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Canadian Presbyterian Magazine:

Especially devoted to the interests of the United Presbyterian Church.

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

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Religious Intelligence.

JAFFNA.

Situation, Inhabitants, &c.—Ceylon is an island, lying between 6° and 10° north latitude, and 78° and 82° longitude, at the entrance of the Bay of Bengal, and near the coast of southern India. It is about 300 miles long, with a width varying from 40 miles to 100 and more. The coasts on the north and north-west are flat, and everywhere indented with inlets from the sea. The interior of the island abounds with steep and lofty mountains, covered with dense forests, and full of almost impenetrable jungles. In ancient times it was celebrated for its elephants, its precious stones and pearls; but it is more noted now for its cinnamon. It was lost for a long time in the dark ages to the European world, but the Portuguese, having re-discovered it in 1505, obtained extensive possessions on its coasts; all which, however, in about a century and a half, passed into the hands of the Dutch. Near the close of the last century, the Dutch were dispossessed by the English, who in 1815 completed the conquest of the whole island. Among the Tamil people, Hindooism prevails. The Cingalese are very extensively Buddhists. The Malays, who are about 70,000 in number, are Mohammedans.

The inhabitants consists of Cingalese, who occupy the interior and southern portions of the island; of Tamilians, occupying the northern part; of Malays, who are found scattered in all parts; and of a race, met with in the deepest recesses of the forests, corresponding with no other in the eastern world, and supposed by some to have been the inhabitants at the time of its invasion by the Cingalese, and to have withdrawn to these fastnesses, that they might enjoy their independence. Besides, there are the descendants of the Portuguese and Dutch to the number of some thousands, and several hundred English. The number of inhabitants has been rapidly increasing of late, and now amounts to about 1,250,000; which still, is but a small part of what the island is capable of supporting.

Christianization.—At what time the gospel was first planted in the island is not known. In the sixth century, so many Christian merchants from Persia resided here for purposes of commerce, that a church was built for their use. Xavier is said to have found 20,000 native Christians when he came to the island, who claimed to trace back their ecclesiastical history to Thomas, the Apostle. Xavier numbered 40,000 as his converts. The Portuguese, by the exercise of government influence and authority, as also in various other ways, induced many to become Roman Catholics; and the Dutch, in turn, used vigorous efforts to establish Protestantism. They forbade the rebuilding of heathen temples, they allowed no public idolatrous ceremonies, they made the profession of Christianity a qualification for all important offices; but notwithstanding, the number of nominal Christians diminished; and the English, when they came into possession allowing the free exercise of all religions, Christianity, which for centuries had scarcely any other existence among the natives than in name, soon became very near extinct. In 1801, the number who professed the Protestant faith was estimated at 342,000,

while the adherents of the Romish faith were even more numerous; in 1816, in the district of Jaffna, which had been the most thoroughly evangelized, after the manner of the Portuguese and the Dutch, of any part of the country, there were only a few thousands professing the Catholic faith, and the number of Protestants was very small indeed, so rapidly do a people fall back into heathenism, when the change in their belief is the result of any thing else than sincere conviction.

Stations.—The Ceylon mission is confined to Jaffna. This district, which occupies the northern extremity of Ceylon, is composed of a cluster of islands, separated from each other by narrow creeks, and rising but little above the level of the sea. Its position, relative both to the main island and to Madras, may be seen from the map in the *Journal* for July. It is about 10 miles in breadth by 15 in width, and has a population of 225,000. The Portuguese divided it into 32 parishes, the boundaries of which are indicated on the map by dotted lines. In each of these they built a church and a house for a parsonage, to which was attached a piece of land for a garden. When the missionaries arrived, the roofs of these buildings had fallen in, but the walls of many of them having been built of durable materials, they were capable of being repaired; and the British government gave the use of them to the mission. Tillipally, which has a population of 7,651, and in which are 133 temples, was first occupied. The buildings were found in a tolerable state of preservation, though having neither roof, doors nor windows; and were so far refitted that Messrs. Warren and Poor moved into them, Oct. 15, 1816. At Batticotta, eight miles distant, were found the remains of what was considered the finest church on the island. The walls, of coral, were four feet thick, and inclosed a space 163 feet long and 57 wide. Two rows of pillars, ten in a row, and each ten feet in circumference, ran along the centre, bearing up arches intended to support the roof. There were also the wall of a dwelling-house, more than one hundred feet long, and of five small out-buildings. In the rear was a garden of nearly two acres, surrounded by a high wall of coral, and containing three wells. On the premises were 62 trees, 29 of which, being the palmyra, would support a native. The situation was within a view of the sea, in the midst of rice grounds, above which it was slightly elevated. As soon as the necessary repairs could be effected, Messrs. Richards and Meigs entered upon this station. It is the seat of the male seminary. In 1820 Oodooville, now the seat of the female seminary, and Pandertemp, were occupied. The printing establishment began its operation in 1831, in Manepi, a station which was commenced in 1821. Stations were formed in 1834 in Chavagacherry, which has a population of 13,600, and in Varany, fifteen miles east of Oodooville, where there are 12,000 inhabitants. Oodoopty first appears as a station in 1846. There are, besides, five out-stations. Encouraging efforts are now making a more thorough occupancy of the field by the gospel; and with such influences of the Spirit on their labors, as the missionaries are expecting, it will be made to flourish as the garden of the Lord.—*Jour. of Miss.*

INDIA AS A MISSIONARY FIELD.

The subjugation of the whole of Hindostan by a Christian nation more than 15,000 miles distant, is one of the most wonderful facts of modern times. No part of history shows more clearly the hand of God, or in a more striking manner fulfils the prophetic declarations of his holy word in reference to the progress of the Redeemer's kingdom. The stone which was cut out of the mountains without hands, is smiting the kingdoms of the earth.

By this overruling Providence, one of the largest, most populous, and wealthy portions of heathenism, has been opened to the gospel. Never before has the Church had so large a field for her efforts of benevolence.

This vast empire extends from Peshawer to Cape Comorin, near 2000 miles, and from the Indus to the Brahmaputra, more than 1500, containing 1,287,000 square miles, an area as large as the whole of Europe, omitting Russia, and as large as the six Eastern, four Middle, nine Southern, and the Western States of America. Besides, it contains nearly three times the number of inhabitants found in the whole of North and South America; and to that immense region, containing a population, it is calculated, amounting to over one hundred and fifty eight millions of worshippers of stocks and stones, and beasts and reptiles, there are only about four hundred Christians missionaries! Has the church no work to do that Christ may have the heathen for his inheritance?

JERUSALEM.

The following are extracts of interesting letters from Jerusalem, by Charles A. Minor, as found in the *Presbyterian*, of Philadelphia, U. S.

"But I wish to speak of the present state of its inhabitants—especially the children of its ancient possessors, the Jews. If you could witness the reality of their sufferings—their abject poverty, and extreme helplessness, being without means of employment, and considering their great anxiety to learn and help themselves whenever the least opportunity is offered them, your most tender feelings would be touched, and your strongest energies engaged, to send without delay to their aid; especially were you duly to consider the feasible and permanent nature of their relief, and future enlightenment in the knowledge of the truth, afforded by their being employed, under Christian example, in tilling the soil of their fathers, and particularly at the present time. A great change has recently taken place in the feelings of those who reside in Jerusalem; they have given up their strong prejudices, and disregarding a law of the Talmud, which forbade them to labour in the soil, and having their minds opened to the benefits of agriculture, and seeing the safety with which Mr. Meshullam and ourselves reside in the open country, and also stimulated by the fact of our coming from our distant land to instruct and assist them, they have come out to Artos during the last month in large numbers, with letters of recommendation and entreaty from different Rabbis, begging (in some cases with tears) for employment for themselves, and also for scores of their poor brethren. On being informed by Mr. Meshullam that we were unable to employ at present but very few, they again came out, requesting permission to write an appeal in Hebrew, which large numbers would sign before any authority expressive of their great desire, and pledging themselves to engage in cultivation, and desired us to send it to our friends abroad, to assist with funds, in order that we may obtain sufficient land, implements, &c., to enable large numbers at once to proceed in the happy work of rearing 'their own vine and fig tree' in their own land.

"It is a well known fact, that numbers in the holy city have their minds partially enlightened through the secret reading of the gospel; and it is undoubted that this class compose those most anxious to escape from the bondage and charity-support of the Rabbis to the freedom of self-maintenance in a country life. Some may question their willingness and ability to labour; but all we have yet employed have proved industrious and desirous to learn, and are often men of intelligence, and, in all cases, willing to accept the lowest wages. From Mr. Meshullam's experience of the capabilities of the soil, he is convinced, that were only a moderate capital invested in securing land and erecting cheap dwellings, and the first expenses defrayed, any number, according to the extent of land employed, might be sustained from the products of their own industry.

"Providence has opened the way, for, during the last few years, great obstacles have been removed. The wildest Arab tribes are on the most complete terms of friendship, and will now assist rather than hinder.—The rains have fallen in quantities unknown before, causing a great and permanent increase of water, while now springs have appeared in places entirely desert before; and the roaming Bedouin sheiks earnestly desire cultivation around.

"The present favourable state of affairs in this land, together with the recent change in the feelings of the Jews, form to the friends of Israel a most interesting and important 'sign of the times.' See the heart of the Jewish world stirred to seek and accept aid from and under the direction of Christians. It calls loudly at the hand of every believer—'through whose mercy they obtain mercy'—to render the aid which they so much need. But we submit their own appeal to the people of Christ; and must leave the responsibility of their case with them, only reminding them that suffering numbers wait with patient hope for the result. In the meantime, we shall devote the feeble means in our power to encourage and assist them.

"The health of our little number, with one exception, has been remarkably good, and all are surprised to find the climate here far more pleasant and healthy than they had anticipated. Although engaged in toils and trials, yet their hearts are daily rejoiced with the rare evidences before them that the promised day of blessing is dawning on this land, and on its ancient people; and their only and fervent desire is, that while the Lord is now hastening it 'in his time,' all his people may be co-workers together with him."

"Jerusalem and the country round about it, are surely improving—the former being built, and the latter cultivated. There is a great increase of planting trees and vines, and inclosing the fields, especially by the Greek native Church, under the direction, and with millions of Russian money. The Emperor of Russia is determined to pre-occupy and own the land of Judea; and the Greeks (as his own people are called) are our greatest opposers, and intrigue, in every possible way, to obtain Artos from Meshullam and his Arabs. But God still keeps it strangely in Meshullam's hands, and under his power, notwithstanding his and our poverty; as it is by far the most favourable and cultivated spot in Judea. All classes envy us, and desire to get it; and the English Consul, with the English State Church Mission, seem determined, at all costs, to buy Meshullam out of his possession, and thus compel us to abandon our vantage ground (as they did in former years, with the mission under the direction of the American Board of Foreign Missions,) because we are Americans; and prefer to worship the Lord in Christian love, and have declined their prayer-book formulary. We love God, and all Christians

of every denomination—and their attempts to fence off all but their own name, are manifested in various ways. I will mention one instance which has just occurred.

"Meshullam has just returned from Jerusalem, hearing that Mr. Finn, the British Consul, had received letters from England, with money, in answer to the Jewish petition which he sent in Meshullam's name; but he only lets Meshullam a part of their contents, and retains the money in his own hands. He read a part of a letter to him, stating that a gentleman deceased, had left £1000 (\$5000) to the one who first began agriculture here; but it was from an Episcopalian, and it seems that the trustees had received word from here of Meshullam's insubordination to the State Church; and Mr. Finn, who has just set up to buy and cultivate some land (without water) near Jerusalem, and has not succeeded in raising much, is trying to get that also for his own effort, and to-day (October 5th) Miss Williams and I are helping Meshullam to write a counter-statement to England for it.

