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The Canadian Presbyterian Magazine :

Especially devoted to the interests of the United Presbyterian Church.

"SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD."—Ezekiel xiv, 10.

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Religious Intelligence.

CHINESE FESTIVALS.

The Rev. A. W. Loomis says, "I once undertook to keep a list of all the public days and religious festivals as they occurred at Ningpo, and to write down a short account of each, but I soon found the task too great for one who has many other duties to perform." He gives, however, as an example, a narrative of the *Tao Shin Way*, a festival or procession, which, some say, is in honor of all the gods. We regret that we have not room for this. It must be a very singular affair. He speaks of—

A procession three miles long, with thousands of spectators, many silk banners of various colors, rich umbrellas and lanterns held aloft, sedan chairs, incense cars, fancy boats filled with miniature furniture for the accommodation of the gods, horses richly caparioned, artificial storks and elephants as large as life, images of fabulous creatures, children borne on high, supported on wires not visible, magistrates with all their state array, gentlemen in rich dress, penitents in the garb of criminals, dragging heavy chains, the din of strange music, gongs, triangles, horns, trumpets, powder crackers, and, last of all, "the god in a large sedan chair," preceded by "a fierce-looking fellow, with a fiery red face, and three large protruding eyes, one of which was in the centre of his forehead," and accompanied by "all the attendants common in the train of high officers." Need we wonder if the effect of the whole scene was exciting and bewildering!

The expense of such festivals is very large. Some of the umbrellas are said to cost \$100 each. Thousands of dollars are thus expended. The money is raised by voluntary subscriptions, the city being canvassed by committees visiting each district for this object. A labouring man gave half a month's wages towards the cost of this procession! And, alas! all is delusion, vanity, vexation of spirit! It heals no wounded spirit, comforts no sorrowing heart, takes away no burden of sin. The gospel only can do this.

Mr. Loomis, after describing the preceding and many other features of this festival, concludes this letter with the following remarks, which are discriminating and forcible.

"When we consider all the appendages to idolatrous worship, and the various devices contrived by the father of lies, who well understands how to make forbidden fruit seem good for food, and pleasant to the eyes; a thing to be desired; we are not surprised that the heathen become wedded to it. It is, as much as possible, made attractive to children, and is scarcely less so to the adults, who in all heathen countries are in their amusements hardly in any respect different from children.

"False religions abound in external ceremonies, for the perception and gratification of the senses, and by their systems of rewards to be gained by personal labors and suffering, they please the carnal heart. But the Christian religion has but few and simple ordinances, and the benefits of

these are promised to those only who by faith receive them,—a religion of faith rather than of works, with doctrines the most humbling and offensive to man's proud nature,—a religion which cannot be engrained upon any of the systems of man's invention, nor allow any parts of such systems to be mixed with it. It strikes at the root of every evil, boldly announcing, wherever it goes, its opposition to every system of salvation except that published by Christ and his apostles; and declares its determination to war with wickedness, and to demolish, root and branch, every false religion.

"Where, then, may the missionary find encouragement! If he preaches the truth, (and he can preach nothing else,) he will stir up hatred and opposition. But encouragement is not wanting. He is only the servant of God, to go where he sends him, and to preach the preaching which he bids him. He goes also with the promise of his Master, 'Lo, I am with you.' He is assured that the Word of God is the word of the spirit. He knows that wherever God has people, there he will bless his own appointed means to gather them."—*For. Mis.*

COUNTRY OF THE NESTORIANS.

Country, Climate, Productions.—The Nestorians are found chiefly in the district of Oromoon in Persia, and among the Koordish mountains in Turkey. The district of Oromoon consists of a plain extending forty miles along the lake, and reaching back twenty miles in its widest part, but growing narrower towards its extremities as the mountain sweep down nearer to the water, till at length it is hemmed in like a vast amphitheatre. Its area is not far from six hundred square miles, and it contains, in connection with the declivities of the adjacent mountains, not less than three hundred and thirty villages. The temperature is about that of the Middle Asia. As showers seldom fall in the warm season, irrigation has every where to be resorted to, and the evaporation which is thus constantly going on, in addition to some local causes which under a wise administration might be easily removed, renders a climate, naturally one of the fittest in the world, unhealthy, especially to foreigners. The soil is extremely fertile, and the productions various and abundant, wheat, rice, cotton, tobacco, and the vine being the most abundant. Ten or more species of the grape are found. Oh! fruits are yielded in great abundance, and some of them of rare perfection, a pear having one day been brought to Mr. Perkins twelve inches in circumference. So numerous are the orchards and the elad trees in the villages and along the water courses, that on small parts of the plain has the appearance of American forests.

From some of the elevations back of Oromoon, says Mr. Perkins, "the beholder has spread out before him one of the loveliest and grandest specimens of natural scenery that was ever presented to the eye of man."

The contrast between the district of the plain and that of the mountains is as great as can be imagined. No where can scenery more wild and rugged be found than in the central regions of Koordistan. Some of the elevated plains, which are completely embosomed in loftier ranges, are of considerable extent and of great beauty. Some of the deep narrow gorges are surpassingly fertile, and every available inch of ground is under a high state of cultivation. Not a few of the villages are almost inaccessible. Many of the mountain passes are extremely difficult, even for the practised feet of the natives. The inhabitants obtain their scanty living chiefly from pasturage. During the summer they come down to the plain in considerable numbers to find employment, and still more are driven down in winter by hunger and cold to seek a subsistence on charity.

People, Language.—The Nestorians are not so much a nation as a sect. Among themselves they do not go by the name of Nestorians, but of Christians. As a sect they rose in the fifth century, in consequence of the excommunication of Nestorius, the Bishop of Constantinople, who had received his birth and education in Syria, and who was deposed, probably, more out of envy than because of heresy. His countrymen warmly espoused his cause, the sect being set on foot by the sovereigns of Persia, and it rapidly spread itself throughout the central and eastern parts of Asia. This was owing to their remarkable missionary character, in respect to which no sect or people, beside the Moravians, will bear a comparison with them. Their missionaries went forth in all directions, and braved every hardship and danger in the prosecution of their object. Gibbon bears witness to their zealous zeal and self-denial. They planted churches on the Malabar coast in India which continue to this day.

Their converts were very numerous in China, it was only by unrelenting persecutions that the spread of their labors were blotted out in that country. One of the adherents of their faith, the celebrated Prester John, founded a Christian empire in Tartary. This activity prevailed for nearly a thousand years, though in different degrees at different periods; and at one time there were numbered no less than twenty-five metropolitan Sees of the Nestorian faith.

In what manner they became reduced by the all-conquering Moslem sword, till the fertile shores of the sea were reached, probably to their mountain fastnesses for their preservation, there is not space here to describe. Previous to the visit to them of Messrs. Smith and Dought in 1830, they had become almost lost to the Christian world. They were then about 140,000 in number, of whom 40,000 resided on the plain, and the rest among the mountains. No traces of priests were found in their churches, fewer superstitious rites prevailed among them than among any of the oriental sects, the Bible was regarded by them as the authentic apostle in all matters of faith, though copies of it were very rare, and could be read still more rarely with understanding. Except in a few instances, none but the ecclesiastics could read, and such a thing as a woman being taught was unknown. The language of the Nestorians is a modern dialect of the ancient Syriac. Their sacred books are nearly all written in the ancient Syriac, the language, it is supposed, which was in use in Syria in the time of Christ; and it is in part so different that they use a language as closely connected with modern Greek, as well with the ancient, that they rest their claim of being the descendants of the Jews.

Stations.—Mr. Perkins received his appointment to the Nestorians in 1833, but did not take up his abode among them till two years later. What welcome was given him and his fellow-labourers who have since gone there, how greatly God has blessed their labors, how delightfully that same missionary character which distinguished them in former times is manifesting their zeal, and the progress of their cause, may be learned from 'Dr. Perkins's Residence in Persia,' and from the 'Herald.'

Oromiah is a city of about 20,000 inhabitants. It is situated on a slight elevation about ten miles west of the lake and within two miles of the mountains. Among the Persians it is renowned as being the birth-place of Zoroaster. Gardens of vast extent surround the city on every side. The missionary station is a little out of the city, *say* is a mile farther from the city, at an elevation of nearly one thousand feet above the plain, in a situation at once grand and beautiful, commanding a view of the city, lake and plain, and indeed of the whole province.

Welcome to a returning Missionary.—When, three years ago, ill health obliged Mr. Stoddard to leave his labors for a season, many of the Nestorians accompanied them out of the city, holding their horses by the bridle, and begging them with tears not to leave them. On his return, in June, these same persons went forth to meet him, some of them as far as Gawain, thirty miles from Oromiah, and still greater numbers as the distance grew less, till the day he was again blocked up by the snow—some on foot, some on horse, priests, deacons, teachers, pupils, all eagerly pressing forward to take him and his companions by the hand and bid them welcome.

Contrast.—Six years ago, when the seminary at Seir was placed under the care of Mr. Stoddard, he found very much to excite his pleasure that the enterprise would be unsuccessful. Not one of the students was pious; none, confusion and insubordination prevailed; habits of lying and theft were almost universal; and there was an indifference to religious truth. What a change has God wrought! Not a few have gone forth as preachers, and deliver the messages of salvation in graphic language and with an unaffected unction, and they are eager to traverse the plain and penetrate the mountains that they may make full proof of their ministry. Still others are teachers of common schools, many of them being pious. Thirty of the present members of the school (about three-fourths of the whole number) comfort the hearts of their teachers by their consistent and prayerful deportment; and the same diligence and honest industry are strikingly manifest in them all. Although there is only the ordinary religious interest in the school, a stranger who should happen in at the prayer-meeting and more especially who should stand near the range of prayer-rooms as they were retiring, would be likely to think he was in the midst of a revival, so fervent and effectual would he find the supplications of these youth, many of whom were brought up among thieves, liars and murderers. Every Sabbath some of them go out to the adjacent villages to tell the story of redeeming love.

New Station.—About seventy miles northwest from Oromiah, in the mountains, is the 'great and beautiful plain of Gawar, hemmed in and overhung by some of the wildest and boldest Koordish ranges.' This district contains only twenty villages, but within a day's ride from any central point are sixty-nine more. On the south-west side of the plain, at the base of the great Jeloo mountains, and on the thoroughfare to the mountains beyond, is Marwan, a village of Deacon Tamo and of the parents of Guweran. It has but fifty or sixty inhabitants, but these have received much religious instruction from Deacon Tamo, and look with favor on having missionaries dwell among them. In this village Mr. Coan and his family and Mr. Rhea took up their abode, November 22, and have thus formed a station among 'the mountains.' Their first accommodations let Mr. C. describe. 'The houses of Gawar are burrows in the earth, with a hole over head to admit the light and allow the escape of smoke, where the owners, cattle, sheep, goats, hens, vermin, men, women and children, sit at a distance from the doorway. We have succeeded in obtaining a place under Deacon Tamo's roof, shut off from the other occu-

pants of the house. Our chests have thus far served for a bedstead at night and a table by day, but we never slept more soundly or ate with more cheerful hearts than now. Our floor is the earth and our carpeting is hay, but we hope ere long to be more comfortable in some of these respects.'

A few weeks later Messrs. Stocking and Stoddard, in making them a visit, encountered a cold of such depth that they were four hours in accomplishing eight miles, and the thermometer stood one morning at zero, and the next, four degrees lower. But, say they, 'It was pleasant to find them so happy in their remote and self-denying situation, and so ready to sing of the loving-kindness of the Lord.'

This measure of forming a new station is one of great importance. If God shall prosper the undertaking, the good will ere long be an extensively preached and enjoyed among the mountains of the plain, and what has been witnessed at Great Tapa and other places, as it shall be repeated in three secluded villages, will cause joy among the angels in the presence of God.—*Journal of Miss.*

PAINS THE HEATHEN TAKE TO GET TO HEAVEN.

They are very great; they are continued unintermittingly during life, they are sometimes exceedingly painful and expensive, and in most, if not in all cases, they are done with the utmost sincerity. The heathen expect to reach heaven by their good works, and as most of them have an idea that it is a place of happiness and freedom from pain, they take up little trouble to secure this mode of joy, and are not at all prepared to have it known that this is their object. As much as the Evil One who leads these pagans captive in his toils, knows that all their efforts to secure heaven will fail at last, the impression and full conviction that heaven is to be obtained by good works is not at all disturbed in their minds. It is a kind of reproach to Christians to hear of the immense sums lavished on idolatrous festivals and temples by the rich in heathen lands, and compare them with the small contributions of those who "have been bought with a price" but if the latter believed they could reach heaven with money, plenty of it would be expended. The heathen does not give his money, nor afflict himself, without an object, he does not throw his child into the Granges, nor himself under the wheels of a car to be crushed, without an adequate conviction that the price is commensurate with the object. The series of idolatrous ceremonies required by the ritual of paganism is so minute, too, that religion mixes itself up in every thing, and the presence of the idolatrous symbols in the house and by the way, at the temple and in the shop, everywhere rears this great object of life.

It is estimated that about four hundred millions of dollars are annually expended in China for religious purposes, such as the erection and repairs of temples, worship of the dead, and expenses of festivals; and when the object, the ultimate object of the outlay of this large sum is sought out, it resolves itself into a desire to secure happiness and heaven after death and an anxiety to avoid pain. In most of the cases, the price is a permanent, but either side of the motive—to reach heaven, or avoid hell—amounts to the same thing. What an impelling motive must that be in the human breast, which constantly urges our fellowmen, in pagan countries, even on the slight dictum of another as ignorant as they are, to make the sacrifices they do to reach heaven. We see, too, when Christianity loses its vitality in mummeries of formalism, the same principle is exhibited, and good works are piled on each other,—money, time, sufferings, prayings, forms,—all are lavished, in endless variety, to win the golden prize. The proverb, "As face answereth to face, in water, so does the heart of man to man," is herein exemplified.

