after it, and, if successful, it would be a good ally to the congregation of Brant.

On Wednesday forenoon I left for Sable River, and reached Mr. Halliday's on Thursday afternoon, and stayed till Saturday forenoon, then went along with Mr. H., who was going to put on the door of the church, and found some of the good folks here busily putting the church in order. Things are not just so far on here as they are at Brant. Preached in the afternoon to about 20 persons. Most certainly, in their circumstances, I did expect more. The congregation agreed not to proceed in moderating a call at present. On Sabbath morning, about half-past ten o'clock, I went to the Sabbath-school—gave a short address to the scholars on regular attendance, accuracy in having their tasks, and on good behaviour in coming to and in returning from the Sabbath-school,—then I went through the work of a communion Sabbath, as I did in Brant. The house was completely filled, and all things went on comfortably. Two members were added to the church. There is undoubtedly great need for a regular supply of sermon here.

My next course was to Sydenham, where I stayed all night in David Christie's, Esq. Our station here is very promising indeed. A number, in the town and around it, are one with us in principle, and, in a very short time, I believe, an efficient minister could have a numerous congregation. The population is fast increasing—property is fast rising in value, and it is desirable that we have a watchful eye upon, and a nurs-

ing care over this station. The people themselves are alive to their interests, and their request is, that, as soon as this Presbytery can, they be constituted into a congregation. On Tuesday evening, I went out with James Ross, Esq., to the Lake Shore Line, stayed with him all night, and went with him on Wednesday forenoon to Mr. Wylie's, Leith, where I stayed all the time, and had every kindness shown me. Called upon some of the people on Thursday and on Friday. On Saturday, preached in the afternoon in the School-house, baptized four children, and admitted one or two persons to the membership of the church. The members held a congregational meeting after, at which they agreed to proceed in moderating in a call on Monday. On Sabbath, I proceeded here as I had done on the two Sabbaths preceding. We assembled in a large frame barn, had a numerous and attentive audience, and even the place seemed to add to the solemnity of the scene. "Will God indeed dwell on the earth?" "Where two or three are gathered together in my name, there am I in the midst of them."

On Monday, commenced public worship at eleven o'clock, a. m.—preached from 1 Thessalonians, iv. 16, 17, 18, and after praise and prayer, proceeded, according to the rules laid down in our form of process, to moderate in a call by the congregation of Lake Shore. The result was, that a unanimous call was given to the Rev. Robert Torrance, Guelph, to be their pastor. The hearts of the people were really in the work. This is a very important position for our Church to occupy, and a very inviting field to an active servant of Christ. Leith is now showing considerable indications of life. Such is a brief outline of the manner in which I have fulfilled my appointment. I spent a very pleasant time among the people—found great kindness wherever I went, and if my humble labors have been, in any degree, conducive to the advance of the glory of Christ, in the salvation of precious souls, to His name be all the praise.

N. B. It may be proper to state, that the Lake Shore Line congregation handed me, by their Treasurer, the sum of two pounds, to aid in defraying my travelling expenses.

Miscellaneous.

LITTLE THINGS.

Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beautiful land

Little deeds of kindness,
Little words of love,
Make our earth an Eden,
Like heaven above.

And the little moments,
Humble though they be,
Make the mighty ages
Of eternity.

Little seeds of mercy,
Sown by youthful hands,
Grow to bless the nations,
Far in heathen lands

THE DISPERSION.

That all tribes and nations of mankind have a common origin, is the doctrine of Scripture, and that doctrine has been abundantly confirmed by the most learned and able researches into the physical history of man. This being the case, it is impossible to account satisfactorily for the great and essential diversity of languages but by a miracle. The sacred record does account for that diversity, and account for it by miracle. It even acquaints us with the circumstances which rendered that miracle necessary, to secure a great and important end.

It seems that as mankind increased in the land in which the ark rested after the flood, a principle began to manifest itself among them, wholly adverse to the Divine intentions. It was the will of God that the fair regions of the earth should not be left unoccupied, during the many ages in which it would take mankind to reach them, under the slow process of certain portions of the surplus population being successively driven out, from the common centre, by the pressure of their wants. All the scriptural intimations sustain the explanation to this effect given by Josephus, that they were required to send forth colonies to people the earth; and there can be no doubt, that the Divine intention in this matter was fully known to the leaders of the people. It was certain that mankind would eventually spread itself out over the different parts of the world. But it is clearly intimated in Scripture that they were intended to disperse themselves according to their families, that is, in a regular and orderly manner; whereas, if they remained together until their wants compelled them to spread forth, only the needy outcasts and desperate characters would go out, and then a confused mixture of all the families, for as yet they all spoke the same language. By keeping together, also, the population of the world would not increase so rapidly as by this dispersion. Nothing is more clearly established, than that population increases far more rapidly in new countries, where the resources of the land are without limit, than in old ones, where men keep together in masses, whose numbers press closely upon the means of subsistence. These family colonies, if they had gone forth, as they were eventually compelled to do, would have become the nucleus of a rapidly growing population in the lands to which they went. There is a very old tradition, that, when the population had considerably increased, Noah, who lived long enough after the flood to see that increase, was commanded to give the needful directions for their migration, dividing the world, as it were, among them. That something of this kind formed the Divine plan with respect to the dispersion of men,

is shown by the fact, that it was what actually took place when the obstinacy of men, in refusing to follow the course indicated, rendered coercion necessary; for it is evident, that the compulsion eventually laid upon them was for no other purpose, than to constrain them to take the very course which they had without compulsion declined to follow.