"The most encouraging feature is the great and constant influx of Jews returning to the land of their fathers. Fifteen hundred arrived in Jerusalem last week; and they come from far and near, to see us—many of them very poor, seeking for employment and bread; and though we cannot give them work, (for want of means to take any more than we have) they cannot go away hungry. Truly the field here is 'white for the harvest'; for the widest effort of Christian missionary enterprise, and Israel's sons are looking voluntarily for succour from Christian hands.—O where are the lovers of Israel now? The door is wide open—the Sultan's latest firman extends full toleration and protection to ALL Protestants; and still Judah's cry, through Meshullam, goes a begging."

We may remark, in this connection, that the subject of restoring the land of Judea to its pristine beauty and fruitfulness, is, at the present time, attracting much attention in Europe, as well as in the United States. This fact has been referred to in our correspondence. The example of Meshullam has proved contagious, and although, when at an early day, we expressed our interest in it, we presumed it would, for many years, be but a limited experiment, we are now of the opinion that great results are to flow from it. Even the Jews themselves are becoming interested in it. The *London Jewish Chronicle*, which is a journal conducted by Jews, is earnestly directing attention to it, and, as appears from the following extract, a Jewish Association has already been formed in London to promote the object:—

"At a numerous meeting of gentlemen interested in the cause of the Holy Land, the following resolutions were unanimously agreed to, viz:

"That a Society be established for the purpose of planting Jewish Colonies in Palestine for industrial purposes.

"That the Society be called 'The Association for Encouraging Jewish Settlements in Palestine.'

"That the gentlemen now present do form themselves into a Provisional Committee, for the purposes of the Association, until a General Meeting of the Donors and Subscribers.

"That a Sub-Committee be appointed, for the purpose of preparing details to be embodied in an address, to be issued to the public, containing the objects and aims of the Association.

"That M. R. Lovenson, Esq., of No. 18 Queen Square, be Honorary Treasurer, and Solomon Sequerra, Esq., of No. 9 Bury Street, Leadenhall Street, be Honorary Secretary, to whom all communications and donations of the friends to the cause are requested to be forwarded."

IRELAND'S MISSION FIELD.

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

IRELAND'S EARLY DAYS.

Ireland is, at least, an interesting field. Its early history is proverbially obscure, but at whatever date Druidical superstition gave way to the religion of Christ, that religion continued to reign over Ireland, in comparative purity, long after the rest of Europe had become a slave of Rome.

There was once a day in Ireland when the Book of God was free; when, under the ministry of the pious Culdees, the mass, and purgatory, and prayers for the dead, and the obliquity of the clergy, and such-like lies in hypocrisy, were all unknown. Gradually, however, corruption spread, and, at length, the last of the western churches which preserved independence was conquered and enslaved. In 1155, Pope Adrian made a present of Ireland to Henry II., on condition of its being subjected entirely to the dominion and religion of the Man of Sin. Thus, by force and fraud, unhappy Ireland fell; and in one short century, under the withering curse of Rome, her purity and her glory were no more.

IRISH PRIESTS—AS THEY WERE, AND AS THEY ARE.

There is a remarkable similarity between the condition to which Ireland then sank, and that in which she is still. The Roman Pontiff was permitted to fill the influential offices in the Church, and not unfrequently in the State, with his obsequious adherents. The prelates, entirely subservient to the Pope, and devoted to their own selfish interests, were enemies to the Government which protected them, and rebels in the land which bore them. They claimed exemption from taxation and arrest for debt; they pardoned felons or commuted their crimes for money; and, on one occasion, they threatened to dispose the clergy and

excommunicate the people of a whole province, because they had obeyed Parliament by paying a tax. While clamouring for liberty, they were intolerable despots; while pretending to be God's agents for the spiritual good of the people, they ground the people with an iron-bondage which flesh and blood could not bear.

The clergy being grossly immoral as well as ignorant, and chief agents in encouraging superstition, delusion, and crime, what could be expected of the people but the darkest ignorance and grossest immorality? In other lands there were checks to Papal encroachments, obstacles to the march of that pestiferous influence by which Popery blights and kills wherever it travels; but hapless Ireland rose at once to the bad eminence which still maintains—head-quarters for the exhibition of what Popery is, and what Popery can do. Violence, insubordination, and profligacy have characterised Ireland ever since she embraced Popery, and what else could we expect from the immorality of its doctrines, the wickedness of its priests, and their promises of absolution to the most depraved?

THE GREAT APOSTACY, AS SEEN AND FELT IN IRELAND.

Ireland has long been, and unhappily is still, a field of melancholy interest for observing the character and fruit of the Great Apostacy. No doubt, in a country such as Spain, we might find worse specimens of tyranny, cruelty, degradation, than even in Ireland; but in Spain, Popery has the throne as well as the altar—laws civil as well as ecclesiastical under her feet; while, in Ireland, Popery spreads Egyptian darkness amid scriptural light; Popery enslaves in the very home of Protestant liberty; Popery persecutes, in defiance of British law; Popery bullies and befools British legislators, so that they not only sanction a system which the Duke of Wellington once said is inconsistent with good government in any country; but they contribute, from the public purse, to train the very men who—sworn to eternal enmity, not, like young Hannibal, against Rome, but against England; and who, with a wretched education, and class-books immoral and dangerous, go forth, with principles corrupted and hearts depraved, from a college where persecution and rebellion are part of the course—go forth, as agents of ill in hands of a foreign hostile power, to stimulate a besotted populace to deeds of rebellion and blood.

Formerly, in India, the British Government compelled soldiers to drink a daily allowance of distilled spirits, and hanged them for crimes to which that same distilled spirit drove them; now, the British Government give free education, board, and beer, and twenty pounds a year, to Popish paupers, for learning from Dens and Delahogues, how to debauch the minds, if not the persons, of females coming to confession, and how to train to seditious bitterness, or lawless violence, those who come under their influence; and when the system, patronised and paid by Government, has done its work, and issued in rebellion or murder, Government cannot hang the criminals, for the rebel has too powerful connexions, or the jury is afraid or indisposed to convict the murderer.

There have not been, it is true, any Ferdinand and Isabella in Ireland, to give a Torquemada power, as by the Inquisition in Spain, to burn in eighteen years, above ten thousand innocent people, and to sentence ninety-seven thousand more to confiscation, perpetual imprisonment, or infamy. No Cardinal Ximenes has been raised up in Ireland, as in Spain, to burn for heresy, in eleven years, above three thousand five hundred, and subject to severe punishment fifty thousand more. It may be, or it may not be, that the spirit still lives in any Irish Romanists which animated them in 1641, when, according to Clarendon, they murdered forty thousand Protestants in cold blood, unwarned and unarmed, besides all who fell afterwards in the general massacre; we require not to be told that their principles are fresh and strong as ever; that any deed is justifiable which is done for the good of the church; the bullet shot by the assassin, nerved and envenomed by his priest's curse, is aimed at the landlord and heretic in the same person; and the spirit which, over all the country, protects the murderer, and in the jury-box, saves him from the gallows, or at the gallows triumphs, over him as a martyr, is the very spirit which Popery has infused. That spirit has shown itself in a thousand ways in Ireland, in utter contempt and defiance of British law. What Protestant mission in Ireland cannot bear testimony to the persecution which converts from Romanism endure, and the base illegal means employed by Romish priests for preventing reformation? "In one district," says the Hon. Baptist Noel, "nine hundred Scripture readers are employed, and the greater number of them have been beaten or otherwise persecuted. Some have been savagely murdered, their only crime being their endeavour to guide others to the truth which they had found precious to themselves."

An official document, addressed to a late Lord Lieutenant of Ireland, and afterwards published, states truly, that the whole of this dreadful and disgraceful state of things is attributable to the priests of the Roman Catholic church, from their altars. These priests glory in it, instead of denying it. The same number of a Ballina newspaper contains an account of the trial of the priests of Ballycastle, County Mayo, for cruelly beating a boy on his way to a scriptural school, and a letter from the priest of Ballina, defending his own conduct in having savagely beaten with a whip an aged female, for permitting her children to attend a scriptural school; and not only extolling the whip as an effectual means of keeping the peace, quoting in its support the example of our Lord, in driving the buyers and sellers out of the Temple with a whip of small cords.

A friend of mine appealed to a Romish prelate on account of a priest having broken into her demesne, and beaten the children of her school. The bishop's reply was this: "As these children, for clothes and stir-

about, are betraying the religion of their fathers, it is the duty of the priest to punish their parents in every legal way." Here, then, is the boundary which the Romish priest professes to set to his violence—"Every legal way,"—but is it a legal way to curse the enquiring layman by bell, book, and candlestick? A county Antrim jury said, "No!" when they returned a verdict of £70 damages against Priest Walsh, of the Glen, for cursing McGlaughlin. Was it in a legal way that a Romish priest at Mayo, with a Romish mob at his back, rode down a Protestant missionary, though a Romish jury, in defiance of evidence and the charge of a Roman Catholic barrister, found him "Not Guilty!" Is it lawful, either by the law of man or of God, for the Romish priests to excite his blinded people to deeds of deadliest violence against those whose only crime is activity for their good; and, according to the doctrines which Popery teaches, and the power which its priests assume, to do the priest's deadliest and worst to shut up in hell for ever those who would give their children opportunity for learning the sanctifying truth of God?

Ireland having now 2,361 of these priests, 138 convents, thirteen Roman Catholic colleges, with monks, nuns, Jesuits, teachers of Romanism numberless, it is surely a subject of solemn interest to inquire what effect their teaching and general influence have produced in a country which, from its situation, climate, soil, and people, should be one of the richest, purest, freest, and happiest in the world.

In 1841, one-half of the people of Ireland had dwelling-houses consisting of only a single room, and three-fourths of all the Irish houses were of mud. Two-thirds of the people subsisted on potatoes, one-third were out of employment, and one-eighth were in beggary. With such a large supply of teachers, we would expect the people to be well taught—but no; it is not long since there was not a single bookseller over six counties, and there was not one in seventy-four towns, having, on an average, 2,500; while in 1841, above one-half of the whole population could neither read nor write, and three-fourths of them were destitute of the simplest rudiments of learning. The grand deficiency, however, was want of training in the doctrines and precepts of God's Word, and the result is natural and fatal. While, in Great Britain, with three times the population of Ireland, there were, in 1850, 31,000 criminals for crime, there were 33,000 in Ireland. Three-fourths of all the crime of England is of the lightest kind, but not so, alas! in Ireland; for of 40,000 convictions, in 1848, nearly 3,000 were sentenced to transportation, and sixty to death. "Take up a map of the world," says a bishop of Limerick, "trace from pole to pole, and from hemisphere to hemisphere, and you will not meet so wretched a country as Ireland." And why, in a land fertile in resources, blessed with fertility, lying in the very sunshine of heaven's smile—why should its people be steeped in misery?—why should crime spring up daily, like hemlock in the furrows of the field?

One word—PRIEST—explains the mystery. Confession, baptism, marriage, death, the corn-field, the grave, the world beyond the grave, sickness in man, sickness in beast, all, all are taxed by him, in a spirit of heartless extortion, among the poorest of the poor; and for all that with voracious cupidity he takes, what does he give in return? Is it education? No. The education he gave was in the Irish hedge-school, from such books as "The Garden of Love," "Irish Rogues and Rapparees," "Moll Flanders," and "Freem the Robber." Is it morality or religion? Nothing of the kind, on the contrary, he confounds, in the minds of his poor blinded votaries, the distinctions between right and wrong; he subverts the fundamental principles of society; he propagates doctrines and practices which would dishonour paganism; and, after having set before them a ruinous example, and brought them, by his corrupting influence, perhaps to a felon's death, he encourages them, by the hope of absolution, to proclaim the lie of their innocence from the fatal drop; and, when his victims sleep in the solitary grave within the goal, wet by no woman's tears, he continues to drain the pockets of their friends for repose to the souls of those whom he has taught them to extol as martyrs.