As soon as one begins to press home to a Chinese mind, for instance, the attainment of Christ and belief in him, as the only means of winning this prize, he balks at there being nothing to do, no works to perform, no penal ceremonies to go through. "Confucius taught us," he says, "not to lie, not to steal, nor to kill, and to obey our parents; and he was a holy man: why do you only say, believe in Jesus? I never shall one believe in Jesus!" Here the power of man stops; for God the Spirit can only teach the poor soul how to believe in Jesus. Few have got so far as to ask this question, and this great mass of human beings, "living without God and without hope in the world," are taking so much pains to get to heaven by performing good works, that it is a tacit reproach to those people in Christian lands, who know that this happy land cannot be reached by this road, and yet hardly think of the usefulness of any way for them to reflect to see millions thus earnest and pains-taking. It is a serious thought, that of the thrifts of Chinese who will be found on the left side of the Judge at the last day, (more of them than of any other one nation by far,) almost all of them took great pains, spent much money, and thought much, to get to heaven after death,—and all missed their object for ever.—*Journal of Miss.*

CALABAR.

EXTRACT OF LETTER FROM REV. MR. WADELL.

"The opposite of benevolence, is selfishness, embodied in the phrase, 'Every man for himself;' and which is one of the great and universally prevalent sins of humanity. Selfishness, however necessary, for we must love ourselves, that we may love our neighbours as ourselves. But if wholly confined to ourselves, then it becomes utter and bare selfishness. This

selfishness reigns among the heathen, and keeps a large portion of them in complete barbarism, while it has retarded the progress of social improvement among the rest, who with the natural advantages they possess, such as the nations of the Low, had the spirit of *Christianity* pervaded among them, might ere now have reached the heights of civilization and humanity. Some people, not quite true themselves, perhaps, from this mean spirit, will contend against me that it is necessary to social improvement. They will say, that it is by every man trying his best to advance himself and bring forward his family, that society makes progress. Very true, say I, provided they be willing each one to let others do the same, and especially if they will help one another forward. But the selfishness of the heathen is manifested differently, not in vigorous lawful efforts to improve themselves, and generous honest emulation with others, but in trying to keep others down and to rise on their ruins. They are jealous of each other, and hate to see another excel in any respect, in wealth, learning, or goodness. They are afraid of each other, and distrust each other to a degree you can hardly conceive. I see it frequently illustrated here, and have heard fearful illustrations of it in the past history of Calabar. If one attains to superiority, the efforts of all others are to break him down, and his efforts are to keep them down. If one sees another possess any thing beyond him, if he cannot obtain it from him fairly, he will try to get it by any means; and if he cannot succeed therein, he will try some way to destroy it, so that the other may not enjoy it. The grandfather of the present King Eyo has attained to superiority, was nearly ruined by his rivals wresting an Ego law against him for some trifling matter, such as adorning one of his children with small bells, which they alleged infringed an Ego law. Had he succeeded, they would have taken all his property from him. But he resisted, offering war rather. A great part of his riches, consisting of iron bars, he threw into the river rather than to the hands of his enemies. He succeeded in expelling one of his opponents. Yet still, had he to reconquer this matter by offering another battle, the blood should run from the palmer house to the sea, in a gutter of a mile, and leaving the country on the flesh of the man beasts, with an necessary concomitants. The present King Eyo is more enlightened, and though by no means free from selfishness, pursues a wiser and more honourable course. He does not aim at crushing rivals, indeed he has none. He is so far ahead of all others that he can afford to let them follow at a distance. But he is aware of the feeling that rivals, and is careful not to provoke it, for he has told me they would poison him.

Thus it is that throughout all Africa, the people and kings keep themselves and each other down, for ever plotting against each other, brother against brother. They have no contentment with their own condition, and no desire for the welfare of others. Thus it is that there are so many slaves and so few free people in Africa, that it is so easy for a freeman to become a slave, and so hard for a slave to become a freeman.

There is in this country an established custom, which has the force of law, whenever any individual piece of property, or any person here, or any article, or commodity, or anything belonging to another person, he must replace it, or pay whatever price the owner puts on it. The replacing of it is the difficulty. To repair it will not do, to provide another a good. The identical thing, as it stood before it was injured, must be restored; at least it may be required. Reasonable people may demand only that they get one in all respects the same. No payment will satisfy. If restitution be made, the man who has done the damage may be held a slave for life, and his children become slaves after him in consequence. It may be a cloth torn, or even a tobacco pipe broken. For so trifling an accident as either of these, which perhaps could not be helped and cannot be remedied, a man and his family may be reduced to slavery, and sold from hand to hand, till they are at last cast tumbled on the shores of South America or the West Indies. I am not aware, indeed, of such things having taken place here, at least since I came. Perhaps in its utmost rigor it could take place in Calabar, as things now stand, but the custom has not wholly ceased in other parts of the country, and has the law been annulled here. In consequence of its existence, King Eyo keeps a treasure-house containing pieces of every description of cloth that he will, or ever has been, worn in this country, and perhaps also of other things in common use. Old and rare patterns or fabrics, used in the days of his father and grand-father, are in his treasure-chests. This is one source of his power. Whoever is in distress for a particular description of cloth applies to him, and if served in what he wants, and can nowhere else procure, becomes, not indeed his slave in the common sense of the term, but obliged to him in a way which cannot be cancelled, and thereby subservient to him ever after, and at his command.

It is amazing for what trifling causes persons may be reduced to slavery, absolute marketable slaves, in this wretched Africa. There are three acknowledged legitimate modes of making slaves. *Commerce*, debtors, and persons of war may be enslaved and sold. It was so of old in the days of Moses. You remember our Lord's reticence to selling me, and their families for debt, in one of his parables. But the stealing of men was forbidden, and even here it is reckoned dishonest and disgraceful. Yet it is continually practised, and those who buy slaves, knowing quite well that they most probably are stolen, never inquire how they have been obtained. Even the three ways acknowledged as legitimate, are most shockingly perverted and abused, in order to reduce the people to slavery. False accusations are easily made against the weak, and easily proved by the strong, to condemn the helpless to death, and then reduce the penalty to slavery. Claims of debt are easily raised, especially against children on the death of their father, and easily enforced, when the children may be obliged to sell themselves to some rich neighbour, in order to obtain the

means of paying the debt. Even relatives, who should be the protectors of the orphan, often become their worst oppressors, making their hands of them. Young boys, made of the weak settlements are occasionally being made, with the view of capturing the boys and girls for the slave market. The foreign slave trade nourishes and stimulates all this horrid and desolating system, and seems even to legalize it.

Africa needs a sweeping, overthrowing judgment from God, to break it all up, and prepare it for new arrangements and better institutions. The foreign slave trade, though most destructive to the permanent and best interests of the people, has not been a judgment, in the ordinary sense of the word, on those remaining in the country. To them it has been a profitable trade, though, not every other unlawful trade, cursed and self-destructive in its operations. They need something to make them feel and know that every slave is a soul who perishes in the earth. Africa has a great deal of unbroken land, a thousands of miles. It is just what was to the days of Abraham, Isaac, and Jacob. Millions of acres of unoccupied land could be obtained from Africa quite as well. They are all stereotyped here. This continent seems to have undergone none of the political and social changes which have altered the whole human work of society in Europe, and greatly modified that of Asia. Excepting only the continual degradation and demoralization produced by its proximity, it is the same as it must have been in the earliest period of its history. It is still in a primitive condition.—*Jur. Miss. Magazine*

Calabar continued

Extracts from the United Presbyterian Missionary Record

In our last number we gave an account of the voyage which the Rev. Messrs. Waddeu and Loomie made to Omuu, a town on the Cross River, about 100 miles above Duke Town—the infinitely reception which they experienced at Iju on their way up—of their visits to the King and chiefs of Omuu—and of some of the curious things which they saw in that inland town. We give in this Number the concluding part of the narrative.

Preaching in the King's House at Omuu.—We went forward to King Eyo's house, where we did not find any larger company than we had in the morning. We waited while the old man sent to call in more. A few came, and Mr. Loomie proceeded to address them, expounding the ten commandments, and then asking known Jesus Christ the Saviour of sinners. The chiefs requested that we would come again next morning, and all then sat all over again what things God liked, and what he did not like them to do, and they would tell us what things they could agree to, and what not, and so far as they could they would be willing to bind themselves by oath to keep God's law. This was communicated to Hogan in a private conversation, and when he related it to me, he seemed very big about it, and said it was the best he had ever heard the king speak, and said it would be all the same as when man-war came to Calabar, and all gentlemen put hand to book to put away some bad fashion, and do things better. We were not quite so taken with the proposal as my interpreter, but were pleased to see his zealous desire for a reformation there. Of course we agreed to come again next morning and preach to them. As to our binding them by oath or treaty in any course of conduct, we could say nothing yet. We did not think that they were prepared to do so in good faith on their part. The old gentleman called for rum. A deacon and glass were brought. The latter was filled by a servant with great formality, and then carried out by the old chief into another room, probably to be poured out to some of his sacred things—his juus. On his return, he had the glass filled again, and drank it. It went round the other chiefs, and then was sent to us. The refusal of all our parts to drink it excited great astonishment. King Eyo urged us greatly not to taste it, but we only put it on one side, but all in vain. Then he rebuked us why we should make it, and bring it to sell to them, if it was too bad for ourselves to drink. We answered that we had nothing to do with the making or selling of it. We would rather it were out of the world. He then turned on Hogan—why should he bring it here to trade for King Eyo, since he deemed it bad to drink it? He replied that when he sold it for King Eyo, it was not his palmer, but now he was with us he could refuse it for himself, as he never drank it. They had prepared a house for us ashore, but we preferred to sleep in the boat.

The heathen not willing to leave their idols and their evil customs.—Thursday morning, we went ashore early, having been promised a meeting in Ananyum's yard, as well as in the king's, both of whom promised to have plenty of people to hear us, and both of whom disappointed us in that respect. There were a few, however, to whom Mr. Goldie and I afterwards declared the commandment of God, pressing on them His supreme authority, and their accountability to Him, the folly and heinousness of their juus system, as not merely contrary to all right reason, but to His express command, and a devilish substitution for the divine Saviour, the Son of God. The deceptions of their abiding were exposed, all war and fighting, human sacrifices, poison ordeal, and infanticide, condemned, while we urged on them peace with all their neighbours, and a speedy reformation of all bad country fashions. These things we insisted on with the assurance, that though God had in a manner winked at the times past of their ignorance, he would overlook them no more, having sent his word and his teachers into this country, he now commanded all men everywhere to repent, as he would soon come in judgment on all wicked nations. The old gentleman replied, that they were willing to stop all war, if all countries would agree to be at peace with them, but

he added, "When our slaves run away, and the Akkna Kuna people will not give them back to us, what must we do?" The Sabbath they were willing to keep, the abiding and yagu could not be given up. The seventh, eighth, and ninth commandments were very good, but as for a gentleman keeping only one wife, it would be time enough to talk about that when King Eyo and all Calabar agreed to it.

The Omun Chief rejoicing over the Growth and Education of his Son.—Hogan was late of coming on board. He had been detained by Jan yun taking his son and him into a private room, which he locked.—The chief said that he was very glad to see us come to Omun, and glad to see his son grow such a fine big boy, and to hear that he attended school in our book and lecture proper, and that he will him always to do so. Had his son been at home with him, he could not have grown and improved so much. Somebody would have killed him, rather than let him come up so fine. Because he like King Eyo's ways, he gave his son to Eyo with him, and he wish his son to learn King Eyo's ways, and be a good boy. This, though said in secret, was doubtless designed to be reported to King Eyo openly.

Good Prospects for Missionary Operations.—I have enjoyed this excursion very much on several accounts, and expect that, by the Divine blessing, it will in various ways do good. It has served to spread the name and authority of the Lord into a region where they were never known, and to prepare the way for future and more extensive missionary operations. We have not hitherto acquainted with this kind of kind of nations, and with the people inhabiting its banks, and have seen a few country people rather than that we occupy. The country does as we proceed inland, generally undulating, with frequent ranges of hills, at *Abidjone, Ito, Luang, Omun,* and beyond as far as we could see. We went up in two days, towing and sailing eight hours the first, and ten the second day, exclusive of stoppages, and came down in one day and a-half, rowing alone sixteen or seventeen hours. We ascertained that the distance between Omun and Uret, was not more than half a day's walk, probably somewhere about twice miles.—*L. P. Miss. Record.*

MURDER OF INFANTS AT THE CALABAR.—Mr. Waddell says 25th October, 1851.—We had, a few days ago, a large, and I am persuaded an influential meeting, on board one of the ships with all the *native chiefs*, for abolishing the horrid custom of infanticide which prevails here in the case of twins, when the poor infants are destroyed, and the mother punished, as if she had committed some great crime. We have spoken against it individually, as often as it occurred, and at other times too, but all in vain. Lately a case which occurred at Duke Town coming to our knowledge, the ship captains, supercargoes, and surgeons, united with the missionaries in calling a general meeting of all the chiefs, in order to induce them to abolish this old devilish fashion. Some sided with us, but the most part went against us. King Eyo, as usual, was disposed to concur in our views, and promised to take some steps for reformation; but was hampered by his country connections. The Duke Town party in general spoke against any change, but there is a party in Creek Town favourable to the desired improvement, and the demonstration we have made will strengthen it. The ship captains all acted well on the occasion, unitedly and heartily; and the voice of that meeting will sound over the country.—*Jur. Miss Mag.*

NAVIGATORS' ISLANDS.

I am grateful to be able to state, notwithstanding the hindrances with which we have had to contend, we have been enabled to send the date of the last Report (September 1810), to those from the press the books of *Leviathan, Numbers, and Deuteronomy*, 700 copies each, two numbers of the "Reporter," 1000 each, two *Almanacs*, and 200 of a large double-side school card, beside a few minor publications. These books have not met with so considerable or rapid a demand as former issues, owing in a large measure, to the lamentable diversion of the people's minds at this time, and also to the greater attraction of an edition of the *New Testament* recently received from England. It is pleasing to witness the eagerness displayed by many to obtain copies of this neatly-printed work, evidencing, as we trust it really does, an increasing interest in this portion of the Divine word.