Well, then, we find the several families of Noah's descendants perversely keeping together, leaving many fair regions of the world without inhabitants. Eventually, we find that the population of the still united families, had extended itself so far as the land watered by the Tigris and Euphrates, and had come, whether by succession, or consent, or violence, under the chieftainship of "a bold, bad man," of the name of Nimrod. Concerning the possible character of this man much has been written; but we really know nothing more than that he was a strong, forceful, and unscrupulous character, a leader of men in his generation, and the first founder of the Assyro-Babylonian empire, which however small in its beginning, was destined, ages after, to overshadow nations.

Having come thus far, and finding nothing beyond them to the south and west but inhospitable deserts, they may easily have supposed that their extension had already reached the bounds of the habitable earth, and that to disperse, in order to explore those seemingly uninhabitable regions, would be peril to their existence. These apprehensions coincided with the policy of their leader, whose ambition seems to have aimed at nothing less than the rule over mankind, which could only be secured by keeping the families of Noah together. They, therefore, perhaps at his suggestion, concluded to make their stand against further dispersion in the fertile land and by the abundant rivers to which they had come. But coming, as they did, from a land of mountains, and from the sacred shade of Ararat, into flat plains seemingly as boundless as the sea; and observing that in this plain—the unexplored extent of which must have been greatly exaggerated in their minds—any marked object, such as a tree, could be seen from a great distance, they concluded to set up a lofty tower which would at once, as a common centre, be to them what the mountain of the ark had been; and would at the same time declare their purpose not to disperse, and by a signal landmark from afar, protect them, as they thought, from being lost or accidentally dispersed in the illimitable plain. In this way we may recognize the natural actions of men who, having these objects in view, find themselves for the first time without those landmarks and objects of distant recognition which mountains afford.

So they set about to build a city, and therein "a tower whose top should reach unto heaven." They used for this purpose the materials still employed in the same country, where there is no stone, and where the dryness of the climate prevents the need of burnt bricks. They constructed their works of sun-dried masses of mud, cemented and strengthened with the bitumen which is abundantly produced in the same region. Two mighty heaps are found on the desolated site of Babylon, formed of the foundations and fallen superstructure of great ancient works thus constructed; and it is thought by some that one of these (either the Mujelbe or the Birs Nimroud) may present the foundations of the very building which those men undertook, but were prevented from completing, although in latter ages it may have formed the basis of the tower which counted among the wonders of the ancient world.

"He who sitteth in the heavens" derided this foolish attempt to frustrate his councils. Hitherto they had all spoken the language of the antediluvians, and of their father Noah. This, indeed, had alone rendered possible the union which they were so anxious to preserve. But God "confounded their language," so that they could no longer understand each other, and they were not only constrained to abandon their work, but their continuance together became no longer practicable or convenient. As the researches of the most learned philologists have appeared to show that the languages of men may be traced to three principal roots, it is enough to suppose that the result was the formation of two new languages, which, with that already existing, would give one to each of the families of Noah—thus constraining their separation, their dispersion, and the fulfilment of their destinies. But if any one thinks this number of languages inadequate to the proper distribution of mankind—we contend not. It is quite possible that each of these three stems of language might have run into branch dialects unintelligible to those by whom the other dialects were spoken. A very limited degree of experience suffices to show how unintelligible the different dialects of the same language may become to all but those who use them. Du Bartas, whom we formerly had occasion to quote, gives a graphic and curious account of the immediate effect of the confusion of tongues upon the operations of the builders of Babel:—

"Bring me, quoth one, a trowel, quickly, quick;
One brings him up a hammer: Hew this brick,
(Another bids,) and then they cleave a tree:
Make fast this rope; and then they let it floe.
One calls for planks; another mortar lacks;
They bear the first a stone—the last an axe.
One would have snakes; and him a spade they give;
Another asks a saw, and gets a sieve.
Thus crossly-cross, they prate and pant in vain;
What one hath made, another mars again."

THE POOR MAN'S EVIDENCE OF CHRISTIANITY.