CONVERSION OF THE REV. JAMES FORBES,

ROMAN CATHOLIC PRIEST IN GLASGOW.

The Rev. James Forbes, one of the most eminent and eloquent of the Roman Catholic priests of Glasgow, has, within the last few weeks, abandoned the errors of Popery, and transferred his services to the Edinburgh Irish Mission and Protestant Institute.

The committee, before making any formal engagements with him, thought it their duty to institute inquiries regarding his previous history; and they now state that nothing could be more satisfactory than the result. He was much admired and respected by all with whom he came in contact; and, with the exception of a liberality of sentiment for which he has all along been distinguished among the priests, and which has more than once been the subject of complaint by the more bigoted of his Church, his character is untouched by the breath of calumny.

His renunciation of Popery was the result of long-continued study and conscientious conviction—and, when he could no longer continue with a safe conscience in what he at length regarded as an apostate Church, he resolutely abandoned the comforts of his home, and gave up the emoluments and status, as well as the duties of his office. There was not one Protestant acquaintance whom he knew so well as that he could apply to him for assistance in the day of his necessity; and he knew that his Romish friends would close their hearts and their doors against him.

Mr. Forbes has offered himself privately as a member of the Free Church, but he is anxious to present himself in his public and official character simply as a Protestant. It is his wish, before resuming his place in the pulpit, to be more thoroughly instructed in Bible truth; and in accordance with this wish, the Committee are desirous of consulting for him the means of procuring a course of theological instruction.

The addition of Mr. Forbes to the staff of the mission, is the first important development of their operations as a Protestant Institute. It is necessary, therefore, to raise a distinct fund for the purpose; and although the Committee's inquiries have led them to believe that Mr. Forbes's conversion is altogether an isolated case, and that none of the other prisoners at all sympathize with him, as might have been supposed from a single expression casually dropped in the remarks of the *Butcher*.

In obedience to the instruction of the Committee, the Secretary wrote to various individuals, and having gone to Glasgow, made careful inquiries on the spot regarding Mr. Forbes. From these inquiries, we learn that Mr. Forbes, who is about twenty-nine years of age, was born at Aberdeen, but immediately after removed with his parents to Mortlach, in Banffshire. He was brought up as a Catholic from infancy, and received his elementary education at the parish school of that place. The Rev. John Murdoch, Free Church, Grange, was his school-fellow, and intimate acquaintance, and testifies to his irreproachable and highly exemplary character—his diligence and abilities as a scholar—his retiring manner and amiable disposition. In 1818 he went to Paris, to be educated for the priesthood, where he remained ten years. After having received the various orders from the late Archbishop of Paris, he returned to Scotland in 1828, immediately after the Revolution, with a number of other Scottish ecclesiastics. After his return, he entered the Collegio di Maria, where he received ordination as priest, and was sent to superintend the Roman Catholics of Glengairn, where he remained two years. In Glengairn he was admitted as an orator in public, and pleased his congregation by his affability and intelligence; but he gave great offence to a class who charged him with paying too little attention to saints' days, and other customs to which they had been accustomed; and more especially for holding the doctrine that there could be salvation out of the pale of the Roman Catholic Church. After two years he sought and obtained leave to remove to Glasgow, where he began his work in the summer of 1830. He was attached to the chapel of St. Mungo, where he preached, and twice every week performed mass. He had also in charge the Roman Catholic inmates of the City Workhouse, the Barony Workhouse, and the Royal Infirmary. The Secretary visited and conversed with the priests of St. Mungo's Chapel, where he resided. He has given great offence by his defection, particularly by his having left them without previously letting them know. They also charged him with a want of zeal and fervour, of long standing; for which they told him he had been censured by the bishop, but, though requested to do so, they did not show the censure which they said they had. On being met by the counter testimony of the officials of the Workhouses and Infirmary, where his duties chiefly lay, it was replied that it was not the external inattention to duty, but the manner in which it was performed, that constituted his offence. His successor at the Barony Poor-house, acknowledged that no disreputable conduct was imputed to him. In answer to inquiries at the chapel, what had become of him, the officials of the City Poor-house were informed that he was away on leave of absence. At the Royal Infirmary, the Medical Superintendent and the Chaplain unite in testifying to his punctuality to his engagements, energy in his general deportment, and irreproachable character. At the City Workhouse, the Chaplain and housekeeper unite in testifying to his excellent character, his open, honest disposition, and independent bearing. At the Barony Workhouse, the Governor's testimonial is quite in keeping with the others, but the Secretary did not see him personally. In addition to the above, there is a mass of other evidence all to the same effect, but by far too voluminous to introduce into a Report. The Report bears the signature of Mr. James Gall, jun. Secretary to the Mission.—*Scottish Press*.

THE MENONITES.

The founder of this sect was Simon Menno, a Dutch priest, who lived about the middle of the sixteenth century. The followers of Menno are about five thousand in France. In this Province, they and the Tunkers number about 8000, and are known by the name of Menists, or Menonists. They claim to have been descended from the Waldenses, and to preserve the forms of the primitive Church. Their true origin may be traced, along with that of the Anabaptists, to the fanatical disciples of Luther. The Anabaptists were turbulent—mixed up politics and religion—indulged in gross excesses—and took up arms to propagate their creed. The Menonites, on the other hand, were quiet and inoffensive, and patient under oppression.

Menno, who was a man of a sound judgment, earnestly seeking the truth, became disgusted with Popery, and on becoming acquainted with the doctrines of the Reformation, left the priesthood. He traversed Holland and Northern Germany, awakening the unconcerned and edifying believers. Such was the success of his ministry, that he revived the sect of the Anabaptists, and gave them his name. He says, "The great and mighty God has so made known, in many cities and in the country, the word of true repentance and of pardon, that not only the proud have become humble, the impure chaste, the drunkard temperate, the avaricious liberal, the cruel mild, but they have suffered their property to be

confiscated, and their bodies to be tortured and slain, that they might testify to the truth."

Their religious worship of the Menonists is performed without pomp. They meet in a plain chamber. One of their elders reads the scriptures, and makes a simple address. They sing Psalms, and in imitation of the Christians of Jerusalem, wash one another's feet.

They are rigid in discipline, truthful, and faithful to their engagements, proverbial for honesty, industrious in their habits, and peacefully disposed.

They allow their beards to grow, use an old-fashioned dress, similar to the Quakers—wear broad-brimmed hats, and large square coats without buttons. The women wear no jewelry.—Like the friends, they refuse to take an oath, and to do any military duty. Our government has exempted them from militia service, on the payment of a small fine, which we believe they pay cheerfully, and thus are saved from the humiliating burlesque of a Canadian militia training. In France, the Emperor Napoleon would not allow any exemption from the conscription, but in order to meet this conscientious scruple, decided that they might, after enrolling their names, remain in the rear, and take no active part in the battles. This quiet, inoffensive sect, is characterized by strict obedience to the laws, and a high standard of morality.—*Miss. Rec.*

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

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

The Canadian Presbyterian Magazine.

TORONTO, DECEMBER, 1852.

THE MAGAZINE.—As this number concludes the half year of the second volume, attention is particularly called to the two following requests: First, that all who are in arrears remit before the issue of next number. Second, Ministers, and others, in their several localities are respectfully asked to use such means as they may deem proper to increase the list of subscribers. No subscribers are taken except to begin with either the July or January number. Only a few back numbers can be supplied. It is particularly desirable, for the sake of the interests of the Magazine and of the Church that, for next year, our circulation be considerably greater than now.

PREACHER ARRIVED.—Mr. Matthew Barr arrived last month from Scotland, being sent by the Mission Board. He is now in the London Presbytery fulfilling appointments.

The Committee on Missions holds its next meeting in Flamboro', on Tuesday after the second Sabbath of January. As it is at this meeting that claims upon the fund come up for consideration, congregations that receive supplement are requested to have their petitions forward, duly recommended by the Presbyteries in which they are situated, and accompanied with their statistics for the year ending December, 1852. Preachers are likewise instructed to send in their claims through the Presbyteries in whose bounds their appointments were, with an account of their week-day labors among the vacancies and stations they have visited.

ROBERT TORRANCE, *Con. Miss. Com.*

PRESBYTERY OF FLAMBORO'.

The Presbytery of Flamboro' met at Hamilton on the 23d Nov. Rev. Mr. Caw reported by letter that he had preached in the moderation of a call at Mount Pleasant, from Luke xii. 32, and that it had turned out unanimously in favor of Mr. Wm. Deas, preacher. The call was subscribed by forty-six members and twenty-three adherents. The Presbytery approved of Mr. Caw's conduct, as moderating minister, and sustained the call.

The Presbytery approved of the diligence of the Committee appointed at last meeting, to converse with the Church in Ancaster on their present condition and future prospects. After reasoning, the following motion was unanimously adopted:—"That this Presbytery do receive Rev. Mr. Fayette and his congregation into the U. P. Church; it being the declaration of the congregation, that they, with their minister, will conform to the rules of the Church, and it is no part of their design, in the proposed connection, to obtain any degree of temporal support for the maintenance of divine ordinances among them, from the funds of the Church." The Presbytery then gave to Mr. Fayette and the commissioners from his

congregation, the right hand of fellowship, and Mr. Fayette's name was added to the roll of Presbytery.

A testimonial was read from Rev. A. Sommerville, Secretary to the Mission Board in Scotland, in favour of Mr. Matthew Barr, preacher of the gospel. Mr. Barr was received, and most heartily welcomed by the Presbytery as one of their preachers.

The next meeting of Presbytery is to take place in Flamboro', on the Tuesday after the second Sabbath of January, at 11 o'clock, A.M.

UNITED-PRESBYTERY OF DURHAM.

This reverend body held a special meeting at Newton of Clarke, on Tuesday, 23d Nov. The meeting was a lengthened one, and the business of a very important character, being chiefly in connection with the Students, of whom a very considerable number are under the care of this Presbytery.

Messrs. J. G. Carruthers, Gilbert Tweedie, John Fotheringham, Francis Tisdell, and Alex. McFaul, had all attended the late session of the Theological Institute, and were certified to the Presbytery by the Professor. Of these Messrs. Carruthers and Tweedie had finished their curriculum, and were before the Presbytery on trial. Owing, however, to peculiar circumstances and encouragements, Mr. Tweedie requested that his exercises should be postponed till the next meeting of Presbytery, which was readily granted. Mr. T. delivered a Critical Exercise with additions, which were sustained. Mr. Carruthers delivered a Lecture on Psalms cxi. 3; a Sermon on 1 John, i. 9; read a Critical Exercise on 1 Peter, i. 17-21; all of which were sustained. Mr. C. was then subjected to a lengthened examination in Greek and Hebrew, on the Socinian controversy, Universalism, Church History, and Systematic Theology. After an interesting and satisfactory conversation in regard to personal piety, and his motives for seeking to engage in the work of the ministry, the Questions of the Formula were put to Mr. C., and he was solemnly licensed to preach the gospel of the grace of God, and suitably addressed by the Moderator, the Rev. George Lawrence. May this "first fruits" of this recently formed Presbytery, be speedily followed by a host of able and devoted ministers of the New Testament. It may be noticed that Mr. Carruthers, although licensed, declines appointments until the month of January.