In 1848 we sent a revised translation of the entire *New Testament* in the *Siamese* language to England, to be printed by the British and Foreign Bible Society. The manuscript reached England in 1849, and that noble Society forthwith printed and forwarded to us an edition of 15,000 copies of this precious portion of the word of God, which reached us in safety in June last. For the promptness with which the Bible Society undertook to print for us so large an edition, and the despatch with which they completed and forwarded it to us, as well as for the superior style as regards the quality of the paper and the beauty of the type and workmanship in which the whole is executed, we return our warmest thanks. This beautiful edition is highly prized by a large proportion of the natives, who are eager to purchase copies which are sold to them at a price just sufficient to cover expenses. Already 2300 copies have been disposed of; and but for the dissensions war, which has driven so many of the people from their lands, and deprived them, and many besides, of the means of purchasing, three times that number might have been sold. Though things on these islands are at present dark, we hope that, in the merciful providence of God, the war, with its attendant evils, will soon be brought

to a close, and that we shall be able, though in a period much longer than we anticipated when we sent the manuscript to England, to dispose of the whole edition of this precious volume.

We are progressing as fast as circumstances will allow, with the translation and printing of the Old Testament. The operation of our Press has been greatly hindered by the war, but we are happy to be able to record, notwithstanding the difficulties with which we have had to contend, that we have printed and put into the hands of the people the book of *Psalms* and the *Pentateuch*. Several other portions are ready for the press.—*Siamese Reporter, January, 1851.*

THE INHABITANTS OF ANCIETUM

BY THE REV. JOHN GOOD.

Superstitions.—On these subjects our knowledge is limited. The persons most qualified to give us information are sacred men, devoted to the service of the *Natamasse*, and knowing as they do, that we have come among them to establish Christianity on the ruins of heathenism, it is no wonder if they manifest a greater towards us.—Nevertheless we have been able to collect some objects of interest.

Every day confirms the facts that these islanders are the slaves of a most degrading superstitions system; whatever attention is paid by them to other things, all is regarded as inferior and subservient to the claims of their religion. If a man plants his vineyard, or goes in his canoe to fish, or undertakes a journey, or celebrates a feast, offerings are presented to his object of worship, and his aid is implored. On their system of religion, every other pursuit is in a measure dependent, and the zeal and devotedness which they manifest in reference to their superstitions make them a pattern to persons who enjoy the light and privileges of the Gospel.

In the religious system of this people, there is much complexity and confusion, as well as much that is childish. Scarcely any trace of ancient truth can be recognised amidst the obscurity that envelopes their superstitions dogmas. A devil gloom has settled upon them, and it may truly be said that they "sit in darkness and in the shadow of death."

Sacred Objects.—Natamasse.—The objects of worship are *Natamasse*, inanimate objects, and living creatures. The chief man-nass of Ancietum is *Neugzerin*. He is not the creator of Ancietum, to him at least is ascribed the credit of finding it. The tradition is that he went out to fish, went something attached itself to his hook, and then he pulled until his hand came up. After this he formed men, who were progenitors of the present race. The supremacy of this deity is acknowledged throughout the island, and such are their feelings of reverence and dread that the natives tremble to mention his name. Next in rank to *Neugzerin* comes a variety of *Natamasse* who though inferior to him are invested with attributes to which mortals have not any claim. They are supposed to take their part with *Neugzerin* in the production of various things. One is said to be the maker of pigs, another of fish, another of coconuts, another of taro, another of bananas, &c. As nearly as I can learn, every division of the island has natamasse of this class. The following are the names of some which belong to the district of the island in which I reside.—*Pur-allozai, Mutugizui, Aononclazeo, Nisenak, &c.* Besides the above classes, there are other natamasse still, of inferior rank, who are nameless as well as numberless. If I mistake not, they are more numerous than the inhabitants themselves. I have never yet met with a native of Ancietum who could enumerate its deities.

Idols of Wood and Stone.—The second class of objects regarded with religious veneration at Ancietum, made of either stone or wood. Idols of stone are very numerous, many of them may be seen in the sacred groves. The stone is unshewn, and generally of a round or oval shape, with a smooth surface. Those which I have examined appear to have a small chip broken off as a place of ingress and egress for the spirits who are supposed to inhabit them. I have not yet learnt to distinguish between a common and sacred stone, or by what process they become invested with their character of sanctity. Idols of wood are less common than those of stone, and I have only seen two since my arrival on the island. They were the large posts which supported the roof of a house built on the leaning ground, in this district where I live.—There was a girde of leaves tied around the middle of each post with fine black ciner, and a *enah* of white native *topa*, the ends of which reached to the ground.—Our chief, who gave me permission to go into the house and examine them, told me they were *natum* on the *natamasse* (the image or representations of *natamasse*). How consummate the folly and impiety of these benighted islanders, to give to "stocks and stones" that homage which is due to God alone. Their conduct is a confirmation of the apostle's words, "professing themselves to be wise they became fools, and changed the glory of the incorruptible God in an image made like to corruptible man, and to birds and four footed beasts and creeping things.—*Miss. Reg.*

EXPULSION OF FREE CHURCH MISSIONARIES FROM HUNGARY.

Three missionaries of the Free Church, laboring in Hungary have been summarily dismissed by the Austrian Government. On Friday, February, 7th, a deputation of the Free Church, accompanied with deputations from the Protestant Alliance, and from the Scottish Reformation

Society, had an interview with Earl Granville, the newly-appointed Foreign Secretary. The Earl of Shaftesbury introduced the question. The memorial presented states with great clearness the leading facts of the case. Messrs. Wingham and Smith had laboured for ten years at Pezin, and "have by their quiet and consistent conduct gained the respect and affection of a large portion of the community." Their mission from the Foreign Office, and the supply of common necessities to the British residents, they have executed regularly every day to those residents suffering at the commencement about 400 souls, though now greatly reduced by causes known to the British Government; but by the recent proceedings of the Austrian Government, this, which was the only Divine service in the English language in Hungary, has been suppressed. They have also preached in German to the converts from Judaism, who have formed a considerable number, but have been received as members of the sanctioned Protestant communities. They have distributed Bibles and other religious books in Hebrew and other languages, but in so doing have violated their proceeding: to an existing law, and under their care a large school has sprung up, superintended by a Jewish convert, and attended by 350 children, about 200 of whom are Jews, the rest Poles, and no Roman Catholics. The epizootic was conducted in the happiest possible manner, for it is added,—"In these circumstances, after ten years peaceful residence, which by the law of the country, entitles a stranger to be treated as a citizen, Messrs. Wingham and Smith were on the 15th January, summarily, and without cause assigned, dismissed from Pezin, and the Austrian dominions, after six days' definite notice, it having been intimated to them, that if they did not depart on the preceding day, they should be summarily expelled. That the both instructed, and of a gentler age, and both presented medical certificates, avowing that a journey over so great a breadth of country in the depth of winter, and in the sickly state of several members of their families, would be attended with danger to health and life. The brief warning amounted to a virtual confiscation of a great portion of their property; but this loss they regarded as the least evil, being compensated with the risk incurred by their families for sickness, a short sojourn would have been welcomed as an estimable boon, but that was cruelly denied them."

The Rev. Mr. Edwards, after three years' residence, was also compelled to leave Lemberg, the capital of Galicia. His family was in a constant yearning for travelling, and the journey could not be undertaken without danger to their lives. He has not yet arrived in England. Earl Granville's answer was scarcely as satisfactory as could be wished. He has corresponded with the Foreign Office, and the ambassador at Vienna and could not give a definite answer until he heard from him. We are afraid that the British ambassador at Vienna takes more interest in the composition of verses for the sons of the dead, than in the welfare of British Protestants. The suspicious feature is the reply of the Foreign Secretary, who has asked the question—Whether some German Roman Catholics were expelled from Austria at the same time with the Protestant Missionaries? This seems to indicate that the answer to the question was one of evasion, and not of denial. It was mentioned at this interview, that the order for the missionaries leaving the scene of their labours was communicated to them on the 5th of January, immediately after the change in the British Foreign Office was made known to the Austrian government. We will not judge the new Foreign Secretary harshly, and we are much gratified with the calm and dignified rebuke which he has given to Austria, in her demand for the expulsion of the remains of her oppression from our free shores. We state this with the full consciousness, that had any other reply been made to the insolent communication, it would have awakened a storm of public indignation, which no government could long resist. We shall watch with some degree of anxiety, whether the liberal tone of this country is to be weakened or not by the change which has taken place in the Foreign Office; and the expulsion of British Protestants from Hungary, at this juncture affords us an opportunity of ascertaining, whether the Foreign Secretary is capable of occupying the high position, with honour to himself and with advantage to the interests of his country. The position of British residents and of British missionaries in foreign countries requires to be placed upon a more satisfactory basis than it has hitherto been: and we cannot but think, that a little prudent vigor on the part of our government would preserve her Majesty's subjects from the insults and wrongs they now receive from the caprice of continental despots, by extending them the protection of a distinct and well-defined treaty. There are some things in the world of at least as much importance as commercial tariffs; and why should not a subject of Queen Victoria be as legally entitled to worship God in Vienna, in Madrid, and in Rome, as an Austrian, or a Spaniard, or an Italian, in Great Britain?—*L. P. Mag.*

RECENT MEETING AT PARIS OF THE SYNOD OF THE EVANGELICAL CHURCHES OF FRANCE.

BY THE REV. HENRY ASHES, ABBREVEE.

It was, up to a very late period, a very doubtful matter in this country, whether the Synod would attempt, in the altered political condition of France, to implement its appointment, made at St. Foy in August, 1850, to meet at Paris in January, 1852. The brethren in France themselves experienced much hesitation on the subject, up to near the last hour. It was not till after lengthened deliberation, and much prayer, that they re-

solved to meet, and that they ratified their resolution to the churches in Scotland and elsewhere, on whose sympathy and countenance they had been encouraged to rely, accompanying the intimation with the expression of a desire, more than ordinary earnest, that they might be favoured with the presence of delegates from those churches. This would they be allowed to move! Would the presence of the representatives of those churches, which were so known to have engaged its system of espionage and proscription against every other political and social parties, permit an assembly of the kind, for constitution and combination, in accordance of its intentions, or, it may be, a wrong done to itself, to resist them? Synodical meetings, the most of spiritual representatives, for purely spiritual purposes, are long and tedious, and are not so common in France, as in the National Protestant Churches—of it is proper to say, that in the National Protestant Churches, there is none, and where yet all are paid by the state who are pleased to be so—such meetings are, and have long been, quite done, and without the explicit sanction of the government, they could not be held. Supposing that the representatives of the Evangelical Churches should assemble, were it likely that they would not exert themselves to the utmost of their ability, but at all events deferring to their design? If the civil functionaries were not spontaneous in their hostility, might not an enemy, whose enemies are numerous, and of more class than one, give the hunt? Might not existing laws, by which religion is watched, ungenerously, and cruelly hampered and oppressed, while they profess to leave her free, be brought into operation, and, indeed, it were not allowed to speak of laws at all, where all are at the mercy of individual will? The third question, which I have to propose to the brethren, is, say the least. Nevertheless, it was determined that the matter of this kind should, at the time appointed, be on the spot, as a deputy of the National Presbyterian Church. And, now that he has to record that the Synod met in peace, and in peace conducted its deliberations to their close, he would do it with a defined thankfulness to God. Whatever he may have thought of the obstacles to be apprehended when he was looking forward, he has now more than looked at the evil he takes, and in the morning looking back, "O'er sun and shield," our "refuge and strength," has heard, with a heart together with them in their prayers, and "has delivered them from the noise of archers in the place of drawing water."

I arrived in Paris—the first person convenient for narrative—at five o'clock in the morning of the 15th January, the day on which the Synod first met. I had been in the city for some time, in need of a few hours' rest, being much worn, with a little delay as possible to the meeting. The Rev. Frederick Monod, I was anxious to know about the movement of the brethren, for who could tell what, in their very uncertain circumstance, a day might have brought forth! And I was desirous, moreover, to be at the beginning of their sittings, should they take place. I found the worthy pastor in the mid of his family worship, making a few plain remarks on the subject of the meeting, and in the presence of a few serious people, or serious pastors at least, in France. The prayer which followed, I intended, to my great satisfaction, that the Synod was just about to assemble, for it abounded with petitions for Divine direction, protection, and blessing, in its behalf. M. Monod, and his excellent lady, gave me a cordial welcome, and I had the pleasure, at the same time, of being introduced to the Rev. Mr. Irving of Falkirk, the Free Church deacon, who had arrived in Paris the previous day. I may be allowed to mention a little incident which occurred as we descended the stairs to go to the place of meeting, inasmuch as it interested me a good deal at the time. It was shown, on the landing-place, the arm-chair of the celebrated Victor Hugo, packed up, and ready to be sent after its owner to Belgium, in the baggage, which he is sharing at present with many of the most talented and illustrious citizens of France. He had resided in a part of the apartment of M. Monod.

The Trustees of the church, in consequence of the congregation not having once had their place of worship in the street of the name, although it stands in the neighbouring *Rue de Valenciennes*—of which M. M. Barel and De Presseuse the younger, are pastors, is one of the chapels of the Canon. It is neat and commodious, although not very large; and it was proposed originally, I was given to understand, that the Synod should meet there. But it was afterwards thought that this would give its meetings a national character, and, as a national assembly, all things considered, it was desirable to avoid, and at the prudent suggestion of the congregation themselves, the chapel of M. Monod and Armand Delisle was chosen. An extempore church or chapel is this latter, in *Le Cour de Petite Penne*—Court of the Little Stables—*Rue d'Enghien*, "upper town"—all over. It has been made out of three or four apartments thrown into one, as is obvious from the marks on the plaster, on the second floor of a dwelling, in the neighbourhood of the church, which has been placed in an angle so as to command as many of the audience as it was possible for the delegates assembled to the number of thirty-two. I have seen them seated and studied elsewhere as twenty-nine. From a great distance some of them had come, some, with whom I happened to meet in private, from the foot of the Pyrenees. Excellent men! I will cherish the recollection of my brief but delightful intercourse with you while I live! There might be seen among the men, some in vest, some in beard, busy or patriarchally flowing; and there was not wanting the presence of some of our own "olden" ones. Those Frenchmen live nearer the using sea another with christian love may be expected to be warmest where friends are few; and enemies and discouragements many. But leaving these, and a few other indications to the eye of the visitor, and that of the foreign tongue to his

as possible an accurate estimate, and still, besides Romanists, there remain 80,000 for whom no place is found in the house of God. To these 80,000 however, totally alienated from all public worship, we must add not a few thousands more, who set not the slightest value on the public ordinances of religion; for we have, in the preceding calculation, supposed that all our places of worship are constantly crowded, which is far from being the case. There are thousands who are giving only an irregular attendance on the means of grace, and who are thus on their way to that condition into which many have already preceded them, of total neglect in reference to all spiritual things. We may safely say, then, that besides 70,000 Roman Catholics, there are 90,000 of our fellow-citizens who stand as much in need of our missionary assiduities, as any objects we can find in Jamaica, or Caffreland, or Calabar.