There can be nothing more unjust than the conclusion that the poor man has no evidence within reach, because he has not the external. We will not allow that God has failed, in this respect, to prepare for the poor. We will go into the cottage of the poor disciple of Christ, and

we will say to him, "Why do you believe upon Jesus? You know little or nothing about the witness of antiquity. You know little or nothing about the completion of prophecy. You can give me no logical, no grammatical, no historical reasons for concluding the Bible to be, what it professes itself, a revelation, made in early times, of the will of the Almighty. Why then do you believe upon Jesus? What grounds have you for faith, what basis of conviction?"

Now if the poor man lay bare his experience, he will, probably, show how God hath prepared for him, by giving such a reply as the following: "I lived long unconcerned about the soul. I thought only on the pleasures of to-day: I cared nothing for the worm which might gnaw me to-morrow. I was brought, however, by sickness or by disappointment, or by the death of the one I best loved, or by a startling sermon, to fear that all was not right between me and God. I grew more and more anxious. Terrors haunted me by day, and sleep went from my pillow by night. At length I was bidden to look unto Jesus as 'delivered for my offences, and raised again for my justification.' Instantly I felt him to be exactly the Saviour that I needed. Every want found in him an immediate supply; every fear a cordial; every wound a balm. And ever since, the more I have read of the Bible, the more have I found that it must have been written on purpose for myself. It seems to know all my cares, all my temptations; and it speaks so beautifully a word in season, that he who wrote it must, I think, have had me in his eye. Why do I believe on Jesus? Oh, I feel him to be a divine Saviour—that is my proof. Why do I believe the Bible? I have found it to be God's word—there is my witness."

We think, assuredly, that if you take the experience of the generality of christians, you will find that they do not believe without proof. We again say that we cannot assent to the proposition, that the christianity of our villages and hamlets takes for granted the truth of the Bible, and has no reason to give when that truth is called in question. The peasant who, when the hard toil of the day is concluded, will sit by his fireside, and read the Bible with all the eagerness, and all the confidence, of one who receives it, as a message from God, has some better ground than common report, or the tradition of his fore-fathers, on which to rest his persuasion of the divinity of the volume. The book speaks to him with a force which he feels never could belong to a mere human composition. There is drawn such a picture of his own heart—a picture presenting many features which he would not have discovered, had they not thus been outlined, but which he recognises as most accurate, the instant they are exhibited—that he can be sure that the painter is none other but he who alone searches the heart. The proposed deliverance agrees so wonderfully, and so minutely, with his wants; it manifests such unbounded and equal concern for the honour of God, and the well-being of man; it provides, with so consummate a skill, that, whilst the human race is redeemed, the divine attributes shall be glorified; that it were like telling him that a creature spread out the firmament, and laid it with worlds, to tell him that the proffered salvation is the device of impostors, or the figment of enthusiasts.

Yea, and it is a growing and strengthening evidence which God, of his goodness, has thus prepared for the poor. Whosoever they obey a direction of Scripture, and find the accompanying promise fulfilled, this is a new proof that the direction and the promise are from God. The book tells them that blessings are to be sought and obtained through the name of Christ. They ask and they receive. What is this but a witness that the book is divine? Would God give his sanction to a lie? The book assures them that the Holy Spirit will gradually sanctify those who believe upon Jesus. They find the sanctification following on the belief, and does not this attest the authority of the volume? The book declares that "all things work together for good" to the disciples of Jesus. They find that prosperity and adversity, as each brings its trials, so each its lessons and supports; and whilst God thus continually verifies a declaration, can they doubt that he made it? And thus, day by day, the self-evidencing power of Scripture comes into full operation, and experience multiplies and strengthens the internal testimony. The peasant will discover more and more that the Bible and the conscience so fit into each other, that the artificer who made one must have equally fashioned both. His life will be an on-going proof that Scripture is truth; for his days and hours are its chapters and verses realized to the letter. And others may admire the shield which the industry and ingenuity of learned men have thrown over christianity. They may speak of the solid rampart cast up by the labor of ages; and pronounce the faith unsailable, because history, and philosophy and science, have all combined to gird round it the iron, and the rock, of a ponderous and colossal demonstration. We, for our part, glory most in the fact, that Scripture so commends itself to the conscience, and experience so bears out the Bible, that the Gospel can go the round of the world, and carry with it, in all its travel, its own mighty credentials.—*Melville's Bible Thoughts.*

FORGIVENESS.—How great is the contrast between that forgiveness to which we lay claim from God towards us, and our temper towards others! God, we expect, will forgive us great offences—offences many times repeated; and will forgive them freely, liberally, and from the heart. But we are offended at our neighbour, perhaps, for the merest trifles, and for an injury only once offered; and we are but half reconciled when we seem to forgive. Even an uncertain humour, an ambiguous word, or a suspected look, will inflame our anger; and hardly any persuasion will induce us for a long time to relent.

AUGMENTED EVIDENCE FOR THE BIBLE.