Mr. Fotheringham being now prosecuting his studies in Toronto, was at his own request, transferred to that Presbytery. The following exercises were assigned to Mr. McFaul, viz.: part of Lib. iii. Caes. Com.; three chapters of the Acts of the Apostles in Greek; and the 51st-53d Lectures of Dick's Theology. To Mr. Tisdell, Homer's II. Lib. i.; one of Cicero's Orations; Euclid, Lib. iii.; with an Essay on the Evidences of Christianity. Mr. Ormiston was appointed to examine in Classics and Mathematics, and Mr. Kennedy upon Theology.

Mr. McNeillie, a member of the Newton congregation, made application to be received as a Student—his application was granted, and the Revds. Messrs. Lawrence, Kennedy, and Ormiston, were appointed a committee to examine him, and assign him exercises.

The Presbytery having held last year a series of Missionary Meetings in all the congregations in their bounds, with very great success, have resolved to pursue a similar course during the ensuing winter. The following scheme was proposed by Mr. Ormiston, for these meetings, and unanimously adopted:—

Congregations.	Date of Meetings.	Addresses by Rev'ds
Port Hope,.....	January 18, 19,	{ R. H. Thornton,
Perrytown,.....		{ J. Ewing,
Clarke, 1st con.....	Do. 20, 21,	{ A. Kennedy,
Do. 2d do.....		{ J. Ewing,
Newcastle,.....	Do. 24, 25,	{ A. Kennedy,
Do.		{ J. Cassie,
Whitby,.....	February 24, 25,	{ G. Lawrence,
Columbus,.....		{ W. Ormiston,
Bowmanville.....	Do. 17, 18,	{ R. H. Thornton,
Eoniskillen,.....		{ J. Cassie,
Emily,.....	Do. 21, 22,	{ W. Ormiston,
Manvers,.....		{ G. Lawrence.

A Committee having been appointed to visit Oakhill station, with the view of organizing a congregation, gave in a report. The conduct of the Committee was unanimously approved, and Oakhill declared a Congregation of the United Presbyterian Church. The station in Mariposa, although not yet officially reported to the Presbytery, has also been con-

gregated. In few localities is there more need for the labours of devoted Missionaries than in the above neighborhood. The destination is great, but there is much cause to fear that it will not soon be supplied—the numerous denominational differences among the Presbyterian population creating, in many instances, almost insurmountable obstacles to any of the three bodies who have adherents in these parts. While all are thus weakened, and the best efforts much obstructed, a generation is rapidly rising up in many localities, utterly devoid of the knowledge of that "grace of God which bringeth salvation."—*Com.*

REPORT RESPECTING THE MISSION FIELD IN THE PRESBYTERY OF DURHAM

For more than twelve months the Durham Presbytery has always employed one and frequently two Christians—the one a student now on trials for license—the other an elder in one of our congregations. Part of the labour was expended in the region in Bathurst, but only for a short period. That field, since Mr. McCurdy's settlement in Amherst Island, embraces chiefly the Townships of Fredericksburgh and Earnestown—old and well cleared districts—with a large number of nominal Presbyterians, in circumstances the most destitute of any I have ever been in in Canada. It is rarely visited, if at all, in some localities, by even the Methodists, who are generally found any where, and particularly in old settlements. The Township of Camden, to the north of the above, and all along to Napanee, presents a field quite open in point of pre-occupancy, and really open in regard to a readiness to receive our labours. There are in Fredericksburgh and Earnestown two good, properly furnished meeting-houses belonging to the Presbyterians, and I believe both ready for us.

The other part of our field is in the third and fourth range of Townships back of Ontario, or along the chain of lakes situated somewhat parallel to it, and which form the river Trent. The chief places are Lindsay, in the Township of Ops, at the east end of Lake Scougog, and efflux of Sturgeon River. This is a thriving place of great importance—chiefly, however, in the meantime, from its locality and religious necessities. It is aggregated, but the numbers are small. The population has hitherto been chiefly Roman Catholic, but Protestants and Presbyterians are increasing. With it is connected Verulam, lying on Sturgeon Lake, and the place of meeting about eight miles from Lindsay. This station is numerous, spirited, and promising; but, like Lindsay, very poor. The population is of a kind that will soon improve—being chiefly Scotch—while Lindsay neighborhood is mostly Irish, but voluntaries. About fifteen miles west of Lindsay, and directly in my rear, we have, for about nine months partially occupied another field. The chief place is Mariposa, but as the place of meeting there is on the Town line between it and Brock, hearers in the latter Township are included. North of this are two places—one or other of which will alternate with Mariposa. The population is mixed Scotch and Irish. Among the former not a few were originally from the Highlands, but there is a sprinkling of Lowlanders, and some of them warmly attached to our body. By the next returns we will be able to get some particular account of what has been raised for the support of the gospel. The Durham Presbytery consider that the Lindsay and Verulam stations have evinced a very satisfactory desire to aid as they are able, in support of ordinances. They have also highly prized, and carefully attended to the services of our Catechists, and those occasionally given by members of Presbytery. Some of our congregations, aware of the great destitution of these localities, seem to be taking interest in their welfare, and I hope will aid a little. We are lifting collection in our bounds, chiefly for this object, in connection with our Presbytery fund.

In the north-west of the Township of Hope, and fully five miles beyond Mr. Cassie's Perrytown church, a station has been formed, which has been supplied once a month by members of Presbytery, and some additional from our Students and Catholic. Could we support them, we could employ to advantage two Catechists or Students constantly in these places. The last place will long be able to do but little. The settlers are poor, their farms small, and their moral condition bad. Both there and in the Mariposa neighbourhood intemperance has greatly prevailed. In the latter, among professed Presbyterians, sobriety has been rare. There is a growing improvement in this respect. In one locality near this place, the Free Church has a station, all the rest is wholly des-

titute 'This is all that I can communicate to the Committee at present I am just going back next Sabbath to re-congregate the Mariposa station The one in Hope, called Oakhill, is also to be congregated soon. We will thus, irrespective of the Bay of Quinte neighborhood, have four congregated places, and these in localities much in want of strictly missionary labour.

R. H. THORNTON,
Clerk, Durham Presbytery.

MISSION FUND.
Charge against the Treasurer.

	£	s.	d.
1851.			
June 6. Balance brought forward.....	315	1	6 3/4
10. Flamboro' Congregation.....	7	10	0
Goderich.....	1	15	0
Menheim.....	1	7	11 1/2
Sept. 1. Family.....	2	0	0
Lachute.....	1	0	0
Oct. 9. Chippawa.....	3	19	9
14. Onida.....	3	10	0
Allan Settlement.....	1	15	0
Dec. 31. Brantford.....	2	5	0
1852.			
Jan. 13. Ayr, Juvenile Society.....	10	3	5
19. McKillop, Quarter ending 30th June last.....	1	15	0
Bethel, Rev. Mr. Skinner.....	2	13	8 1/2
English Settlement.....	2	8	7
Menheim.....	1	2	2
Mr. James Bisset, Goderich.....	2	10	0
Bethel Congregation.....	1	12	1
English Settlement.....	2	10	11 1/2
Menheim.....	1	14	10
Goderich.....	1	3	0
Bethel, Quarter ending 31st Dec.....	1	10	0
English Settlement.....	2	8	8 1/2
Menheim Congregation.....	1	6	10 1/2
London, 3 Quarters.....	14	2	9 1/2
Goderich.....	0	17	0
McKillop.....	3	0	0
Chatham.....	2	0	0
Feb'y 31. Ayr.....	6	6	0
7. Hamilton.....	30	2	2
14. Toronto Missionary and Benevolent Society, per Rev. J. Jennings.....	8	12	9
16. St. George..... £7 0 0			
Glen Morris..... 5 9 1 1/2			
23. Rev. M. Waddell, Pickering..... £18 0 0			
Less Exchange..... 0 1 3			
	17	18	9
Mar. 25. Chippawa Congregation.....	2	5	0
April 9. " Missionary Society.....	5	15	0
Eramosa.....	6	6	5 1/2
14. Pickering.....	2	5	0
29. Proof Line.....	1	11	10 1/2
English Settlement.....	3	0	0
London Congregation, Quarter 31st Dec.....	5	13	1 1/2
Do. do. do. 31st March.....	6	0	0 1/2
May 8. Caledon.....	1	5	0
June 17. Flamboro'.....	10	10	0
Beverly.....	8	10	9
West Gwillimbury.....	1	1	6
Albion.....	0	13	1 1/2
Vaughan.....	1	7	6
Chinguacousy, North.....	0	13	0
Darlington.....	2	2	6
Eramosa.....	2	0	0
Balance of Interest.....	14	15	8
	£544	7	8 1/2

Discharge.

1851.			
June 6. Paid Supplement to Brampton & Toronto Township Congregations.....	20	0	0
10. Paid Catechist labouring within the bounds of Toronto Presbytery.....	30	0	0
July 9. Paid Supplement to Chatham Con. £14 12 6			
Add Exchange..... 0 1 3			
	14	13	9
14. Paid Blandford Congregation, Supplement for past half year.....	25	0	0
Sept. 18. Paid Mr. John Scott, Preacher, Supplement for four Sabbaths.....	3	0	0
Oct'r 9. Paid Chippawa Congregation, Supplement due in June last.....	11	5	0
1852.			
Jan. 13. Paid Chippawa Congregation Supplement.....	11	5	0
16. Paid balance of Supplement to Chatham Con.....	5	15	0

Feb'y 25. Paid Supplement to Brampton & Toronto Township Congregations.....	10	0	0
Paid Rev. John Fraser, Chatham, Supplement due him when a Preacher.....	25	0	0
April 8. Paid Mr. James Fraser, Catechist, London Presbytery..... £27 10 0			
Add Exchange..... 0 1 8			
	27	11	8
June 17. Paid Mr. Fraser, Catechist.....	8	7	10
Balance due by the Treasurer.....	352	9	5 1/2
	£544	7	8 1/2

By appointment of Synod we have examined the Treasurer's Accounts for the past year, and find them correct, and a balance appears in his hands of the sum of £552 9s. 5 1/2d. currency.

(Signed) DANIEL McCURDY,
ROBT. ABERDEIN.
June 17, 1852.
Received since balance..... £41 9 4
Paid..... 115 14 0

THEOLOGICAL AND SYNOD FUND.
Charge against the Treasurer.

	£	s.	d.
1851.			
June 10. Flamboro' Congregation, Institute.....	2	10	0
Do. do. Synod Fund.....	1	0	0
Guelph, do. do.....	1	0	0
Oct. 22. Elora, do. do.....	2	15	0
28. Eramosa, do. do.....	2	17	6
Nov. 17. Guelph, do. do.....	3	0	0
23. St. George.....	1	15	0
Glen Morris.....	1	12	6
27. Caledon.....	1	5	0
Dec. 4. Ayr.....	1	17	0
Beverly.....	1	8	9
31. Brantford.....	1	15	0
Mount Pleasant.....	1	5	0
1852.			
Jan. 14. Hamilton.....	3	12	0
19. Stanley, Synod Fund.....	0	15	0
McKillop, do.	0	7	0
Menheim, do.	0	5	0
Do. Institute.....	0	12	7 1/2
Feb. 5. Elora, do.	9	6	0
7. Hamilton, Library,	10	0	0
Do. Institute.....	5	0	0
Pickering, do.	1	0	0
25. Brampton and Toronto Township, Institute.....	1	15	0
Do. do. Synod Fund.....	1	15	0
April 9. Richmond Hill, do.	1	5	0
13. Ayr, do.	1	4	8 1/2
May 31. Chippawa, do.	2	0	0
June 4. Elora, do.	1	0	0
17. Flamboro' Inst. £2, do. £1.....	3	0	0
Tecumseth, do. per Rev. Mr. Fraser	0	15	7
Essa, do.	0	15	0
Albion, do.	0	14	8
Eramosa, do.	2	15	0
Rev. Dr. Ferrier, do.	1	16	0
Guelph, do.	1	15	0
Balance due the Treasurer.....	11	16	8 1/2
	£60	5	0 1/2

Discharge.