The wide-spread demoralisation which such an extensive neglect of religion implies, and the serious dangers thence arising, are most imperfectly known to the great body of those who are bound to grapple with them in the use of christian means. The church is sinfully neglectful of the heathenism of the city. Crime and misery naturally betake themselves to seclusion, and are therefore not to be known by any mere passer through the street. These evils must be followed to their haunts and homes, and "sought out" by detailed and diligent search, before they can be effectively alleviated or arrested. It is probably but few of our church-going people who in moving through our crowded population, reflect on the fact, that of every nine men we pass, four are the professed adherents of false religion, or of no religion—that every fifth man we pass is a Roman Catholic—and that every fourth is a despiser of the means of grace. A wide chasm is spreading between the church among us, and these aliens from our christian commonwealth. We have been too easily repelled by the aspect of their physical distress, and have too readily shrunk from their dwellings, where, instead of "the melody of joy and health," we should often be forced to listen to the rude sounds of strife, and blasphemy, and intoxication. With the one and sole cure for all their woes in our possession, we have kept aloof from their homes, where want and fever have been frequent visitors; and meanwhile God has been rendering it impossible for us to "hide ourselves from our own flesh;" for wide as the chasm is between us and those we have been neglecting, it has been crossed by the stern demands upon us, of a pauperism, and the more stern demands of a pestilence, which tell us that those whom we have been forgetting are "bone of our bone, and flesh of our flesh."—*Jur. Miss. Magazine.*

JAMAICA MISSION.

JAMAICA MISSION, AND LOSS OF THE AMAZON STEAM SHIP.—Ere these pages are in the hands of our young readers, they have probably all heard of the dreadful fate of the steam-ship *Amazon*. This splendid vessel sailed from Southampton on the 2nd of January. She was a perfectly new ship, was well stored with every thing needful for her voyage, and carried altogether 156 souls. A large concourse of persons assembled to witness her departure, and raised three hearty cheers as the gallant ship stood out to sea. But who knoweth what a day may bring forth? She proceeded on her way without accident till Sabbath the 4th January.—"Early in the morning, while it was yet dark," and while the passengers were reposing in fancied security, an officer discovered fire and smoke ascending to the deck. Immediately the alarm bell rung, and the terrible cry of "fire," startled the ear of every sleeper. But a few moments elapsed till the captain and the whole ship's company were on deck. Every effort that skill and promptitude, quickened by the energy of despair, could exert to extinguish the flames, was without effect. The scene of horror that now presented itself baffles description. "The rapidly extending flames—"the stormy wind fulfilling His word"—the darkness all around—the terror-stricken men, women, and children, who now crowded on deck—the shrieks of some who fell into the burning hatchways—the piteous cries for mercy from those who shrunk back from death, and felt it "a fearful thing to fall into the hands of the living God"—these, and such like details, it sickens the heart to dwell on. The small boats were speedily prepared to be launched on that raging sea; but the eagerness of many to get into them before they were quite free of the ship, only hastened their own destruction. The two boats that were first lowered were immediately upset, and their unhappy occupants found a watery grave. Some of the other boats were, however, better managed: they contained some of the crew of the ill-fated vessel, who, by their skillful seamanship, contrived to make their frail boats rise to the towering billows, and so out-live that terrific night. They were even able to rescue several from the waters, who would otherwise have been lost. The ship still blazed on, and its lurid glare revealed all the horrors of the scene. In the course of a few hours, the fire reached the powder magazine, when part of the vessel blew up with a terrible explosion, and the wreck of the *Amazon* sunk beneath the waves. Of all that company who had left England full of trustful hope in their noble ship, we have yet learned of but 57 who have survived to tell the tale. Of these a party of 25 were picked up by a Dutch vessel, and conveyed to Brest, a town on the French coast, where they were hospitably received and entertained; and 21 in another boat were rescued by an English outward-bound brig, which returned with them and landed them safely in Plymouth harbour. By this sad event many persons have perished, who have left to lament their loss many widows and orphans.

The reason why we have inserted the preceding sad narrative is that

one of our missionaries has, we have no doubt, lost his life in the terrible disaster to which it refers. The Rev. Mr. Winton had been for some months in Scotland, and he and his wife had taken their places in the *Amazon* intending to land at Jamaica. God designed, however, that they should land on a far brighter and better shore, and there is every reason to believe, that through a brief but terrible passage of fire, they ascended into heaven, leaving us to say, notwithstanding the horrors that accompanied their late moments, "blessed are the dead that die in the Lord."

We wish to guide you to some sound and useful reflection suggested by this event. As it is the part of an atheist, not to see God's hand on the creatures that exist around us, so it is atheism not to see his hand in the events that pass before us. You must remember that providence moves in subordination to the interests of the Church, for providence is in the hands of Christ. It is a system that belongs not only to nature, but to grace, and therefore it cannot but be true, that "all things work together for good to them that love God." This is a high lesson which is taught by grace, higher than any ever taught by nature. It is a lesson too lofty for mere reason, but it is set before the eye of faith. Reason seems to have a piercing eye. Science seems almost to look through the earth, as if it were transparent like the air; and it looks through the air and counts and measures the worlds sprinkled over the sky; but Faith has a more piercing eye, it sees Him who "sits invisible above these orbs." Reason calculates the outward causes of events, but Faith penetrates beyond the second causes, and sees the hand of God controlling all. Men will often tell you of a "philosophy in history"—it is well for you to learn from them all that they can make you understand; but be sure that though you cannot find a philosophy, you may always find a *divinity* in history—that is God speaks as well as acts in providence; and when *He* speaks, you are bound to be still and know that he is God.

Now God has been speaking to us for a series of years, and speaking very plainly, in connection with our missions. And as a kind and wise father, after he has begun to use the rod for the correction of his child, does not cease to use it, until he has in some measure gained his end; so, our Father in heaven, when one admonition fails, often sends another, until his object in the hearts of his children has been attained; and every time he lifts the rod, he seems to say, "why should ye be stricken any more?" In this light we are bound to view that whole train of admonitory facts, to which has now been added the sad termination of Mr. Winton's brief missionary life. His predecessor, for example, found a grave in the broad Carribean sea.—A hurricane overtook the ship in which he was returning to Jamaica, from another island, on which he had seen a brother missionary settled. That ship was never heard of more. Within a few months three other graves were opened for our missionaries,—two in Western Africa, and one in Caffreland.

Since that time our mission church in Jamaica has been sadly lifting up the cry, "Return, O Lord, how long, and let it repent thee concerning thy servants." Out of seventeen missionaries seven have died and five missionaries' wives—all this within about five years. Little more than two years ago, a few months gave us in Jamaica six graves, in which were laid four missionaries and two missionaries' wives. Since that time Mr. Turnbull and Mr. Winton have been added to the number. In Caffreland, Calabar, and Jamaica, besides the wives of missionaries already referred to, the following missionary brethren have died—the larger number very recently—and all within a period of about five years: Edward Miller, William Jamieson, Jas. Robertson, William Chalmers, William Niven, William P. Young, Thomas Caldwell, John Scott, Thomas P. Callender, Walter Turnbull, David Winton.

In yet another form God has been speaking to the Jamaica churches and to ourselves. In a short time cholera has swept away, it is believed, about 50,000 inhabitants from Jamaica, having greatly thinned some of our missionary congregations; and that desolating plague is, at this moment, working death in the northern region of the Island.

Nor is this all; in Caffreland a new war, more terrible than any that has swept over that country before, is at this moment raging.—Our sister church in Caffreland laments and suffers, and "she being desolate, sits upon the ground." Her teachers are scattered and silent. Her hymns are hushed, and instead of "the melody of joy and health" is seen and heard "the battle of the warrior, with confused noise, and garments rolled in blood."

Surely when all this succession of trials has fallen on us as a missionary church, it is needful to pause and look upwards, saying, "show us, O Lord, wherefore thou contendest with us." If we neglect this new admonition, God may soon send us another. When the Jews slew one prophet, and stoned one whom God sent unto them, God sent another to quote the message of the vain messenger, and perhaps to add some new and more tremendous oracle. And when God smites one of our missions and shivers it "like a potter's vessel," if we mark it not as we ought; and when he lays in the grave one missionary after another, almost at the threshold of public life, if we observe it not as we ought, He can easily speak to us with a nearer and louder voice, in some more tragical disaster.

If we use the admonition aright, the correction it has in it will not be against us. Adversity comes to God's people as a "heavy footman," a servant sent down from "the most excellent glory" with this message (and comes with a finger pointing to former adversities), "Affliction cometh not forth of the dust, neither doth trouble spring out:

of the ground." Yea, when trouble or disaster comes, in any one who invokes it as he ought, it is but an unguainy envelope in which our Father has wrapt up this communication:—

To the Child of God,

"My Son, Despis not thou the chastening of the Lord, neither joint taken than art rebuked of Him." "Fear thou not for I am with thee; he not dismayed, for

I am Thy God."

—*Jur. Mis. Mag. U. P. Church*

THE PRIEST AND HIS LOST SHEEP

The following interesting case, as given in the two subjoined letters, was first published in the *Canada Evangelist*, a periodical issued at Ayr, Scotland. We have often been surprised that the French Canadians on the banks of the Thames and Detroit rivers, living surrounded by Protestants, and under the external influence of Protestantism, have so very rarely abandoned Roman Catholicism. Mr. Graveline, the recent convert, gives good evidence that he has been a student of the Word of God, and that he is able to assign good reasons for his change of faith. We hope the example will be followed by many who only require a conscientious, intelligent, and decided man to lead the way, that they may escape from the thralldom of superstition to the liberty of the Gospel—from the religion of man to the religion of Christ—from the religion of a church to the religion of the Bible.—

MY DEAR MR. GRAVELINE,—

Are you a Protestant or a Roman Catholic?—some say you are the one, some say you are the other. For my own part I believe you to be a Catholic. You have a pew in our church, and by the same you profess Catholicism. On this account I beg leave to request your part for the support of the priest. You know our rules. If you are poor I do not ask anything. But you appear to me at the head of a family in respectable and easy circumstances. Believe it would be injustice not to count you among those who are able and who ought to contribute to the support of the priest.

It is true you offered me money at the time when I rendered my service to your wife. But it is not my custom to receive money which might seem to be payment for the sacraments which I administer.—When any one pays me, he pays me only that which is called tithes. My services are for all, and I am never so happy as when I am well employed.

We read in the Gospel yesterday, these words of our Lord "Go show yourself to the priest and offer your offering in testimony of your faith, according to that which is prescribed by Moses." St. Paul also tells us in one of his epistles that "the priest has a right to live by the law."

You have too much honour and good sense not to feel the justice of the demand which I now address to you.

Your affectionate Pastor,
DAVID, Priest.

LEVIN.

AMHERSTBURG, Feb. 17, 1852.

REV. MR. DAVID,—

Dear Sir,—I acknowledge the receipt of your letter. The object of it appears to me to be, not for the purpose of obtaining from me any money which you consider due to you, in an order that I may declare to you whether I am a Roman Catholic or a Protestant. I enclose in this letter the sum of \$3, being for the services you may have rendered to my family during the past year, but as to any future sum, after the declaration which I now make in this letter, you are not to expect them from me. If any of my family should solicit your services, you must look to them to whom that service is rendered, and not to me, as my mind is fully made up to renounce the Romish Church.

You are, no doubt, aware that I have long been enquiring after spiritual truth. I have been long perusing the Word of God, and I have been led to see that the doctrines and modes of worship in your church do not correspond with the New Testament. I read in the Sacred Scriptures that "there is but one mediator between God and man, the man Christ Jesus" (1 Tim. ii. 5.) But in the Romish system there is a great multiplicity of mediators. I find in the New Testament that very little is said about the Virgin Mary. I do not read of the Apostles or early Christians praying to her or worshipping her. Neither in the Acts of the Apostles, nor in any Epistles is she set forth in any prominent way, and much less as an object of homage or prayer. Nay, so far as I remember, I do not think her name is mentioned in the epistles of Paul or Peter, or James or John. But I find in your system, that she occupies as much attention, if not more, among worshippers than even Christ himself.—I cannot see how she could attend to the prayers of all people, in all parts of the world, unless she was possessed of the very attributes of Deity—unless she was omniscient and omnipotent—neither of which attributes does she or can she possess. I find that the rites and ceremonies—the works and ordinances—as well as the number of canonized

saints, who are to act as mediators and intercessors, are in order to propitiate and reconcile God to us, whereas I read in my Bible, that instead of us being our work, to reconcile God, God is actually represented as beseeching us to be reconciled to Him, for he hath made Him, (Christ,) who know no sin, to be sin for us, that we might be made the righteousness of God in Him. (2 Corinthians, iv.) I think that a great deal of what is done by the worshippers of your system, is virtually to take the work of Christ out of His hands—it is trying to do that which Christ only did, and which He alone could do. It is going about, as the Scripture says, to establish our own righteousness, instead of submitting to the righteousness which is by faith.

I consider that the simple and glorious plan of free grace, is to look to and rely alone on the merits of our Lord Jesus Christ, who has done to God's character and government, all that was necessary to vindicate and uphold them in all their requisition of glory, and at the same time enable Him, consistently with His perfections, to dispense pardon and grace to those that trust in Christ as the alone Saviour.