Never in so short a time was its external evidence so remarkably strengthened. Remember that there never was a period of research so sitting, of inquiry so unscrupulous, of discovery so unprecedented as the last forty years. Never—if we except the great Reformation upheaval—never was there a time when so many slams have exploded and so many phantoms been torn to tatters—never have so many hoary prejudices been marched off the stage, and so many time-honoured errors been consigned to oblivion, as within our living day; and betwixt severe tests of historic accuracy introduced by Niebuhr and the unexpected revelations of antiquity which have rewarded exploring enterprise, much that once passed for history is now no more than historic fable. It has been a nervous time for imposture: it has been a noble time for the Bible. Each fresh discovery has been a new leaf to its laurel—a new gem to its coronet. Lieut. Lynch has floated down the Jordan, and explored the Dead Sea; and his sounding-line has fished up from the deep physical confirmation of the catastrophe which destroyed the cities of the Plain. Robinson, and Wilson, and Bartlet, and Bonar, have taken pleasure in the very dust and rubbish of Zion: and they come back declaring that the Bible is written on the very face of the Holy land. Since Laborde opened up the lost wonders of Petra, its stones have cried aloud, and many a verse of Jehovah's Word stands graven there with a pen of iron in the rock for ever. Scepticism was wont to sneer and ask, Where is Nineveh, that great city of three day's journey? But since Botta and Layard have shown its sixty miles of enclosing wall, scepticism sneers no longer. Hidden in the sands of Egypt, many of God's witnesses eluded human search till within the last few years; but now, when Bibles increase, and are running to and fro through the earth, and when fresh confirmations are timely, God gives the word, and there is a resurrection of these witnesses; and from their sphynx-guarded sepulchres old Pharaohs totter into court, and testify how true was the tale which Moses wrote three thousand years ago. "In my youth," said Cavaglia, when Lord Lindsay found him in the East, "I read Jean Jacques and Diderot, and believe myself a philosopher; I came to Egypt, and the scriptures and the pyramids converted me. And even so, a visit to Palestine, the reading of Kent's "Fulfillment of Prophecy"—nay, the mere sight of the Assyrian excavations, has given faith to many a doubter—just as I could scarcely imagine any one reading Dr. Stroud on the "Physical Cause of Christ's Death," or Mr. Smyth on the "Shipwreck of St. Paul," without carrying away the firmest conviction of these historical facts, and consequently, of all those vital truths which the facts by implication involve. And if, during this interval, the rampart has been strengthened, the rock itself has risen higher. It is not only the wall of circumscription which has received fresh facings, as well as vaster blocks into its fabric, but the citadel itself is become a taller and more defiant stronghold. The outward confirmations have, no doubt, multiplied; but the internal evidence has augmented still more.—I do not so much refer to those minute mutual confirmations, which the sagacity of Paley was the first to indicate, and which Blunt and Birks have so acutely followed up; nor to the appearance within these years of the works on internal evidence, so beautiful and so establishing, by Erskine and Gurney; but I mean those demonstrations of the Gospel's divinity which have been given on a larger scale in our own day than in any age since Pentecost—the individuals and the communities among which it has been signified as the power of God and the wisdom of God unto salvation."—*Lamp and Lantern*, by Dr. James Hamilton.

THE SHORTER CATECHISM.

The Westminster Assembly, which met July 1, 1643, continued its sessions between five and six years. It consisted of Presbyterians, Congregationalists, Episcopalians, and Erastians, "men," as Baxter justly remarks, "of eminent learning, godliness, ministerial abilities and fidelity." It gave the world the first example of a union of different denominations, in an effort to produce a Question Book, approved by them all, for the religious instruction of children and youth.

So singularly successful was their endeavour, that after the lapse of more than two centuries, no compend of the doctrines and duties of Christianity can be found, better adapted to strengthen the minds of the young, to teach them the truth as it is in Jesus, to preserve them from error, and to make them wise unto salvation.

-HISTORICAL NOTICE OF THE CATECHISM.

In the providence of God, it was reserved for the Assembly which met by order of Parliament, July 1, 1643, to produce and to publish a Catechism that expressed the common faith of the various reformed churches, both in England and America. This most remarkable Assembly convened in Westminster in the reign of Charles I., and held most of its sessions in the chapel of Henry VII. The room was commodious and well furnished. At the upper end of it the moderator occupied an elevated seat with two assistants, one on his right hand and the other on his left. Before him, and through the centre of the hall, a long table extended, at the upper end of which sat two scribes, and at the opposite end sat ten delegates from the House of Lords. In the rear of this table and on the sides of the room, arose four or five stages of seats, one above another. On these were arranged the other members, one-fourth of whom were laymen, and the rest divines. Dr. Belknap, in his admirable history of the Catechism, thus speaks of the occasion of the Assembly. "It was felt by leading men, in their struggle with superstition and arbitrary

power in the seventeenth century, that a scheme of doctrine, church government and worship, pure and spiritual, would be a most excellent means of establishing the rights for which they were contending, and of forming the virtue by which freedom is blessed. It was with this view that the Assembly was convened, and that its proceedings were honoured with the countenance of the first and best in the land—the first in influence, and the best in true worth."