1851.			
June 6. Balance due the Treasurer.....	28	4	8 1/2
10. Paid Synod Officer.....	1	10	0
July 4. Paid Rev. Robert Torrance in part his Expenses in attending to the affairs of the Mission when in Scotland.....	12	10	0
30. Paid Printing Minutes of Synod, &c. &c.....	12	0	0
Aug. 13. Paid Clerk of Synod in attending Special Meeting and Postages.....	3	5	0
1852.			
Jan. 13. Paid Rev. Thos. Christie, Treas. Home Fund.....	5	0	0
May 17. Do. do. do.	5	0	0
Paid Synod Clerk, and Postages.....	10	14	11
Balance of Interest.....	2	0	5
	£80	5	0 1/2

By appointment of Synod we have examined the Treasurer's Accounts for the past year, and find them correct, and a balance due the Treasurer of £11 16 8 1/2d. currency.

(Signed) DANIEL McCURDY,
ROBT. ABERDEIN.
June 17, 1852.
Received since balance..... £29 7 2
Paid..... 30 10 5 1/2

To the Editor of the Canadian Presbyterian Magazine.

In reference to the conflicting statements that have appeared in the October and November Nos. of the *Magazine*, concerning the Statistical Report, I deem it necessary to state the following fact, by way of explanation. The congregations referred to gave in their Statistics, not to their ministers, but to a Committee of Presbytery appointed to receive them with all the formality of Presbyterial visitation. What then became of these statistics I why were they not published? The only answer that could be returned was that I formerly gave; they could not be procured at the time they were needed, owing to the sudden and lamented death of the Presbyterial Clerk.

I regret exceedingly that the Convener of the Mission Com. should have supposed that I wished to throw blame upon him, or on any one else. I do not think that my language, fairly construed, warrants such an inference; this much I would say, that such a thought never entered my mind in writing the letter. My chief object was, if possible, to prevent our congregations thinking that it was of no use coming together to furnish the Presbyterial visitation their statistics, because it happened on this occasion their reports were not noticed.

In reference to the "personalities" referred to by the Con. Mis. Com., I have to state, that I could with little difficulty explain matters even to his satisfaction, but as I deprecate the idea that the *Magazine* should become the record of private affairs, I decline entering on the subject, and I do this with greater readiness; as I am convinced that I have throughout neither violated a law of Synod, nor neglected a duty imposed on me by the Presbytery.

ALEXANDER A. DAVIDSON.

REVIEWS.

We are far in arrears in this department. Quite a number of books and pamphlets have been received, but only a few of them can be even briefly noticed this month.

NOTES EXPLANATORY AND PRACTICAL ON THE BOOK OF REVELATION. By the Rev. Albert Barnes. New York: Harper & Brothers. Toronto: A. H. Armour & Co. Price 3s. 9d.

This is the eleventh and concluding volume of Mr. Barnes' Commentaries on the New Testament. It is also larger than any of the former volumes. It is needless to speak of the Author, for his name bespeaks his writings. There is, however, with many, a prejudice existing against his works, partly caused, perhaps, by the part he took in the New School schism, and partly because he is thought rather a *jeune* commentator. But we take him as he is, and though not agreeing with him in several of his doctrinal views, yet as a commentator he is not to be classed among those usually characterised as heterodox. As to the character of his *commentarising*, we judge it as he professes to give it, and really it is far higher than he assumes to make it. He takes the opinions of others, often freely enough, and without acknowledging the obligation, but he writes clearly, fully, concisely, and practically—and whether for the minister or the private christian, his works are well worth possessing and consulting. The volume before us we do not mean to criticise, or express an opinion of the theory of interpretation propounded in it; but one thing we are assured of; that what Mr. Barnes has written, will amply repay a careful reading; and much information will be gathered from his frequent references to the opinions of historians and writers on the Apocalyptic. The chief historians he has consulted and taken as guides are, Gibbon and Alison.

THE RULING ELDERSHIP OF THE CHRISTIAN CHURCH. By the Rev. David King, L.L.D., Glasgow. New York: Carter & Brothers. Hamilton: D. McLellan. Price 3s. 1 1/2d.

The work has passed through three, if not four editions, in Scotland; has been excellently reprinted by the Carters, and is now obtaining a large circulation in the United States. It requires no recommendation now, for its character is established, and we only direct attention to it as a treatise that should be possessed and carefully read by every Elder in the Presbyterian Churches.

EARLSWOOD; OR LIGHTS AND SHADOWS OF THE ANGLICAN CHURCH. A TALE FOR THE TIMES. By Charlotte Anley. New York: Carter & Brothers. Hamilton: D. McLellan.

The design of the book is to expose the puseyite writings and reason-

ings, and to show the English Jesuitry that are exercising a baneful influence on, and through certain classes in the Anglican church. As a Tale it is interesting, but as a Tale, having in view far higher objects than only to please, it is well worth reading. It would be a popular work if introduced into a congregational library.

NEANDER'S LIFE OF CHRIST. London. Bohn. Toronto: A. H. Armour & Co. Price 5s.

Anything from the pen of Neander is worth reading and studying.— This forms one of the volumes in Bohn's Standard Library; and we would here take occasion to suggest, that it and several others in Bohn's series, might properly be chosen for church libraries. The price, with few exceptions, five shillings a volume. There are such works as the following: Neander's Church History, 2 vols.; Jeremy Taylor's Holy Living and Dying; Ranke's History of the Popes, 3 vols.; Hall's Works, &c. &c., which might be selected, and with the assurance of having generally the best editions.

Original Articles.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALLEDONIA.

We have seen that on the question of the lawfulness of swearing the religious clause of the Burgess Oath, the Associate Synod was divided into two; and that each party claimed possession of the Constitution of that Synod, and retained its name. Much, indeed, has been said and written as to which had the best right to be thus designated. We claim for neither the superior right. Each party, we believe, acted conscientiously, and sought, in the course it proposed to prosecute, the best interests of true religion. Were the right to the designation to be decided by the fact that one party remained in the place of meeting, whilst the other withdrew, those who saw nothing sinful in taking the oath, were properly the Associate Synod; and the majority did remain, and their names have been given with a claim on this ground, to be the true Associate Church. But of those who remained, at the moment of rupture, we find a number going over afterwards to the other side. Were the right to the name to be determined by numbers favourable to one side, there can be no doubt that the objectors to the oath were most numerous. Of the ministers in the Original Associate Synod, when the controversy began, there were fifteen opposed to the oath, and only eleven favourable; and of those in the Synod when the division had actually taken place, and parties were settled down to their respective sides, nineteen were on the former side, and thirteen on the latter. But we attach little importance to all this, and it would by no means determine which had truth and duty on its side, and which, of course, might be said to have the Keys, or to be the true and legitimate Associate Synod.

Those who permitted the oath to be taken were afterwards called Burghers, those who condemned it were called Anti-Burghers. These names were given them in common language, and gradually came into general use, but they were never formally adopted and sanctioned by the Supreme Court of either denomination.

For a generation or two, the Anti-Burghers were considerably the majority; the Burghers at length made up to them; and when the union took place, the latter had fully more ministers, and, perhaps, in most cases, larger congregations. It is astonishing and pleasant to think that, on the whole, they kept nearly at the same pace with each other; and it is matter of gratitude to God, that all along, whilst separated, both preserved their evangelical character, and continued their vigorous and zealous activities for the spread of the gospel in their own and other lands.

It has been always matter of regret that the Anti-Burghers proceeded to censure their brethren by excommunication. This was precipitate and unwarranted. It is excusable only from the circumstances of the times, which made them think it necessary and incumbent. But in every view it was wrong and uncalled for; and their successors soon saw and acknowledged this, and never required an approval of it by Preachers on being licensed, or ministers on being ordained. The Burghers, it is said, would have done the same thing to the Anti-Burghers, and were about

to proceed to it, but they prudently waived it as they found that the procedure of their brethren was everywhere spoken against. They did, however, what was nearly equivalent, and what some have even thought a greater stretch of authority—they passed an Act of Nullity, which by the Anti-Burghers were not, indeed, excommunicated, but whereby the brethren on the other side pretended to annihilate them altogether.

Yet, notwithstanding all the severities on each side, and all the reproaches and opposition of their common foes, both parties survived and both prospered; and assuming denominational characters somewhat different, each diligently and faithfully did the work which Providence seemed to have in view.

Whilst these two bodies were alike in holding the great doctrines of grace, it must be allowed that the Anti-Burghers were more stern and severe in their discipline, held more stringent and exclusive views, and retained more conformity in their sentiments and actions to the Original Associate Synod. And it must be allowed that the Burghers manifested greater christian forbearance, were less sensitive about mere circumstantial, and were more disposed to cherish and cultivate a brotherly feeling towards other denominations. The more liberal policy of the Burghers, and the more uncompromising zeal of the Anti-Burghers, with the fidelity of each body to its convictions, formed elements which were to be at length happily blended, and which were calculated to give a better tone of feeling, and a better spirit of action to a Church in which they would again be happily incorporated. What might be thought rather lax in the one was elevated; and what was too stringent in the other was softened down. The ingredients were to be prepared during their separation for an amalgamation that would be thorough, and by which both would be refreshed and stimulated to new and higher activities.

This breach, however, was a mournful occurrence, and was deplored on both sides. It separated, in many instances, those who had been chief friends. In not a few cases it divided families, and in every part of the country those who had been accustomed to associate for public worship, or private christian fellowship, were severed from each other. In many cases those who had been familiar friends were seen to linger in their latest interviews, reasoning the points of difference, devising ways and means for healing the breach, and manifesting a foreboding unwillingness to part. Thus especially, were the long evenings of the summer of 1747 spent by persons on the different sides, meeting between their respective residences, walking in the fields or on the highways, going backward and forward with each other in earnest conversation, and under deep concern and sorrow—with painful regrets, yet with anxious hopes. Such meetings and partings continued till time diminished their frequency, and till parties by degrees fell into their respective ranks, and at length those who, in many cases, had been christian associates, and even confidential friends, stood as much aloof from each other as though they had been utter strangers.

But, distressing as this event was, it seems, in the wise and gracious providence of God, to have been intended and over-ruled for good. The great success of the Secession cause, the multitude of its congregations, rising up in every quarter of the land, and the popularity of the ministers among the people at large, had already awakened the jealousy and excited the malice of enemies. The proud agents of corruption in the Established Church, were concocting measures with the civil powers to put down by force this rapidly growing denomination. Persecution for conscience sake was actually planned and ready to be set on foot, when the strife in the Secession camp suggested to their enemies that it was unnecessary to agitate, as soon the contentions of Seceders themselves, would do the work of destruction which they were so anxious to accomplish by other means. There was, indeed, cause of alarm on the part of the Established Church by the rapid increase of the Secession. Even before their strife arose, and when the Associate Ministers were harmoniously prosecuting their great work as messengers of Christ, and were attracting the notice of all around, and gaining the hearts of multitudes, an influential minister of the Establishment was accustomed to remark of the Secession, that "if a wedge of their own timber did not split them, they would soon be the dominant Church in Scotland." Be this as it may, the division was over-ruled for good. We shall not endeavour to determine whether the Secession would have spread more rapidly if the division had not taken place. Different opinions have been entertained on

this question. But if without the division it had spread,—if the Anti-Burghers had not made the stand they did—if the swearing of the Burgess Oath had been only made a matter of forbearance—if this question had not divided them, what would the Secession have been? It is not unlikely that it would have been strong numerically, and a flourishing and influential denomination, but without having nearly so much of moral strength. It might have been a denomination spread over the whole country, like the present Free Church, and something like what they pretend to of the character of a new National Church, as a rival to the old; but like them, too, it would have been found clinging to the root of anti-christian error and corruption, by upholding the principle of a civil Establishment of religion, and, perhaps, like some of them, would have anxiously looked forward to a time when government support would be given.