I find, too, that countries that are Protestant are more enlightened, more free, more enterprising, in a higher state of intellectual and moral progress than those that are under the Roman Catholic system.

For these and other reasons which I might enumerate, I have come to the determination, and I here declare that determination, to renounce the Romish system. You will be surprised, therefore, to see me not simply as a follower of Christ—a Catholic, but not a Roman Catholic—a subject of King Jesus, but not of the Pope. I know that in taking this step I am exposing myself to many trials, but I have counted the cost. I remember the words of my Divine Master, who said: "He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me."—Matt. x. 37.

The question was once put to me, Why is it that Roman Catholics are so numerous? I replied that it was because when we are more infirm, we are put into the hands of the priests to be dealt with by them, and are kept as much as possible from any researches after divine truth, except such as they may see fit to give. The mind is thus perpetually most prejudicially cramped. I bless God, however, that I have been enabled to burst these fetters and enjoy liberty. I hope and pray that my family also may seek and enjoy the same religious freedom, and that my fellow-countrymen also may be freed from their present bondage, and obtain "the liberty wherewith Christ makes his people free."—Gal. v. 1.

Praying that you too may be led to see "the truth as it is in Jesus."

Yours respectfully,

JOSPH GRAVELINE.

I should like to state that the declaration I have now made to you, has not been given in the secrecy of the Confessional. I intend to give it publicity for the sake of my fellow-men, to lead them to enquiry.

J. G.

NEW SOUTH WALES.—Our gold discoveries are increasing, several new auriferous localities having been lately brought to light. The precious metal comes into Sydney at the rate of from £20,000 to £25,000 per week, and it is expected that the vessel by which this letter goes will take home about £100,000 worth. There are 15,000 people at the mines, living in tents and hark logs in very primitive style, the majority having no fear of God before their eyes. Gambling on the Sabbath exists to a very great extent, but gold digging on that sacred day is never allowed, and never attempted, buying and selling taking the place of cradle-rocking.

Different religious denominations in Sydney have established preaching stations in Ophir, Safala, Araluen, &c. and generally pretty good congregations attend. We are about to send an agent among them to sell Bibles and Testaments, as it is now very evident that gold digging must go on for many years to come, the auriferous region extending for many hundred miles along the mountain ranges, from Bathurst southward to Port Phillip, where gold has lately been discovered in great abundance.—*Sydney, Nov. 8, 1851.*

THE SWEDISH CHURCH.—A correspondent of the *London Morning Chronicle*, writing from Copenhagen on the 13th of February, describes the Protestant Establishment in Sweden as being in a melancholy condition:—"The bloody and bigoted intolerance of the Swedish Church laws, by which Swedish Lutheranism is pinned to the earth a helpless slave in the hands of the civil power, while the laity sink into the serfs of the police-Church, has, during the last ten years, caused the emigration of thousands of the 'pious' peasantry of the Northern provinces, a severe loss to a country like Sweden. We now learn that this movement is extending to the South of Sweden, and that a large emigration to America will commence next summer from Skaneateles. A writer in a Swedish paper says:—'We have become so persuaded that no good object, least of all religious liberty, can be gained in our country, except at a small pace, that we prefer to leave it altogether. Spectators of the way in which the population of Ireland has sunk from nine millions to six ought to reflect before they abandon themselves, body and soul, to a system of re-action.' King Oscar has hitherto taken no step towards freedom of conscience in Sweden. If he finds that the present system will inevitably diminish the number of his tax-payers, he may be induced to alter his policy. That the Swedes themselves do not boldly take the matter in hand, as a question of common civil right, is most amazing. Meanwhile, the Swedish Church is being rapidly undermined by heathenism and democracy.

The Canadian Presbyterian Magazine.

TORONTO, APRIL, 1852.

MEETING OF SYNOD.

HAMILTON, 7th April, 1852.
12 o'clock, noon.

The Synod of the United Presbyterian Church in Canada, especially met this day, and in the absence of the Moderator—Dr. Taylor—the Rev. Mr. Thornton, the only former Moderator present, took the Chair, and constituted the Synod.

The Roll was called and names marked. Sederunt—Rev. Messrs J. J. C. Proudfoot, Thos. Christie, Wm. Barrie, Robt. Torrance, John Porteous, Alex. Drummond, Wm. Christie, A. Ferrier, D. D., R. H. Thornton, Wm. Fraser, and Robert Christie, Esq., Elder.

Read the letter of Dr. Taylor, the Moderator, enjoining the calling of this meeting of Synod.

Read a communication from the Rev. Andrew Sommerville, Secretary of the Board of Missions of the United Presbyterian Church in Scotland, of date 31st Oct., 1851, relating to the nomination of a Professor of Theology for the Church in this country, and also a further communication from the same, relating to the same matter, of date 11th Dec., 1851.

The following is the official part of the former of those communications, viz.:

OFFICE OF THE UNITED PRESBYTERIAN CHURCH,
5 Queen Street, Edinburgh, 21st Oct., 1851.

REV. WILLIAM FRASER:

MY DEAR SIR,—I duly received the resolutions of the *pro re nata* meeting of the Synod of Canada, held on the 31st July, with reference to the proposals respecting a Professor of Theology, submitted in the letter of the Mission Board, of date 23rd May last. These resolutions I laid before the Board. The Board were gratified to find that the Synod substantially reciprocated their views on the points submitted, and considered that the way is now open for proceeding to look out for a suitable person to fill the important office of Professor of Theology. They instructed the Secretary to acknowledge the receipt of the resolutions of the Canadian Synod, dated 30th July, and to explain that the third section of the letter of 23rd May, was not intended to imply that the Synod, in procuring a pastoral charge for the Theological Professor, either at Hamilton or elsewhere, was to impose him upon an existing congregation, or to do anything inconsistent with the principle of congregational polity, and that the terms of that letter, when properly examined, will not be found to bear any such construction. In order that, on the subject of location, the Board might be in a condition to propose something definite to the person to whom they were to apply, they adopted the following resolution:—"Agreed that the Professor whom the Board may procure, be directed to go to Toronto, and reside there till he obtain a pastoral charge in a place of which he shall approve, and which he will regard so central as to be fitted for answering the ends of his appointment."

As soon as the Board have obtained the consent of a duly qualified person, to allow his name to be sent for the approbation of your Synod, I shall again communicate with you.

I am, my dear Sir,

Yours very sincerely,

(Signed) ANDREW SOMMERVILLE, Secretary.

The second communication is of the date and purport following, as far as relates expressly to the nomination, by the Board of Missions, of a person to be Professor of Theology to the Church in this country, viz.:

OFFICE OF THE UNITED PRESBYTERIAN CHURCH,
5 Queen Street, Edinburgh, 11th Dec., 1851.

REV. WILLIAM FRASER:

MY DEAR SIR,—I beg to send to you the following extracts from the minutes of meetings of the Board of Missions:—

"7th October, 1851.

"Took up the subject of a Professor of Theology for the Church in Canada; when upon hearing the report of the sub-committee, and after a full and frank conversation, it was agreed, unanimously, to name to the Synod in Canada, the Rev. Dr. John Taylor, Auchtermuchty, as, in the judgment of this Committee, a person peculiarly fitted, from his many and varied attainments, to discharge the onerous and very responsible duties of this important office. Remitted it to the sub-committee, appointed at the former meeting, to correspond with Dr. Taylor, and to endeavour to gain his consent to allow his name to be sent to the Synod in Canada."

"3rd December, 1851.

"The Rev. Dr. Taylor, whom the Committee, at their meeting in October, unanimously nominated as a Professor of Theology for Canada, expressed his views at some length with regard to this important matter, stating that he felt inclined to entertain the proposal favorably, but that there were certain difficulties which still stood in the way. The Committee, in order to remove these difficulties as far as they could, agreed to add a clause to the minute of 7th October, and that the decision stand thus: 'That the Professor whom the Board may procure, be directed to go to Toronto, and reside there till he obtain a pastoral charge in a place of which he shall approve, and which he will regard as so central, as to be fitted for answering the ends of his appointment; and that, as the chief design for which a minister is sought from this country, is the training of young men for the sacred ministry, it is the opinion of this Committee that he should, for some time, devote his labours to the duties of this of-

ice, and that the acceptance or the non-acceptance of a pastoral charge should, at a future period, be determined according to circumstances shall render dutiful.' Dr. Taylor then said that, as he was not to be understood as pledging himself definitely, yet he would not object to the Committee's sending out his name for the consideration of the Synod in Canada. The Committee felt specially gratified by this intimation, and instructed the Secretary to make known the nomination of Dr. Taylor to the Synod in Canada, and to request an answer as soon as practicable.

(Signed) ANDREW SOMMERVILLE, Secretary.

The conduct of Dr. Taylor, the Moderator, in calling this Special Meeting of Synod, was then cordially approved.

On motion of Mr. Barrie, seconded by Mr. Thos. Christie, it was Resolved That the Moderator and Clerk be appointed, and they are hereby appointed, a Committee to draw up resolutions cordially accepting the proposal of the Mission Board in Scotland, and most earnestly request and entreat the Rev. John Taylor, M. D., of Auchtermuchty, to accept the call and invitation of this Synod to assume the office of Professor of Theology to the Church in this country. The resolutions to be submitted to the Synod at its next Sederunt.

At the request of the Moderator, the Rev. Thos. Christie was added to the Committee.

Adjourned, to meet in this place at 4 o'clock, p. m.

Closed with prayer.

HAMILTON, 7th April, 1852.

4 o'clock, p. m.

The Synod of the United Presbyterian Church in Canada, met, according to adjournment, and was constituted by the Rev. R. H. Thornton, Moderator.

Sederunt as before.

The Clerk reported from the committee appointed at the former Sederunt, to prepare resolutions upon the communications respecting a Professor, as follows, viz.:

Resolved—1. That this Synod feel greatly encouraged and cheered by the evidences before them of the deep interest which the Synod and Board of Missions in Scotland, have manifested in regard to the Canadian Church, and do further, most cordially render thanks for the activity, persevering diligence, and judgment evinced in the matter of the Professorship; and especially in now bringing it, as they hope, to so desirable an issue.

2. That the nomination by the Board of the Rev. Dr. John Taylor, of Auchtermuchty, as Professor, being most cordially approved of by this Synod, they do forthwith unanimously call and invite him to Canada in that capacity.

3. That in the sentiments of the Board on this important matter, as embodied in the communications of the Secretary, this Synod perfectly concur.

4. That the Board of Missions be respectfully requested kindly to aid this Synod in carrying out this matter, by presenting to Dr. Taylor the unanimous and hearty call of this Synod to be their Professor of Theology, their urgent request that he will accept of the said call, and their hope that he will make every possible effort, consistent with his own convenience and comfort, to be speedily with them.

This Report was unanimously and cordially adopted, and the Synod did, and do, resolve in terms thereof.

On motion it was further

Resolved—That this Synod regret that former correspondence should have led to any misunderstanding on either side, about the details of an arrangement, in the general character of which there was so perfect an agreement; and as they formerly felt bound to vindicate an important principle, which they feared was in danger, they now, from the explanations received, as heartily express their conviction of the desire, on the part of the Board, always to respect that principle.

Instructed the Clerk to transmit forthwith the above proceedings and resolutions of this Synod to the Board of Missions in Scotland, and to give such further explanations as to the time at which this meeting has been held, and as respects the causes which have led to so small an attendance on this occasion, as, in his judgment, may seem necessary.

Closed with prayer.

WM. FRASER, Synod Clerk.

WELLINGTON PRESBYTERY.

At a meeting of the Wellington Presbytery of the United Presbyterian Church of Canada, held in Eramosa on the 9th inst., a committee was appointed to draw up a *Manifesto* on the Clergy Reserves, Rectories, and sectarian schools, for the instruction, especially, of the United Presbyterians within the bounds of the Presbytery, in the present conjuncture of Politico-ecclesiastical affairs: and the following is recommended by the committee to be read in the U. P. Congregations,—and circulated as widely as possible through the medium of the Newspapers whose editors may choose to publish it.

DEAR BRETHREN,—We do not presume, in our ecclesiastical character, to dictate to our Legislators and Rulers in civil matters; but we do most emphatically deny their right to legislate or rule in the sacred province of our religion: and as our adopted country is obviously on the eve of a great crisis in the history of those Ecclesiastical communities which have been incorporated and constituted National Institutions by Parliamentary enactments, and which have their functionaries supported, to a greater or less extent, by the public property of the country,—we would at this time, as voluntary churchmen, publicly assert and declare our firm belief in the Voluntary principle; and that the church of Christ is not within the jurisdiction of any civil Ruler to make laws either for or against it—either to

establish or to tolerate it. We would, therefore, as citizens of Canada, unite with all in the country who hold the Voluntary Principle in religion, and pledge our word to give our civil rulers no rest while there is a vestige of State-Churchism remaining in the land.

We have assuredly abundant evidence in the history of State-Churchism, that, in every nation where it has got a legal settlement, it has ever been the great enemy of civil and religious liberty.—the primary cause of all religious persecutions—the great obstacle in the way of national improvements, and the legalized stronghold of superstition, tyranny and oppression. Has not State-Churchism divided the people of Canada into Churchmen and Dissenters, and thus legalized the vile calumny that we Dissenters dissent from the Church of Christ? Has not State-Churchism been for very many years the most vexatious question with which the politicians and Governors of our country have had to do? Was not State-Churchism the primary cause of the troubles which, in 1837, arose in the country? Is not State-Churchism still the leading topic of excitement at every election of Members of Parliament? And could any true patriot, who holds the Voluntary principle in religion, wish State-Churchism to be other, so long as it exists, than a great vexation to our politicians and rulers in the government of the country? Verily, he could not! and we, as citizens, are firmly resolved, by agitation and petitions to the Legislature, to make it more and more vexatious to our rulers, until the country's property is entirely rescued out of the hands of Ecclesiastics, and all religious communities are placed on an equal footing, as to their independence of State support and control; and the civil government itself be confined in its Legislative functions and rule to its natural and proper business—the civil affairs of the country.