Among the members of the Assembly were Presbyterians, Congregationalists, Episcopalians and Erastians; in all, one hundred and fifty-one. In five years, six months, and twenty-two days, they held one thousand one hundred and sixty-three sessions, for prayer, conference, and the adoption of measures for the defence of the faith once delivered to the saints, and for the promotion of Christianity.

The oath which the members of the Assembly took, a copy of which we subjoin, shows under what solemn responsibilities they considered themselves, and were thought by the government to act. "I do seriously and solemnly protest, in the presence of Almighty God, that in the Assembly, of which I am a member, I will not maintain anything in matters of doctrine but what I think in my conscience to be truth; or in point of discipline, but what I consider to conduce most to the glory of God, and to the good and peace of the church."

The Assembly formed a Directory for Public Worship, and for the official duties of clergymen. They also produced a Confession of Faith, with Biblical proofs, and two Catechisms, a Shorter for the instruction of the young, which was finally adopted November 6, 1647, and a Larger, which was adopted April 14, 1648.

The Shorter Catechism thus originated: The Assembly appointed a committee to frame it, of whom one submitted a plan or draft, and then the rest completed and perfected it, and reported it to the Assembly, where it went through a revision before its adoption. It is not certain to whom the honour should be accorded of producing the original draft, whether to Dr. Arrowsmith, Mr. Palmer, Dr. Wallis, Dr. Gouge, though most writers ascribe it to the first of these gentlemen. On its presentation to the Assembly, each question and answer was separately read, carefully examined, and finally adopted by a vote expressing the individual judgment of the members. The Shorter Catechism is not an abstract of the Larger, but an independent work, corresponding thereto, and also to the Confession. A member of that venerable Assembly says, "We made long ago a pretty progress in the Catechism, but falling on rules and long debates, it was laid aside till the Confession was ended with the resolution to have no matter in it but what was expressed in the Confession."

The Shorter Catechism, which, soon after its preparation and adoption, was reprinted in America in the New England Primer, consists of two parts. Of these, the first, from the beginning to the thirty-eighth question and answer, treats of what we are to believe concerning God, and is doctrinal; and the second part, from the thirty-ninth question to the end treats of our duties, and is practical.

Can we withhold our confidence from such men? or refuse to avail ourselves of the fruit of their arduous labours? This little manual has undoubtedly contributed more than any other book, except the Bible, to the religious intelligence and piety of the children and descendants of the Puritans.

WHY NOT PROFITED BY THE WORD—SOME REASONS.

1. Because the hearers are prejudiced against the preacher. This was the case with multitudes who heard our blessed Saviour. The consideration that he came out of Galilee was enough to lead some of his hearers to turn away from him with disgust, notwithstanding the unsurpassable excellence of his instructions. His being a carpenter, and the supposed son of a carpenter, was enough to close the ears of others against his heavenly counsels. His coming with publicans and sinners prejudiced still others. The probability is that not one in a hundred of those who heard Christ preach, were profited by what they heard. The same is true of the hearers of the Apostles. Some were disgusted with their ignorance and want of education; others with their being Galileans; others, because they were Jews; and others still, because they proclaimed doctrines which were new to their hearers. Some hearers of almost every preacher fail of being profited by his ministry, in consequence of their prejudices against the man.

2. Because they hate the doctrines preached. As our blessed Lord was preaching in Nazareth, the people wondered at the gracious words which proceeded out of his mouth, and seemed likely to be profited by his instructions. But when he exhibited the sovereignty of God, in feeding widows and in cleansing lepers, their intense hatred of this doctrine excited their wrath against the preacher to such an extent, that they determined to take his life. So when Paul narrated God's dealings with him, while he stood on the stairs of the castle at Jerusalem, his vast audience listened attentively to him, till he threw out the offensive intimation that God had a regard for the Gentiles. At this they took fire, and "lifted up their voices, and said, Away with such a fellow from the earth; for it is not fit that he should live." Thus hatred against the known sentiments of a preacher prevents many hearers from being profited by the word preached.

3. Because they do not give sufficient attention to the word preached to enable them to understand its force and bearing. They suffer their minds to be occupied with the appearance of things around them—with persons, dresses and other externals—or, they allow their thoughts to

wander away on other scenes and subjects, during the preaching, so that they do not get a connected view of the subject presented; others lose the train of thought by allowing themselves to doze a part of the time. We can not wonder that people are not profited by the word, if they do not give close and undivided attention during the preaching.