By the spirit of rivalry which it created, the division, we are inclined to think, was the means of quickening the parties, of extending their respective spheres and multiplying their congregations, and of giving to each that denominational character which was best suited to answer the purposes which Divine Providence contemplated by the separation.

But the greatest benefit arising from the division, remains to be noticed, and it was very long in being fully developed. The Burgess Oath question was a small matter in itself, but it was the key to open up a hidden system of scriptural progress for the Church. As has been well expressed, this controversy was the turning point of civil and religious liberty in Scotland. For supposing the two parties had remained together, supposing the Anti-Burghers had not made their determined stand for what they considered truth and duty, and that the swearing of the Burgess Oath had been made a matter of forbearance, it is more than probable that the whole Secession would have rested like the Establishment on the Revolution Settlement; and that the infusion of christian light would have been prevented, and the impulse been wanting to that christian progress by which the re-united denomination has been since fortified and prospered. The condemnation of the Burgess Oath was in perfect consistency, not only with the renovation of the Covenants, but with the views of our own times, when not Anti-burghers alone, but Burghers also, though on different grounds, would refuse such an oath—when not one intelligent and conscientious individual in the whole United Presbyterian Church could consistently swear any oath of a religious kind to a civil magistrate; or, in other words, could not submit to a religious test to qualify for civil privilege or office of any description.—Thus the Anti-Burghers, who were generally reckoned the most rigid of the parties, were the very instruments, under God, in bringing good out of evil, by turning the scale to the side of enlightened liberal procedure, and breaking down those barriers to necessary and valuable advancement in scriptural reformation, which the Established Church of Scotland had erected against itself, and against those who receive, without exception, their antiquated and intolerant views respecting the power of the civil magistrate in matters of religion.

With the light of our own times we can therefore see the hand of God permitting strife and division in the Associate Synod, with a view to important results: and we can view the actual breach as a burst for religious freedom, to which the clear and scriptural views of the distinction between Church and State, and other high attainments of our own age, may, in a great measure, be traced.

But although God in his providence overruled this mournful division for good, yet that can by no means justify or excuse those who were the Agents for bringing it about. There was much sinful mismanagement in the whole process. Both parties felt this, and by both it was deplored. Some efforts were made to heal the breach; but the parties were too keenly committed to their respective views, and contemplated movements, to prevent these from proving abortive.

After Mr. Mair and his friends had retired, the brethren remaining, staggered and distressed, proceeded to no business, but simply appointed a meeting to be held next day for prayer and humiliation: and, these exercises being over, they appointed a day of fasting and humiliation to be observed by their congregations, and then adjourned to meet at Stirling in the month of June.

The brethren who had retired, met next day, according to appointment, and had several meetings during that week and the following.

They passed a number of acts—such as that the lawful authority and power of the Associate Synod devolved on them—that none of the ministers and elders who were separated from them could have a seat in the Synod, but in the way of confession the sinful steps they had fallen into,—that the motion in the Synod against calling for the Reasons of Protest and answers thereto, was a sinful and dangerous step—and that their brethren who did not go along with them, were highly venerable.

After this the two parties met each by itself, at the time and place which were found most convenient, and thence forwards each proceeded in its own course irrespective of the other, as though they had never co-operated.

It has often been said, that the liker and the nearer parties are to each other they are the more alienated, and stand most aloof. This was most remarkably the case with the Burghers and Anti-burghers. Although they had a common origin, and for fifteen years had been under the same ecclesiastical jurisdiction, yet now that a comparatively small matter had occasioned division, they seemed soon to be farther from each other than from any other denomination. Each pursued its own course, in its own way; and although considerable excitement was felt for years, both among themselves, and in the religious public generally, respecting the division, yet soon all intercourse ceased between the two parties, and their alienation was increased by the pamphlets which were written on both sides, and by the course which each adopted towards the other.

It is matter of gratitude and praise to God, however, that during their separation, which was to be long, each party preserved the great doctrines of grace in its standard, and maintained scriptural purity in its membership and administration.

Without entering at present on the courses of procedure in these two divisions of the Secession, we shall pause, for the purpose of tracing the origin and organization of a new denomination, which, in consequence of the state and proceedings of the Established Church was, about this time, brought into the field. We refer to the Relief Church, which now forms a component part of our United Presbyterian Church. But this subject we shall postpone till our next communication.

Let us, in the meanwhile, adore the Divine Sovereignty in permitting divisions in the Christian Church, which, although they present an unseemly appearance, are intended to serve important purposes. Paul and Barnabas contended with each other, "and the contention was so sharp between them, that they departed asunder one from the other." But their separation served to extend the gospel, which both preached, and there is evidence that that breach was afterwards healed.

In general, we would remark, that the present divided state of the Church, and, in particular, of the Presbyterian Church, both in Scotland and in this Province, is much to be deplored; but it will, we doubt not, have its beneficial results, and will, in God's time and way, be rectified. Yet this does not exempt from guilt those by whom such divisions are unwarrantably maintained. In the present age, when Popery is putting forth new pretensions, and seeming to make a vigorous effort to regain ascendancy; and when infidelity is contaminating the minds of multitudes, and has its subtle and zealous advocates, it ill becomes the servants and friends of Christ to stand aloof from each other, because they cannot see eye to eye on points which are comparatively unimportant. What a mighty advantage do they thus give to their common foes! There are denominations on the field, whose differences are too small to warrant their being distinguished by different names; and yet the misrepresentations of spleen, and jealousy, and pride of party, keep them apart. With whom does the blame rest? With whomsoever it is, "Sin lieth at their door;" the serious responsibility is theirs. Union is strength. The united efforts of genuine Christians, with the blessing of God, might stem the torrent of error and immorality, and tend speedily to bring about the glorious things which are spoken concerning Zion. On those who fear the Lord, may "the Sun of Righteousness arise with healing in His wings."

(To be continued.)

THE DUTIES OF CHURCH MEMBERS AS TO CONGREGATIONAL AFFAIRS.

That very old and common saying, "Habits are a second nature," whether they are good or evil, is applicable to the conduct of communities as well as individuals. This saying is founded on observation and

experience, as all proverbial sayings are. We know, that if persons get under the influence of evil habits in youth, those habits will be a hindrance, and rather a curse, and mar their influence in mature years. We may presume, that what is true in respect to persons, must be true in respect to communities—whether these communities are secular or ecclesiastical. The Christian Church, in its external or visible condition, is composed of persons under the influence of those laws which govern man's moral nature. If the Churches, which are composed of persons, are to be free from evil habits, it is requisite that the individuals who compose these churches should be so too. It is the moral character of the leading and influential persons in congregations that give tone to the feelings and conduct of congregations. If these have been properly trained and are disposed to do their duty, as members of the Church, and do what they do, in the fear of God, and for the benefit of the community with which they are connected, then we may expect to find peace, happiness, and prosperity in the congregations of the faithful.

Members of Churches, viewed in their social relations, are very much what they have been made by previous teaching and training. This is the case in all the Presbyterian Churches in Canada. Take any congregation of any of the Presbyterian Churches—examine the roll of membership—ascertain the church and congregation with which the majority have been connected in other lands, and you will thus obtain a pretty sure data to judge of the character and efficiency of the congregation which they now compose. It is true, that there are certain elements and influences which operate very strongly in Canada, which do not operate so powerfully in other countries. But making allowance for these, and knowing the previous connection of the majority of the members, you might predict the character of the congregation which they now make as respects piety, intelligence, order and activity.

It is the desire of all who wish well to the cause of truth in this country, that all the Presbyterian churches and congregations should be as free from evil habits in their youth as possible. Much of their own enjoyment and prosperity and usefulness depend upon their teaching and training, and conduct now. Ministers, elders, and managers, are now laying the foundation upon which others must build, and they should look well to the work which God has assigned them, that it be properly done. If we plant and train aright, these trees of righteousness may yet be beautiful and glorious and fruitful to the glory and praise of God.—But if they are either neglected or improperly trained, they may be fruitful, but their fruit will resemble the fruits of Sodom and Gomorrah.

It is the heart's desire and prayer of all who wish well to the United Presbyterian Church, that all the congregations should be examples in knowledge, faith, purity, and order—that they should hold fast the faith once delivered to the saints—that they should be first in efficient congregational management and action, order, liberality, and charity. It is to aid in promoting this most desirable end that the following remarks are offered; and we may begin with what, for convenience, may be termed the *quoad sacra* affairs of congregations, and in reference to these we may view—

I. The duties of members of congregations; and II. of managers in congregations.

1. In reference to the duties of individual members of congregations.

We take it for granted, that each believer in Christ will connect himself with a congregation of the professed friends of Christ, whose subordinate standards are regarded by him as in all respects most agreeable to the word of God. The Church whose standards of doctrine, government and discipline are clearly founded on and agreeable to the word of God he joins. He has counted the cost—he knows that there are duties to be performed as well as privileges to be enjoyed—and that, in the performance of his duties, he is serving God, and only an unprofitable servant even after he has done his duty. He knows that the church cannot accomplish the ends for which she exists, more than any civil association can accomplish the ends for which it exists, without worldly means.—That congregations require houses to meet in—ministers to instruct them—and many other things for the proper organization and management of their ecclesiastical affairs, require both time and money, and he that he is not willing to give both, should neither join any church nor profess to be a Christian. It is true, there are some associations of professed Christians which have much of their pecuniary obligations de-

frayed out of the funds of the nation, into which all men of every opinion contribute—they are almoners upon the bounty of the nation—and this is the source of their present apparent success. But it will ultimately prove the source of suffering and weakness, as it is a complete departure from the Law of Christ, in reference to the establishment and extension of his kingdom among men. One of the chief characteristics of the United Presbyterian Church, both in Scotland and Canada, and which distinguishes her from other Presbyterian Churches, is, her decided avowal of the principle usually called Voluntaryism; i. e. the support and extension of the religion of Christ, solely by the freewill offerings of the people of God. The United Presbyterian Church holds that there is the clearest evidence in the Scriptures of both the Old and New Testament, that this is the mind of the Lord Jesus Christ respecting this matter. To do anything that would lead to the violation of this law, which Christ has so clearly made known, would be a palpable act of disobedience, and a manifest want of faith and sincerity. And no action of the United Presbyterian Church, either in Scotland or Canada, can be pointed to by the most virulent enemy of Voluntaryism, as a breach of this law. But while we hold with all sincerity, and with a conscience void of offence, that the Gospel ordinances are to be supported and extended only by the freewill offerings of God's people, we do not hesitate to avow that they are under most solemn obligations to give of their means for this cause; "not of constraint, but willingly, not from necessity, but of a ready mind." And this all the members of our congregations should know. They should also know that this obligation does not rest exclusively on the wealthy, or even on those who have sufficient to raise them above poverty, but even on the poor, if they are not dependants on the bounty of others. You may as well suppose that a Christian would seek exemption from the performance of any other moral duty—from worshipping God in spirit and in truth—from living soberly, righteously, and godly in the present world—as from this duty. It is a duty under which every person comes, when he becomes a Christian; and if he does not perform this duty as God enables him, he is to that extent living in open disobedience to the will of God. The mind of Christ as revealed in the word in respect to this duty may be briefly summed up in the following topics: 1. All should give. 2. All should give freely. 2. All should give as God prospers them.