We do indeed, as believers in the Scriptures of the Old and New Testaments, most indignantly, denounce the doctrines of State-Churchism, that civil rulers are authorized, or warranted by the Word of God, to determine what religion their subjects shall profess, or to what Church they shall belong—as the vile spawn of infidelity, and a gross libel on the teaching of the Divine Word. We denounce the assumption of the right, by civil rulers, even to tolerate—by legal enactments—dissent from their State-Churches, as implying that they are to their subjects the Judges of what is *error* and what is *truth* in religion, and that they are at liberty to legalize the one as well as the other. We denounce the assumption of the right by our own civil rulers to compel all the different sections of religionists in the country to support any one or more of these sections from the public property of the country, as a gross injustice to those who dissent, and a violent interference with the religious consciences of all. We denounce the establishment of religion by parliamentary statute, and the policy of keeping the country evermore in a paluinal ferment by the support of opposing ecclesiastics from our public funds, as anti-Christian, unjust, impolitic, and injurious.—We maintain that the support of religious ordinances is, by Divine Statute, the personal duty and particular concernment of every individual member of a Religious community, and therefore we denounce it as ungodly and wicked for civil rulers, as such, to interfere in the matter.

But we have heard it rumored that the present Cabinet Ministers intend to bring forward the Clergy Reserves and Rectory questions at the ensuing meeting of Parliament, with a view to their permanent settlement on a satisfactory basis; and if they shall bring them before parliament and propose a settlement of either one, or both of these questions, satisfactory to the country, they will doubtless, encounter great opposition from the State pensioned ecclesiastics and the advocates of things as they are. We do, therefore, as Voluntary Churchmen and citizens of Canada, hold ourselves bound, in duty to God, to ourselves, and to our country, to sustain them in the contest to the utmost of our power.

We have, however, great doubts as to such being the intention of the present Ministry, and therefore we would, brethren, most earnestly urge you by all the public interests of religion,—by your own satisfaction of character as leading the Voluntary people, and by the peace and prosperity of the country to give yourselves energetically to the work of agitation and getting up petitions to Parliament, as numerously signed as possible, praying that every vestige of State-Churchism may be swept away. The political liberals who are members of State-pensioned churches can scarcely be expected to take the front ranks in this great Politico-ecclesiastical strife, but you have every reason to expect that the most of them will, at least, back your efforts by signing your petitions. You have no time to lose in making preparations for the approaching contest. Parliament will probably meet in June for the despatch of business, consequently, the House should be besieged at the commencement of the Session with resolutions and petitions praying for the abolition of the Clergy Reserves and Rectory funds in the Government, for the education of the rising generation in Canada.

In conclusion, we would, brethren, conjure you by all that is sacred and patriotic,—and by all the interests of civil and religious liberty—to go at this work of rescuing the country's property out of the hands of ecclesiastics; and let our Rulers see and feel that you possess no small portion of the spirit and energy of the Old Covenanters and Puritans of Britain,—and that you will not submit, calmly and uncomplainingly, to support from the public funds of the country, the Church of Rome, or of England, or any other Church. "Whatever thy hand findeth to do, do it with thy might" is proposed to hold meetings in the Congregations under the Presbytery's inspection, on some week days, about the beginning of April, when the above manifesto will be read.

The Ministers of the Presbytery of Toronto are respectfully reminded that, according to the Law of Synod, the Collection for the Synod and Presbytery Funds should be made during the current month.

JAMES DICK, P. C.

Original Articles.

REASON OR REVELATION;

OR, THE REIGNION, PHILOSOPHY, AND CIVILIZATION OF THE ANCIENT HEATHEN, CONTRASTED WITH CHRISTIANITY AND ITS LEGITIMATE CONSEQUENCES.

(Continued from last Number, page 121.)

PART I.—No. III.

But. The second point for consideration is, THE PHILOSOPHY OF THE ANCIENT HEATHEN. According to modern definitions, Philosophy is said to be the "science of reason," or, the "science of the fundamental truths of human knowledge." At present, we speak of it as applied by the ancient sages to all their investigations into *theology, ethics, mental and moral philosophy*; and the definition given by Cicero is, therefore, the most suitable and comprehensive that we can take. He called it the "science of things human and divine." The objects of it were declared by the heathen philosophers to be, to ascertain and determine by reason, "THE TRUTH," or the primary principles or causes, and consequences, in relation to everything—God, man, mind, matter, the past, present, and future. Heathen philosophy was based on the assumption that it was within the province of reason to disclose every truth, and to direct to the fulfilment of every obligation. Let us see how it realised its boast.

The kind of religion that is conscientiously embraced by a man, is a sure index to the character of his philosophy. If the religion be from heaven, and be held as the guide to all sound knowledge, then the philosophy will be established on divine principles; but, if the religion be of man,—a devotional conglomerate of the hopes, fancies, and fears of his natural mind—then the philosophy will not be its reflection. On the other hand, if the philosophy be of man, and be held competent to institute religion, then religion must be human; but if the philosophy be from heaven, then it, in fact, becomes a revelation. Here, then, we put ancient heathenism in a dilemma. Was the religion divine, and did it originate the philosophy? Then why such a philosophy that was changeable in its principles, and unsatisfactory in its results? Or, was the philosophy from heaven, and did it make the religion? Then why were not the sages satisfied with their own production? We can argue thus; that if the religion of the ancient heathen directed their philosophy, then as "a clean thing cannot come from an unclean," no philosophy could be found that was derived from a source in which there were not the very first principles of truth. Or, on the opposite, if their philosophy framed their religion, then, from what has been already shown, it was false in its principles, and degrading in its maxims. It is of no importance which view is taken, for we arrive, by either, at the same conclusion, that a false religion cannot give a sound philosophy, nor a sound philosophy give, or admit a false religion. The only system that will completely answer our argument is, Christianity; for it is a revelation; and alike a system of philosophy, and of religion.

Rationalists, those who make the deductions of reason their faith, magniloquently represent that reason is almost omnipotent and omniscient for any purpose; and having eaten of the fruit of the tree of the knowledge of good and evil, they believe that their eyes are so opened, and their mental vision is so clear, that they can dispense with the light of divine revelation;—*yea, they would ever call it darkness.* They but illustrate the fact, that Satan still works successfully with his old device—*unbelief*—which he teaches is not a sin but a virtue, and that by it men "shall be as gods." The infidel will tell us, with an air of self-sufficiency and superiority, that the best book to read is the Book of Nature, for in it are no superstitions, miracles, mysteries, or threatenings, to stupify, or perplex, or terrify, and that we can, in the most pure and entranced devotion, be "led from Nature, up to Nature's God;" but we deny the truth of the hackneyed assertion, for we never have had evidence of the extatic devoationalism of Nature's devotees, we have never heard of men, where nature smiles the fairest, and its bounties are spread the richest, and where the "overhanging canopy" is most gorgeously bejewelled with

shining world, being taught by the things that are made to recognise and adore the one "Eternal power and Godhead." Unaided reason has never discovered moral and religious truth. The experience of six thousand years has demonstrated the fact, not that man can find truth after he has lost it, but that the tendency has been, when he has allowed reason to be undirected by revelation, to lose the truth which he possessed. A eulogy may be pronounced on the mental faculties, as a veil to conceal the opposition to revelation, and that the sceptic may the better enshrine reason as his divinity; but faithful history declares the fact that "the world by wisdom knew not God." Examine most narrowly the philosophy of the ancients from all sources, and through all channels, and where is the world of light into which it came? Take up the Pagan philosophers,—those men whom infidelity holds forth as proofs of the triumphs of reason,—and allow them to have possessed the highest gifts that ever Minerva, the goddess of wisdom, gave to men, and how do they appear to us, when judged by our intelligence? We allow, that they were men of great and independent minds, and too wise to be satisfied with the religion that prevailed, but not wise enough to propound any that was better. They were men struggling in darkness to grope their way to the light, but never could perceive it, and we will maintain, in the face of all controversy, that a well-educated boy of ten years of age, in our own land, now knows more of the real elements of truth, and of true philosophy, theological and natural, than all the sages of all the past put together! and why? because they had their knowledge only from within, from reason—from Nature, the infidel's god—while our own youth are taught by the clear voice of celestial wisdom. Even the great Socrates and Cicero would have rejoiced to have known what our children learn; and were they to rise from the dead and live again, would find in an infant class, more than their equals in the highest philosophy. The ancient philosophers reasoned!—it is true—but they never—not one of them—found a certain moral or religious principle on which to erect a system, and their perpetual differences, changes, and inconsistencies prove that, though wisdom was their search, doubt and controversy were all they attained. Their morals, and religious dogmas, or doctrines, were almost all directly, or indirectly, immoral, and had a baleful influence on the opinions and practices of those who embraced them. They never could reason out, who, what, or where, the true God is, and consequently, could never find out what was the true worship. They never could penetrate the mystery of existence, the organization of matter, the rule of duty, or the fact and nature of a future state of existence. All was speculation,—vague, anxious, and profitless—and their minds, without a great truth to direct them, were tossed, like a rudderless ship, on the shoreless expanse of visionary ideas, and all their systems were utterly powerless to subdue or resist moral corruption, and a debasing polytheism.

Turn to Egypt, for example, where pagan philosophy first rose to eminence, and while there is no doubt that there the philosophers had attained to some measure of knowledge in the arts and sciences,—though by no means so great as is sometimes asserted,—yet their very religion proves, that in point of actual intelligence, they were far from being wise. Their mythology was very much founded on, and governed by astronomy, which was esteemed not a natural science but a religion, and the consultation of the stars was the means by which they obtained their revelations. Astrology therefore became their only, but false, substitute for inspiration; and the horoscope was their empirical pretension to possess the gift of prophecy. Egyptian philosophy? it has been extolled, but where is its excellence? What little we do know of it is worthless, and that which is guessed at, and said to be valuable, we repudiate till we shall have the proof. We have never found even one sound moral, religious, or scientific principle in the whole history of that nation. And though in the crypts of Thebes, and the temples of Memphis, the priests, or philosophers—for they were the same—had their mysteries, and under the assumption of these, and by propagating the notion that they possessed great knowledge, made men believe that they were extraordinarily wise, yet Pythagoras, when allured by their wide fame to visit their schools, and after spending twenty years in trying to acquire all that they could teach him, returned without one new satisfactory principle. And though their study chiefly related to astronomy—at any rate their whole philosophical theories hinged on their astronomical opinions—yet they really knew less about that science than what is taught in the junior classes of our common schools.

Less! rather we should say that they were profoundly ignorant of its simple elements. And in regard to the earth, they seem to have held very early the present pagan system of Hindooism,—if that is not indeed the ancient Egyptian system—that it is a vast plain fixed in the centre of the universe, with the Nile as the feeder of the oceans, which has its source in heaven, and pours down on the summit of some great cloud-capped mountain in the centre of Africa, and that it rests on the back of an immense tortoise, and that the tortoise rests on the back of a prodigious bear, but on what the bear rested, their philosophy could never discover. Indeed, in many respects, the Egyptian doctrines of religion and philosophy very nearly resembled present Hindooism, with sacred rivers and beasts, cosmogony, astronomy, astrology, and metempsychosis, and surely none, with any intelligence and powers of reason, will consider the Brahmins and Baudhis of India as worthy, for a moment, to be spoken of as philosophers, or their opinions on religion, and science in general, to demand more respect than the pitying, if not contemptuous, smile of the little child. Or look at the Grecian philosophy. Much is boasted of the sages of Greece—and yet how few they were—and how very few!—when we think of the number of centuries in which there was a professed intellectualty. The few Greek minds worthy of notice are only those who were wise enough to reason that the idolatry was un satisfactory, if not wholly false, but beyond this they never found the truth. Thales was the first, 600 years before Christ, who strongly doubted, and all but firmly denied the existence of the gods, and who sought for one who was yet unknown, and speculated on the probabilities of a great First cause, but never could assure himself of the fact. Pythagoras followed, and spent a life time in trying to find out truth, by examining all theories, and testing every thing by reason and experience, and died with all his anxieties of investigations unsatisfied. Socrates next rose, and turned his great mind to the solution of the moral nature and destiny of man, but though he reasoned in the right direction, and became a martyr to his infidelity in idolatry, yet, with the cup of hemlock in his hand, and about to pass into eternity, he could not see one clear ray of light on a future state. Perhaps of all the ancient philosophers he did the most by reason that reason can do, and even were we to grant that he had found the truth, which he did not, it would only prove that the reason of one man had been sufficient to conquer all obstacles, for there has only been one Socrates in the whole pagan world. Plato and Aristotle, his pupils, next rose, and gave his opinions a systematic and developed character, and laid the basis of the present moral science; but still their philosophy was not sound, and in regard to what was an approximation to truth, we are inclined to go beyond the question what they, or Socrates before them, did by reason, and enquire how far they were not aided by the Hebrew faith and the Hebrew oracles, which it is impossible to suppose they did not know. But all the philosophers, with all their knowledge, never could dispel the shadows that unaided reason esteemed to be realities, nor dispel the darkness that enveloped all human inquiries; and it was not till Christianity arose that there was a light to lighten the world; and the Apostle Paul on Mars-hill told the philosophers of Athens what they confessed they were unable to discover; and at once solved the question, "what is truth?" and which had been the absorbing problem of their philosophy for six hundred years.