4. Because they allow themselves to hear for others, and thus turn the point of the sword in a wrong direction to be pierced by it. They are so very charitable in giving away the precious truth, that they do not receive the portion intended for themselves, and of course are not profited.

5. Because they do not come to the house of God with the expectation and desire of being profited. They do not pray that the Lord would go with them, and give them grace to feed on the sincere milk of the word, that they may grow thereby. They visit the sanctuary from habit, rather than from any definite desire to obtain benefit. Hence as Sabbath after Sabbath passes, without its privileges imparting any blessing to them, they are not disappointed.

6. Because they suffer the influence of the preached word to be counteracted, and effaced from their minds, before it has time to take root. On the way home from Church, or soon after reaching home, conversation on other subjects, or other things choke the word, and prevent good results.

7. Because the word is not preached with sufficient clearness and simplicity, or with sufficient directness and point. The sword, if drawn out of the scabbard, is wrapped about with so many wreaths, that its point and edge are not felt.

8. Because the hearer suffers his attention to be more taken up with the manner of the preacher, than with the word preached. This is apt to be the case in hearing a good minister, especially if he have some peculiarity of manner.

9. Because the word preached is not mixed with faith in them that hear it. This is a very common fault. This is what ruined the Antediluvians, and the sons-in-law of Lot, and the Lamechites in the wilderness. This is what ruins all impenitent sinners.—*New York Evangelist.*

THE BIBLE.

The Bible indeed is no ordinary book, and must be studied with no common diligence, no slight reverence, and no trivial assistance; but when so studied it opens a field alike rich and inexhaustible. It comprises the largest variety of materials, with the closest unity of design, and the most majestic harmony of proportion. All tends to one purpose, all centres in one object, the glory of God, in the salvation, the sanctification, the perfection of his intelligent creatures; or, to speak all in one comprehensive phrase, the final union of all things in Christ, and under Christ, as Head over all things to the Church. And be it observed, that throughout the announcement of this vast design, no capacity, or taste, or disposition of man, is left without its proper food, its just excitement, and its full employment. But holy Scripture is not only or chiefly the instruction of our souls—it is also in a just, though limited sense, the very life of our souls. "The words that I speak unto you," said our divine Redeemer, "they are spirit, and they are life." It is by this truth that we are to have our hearts purified. It is by this incorruptible seed that we are to be born anew. It is by this heavenly nutriment that we are spiritually to increase in wisdom, and stature, and favour with God and man. Happy are they who have acquired a relish for this food of angels! Happy they who drink of this pure water of life, which proceedeth from the throne of God and of the Lamb; and which, while it softly floweth, maketh the wilderness as Eden, the desert as the garden of the Lord! To them the sacred Scriptures are indeed a refuge from the heat, a shelter from the storm, a covert in a waste and weary land; affording a green pasture, and those still waters of comfort, beside which we may be also led by our ever-present and ever-watchful Shepherd.—*Bishop Jebb.*

HOW AMIABLE ARE THY TABERNACLES, O LORD OF HOSTS!—God is love: wherever he dwells, the place must be lovely. His tabernacles are the places where he meets his people, affording them the plentiful supplies of all things necessary for their soul's growth in the knowledge of himself and Jesus Christ whom he hath sent, whom to know is eternal life: there he graciously reveals himself unto his people, in all the endearments of an affectionate Father in Christ Jesus, in all the love of a God in covenant with them in the same Jesus. Where God manifests his presence, all must be amiable. His cloudy, fiery pillar speaks his majesty's glory, power, and love; his enemies are terrified; his children, encouraged by him, put their trust in him, glory in him as a just and holy God, as a God of infinite love and amazing condescension. What holy intercourse, what sweet communion, is carried on in God's house of prayer with himself and the redeemed by Christ, when he condescends to draw near to them who are drawing nigh unto him; when he regards their supplications, and restores comfort to his mourners, lifting up the light of his countenance upon them, and causing their hearts, to leap for joy! The convinced sinner comes and hears of divine love in God's giving his Son for sinners and to sinners; and through the loving operation of the Spirit, his heart is open to receive the loving Saviour. The struggling wayfaring Christian, encouraged by the same love of God, is making continual application to Christ, because he is convinced that in him it pleased the Father all fulness should dwell. The poor, mourning, grieving backslider finds God telling him he will heal his backslid-

ings, because he has loved him freely. The sick and afflicted believer rejoices in his afflictions, when he hears in the tabernacles of the Lord that his afflictions are appointed of the God of love, and tokens of his fatherly affections.—*Rev. J. W. Peers.*