But how far is this law of Christ's house obeyed? and by whom is it obeyed? These are enquiries that can be answered only by individual members of congregations; to God they are responsible, and he knows, and they know, whether they have a conscience void of offence in this matter. But, while avoiding all censorious judgments, the truth may be told, and the truth will hurt none but those who put themselves in opposition to it. And we rejoice to bear this testimony, that there are not a few connected with the United Presbyterian Church, who do their duty willingly—they are good and conscientious voluntaries—they know and do their duty cheerfully, whether they are in poverty or affluence—they regard the support of the ordinances of the Gospel, not only as a duty, but as a privilege and honour—and they are always punctual and liberal, according to their means. When you come into their society, you feel as in a region of light, life, and love; they have received the Gospel freely and bountifully, and they give freely and bountifully. You may freely appeal to their sympathies for the poor, or to their love for God's cause, knowing that these principles exist in them, and your appeal will not be in vain. Their very presence is a blessing in the Church, for their conscientious performance of duty has constrained others to something like compliance with the law of Christ.

While their conduct is based upon the law of Christ—and they act because he has commanded—yet they can find a reason for their conduct, and a strong reproof for those who neglect their duty, in the social constitution of the congregations of the faithful. They reason thus: the members and adherents of each congregation may be viewed as associated for a special purpose, well understood, and openly or tacitly acknowledged by all the members of the association, viz: the support of religious ordinances among themselves, and the extension of them to others destitute of them. In reference to the first object of their association they hold that, if the society should be viewed in no other light than a civil association, having only a worldly and temporal object in view—even in such an association, it is supposed and implied, that every member

should do what he can for its support and success. If it be regarded as a mutual benefit to be associated, then each member is bound, according to his ability, to sustain and extend the cause for which he is united. The whole conduct of such persons correspond with their professed belief in, and attachment to, the Scripture rule for supporting the Gospel.

We may have something to say to another class of voluntaries in our next communication D.

SERMON, BY REV. R. TORRANCE, GUELPH.

[We give now about the half of the Sermon; it will be concluded next month. Last spring the Wellington Presbytery resolved to bring the subject of Voluntaryism before the notice of their congregations. Mr. Torrance was appointed to prepare a discourse on the subject, to be delivered in the several churches in the course of visiting.—Each of the congregations passed a resolution, after its delivery, that Mr. Torrance give the manuscript for publication; but owing to varied engagements, the author has been unable to transcribe it till the present time. We have set our resolution against the admission of sermons into the Magazine—for of these there would be no end—but as the subject is out of the ordinary course of sermons, as well as to oblige the congregations in that Presbytery, we depart from our rule.]

"Take away her battlements, for they are not the Lord's."—Jer. v. 10.

At the time to which these words refer, gross corruption and immorality prevailed among the Jews, and, in consequence of this, their national glory had departed, and they were about to be visited with signal chastisements. Injustice was practised and insincerity abounded. The people were wayward in their evil courses, and would not be corrected: the poor and the great were alike implicated in transgression: lewdness was wrought and spiritual adultery was committed by their children.—Because of these things their civil interests had suffered—their prosperity had declined. Having lost their excellency as a Church, they could not expect, according to the principles of their constitution, to retain their glory as a nation—having forsaken the worship of their covenant God, would he not remove the fear of them, and the dread of them, from the neighbouring people?—having dishonoured his name, would he not make them a by-word and a reproach? No more shall his arm be made bare in their behalf, seeing that they have so long grieved him with their idolatries and abominations. As they would not be reclaimed from their courses of backsliding, by the gentle admonitions, the stern reproofs, or the affectionate remonstrances of prophets, whom the Lord had raised up and sent to them, they will be delivered into the hands of an enemy that will have no mercy upon them, and be grievously punished because they have grievously provoked. A foe from the north has been commissioned to destroy. From a distant land does God call the ministers of his vengeance. The Chaldean army is to prepare for the battle and the siege. Jerusalem shall be razed to its foundations. Princes and nobles, and all pleasant vessels, shall be carried away to Babylon. By these judgments would the Lord be avenged on a nation that had insulted his majesty, corrupted his worship, and polluted his courts—that had broken the covenant under whose provisions they were entered, when the sign and seal of circumcision were administered—that were lewd and depraved, from the rich to the poor, from the peasant to the noble. Strong may be the position of their metropolis, but it shall not stand. Numerous may be its fortifications, increasing the probabilities that it shall hold out against the besiegers, but God has appointed them to overthrow these fortifications, and he will help them in the work. The wall of defence may be complete at every part, but God musters his forces round about it, and encourages them to the assault—"Go ye up upon her walls and destroy; but make not a full end: take away her battlements, for they are not the Lord's."

External defences will not avail when the necessity exists for internal reformation. To trust in the former, when no respect is paid to the latter, is to adopt a course which will certainly end in disappointment and vexation. Jerusalem's battlements shall not save the city so long as injustice and oppression are in her streets, insolence towards God among her inhabitants, rejection of his word and departure from his worship.—Yet how prone are men to multiply defences of their own invention, and neglect the true means of safety! So had it been with the Jews:—hav-

ing broken their national covenant, and proved disloyal to their King, they increased the fortifications of their city, that they may be able to withstand the enemy he employs to punish them—their confidence being withdrawn from God as placed on the structures their own hands have reared.

So has it been with the Church of Christ. In many cases she has corrupted the purity of New Testament doctrine, and made additions to her code and ritual; without the sanction of her Lawgiver. She has surrendered the spirituality of her character, and ceased to maintain her distinctness from the kingdoms of the world. She has displayed precisely the same feeling that was evinced by the Israelites, when they would have a king; that they might be like other nations. She has gone down to Egypt for help; she has stayed on horses and trusted in chariots, because they were many; and in horsemen, because they were very strong; and she has not looked to the Holy One of Israel, neither sought the Lord. She has been constructing outworks, when she should have been purifying her sanctuary. Disbelieving the promise that God would be a wall of fire round about her, she has erected battlements, according to her own understanding,—instead of an inward reformation she has been throwing up ramparts of defence. Admonition, entreaty, reproof, and threatening, have been addressed to her—not by prophets raised up and sent since her corruptions began to multiply—but in the living word of inspiration. And if she will not hearken and respond—cease from her prostitution—repent and reform—the day of Christ's patience will come to an end:—instead of remonstrating by his servants, he will employ a foreign power as the rod for her correction:—an enemy will receive the commission to "go up upon her walls and destroy, but make not a full end": if she continue to disregard the counsel which may be viewed as addressed to her by Christ her Head, and which we would urge upon her in his name, with a friendly concern and from friendly motives, "take away her battlements, for they are not the Lord's."

I. We shall enumerate some of the human battlements which have been thrown up around the Church. II. Apply to them the divine injunction here given. III. Illustrate and enforce the reason here assigned. I. Let us specify some of the battlements which men have thrown up for the defence of the Christian Church.

1. *Gradation of rank has been introduced among religious Teachers.*

Pride and ambition began early to manifest themselves among the subjects and office-bearers of the Redeemer's kingdom. The same desire that was felt for seats of honour and authority beside the King, by the two disciples, and conveyed from them to Christ by their mother, appeared after the Saviour was glorified, and was not checked by the answer he returned on that occasion—an answer which has been recorded that it might be applied to all similar cases.

Elders or Presbyters are the only church rulers mentioned in the New Testament—all of them having an official equality, possessing the same extent of power and authority, and distinguished simply into those who rule, and those who labor in the word and doctrine. But it is natural to suppose, that those who possessed the greatest talent, and highest social station, would command more attention and influence than those who possessed less—their judgment and opinion would be deferred to; and this circumstance would be favorable to the ambitious, who aspired to be exalted above the brethren, and would prepare the way for gradation of rank. The moderator of the congregational presbytery or session was, in the early period, regarded as but "first among his equals" (*primus inter pares*), but by degrees came to have appropriated to him the title of *bishop*, or overseer, and next began to act upon his own authority, without taking the advice of his council in the congregation. Ministers in cities were consulted by provincial churches, when any difficulties arose in the management of their affairs, and a commencement was thus made for the introduction and establishment of diocesan episcopacy, according to which a certain extent of territory, with its churches and their pastors, are under the superintendence of one bishop, and subject to his authority. A complicated machinery was gradually introduced into the congregations, disturbing the simplicity of primitive arrangements. Subdeacons, an unscriptural class of office-bearers, were appointed; Acolytes, or cup-bearers, were chosen to wait upon the bishops, and help them when engaged in their peculiar duties; and Readers, whose business it was to read the scripture lesson to the congregation—a service that had

formerly been done by a deacon or presbyter. Thus was there the creation of new officers among the people. In the councils of the Presbyters some arose, who, like Diotrophes, would have the pre-eminence—taking the title, and assuming the importance of bishops. Among the bishops again, some appeared who acted towards them as they had done to their fellow-presbyters, aspiring to be metropolitans and primates, while some struggled for the ascendancy even among these grounding their claims on the importance of the city in which they were located—the name of the apostle by whom their church was founded—the number of disciples under their teaching—the purity with which apostolic doctrine had been maintained, or the number of believers who had suffered martyrdom.

Personal ambition may have been, in many instances, the feeling which incited to this distinction of office and gradation of rank. But it was also thought that the introduction of these would be for the Church's defence. Difference of rank existed in society—could the Church suffer, if she were made to conform to society in this respect? Gradation of rank existed also in the priesthood of the heathen world—might it not be introduced with advantage among the teachers of Christianity? An hierarchy had existed in the Jewish Church—would it not be to the prosperity of her interests, the elevation of her position, and her security against the many adverse powers with which she had to contend, if there was the introduction of the same into the Christian republic? Moreover, would it not give greater efficiency to have ecclesiastical power concentrated in the hands of a few, than diffused throughout the entire eldership? Did not the very simplicity of the Christian system disqualify it for making an impression upon the general mind? Introduce grades of office, splendor and parade,—would not a firmer hold be taken of those who were already professors,—would not the interest of those that were without be excited,—would not an influence be infused which was not at present possessed? In this manner would they be disposed to argue, and thus justify themselves in departing from the simple scriptural platform, which had been appointed for the Redeemer's kingdom—the visible Church?

2. *A second human battlement thrown up around the Church, is the connexion of civil and ecclesiastical power in the same person.*

At first, and for some centuries after the introduction of Christianity, the office-bearers of Christ's kingdom did not interfere with those who were invested with civil authority, nor seek their official patronage and favour for the Church. Indeed the civil and the sacred, so far from standing to each other in the attitude of correlate powers—powers in combination or alliance—were in the attitude, respectively, of persecuting and persecuted—the sword of the magistrate being unsheathed against the subjects of Christ, and stained with their blood on account of their religion. Emperor and magistrate and governor, instead of considering themselves to be office-bearers in the Church, were its bitter adversaries and active opponents—they were office-bearers in Paganism—but persecutors of Christianity. Even Constantine the Great, during whose reign, and by whose act, the Church ceased to be persecuted, and became patronised by the state, did not claim an independent spiritual authority. Whatever explanation may be given of his conversion, or cause assigned of the favour he extended to Christians, yet when any doctrinal controversy arose, which he was anxious to have settled, he summoned a council of the bishops, and submitted the matter under dispute to them for deliberation and decision. He took the opinion of the Church, and not that of crown advisers or legal functionaries.