The whole state of religion, philosophy, and civilisation of the heathen world, is described by St. Paul, in the first chapter of the Epistle to the Romans; and the truthfulness of the fearful picture, as regarded Rome, is fully established by Tacitus, Suetonius, and the Roman Satirists; and, if any are prone to boast of the ancient wisdom and virtue, let them read that chapter, and then we shall be surprised if their eulogies are not changed to intense disgust; and there, they will truly learn what a state of depravity mankind arrive at when they have no revelation to guide them, and when they are left to the uncontrolled propensities of an evil nature, and to follow the suggestions of a mind unillumined by the wisdom of God. Cicero—who lived a hundred years before Christ, and had the advantage of gathering into his capacious mind all the reasonings of preceding sages,—certainly came nearest to the truth. His philosophy was of the Grecian school, and after the Socratic model, yet it failed to satisfy himself. His idea of virtue is the only thing that is remarkable in his writings, and remarkable, inasmuch that it is the only instance where a heathen sage has given the proof of arriving at a view of practical morals, differing so widely from the opinions that prevailed, and offering so con-

dilly the vices of his age; and as it is the only ancient philosophical declaration on morality, that we could venture, with certain limitations, to call good and wise. It great as Cicero was, he was still a fabulist in theology, and a complete errorist in natural philosophy—for only in his ideas of morals did he shine—and in regard to the immortality of the soul, and a future state, he had to make it his dying confession, that "whether he should live again or not, or whether it was better to live or to die, the gods alone could determine." Thus the last of the great philosophers lived, reasoned, doubted, and died; and his writings virtually convey in them his testimony, that man cannot be truly wise without a revelation from God.

Such is the outline of the conclusion to which we are forced to come in regard to the much-vaunted wisdom of the ancients. Egypt had her philosophers; but where have we the proof of the excellence of their philosophy? Greece had her "seven wise men,"—only seven! who were worthy of high place in the temple of reason—not even one in a century!—but allowing them all the merit of mental superiority that could be claimed, we ask for the proof that they did what infidelity asserts that reason is capable of performing? Rome had her one philosopher, at all worthy of the name—only one!—and he proves, not the sufficiency, but the incapacity of the human mind for self-instruction in the highest subjects of belief, duty, obligation and destiny. There was, however, a philosopher who, in his youth, "was learned in all the wisdom of the Egyptians," who did give the ancient world light, but it was not by the knowledge he had gathered from the colleges of the Nile. He got it during his "session" of forty days and forty nights, held on the cloud-covered, and lightning-guarded Sinai. God was the Teacher, and Moses was the Scholar—and that great Hebrew, not only unmeasurably surpasses all heathen sages collectively, but a close examination, were we to enter on it, would afford strong evidence that, from his system, the most eminent of the heathen philosophers derived the few glimpses of approximating truths, which are to be seen in their writings. Why is it that Moses should be overlooked in the infidels' catalogue of ancient philosophers? If they will deny his inspiration, still we demand that they deal fairly with his system. If he divulged it by the powers of his reason alone, then he stands by far the first of philosophers, and even Socrates and Cicero are intellectual dwarfs beside him. If it be said that Moses did not write it, and that it is not credible, yet here we have it; and it existed before the Greeks had a sage, and the man who wrote it, whoever he was, is entitled to more honor than that which deism pays to its heroes. We do not take up the question of inspiration, but ask, are the writings of Moses superior to those of the heathen philosophers? and, if so, why does he not get credit for them? It will not do to tell us that there can be no inspiration, and therefore nothing is to be believed that assumes or asserts to be inspired, because, here are writings, which are superior, and are so, either because Moses was the greatest of ancient wise men naturally, or his greatness was caused by divine and direct instruction. Sceptics will allow no praise to the wisdom of the Hebrew legislator, but they boast of Socrates, Plato, Aristotle, Cicero! and assert that their wisdom is enough for mankind; but, we ask, if they were so great, what did they accomplish for the religious and moral condition of the times in which they lived? If they could not, by their wisdom and personal influence, reform these, how can their systems possibly benefit this? If their wisdom failed them, it would fail now; and despised as the New Testament is by a godless class, yet we will take up the writings of the fishermen of Galilee, and the Apostle Paul, and in these, in a single page—we will find more real philosophy, which the world can feel, and by which it has been blessed, than in all the writings of all the philosophers of the whole ancient heathen world.

ERRATA.—In last line of former page, for "officing," read *opposing*.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE]
UNITED PRESBYTERIAN CHURCH HISTORY

BY THE REV. DR. FERRELL, CALLEDONIA.

Having no separate interest from the Church of Scotland, and having no plan arranged for acting apart from the NATIONAL JUDICATORIES, the Four Brethren, after the decision of the Commission of November, 1733, were in a situation of uncertainty,—not like that of men who leave their native country from choice, having in view some object on which they

are earnestly bent,—but like those who have been driven from it by banishment. What then was to be done? They had been contending for evangelical truth, and were they to leave it wounded on the field?—Were they to discontinue their unwearied exertions in resisting the force of error and corruption, as the sentence of the Commission enjoined?—Were they to forsake their beloved people, to speak no more to them in the name of Christ, and to leave them to be addressed by some of those ministers whose tyrannical exercise of ecclesiastical power had brought matters to this crisis, and who might corrupt their minds from the simplicity that is in Christ? This would certainly have been to withdraw ere the contest was decided. It would have been submission to authority evidently opposed to Christ's. It would have been an undutiful desertion of the scene of labour in which the Lord had placed them, and where Providence was able to continue and prosper them.

Leaving their honourable and faithful protest with the Commission, in which they declare the necessity they were under to make a Secession from the established judicatories, the Brethren retired deeply impressed with the solemnity of their new position. After serious conversation, and, we doubt not, fervent prayer, the Brethren, with a view to return to their respective places abroad, and to their stated labours, parted, without proceeding to any measure, only agreeing to meet in a few weeks for consultation, and for seeking the Divine direction as to the path of duty. They separated from each other, now knit together more closely than ever in heart and interests. They resolved to prosecute, as before, the duties of their sacred calling. In their faithfulness to Christ they were encouraged by the approbation of serious christians in many parts of the country, and in particular by the adherence of many enlightened and conscientious persons in their respective congregations.

In the course of about three weeks afterwards, the Four Brethren met at Ganney Bridge, in the neighbourhood of Kinross, in the house of a pious individual, who took the deepest interest in their cause, and where they felt themselves at home, and from its sequestered situation would not be liable to interruption. Here, having spent nearly two days in prayer and conference, they proceeded, in the name of Christ Jesus, the great King and Head of the Church, on the evening of Thursday, the 5th of December, 1733, to constitute themselves into a Presbytery, which was afterwards called "The Associate Presbytery." To this important step an interesting reference is made by Mr. Wilson, in the continuation of his Defence.

"The Seceding ministers met at the Bridge of Ganney, at the time agreed upon, and the 5th day of December was spent in prayer, humiliation and conference, concerning the present providences of God towards them. They agreed to meet again the following day for prayer and conference, when the following question was proposed.—Whether or not it was their duty, in their present situation—when the present judicatories had cast them out from communion with them, and when they had, upon just and necessary grounds, declared a Secession from them, to constitute themselves into a Presbytery? There was much and serious reasoning upon both sides of the question, they endeavoured, in their reasoning, to compare the Word of God and his providences towards them, together, and, after prayer and reasoning upon the same, the question was put, Constitute presently into a Presbytery, or not? And the Four Brethren did, all with one voice, give it as their judgment, that they should constitute presently into a Presbytery. And the Rev. Mr. Ebenezer Erskine was, by their unanimous consent, desired to be their mouth to the Lord in this solemn action, and he was enabled, with much enlargement of soul, to consecrate and dedicate them to the Lord, and to the service of His Church, particularly of His broken and oppressed heritage, in the present situation, into which, by the holy and wise providence of God, they were brought."

It was thus, that after all this violent agitation of human passions, all this tyrannical perversion of justice, on the part of the Courts of the Establishment, the Secession Church originated.

The causes of Secession had long existed, and had been gathering force. The process against the Four Brethren only fitted the date, and marked out the path for this important event. Their reckless expulsion from the Establishment at once relieved their own minds from the fear of schism, and rendered it impossible for others to charge them with it, without the grossest perversion of reason, or ignorance of the true meaning of the word.

Having reached, in this imperfect sketch of our Church's history, the actual constitution of our first Ecclesiastical Court, I feel that I cannot do better than give a striking quotation from Dr. Thomson's narrative, which has reference to this period, and the justness and eloquence of his remarks will excuse the length of the extract:—

"A glance," says he, "at this important document" (namely the last protestation of the Four Brethren) "may serve to correct more than one popular mis-take that has been allowed to obtain extensive credence, and in so far to diminish, in general opinion, the value of the steps which these servants of God now felt themselves constrained to take. Thousands suppose that patronage was the sole grievance in which the Secession originated, whereas it is distinctly referred in this authoritative document, to a lengthened course of defection, both in doctrine and government, such as we have endeavoured in the preceding pages to trace,—a defection rendered in-sufferable, at length, by the closing up of every constitutional channel by which faithful testimony might be maintained against it, and its corrupting current stemmed and dried up. The Four Brethren seceded, as they themselves express it, 'for many mighty reasons.'

"Nor will any one, who conscientiously acquaints himself with the real facts of the case, ever be guilty of the bold injustice of associating Ebenezer Erskine and his friends, with those dreaming schismatics who aspire after a state of ecclesiastical perfection, perhaps not attainable on earth, or with those troublesome sectaries, who mistake the spirit of division for the spirit of purity, whose pertinacious zeal is generally proportioned to the insignificance of the object for which they contend, and who would withdraw the churches from their high vocation, to wonder at them while they sit at their chosen and congenial exercise of 'weighing atoms and dividing straws.' Ebenezer Erskine and his associates were not sectaries, but reformers. They separated from a degenerate Church to carry on a work of reformation without her, when every constitutional means of promoting that work within her pale, had been wrested from their hands. They disobeyed their ecclesiastical rulers, when obedience to them would have been dishonour to Christ. The alternatives set before them were unfaithful silence or expulsion; and they nobly, and instantly, preferred the latter. If they are condemned, it is only on principles which would condemn the Reformers and Puritans—principles that would raze the very foundations of Protestantism, and overwhelm the bulwarks of religious liberty.

"Looking back upon the moment when these Four Brethren walked forth from the presence of that Court which had so rashly and wickedly condemned and expelled them, we can almost imagine their feelings to have resembled those of Calvin, when banished from his native land.—'I am driven forth,' said he, 'out of my native land. Every step to its borders costs me tears. But since the truth may not dwell in France, neither can I. Her destiny is mine.' Not that they did not gladly own that there were dear brethren, whom they had left behind them, who loved the truth; this is owned in the words of their protest, which not more attests their fidelity than their charity. But the prevailing character of the rulers in the Church was different, as had been proved by their measures, and therefore it was that they had 'come out from among them and been separate.'

"There is considerable danger of our not forming a sufficiently high estimate of the self-denial and the faith manifested in the movement which we are now describing. To judge of it aright, we must look at it, not from the midst of present scenes and modern sentiments, but from amid the scenes and sentiments of the age in which it took place. Then, that which in our day would stand little above an act of common-place virtue, will be seen to rise at once to the dignity of high moral heroism. The Seceders were venturing upon what, in Scotland at least, was an untried experiment, whose consequences to themselves they could not possibly forecast. There was a mysterious grandeur, too, around the National Church, in the eyes of the multitudes in those times, which all its defection and corruption had not sufficed to dispel, while every thing like separation was confounded in the minds of indiscriminating thousands with schism. They beheld the men of power and rank joining with those who sat in the high places of ecclesiastical authority in frowning upon their conduct, nor could they be sure that these would not speedily invoke upon them the vengeance of the civil power. Their movement, moreover,

whatever might be its moral grandeur, wanted that external magnitude which tends to awaken sympathy and to impress with awe: nor had that enlightened public opinion yet been called into being and elevated to power, which, in our own day, is the grand court of appeal from the decisions of tyranny and injustice, and which, sooner or later, reverses them all. Yet amid the frowns of power, and with the consciousness of weakness, surrounded with all the difficulties of an untried experiment, uncheered by the loud and universal voice of popular acclaim, and with no earthly prospect seemingly before them but that of reproach and want, did these Four Brethren, believing that they heard the voice of God, and that he had given them a commission to discharge, and a testimony to bear,—'Go forth, like Abraham, not knowing whither they went.'—Who would be ashamed of such a noble ancestry!"

After the constitution of the Associate Presbytery, and prior to the General Assembly of 1734, the Four Brethren held several meetings; but these were chiefly for prayer and conference. They did nothing judicially, lest they might indicate an intention or desire to remain separate.—For, notwithstanding the severe and arbitrary measures which were pursued against them, their hearts were not alienated from their original connections. In anticipating this meeting of the Assembly, they were perplexed and agitated between hope and fear. Though they had no wish for a final separation, yet, from the determined spirit which had been so recently manifested, by the prevailing party, to put down everything like faithful and conscientious resistance to growing evils, they had some reason to apprehend that their separation might be permanent. They were not without hopes, however, that the ensuing Assembly, perceiving the effect of the precipitancy of the last, and of its Commission, and also the danger of being more seriously rent, to which the Church was exposed, might be led to adopt such a course as would satisfy those who were aggrieved, and render the continuance of Secession unnecessary. The ministers, also, who viewed the conduct of the Assembly in the same light, but had not joined these four, used all their influence to endeavour to heal the division.

In the meantime, the Associate Presbytery proceeded to prepare a Draught of an extra-judicial testimony, with a view to justify the course they had taken, by exhibiting the state of the National Church, the circumstances in which they were themselves placed, and the necessity they were laid under to act as they did.

The constitution of the Associate Presbytery, and the preparation of this first testimony, were, however, contemplated as but temporary arrangements. The Four Brethren anxiously hoped for an honourable opening to return into fellowship with the Establishment. It would have been to the credit of the National Judicatories, had these hopes been realised. But it was wisely ordered otherwise by the Head of the Church, who, as would now seem, had in mercy resolved, that they and their numerous successors, in their free and scriptural position, would be the chief instruments, honoured to preserve, revive, and promote, evangelical truth in their native country, and in sending it into the distant regions of the earth.

The Assembly of 1734, repealed a number of offensive acts which had been passed in former years. "The acts respecting the planting of vacant churches, and the act which discharged the recording of reasons of dissent, were repealed; a deed of the commission, erecting a sub-commission to receive the trials, and proceed to the ordination of a Presbyter, while both the parish and the presbytery, under whose jurisdiction the parish was situated, opposed the settlement—was reversed; and two acts were passed, the one explanatory of the deed of last Assembly, in the case of Mr. Erskine, concerning ministerial freedom; and the other empowering the Synod of Perth and Stirling, to unite the Four Brethren to the communion of the Church, and to restore them to their respective charges." (Testimony of the United Secession Church.)