THE TENTS OF KEDAR.—The goats of the east are commonly black, and a species of cloth is made from their skins having the same color. This is the article commonly used by the Arabs for covering their tents. In approaching Bethlehem from the direction of the desert, I passed an encampment of this people whose tents were all made of this black cloth, and which presented a striking appearance, especially as contrasted with the white canvass tents to which I had been accustomed hitherto, and which travellers so generally employ in that country. At Tekoa, Amos' birthplace, six miles south of Bethlehem, I beheld a similar scene.—The settlement there consisted of two small groups of tents, one larger than the other; they were covered with the black cloth before mentioned, supported on several poles and turned up in part on one side, so that the person from without could look into the interior. In crossing the mountains of Lebanon, the path of the traveller leads him often along the brow of lofty summits overlooking deep valleys, at the bottom of which may be seen the long black tents of migratory shepherds. It is this aspect of a Bedouin encampment that supplies the comparison in Solomon's Song:—"I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon."—"To the tents of the Orientals, viewed singly," says a certain traveller, "it would be often difficult to ascribe the 'comely,' but as forming part of a prospect they are a very beautiful object." I add for the sake of explanation, that Kedar was the name of an Arab or Ishmaelitic tribe, who, like nomadic wanderers in general, appear to have dwelt in different places at different times. They are mentioned repeatedly in the old Testament. The Psalmist, for instance, cxx. 5, alludes to them in the expression, "Woe is me that I dwell in the tents of Kedar." They seem to have had a bad pre-eminence above others of their race as a quarrelsome, belligerent people.—*Christian Review.*

DOMESTIC HABITS OF OUR ANCESTORS.—Erasmus, who visited England in the early part of the sixteenth century, gives a curious description of the interior of an English house of the better class. The furniture rough, the walls unplastered, sometimes wainscotted or hung with tapestry, and the floors covered with rushes, which were not changed for months. The dogs and cats had free access to the eating-rooms, and fragments of meat and bones were thrown to them, which they devoured among the rushes, leaving what they could not eat to rot there, with the draining of beer-vessels and all manner of unmentionable abominations. There was nothing like refinement or elegance in the luxury of the higher ranks; the indulgences which their wealth permitted consisted in rough profusion. Salt beef and strong ale constituted the principal part of Queen Elizabeth's breakfast, and similar refreshments were served to her in bed for supper. At a series of entertainments given in York by the nobility, in 1660, where each exhausted his invention to outdo the others, it was universally admitted that Lord Goring won the palm for the magnificence of his fancy. The description of this supper will give us a good idea of what was then thought magnificent; it consisted of four huge, brawny pigs, piping hot, bitted and harnessed with ropes of sausages to a huge pudding in a bag, which served for a chariot.

PURITY OF THE PERSIAN SKY.—At the sitting of the London Astronomical Society, extracts were read of a letter to Sir John Herschel from the Rev. Mr Stoddard, an American missionary, versed in astronomy. The letter is dated Oromiah, Persia, October 29, 1852. Mr. Stoddard begins with an account of the surprising distinctness with which distant objects are seen in Persia. The snowy peak of Arrarat, he relates, is just as bright and beautiful when two hundred miles distant as when we stand near its base. Though accustomed to watch the heavens in different parts of the world, he had never seen any thing like the splendor of a Persian summer evening. "Were not for the interference of the moon we should have seventy-five nights in the three summer months, superior for the purposes of observation to the very finest nights which favour the astronomer in the new world." He distinguished the satellites of Jupiter and Saturn with the unassisted eye; deemed altogether telescopic objects before.

A CAFFRE PRAYING IN THE WILDERNESS.—Mr. Gladwin, missionary in South Africa, was once on a journey with an attendant, a Christian Caffre. Night approached, and they lay down to rest under the shelter of a bush: they had no waggon, no tent, nothing to cover them, but the bush—nothing to protect and shelter them, but the good providence of God in whom they trusted. The night was cold, as the nights sometimes are in South Africa. They slept soundly, and waked in peace and safety. When they arose, Mr. Gladwin desired the Caffre to pray. They knelt down in the desert,—the Caffre prayed,—"O Lord, we thank Thee we have had a very good night; slept very well, only rather cold. We have borrowed the night from Thee, O Lord, and now we want to borrow the day." This was the beginning of his prayer, and we may learn a good confession from it. We have nothing of our own, everything is lent us by God; our life, our health, our influence, our money, all are entrusted to us, lent us by our heavenly Father, to be used in his service, and for his glory. Let us pray for grace rightfully to use our mercies.

THE AMERICAN UNION.

- 1607—Virginia first settled by the English.
 1614—New York first settled by the Dutch.
 1630—Massachusetts settled by Puritans.
 1632—New Hampshire settled by Puritans.
 1634—New Jersey settled by the Dutch.
 1637—Delaware settled by Swedes and Fins.
 1634—Maryland settled by Roman-catholics.
 1635—Connecticut settled by Puritans.
 1636—Rhode Island by Roger Williams.
 1650—North Carolina settled by English.
 1682—Pennsylvania settled by William Penn.
 1733—Georgia settled by Gen. Oglethorpe.

The above are the 12 original states. The other 18 states were admitted to the Union as follows:—In 1791, Vermont; 1792, Kentucky; 1796, Tennessee; 1802, Ohio; 1811, Louisiana; 1816, Indiana; 1817, Mississippi; 1818, Illinois; 1819, Alabama; 1820, Maine; 1821, Missouri; 1836, Michigan and Arkansas; 1845, Florida and Texas; 1846, Iowa; 1848, Wisconsin; 1850, California.

NEW GENERAL OF THE JESUITS.—The Chief of the remarkable Society of Jesus is very appropriately denominated General, as the Association in its spirit and deeds may be justly regarded the spiritual militia of the Church of Rome. It is the Pope's standing army—as true to his orders, and treacherous in his defence, as were over the grenadiers of Frederick, or the Old Guard of Napoleon.

An election of a new General took place at Rome, on the 22 of last month, to succeed the celebrated Father Roothan, who had been the guiding spirit of the Society for nearly a quarter of a century. The choice fell, by a large majority, upon Father Becke, who is an Italian, but has spent most of his ecclesiastical life in Germany. He was elected by Pius VII. to be special confessor of a German Duke and Duchess, who were converted from Protestantism, and whose case was deemed of great importance at the time. Since that, Father Becke's services have been so signal, and the display of character so Jesuitical, that he was at once raised to the Generalship, and his accession is looked upon as a very auspicious event to the fortunes of Jesuitism and of Popery. It is a matter of far more consequence to the world who is General of the Jesuits than who is Pope of Rome. While the successor of St. Peter looks the head, wears the honours and makes the show, the successor of St. Ignatius is the real king of that vast reticulation of priestly intrigue, imposition, and daring, which makes up the actual being of the Church of Rome. It is the master-piece of Satanic cunning and policy, and, though Christianity will prove too much for it in the end, has been, and is the mightiest foe to truth, freedom, and God, on the footstool.

WAR AND THE GOSPEL.—The Christian nations of Europe and America expend every year, in preparation for war, £200,000,000. This amount, when compared with "the most comprehensive form of Christian charity," stands thus:—For preparations for war, per day, £548,000. For preaching the Gospel of peace to the heathen, £1,640; or, to make the comparison more distinct, one pound sterling for preparations for war between Christian nations, against one halfpenny for evangelizing the Pagan world, and bringing myriads of benighted idolaters to bow to the sceptre of the Prince of peace! Or, millions for Mars, and mites for the Messiah!

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

THE REV. LEON RICHMOND was once conversing with a brother clergyman on the case of a poor man who had acted inconsistently with his religious profession. After some angry and severe remarks on the conduct of such persons, the gentleman with whom he was discussing the case concluded by saying, "I have no notion of such pretences; I will have nothing to do with him." "Nay, brother, let us be humble and moderate: remember who has said, 'making a difference.' With opportunity on the one hand, and Satan at the other, and the grace of God at neither, where shall you and I be?"

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

Man can suffer but he cannot satisfy; God can satisfy, but he can not suffer; but Christ being both God and Man, can both suffer and satisfy too, and so is perfectly fit both to suffer for man and to make satisfaction unto God. And thus Christ having assumed my nature into His person, and so satisfied Divine justice for my sins, I am received into grace and favour again with the Most High God.—*Bishop Beveridge.*

SALARIES OF THE FREE CHURCH MINISTERS.—The dividend paid from the Sustentation Fund to each of the 724 ministers of the Free Church of Scotland, last year, was £121, or about \$600. No one of them received less than this, while many of them received more; for after each congregation has paid its proportional sum to the Fund, it pays in addition what it chooses to its own minister. The first year of the Free Church, its ministers received a dividend of £100 each.

THE OLDEST CITY IN THE WORLD.—Damascus is the oldest city in the world. It begins with the earliest patriarchs, and continues to modern times. While other cities of the East have risen and decayed, Damascus is still what it was. It was founded before Babel and Palmyra, and it has outlived them both. While Babylon is a heap in the desert, and Tyre a ruin of the shore, it remains what it is called in the prophecies of Isaiah "the head of Syria."

A SUBLIME REPLY.—A pupil of the Deaf and Dumb school at Paris being asked, "What is eternity?" immediately replied, "The lifetime of the Almighty."

INROADS UPON THE SABBATH.—The Freeman's Journal, New York, the organ of the Roman-catholic Archbishop, is to be published as a semi-weekly paper, to appear on Wednesday evenings and Sunday mornings!

Divine help is the nearest when our misery is at the greatest. Man's extremity is God's opportunity. When Mordecai is thoroughly humbled Haman shall be hanged.

Receipts for the Magazine.

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Campbell's Cross—A. S. Nobleton—D. J.
 St. Mary's—W. W. Peterboro—R. H.

Vol. III.

St. Catherines—R. S., J. W., W. McG., Galt—J. C.
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