But as the Four Brethren had embarked in a great cause, which they were unwilling to defeat, they had good reason for caution, notwithstanding these decisions. They were contending for the interests of religion. They had been suspended from the exercise of their ministry, and loosed from their charges, for faithfulness to their sacred trust, and zeal for evangelical purity. The course they were now to adopt, involved matters of the highest importance, and was felt to be attended with solemn responsibility. They had been advocating the cause of that Church, from whose judicatories they had been expelled—they had been

the scriptures so completely oppose the superstitions of the Romish church, that no one in a Roman Catholic country, is allowed to read them, without the consent of the bishop of the diocese, yet this very book was faithfully transcribed by monks in the monasteries of Europe, at a time when they could have mutilated or destroyed every copy. Now, since the Bible exists in almost all its native purity, in spite of the restraints of its friends and the malice of its enemies, reasoning from the past to the future, from the known to the unknown, we have every reason to believe that it shall yet subdue nations to the faith of Christ, and that it shall continue to be transferred to the living tablets of renewed hearts, to endure for ever.

2. The evidences of the Bible are unshaken by time. Every religion, except Christianity, has had its day, like mortal man. Society outlived the superstitions of Greece and Rome; and the belief of a former age, gradually receded into the region of fable. "The errors of idolatry," says Chrysostom, "went out of themselves." The philosophers ridiculed the established religion, without substituting any thing better in its place; and the new Platonic school, in its contests with Christianity, endeavoured to resolve the gods and goddesses of a former age, into the teachings of natural philosophy, while the moral and spiritual wants of man were altogether unsupplied. But the Bible is equally suited to the lowest and the highest stages of mental development; it sustains spiritual life, and satisfies that longing after redemption which constitutes the true dignity of our race.

But the external, as well as the internal, evidences of Christianity have, for centuries, been subjected to the severest scrutiny. About the beginning of this century, Professor Playfair, in the *Edinburgh Review*, endeavoured to oppose science to Revelation, and to convict the Bible of imposture at the bar of Reason. Certain zodiacs were discovered in India, containing, it was alleged, astronomical data, proving that man existed upon the earth, in a high state of civilization, thousands of years before the Mosaic account of the creation. But Dr. Maskelyne, and even the atheistical La Place, proved that these tables were full of errors; that they were not actual observations taken at the time when such appearances in the heavens really occurred, but that they had been computed backwards; and from an almost illegible Greek inscription, it was ascertained that they were scarcely so old as the time of Christ. Van Bohlen, in his "Unity of Genesis," gives us rather an amusing illustration of infidel credulity. A Jesuit missionary in China, forged a pretended sacred book, in which he blended an account of their household gods with the historical statements of Genesis, with the pious design of rendering Christianity more palatable to the Chinese. Voltaire discovered a copy of that precious work, and not being sufficiently conversant with ecclesiastical history, he immediately published that Genesis was only a mutilated Chinese legend—a sentiment which, when his authority was known, excited the laughter of the learned world.

When it was ascertained that science rather supported than opposed the Bible, the infidel portion of the learned world "went down to Egypt for help." It was said that certain monuments covered with hieroglyphics were millions of years older than the Bible; and that the scriptures were only admitted to be given by inspiration of God, because these inscriptions could not be read. Now, Champollion, a Frenchman, and Dr. Young, an Englishman, about the year 1628, independently of each other, discovered the key to these mysterious symbols, when, to the astonishment of sceptics, the monuments so often appealed to, were found to be not much older than the time of Christ, and on one of them was read, the well-known name, Cleopatra. In fact, the oldest hieroglyphic inscription yet discovered, is about the age of Abraham; and this, instead of overturning, confirms the doctrines of the Bible. It describes a funeral scene, when the soul is represented following the body to the grave; and in another part of the scene, the heart is in the act of being weighed in balances, and the soul is standing by to see that justice is done—a pictorial declaration that "God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

But the strongest evidence that the Bible shall always exist is, that its light and consolation will be always necessary. The blessings which it is the instrument of imparting, shall extend throughout the whole eternity of our being. They are not confined to this world, nor are they limited in their duration to time, but they belong to a world as much superior to

the present as the soul is of more value than the body, and as eternity is of more importance than time; while their general design, to prepare us for the life to come, stamps them with a value which completely outweighs every other consideration. What tongue can express, or what heart can conceive, what is meant by such a blessing as peace with God, and peace of conscience, adoption into the divine family, and a meetness and title for eternal glory! It can only be adequately expressed in the glowing language of inspiration. "It cannot be gotten for gold, neither shall silver be weighed for the price thereof. It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire, the gold and crystal cannot equal it; and the exchange of it shall not be for jewels of fine gold." II.

Miscellaneous.

MISSIONS.

Light for the dreary vales

Of ice-bound Labrador!

Where the frost-bung icebergs on the slippery sails,

And the miner wakes no more;

Light the lamp that never fails,

To that dark and sterile shore.

Light for the forest child!

An outcast though he be,

From the haunts where the sun of his childhood smiled,

And the country of the bear,

Point the hope of heaven o'er his desert wild,

For what home on earth has he!

Light for the hills of Greece!

Light for that trampled clime

Where the rage of the spoiler refused to cease

Ere it wrecked the boast of time;

If the Moslem hath dealt the gift of peace,

Can you grudge your boon jubilee!

Light on the Hindoo shed!

On the maddening idol-tran.

The flame of the suttee is dire and red,

And the Fakir faints with pain;

And the dying moan on their cheerless bed,

By the Ganges laved in vain.

Light for the Persian sky

The Sophi's wisdom fades,

And the pearls of Ormus are poor to buy

Armour when Death invades;

Hark! Hark!—'tis the sainted Martyr's sigh

From Ararat's mournful shades.

Light for the Bonnan vales!

For the islands of the sea;

For the coast where the slave-ship fills its sails

With sighs of agony;

And her kidnapped babes the mother wails

Neath the lone banana tree!

Light for the ancient race

Exiled from Zion's rest!

Homeless they roam from place to place

Bewitched and oppressed;

They shudder at Sinai's fearful bare;

Guide them to Calvary's breast.

Light for the darkened earth!

Ye blessed, its beams who shed,

Shrink not, till the day-spring hath its birth,

Till wherever the footstep of man doth tread,

Salvation's banner spread broadly forth,

Shall I pilot the dream of the cradle-bed,

And clear the tomb

From its lingering gloom,

For the aged to rest his weary head.

SIGOURNET.

ILLUSTRATION OF SCRIPTURE.—"They became vain in their imaginations, and their foolish heart was darkened; professing themselves to be wise, they became fools."—The Bible tells us that when the heathen forgot God, professing themselves to be wise, they became fools. And what greater foolishness can there be than to worship the work of men's hands, to pray to objects that cannot see or hear! Some of these people do things you would hardly believe. In India, they believe that one of their gods, named Krishna, was once a child, and they have pictures representing the young Krishna at play. And how do you think they

worship this image? Why, they make a baby house, with toys and little cups, such as very young children play with, and old men kneel down and pretend to amuse him with them. One old priest would spin a top or shake a rattle low, and do it as earnestly as if he had been a babe himself. It would be something to laugh at, if it were not so very sinful, the sight of men with grey hairs forgetting God and giving worship to a mere picture with a child's play-things.

We know that Jesus, the Son of God, became a little child and grew up among men, that he might show the love of God, and die to save sinners. But we do not worship the child Jesus, though some who bear the Christian name worship the picture of the infant Saviour and his mother. We worship a Saviour who ever lives and reigns in heaven, who has all power in heaven and in earth. Let us always love and worship Him, sin pray that these blinded idolaters may also learn of his love.—*Jan. Mass. Herald.*

THE MINISTER.—It is a cherished privilege of a Scotch congregation, to impute whatever is wrong, whatever is deficient, whatever is imperfect, to the minister. Why is it such and such? Why does he not do so and so? I suppose there are few ministers who might not be greatly better than they are, and do a great deal more than they do; and we can readily enough conceive a minister, under whom it might seem less necessary for anybody else to do anything in the church. That is a man who should be able to preach, as if he had nothing to do but preach; no visiting of the sick, no routine and ever-recurring duty of baptisms, marriages, funerals, no school to examine and superintend; no poor to attend to, no need of acquiring general knowledge; no need of relaxation. That is a man who should be found wherever any one wanted him without any one telling him that he was wanted. That is a man who should perform every one duty of a minister, as well and as constantly as if he had no other duty to perform; and whilst that he should be feared, and eloquent, and pious, and humble, and self-denied. Such pre-eminence capacity and qualifications are very desirable; but, if they ever exist, they are very rare. If you had a man with them all, which you will never have, there would still be a great deal which he could not do, and with such ordinary men as must be looked for, there will be still more. In a church all the members should be workers for the general good; all should feel an interest in promoting it; all should be active in promoting it; if not by preaching, or prophesying, in some way labouring, that all may learn, and that all may be comforted. If all were so employed, the minister himself would be strengthened and stirred up to do more; and, unless all so employed, whatever he does, much will remain undone. As in the natural body, when in a healthy state, every member is active in its proper department, not hands stone, or the feet, but all; so it is with this spiritual body, the church; in a healthy state, all are doing something, every member according to the gifts bestowed on him.—*Dr. Cook, Quebec.*

THE BIGGEST SINNER.—French repentance and remission of sin among all nations, beginning at Jerusalem. Is not here encouragement for those that think, for wicked hearts and lives, they have not their fellows in the world? *Objection.*—But I have a heart as hard as a rock. *Answer.*—Well, but this doth but prove thee a biggest sinner. *Obj.*—But my heart continually frets against the Lord. *Ans.*—Well, this but doth prove thee a biggest sinner. *Obj.*—But I have been desperate in sinful courses. *Ans.*—Well, stand then with the number of the biggest sinners. *Obj.*—But my grey head is found in the way of wickedness. *Ans.*—Well, thou art in the rank of the biggest sinners. *Obj.*—But I have not only a debased heart, but I have lived a debauched life. *Ans.*—Stand, then, among those that are called the biggest sinners. And what then? Why the text swoops you all: you cannot object yourselves beyond the text. I say it swoops you all. [Swoop!] to seize, as a hawk does his prey.] *Obj.*—But I am reprobate. *Ans.*—Now thou talkest like a fool, and meddest with what thou understandest not: no sin but the sin of final impenitence can prove a man to be reprobate; and I am sure thou hast not arrived as yet unto that; therefore, thou understandest not what thou sayest, and makest groundless conclusion against thyself. Say thou art a sinner, and I will hold with thee: say thou art a great sinner, and I will say so too; yea, say thou art one of the biggest sinners, and spare not; for the text yet is beyond: there is a betwixt hell and there. Begin at Jerusalem, has yet a smile upon thee, unless now, after thou has received conviction that the Lord Jesus is the only Saviour of the world, thou shouldst wickedly and desperately turn thyself from him, and conclude he is not to be trusted to for life, and so crucify him for a cheat atreth.—*Bunyan.*

VICTIMS OF JAGGERNAUT.—Dr. Scudder says, that it is supposed that 200,000 persons visit Juggernaut yearly, and that 10,000 of them die annually. Others think that if all that die at Puri, and upon the road, and all who sink under decrees after their return home, were included, the number would be nearly 300,000. This does not include those who suffer and die by diseases brought home by the pilgrims. If we remember that this awful mortality, both of the pilgrims and the people among whom they journey, has been going on for hundreds of years, we can form a feeble estimate of the mass of misery which this horrid pilgrimage produces.

The smallest pore in the body is a door large enough to let in death.—*Flaet.*

INSTITUTIONS OF LEARNING.—There are in the United States not less than 207 colleges and professional schools. Of this number 120 are colleges proper, 43 theological, 17 law, and 27 medical schools. Out of the aggregate, Pennsylvania has 21—consisting of 8 colleges, 7 theological, 2 law, and 4 medical schools. The number of volumes contained in the libraries of the colleges, exclusive of those of the professional schools, is, as far as estimated by imperfect returns, 871,500.

DEATH OF THE YOUNG.—A question which has often arisen—namely, Why the good so often die young?—is answered thus: that God foresees that if they lived they would fall into sin. To what is this like? It is like a king who, walking in his garden, saw some roses which were yet buds, breathing an ineffable sweetness. He thought, if these shed such sweetness while yet they are buds, what will they be when they are fully blown? After a while the king entered the garden anew, thinking to find the roses now blown, and to delight himself with their fragrance; but arriving at the place, he found them pale and withered, and yielding no smell. He exclaimed, with regret, "Had I gathered them while yet tender and young, and while they gave forth their sweetness, I might have delighted myself with them, but now I have no pleasure in them." The next year the king walked in his garden, and finding rosebuds scattering fragrance, he commanded his servants, "Gather them, that I may enjoy them before they wither as last year they did."—*Jericho Herald.*

THE DUKE OF WELLINGTON.—The gallant Duke lately met a young clergyman, who, being aware of his Grace's former residence in the east, and his familiarity with the ignorance and obstinacy of the Hindus in support of their false religion, gravely proposed the following question:—"Does not your Grace think it almost useless and extravagant to preach the gospel to the Hindus?" The Duke immediately rejoined,—"Look, Sir, to your matching orders—Preach the gospel to every creature."

ROMANISM AND DEBILITY.—Dr. Dawson, Baptist missionary in Bernina, states that every enlightened Christian that knows anything about the system declares that it would be descending a long step to become a Roman Catholic; for says he, "as a Buddhist, I am strictly required to worship the image of a man, but as a Catholic, I should have to worship the image of a woman," which has very nature abhor!

A CHRISTIAN CHINESE EMPEROR.—The *Bengal Harkara* states that Tien Teh the new Emperor of China, as a Christian, having been baptized by the late Dr. Gutzlaff.

An Athiest has got one point beyond the devil; for they believe and tremble.

The impossibility of proving there is no God, is a demonstration that there is one.

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