A considerable period elapsed after the death of Constantine, before the bishops of Rome became temporal princes, thus uniting both the civil and the sacred in their own persons—an event of no small importance in the history of the Church—an event which prophecy had foretold—which has been followed by the most pernicious consequences to the nations of the world and to the kingdom of the Redeemer—an event, the undoing of which will form an epoch in the history of the Church of the future, and be the precursor of the glorious appearance she shall present, when she shall be fair as the moon, clear as the sun, and terrible as an army with banners, as its occurrence, resulting from corruptions that had already crept in, opened the way for an overflowing flood of error and mischief.

We cannot enter into a detail of the circumstances which led to the Bishops of Rome assuming civil jurisdiction. We may just mention, that at a Synod held in Constantinople, in the year 754, it was resolved

that no symbols of Christ should be allowed in the Church, but those employed in the Eucharist—that image-worship was a corruption of Christianity, and a renewal of Paganism—that all such monuments of idolatry should be broken or erased; and that those who should refuse to deliver up the objects of their private superstition, were guilty of disobedience to the authority of the Church and of the emperor." This resolution provoked the bishops of the western or Roman Church, and they availed themselves of the services of the Lombards in their quarrel against the emperor and bishops of the East. Successful in effecting their object, they next found that the Lombards were endeavoring to subdue them under themselves, and they invoked the assistance of the Franks against this new enemy. Pepin readily acceded to the request of the Roman Pontiff—led his forces against the Lombards—forced them to restore the possessions they had seized from the Church, and asserted the independence of the Roman territory. It was not to be expected that the bishops would again place themselves under the authority of the Eastern monarchs, whom they regarded as having committed a most sacrilegious outrage upon the Church—most anxious were they to be free from all control by the Lombards. It was maintained that it was only in the Church that materials could be found for constructing a civil government. The Popes became temporal princes, and ascended the throne for the administration of secular interests. From this event the origin of Popery is to be dated. The bishops of Rome now assumed the state of sovereigns, as they had formerly possessed the power of the keys. From that time to the present they have claimed to be regarded as civil dignitaries, as well as ecclesiastical persons. The union of secular and sacred authority in them has not since been dissolved, although an attempt to do so was lately made by Mazzini and his associates; and although Gavazzi has been delivering his famous orations against it, still, however, does the Bishop of Rome sit upon a throne, maintaining the state, and exercising the authority of a monarch. Surrounded by his Cardinals, who are temporal princes, and compose his privy council, he deliberates upon the affairs of the States of the Church, and has even claimed the right to depose the kings of other nations, and absolve their subjects from their oath of allegiance.

According to the British constitution, the reigning sovereign is head of the Church, established by law in Great Britain and Ireland; and some of the high functionaries of state have lately asserted that that Church is also established throughout the British colonies. The claim is advanced to the title, "Defender of the Faith," and the importance attached to it is shown by the fact, that no coin is legal which does not bear the initials of this inscription. Given at first by Pope Leo X. to Henry VIII. of England, in approval of a book, this monarch had written against Luther and the doctrines of the Reformation, it was retained by him after he separated from the Church of Rome, and has been worn by his successors upon the English throne down to the present day. Statutes might be quoted which were passed during the reigns of Henry VIII., Edward VI. and Elizabeth, and which have not yet been repealed—conferring upon the sovereign the title of Supreme Head on earth of the Church of England, and investing with authority to repress, correct and reform errors, heresies, abuses which may be lawfully reformed by any manner of spiritual authority and jurisdiction—idolatries, hypocrisies, and superstitions. Archbishops, bishops, archdeacons, and other ecclesiastical persons, have no manner of ecclesiastical jurisdiction, but by and from the reigning monarch, and by the statute, 1st Elizabeth, this power has been annexed and united to the imperial crown for ever; although in the course of events, it has come to be exercised by Parliament. Nor does the Church raise a protesting voice against the claim. On the contrary, her canons confirm what the law has decreed. They declare that the king's majesty possesses the same authority in ecclesiastical matters that Jewish kings and early Christian emperors possessed; nor is any one admitted to the ministry who will not subscribe to the sovereign's supremacy in things spiritual as well as temporal. When the Bishop of Exeter stated in the House of Lords, in 1845, that their ancestors had never thought of transferring spiritual supremacy to any and every sovereign that might ascend the throne, Lord Brougham replied, that the jurisdiction of Parliament extended over every thing in the country, both civil and ecclesiastical; and we need only remind our readers of the case of Shoro and Gorham, tried not long ago in the ecclesiastical courts, but carried by appeal to a civil tribunal, to confirm the statement

that the civil and sacred are in the hands of our rulers, and the power of declaring what are doctrines of the English establishment.

Such a connexion is plainly considered by its advocates to be a battlement of the Church. She is regarded as occupying a position which commands more respect and homage from being represented upon the throne. How greatly were her circumstances changed in early times, when emperors took her under their patronage, and busied themselves with her interests—how soon did the grandees of the state enroll themselves among the professed disciples! She shook herself from the dust, and put on her beautiful raiment. Yes, but this change in her external condition was made at an immense sacrifice. Better, much better, that the sovereign had never smiled upon her—that she had never basked in the favor of royalty, or been fondled and caressed by the nobles of the earth. This connexion would afford the opportunity to employ the civil authority in propagating religious doctrines, and in repressing what was considered hostile to the Church's prosperity. Yes, and it has been done with as much bitterness and severity, as have ever been evinced by Paganism against Christianity. Bear testimony, ye nations of the continent of Europe—ye valleys where dwelt the Waldenses and Albigenses—ye glens and moors of Scotland, with the blood of whose saints Rome Papal has made herself drunk. Nor has the state-connected Protestant Church kept her hands clean from blood. Her history has not been one of uniform toleration to dissenters. You know her acts enjoining conformity to the modes of worship, authorised by parliamentary enactments, and against convertibles. Prelacy is bloody, as well as Popery and Paganism; nor is Presbyterianism altogether innocent in this matter. State and Church connexion has been adopted as a battlement, but it has been for the interests of a party.

3. Another human battlement thrown up around the Church, is the appointment of State support for Religious Teachers.

Nothing of this kind existed in the primitive Christian Church. Its statute-book contains no injunction for the civil power to provide endowments for ministers, because its Head and Lawgiver never contemplated nor designed that an allowance should be formed between it and the kingdoms of this world, or that its office-bearers should be remunerated for their religious services out of a treasury that was furnished by civil taxation. Temporal rulers, however, deemed it expedient that state pay should be offered to bishops, and these that it should be accepted. Judaism, it was reasoned, had state support, may not and should not Christianity? Heathenism had battered upon the wealth of the national treasury, and flourished under endowments by kings and councillors, emperors and senators—will it not be to the prosperity of Christianity to be introduced into the same relation towards the state, and placed upon the same footing? Monarchs came to perceive that as Christians formed no inconsiderable portion of their subjects, it would go far to strengthen their position and confirm their authority, to have their support and co-operation as parties who were bound to the throne by a chain of gold.—Heathenism is expelled from the palace, the Church receives a civil incorporation, and her teachers are paid out of the national chest.

If at all possible, it would be difficult to collect the statistics of revenues derived by the Church from the state from the time that the former was incorporated with the latter. The tithe system has been acted upon since the fourth and fifth centuries of the Christian era. It was introduced into England by Ethelwolf, in the year 855, who, "having summoned the states of the whole kingdom, solemnly conferred upon the clergy the tithes of all the produce of the lands;" yet Burns, in his "Ecclesiastical Law," as quoted by Noel, says, "About the year 794, Offa, king of Mercia, made a law, by which he gave unto the Church the tithes of all his kingdom." The decree of Ethelwolf is to the effect, that the tenth part of the produce of all lands be appropriated to the honour of God, the blessed virgin, and all the saints, that temporal calamities may be averted, the pardon of sins obtained, and masses be said for himself and nobles after their decease. It thus appears that the introduction of the system into England, like the origin of the title, "Defender of the Faith," is to be traced to Popery. Acts of Parliament were afterwards passed, confirming the grants thus made, and when Henry VIII. declared himself in favour of the doctrines of the Reformation, and, in resentment against the Pope, revolutionized the ecclesiastical affairs of the country, Protestant pastors entered upon the rich livings which formerly belonged to the Roman Catholic Church.

The system of state support was also introduced into Scotland. It prevails upon the continent of Europe—in some countries the Lutheran, in others the Greek, but in most the Roman Catholic Church being the one that is supported by the state.* You have it also in Canada—several denominations of Christians receiving out of the public funds—When the Lower Province was conquered from the French, the Romish clergy were allowed, by a Protestant government, whose sovereign was sworn to do nothing hurtful to the interests of Protestantism, to retain the endowments they had previously enjoyed. In 1791 an act of the Imperial legislature was passed, authorising His Majesty George III. to reserve one-seventh of all lands granted within the Province for the support and maintenance of a Protestant clergy. Five years afterwards, Reserves began to be granted in the Lower Province.† Up to the present time the country has been saddled with this provision. Parties have exclaimed against it, but no change has been effected. The injustice and invidiousness of the measure have been asserted, but interested parties have prevailed with the government to accede to their requests. The injurious effects of the system have been repeatedly and faithfully declared; but the State is anxious to have such a useful pensioner as the Church,‡ and the Church, alas! is willing to forget her spiritual character as a kingdom not of this world, craving alliance with the powers that be, and prostituting herself to our civil legislators.

To be continued.

Miscellaneous.

THE HARP OF JUDAH.

Sweet-harp of Judah! shall thy sound—
No more be heard on earthly ground,
Nor mortal raise the lay again,
That rung through Judah's sainted reign?

No—for to higher worlds belong—
The wonders of thy sacred song:
Thy prophet-bards might sweep thy chords,
Thy glorious burden was the Lord's.

Thy lay, descending from above,
Full fraught with justice, truth and love,
His Spirit breathed and mingled there
As much of heaven as earth could bear.

Kind was its tone—its warning plain;
But rebel Israel scorned the strain;
Proud, careless, unashamed they trod,
Nor owned the voice of Zion's God.

Then fell at length the vengeful stroke;
The necks that scorned to bend he broke;
The shrine his hand had guarded well,
Himself destroyed—and Zion fell.

Final and unretrieved her fall;
The heathen ploughshare razed her wall;
And o'er the race of Judah's kings
Rome's conqu'ring eagle clapp'd her wings.

Yet, harp of Judah! rung thy strain,
And woke thy glories not in vain;
Yet, though in dust thy frame be hurled,
Thy spirit rules a wider world.

* We refer the readers of this Magazine to the No. for Dec., 1851, where they will find a table showing the "cost of religion in different countries." In England the annual sum amounts to \$47,297,825.

† These denominations are the Episcopalian, which received last year £14,820, 5s. 3d.; the Kirk of Scotland received £8,201 15s 11d.; the Roman Catholic received £1,666 13s. 4d.—that is for Upper Canada; the Wesleyan Methodist, £777 15s. 6d., the United Synod—which must not be confounded with the United Presbyterian—received £565-13s.

‡ At present we can do little more than refer to the history of the Clergy Reserves. A good pamphlet upon this subject is a desideratum. One was issued some time ago from the press of the *North American*, which is useful as a statement of facts, but it may be described as *rudis indigestaque moles*.

§ This remark seems to be fully supported by the proceedings of the late session of our Provincial Parliament. We need mention no more than the action taken upon a resolution introduced by George Brown, Esq., Member for Kent, and which we are certain has taken every voluntary by surprise. Mr. Brown proposed that 527,559 acres of land, which have been unjustly included in the Reserves, should be restored to the public, and he had only one supporter, namely, Mr. Mackenzie.

Though faintly swell thy notes sublime,
Fit for a soul—dawn the stream of time;
Yet to our ears the sounds are given,
And 'ere thy echo tells of heaven.

Through worlds remote—the old—the new—
Through realms not Rome nor Israel knew—
The Christian hears—and, by thy tone,
Sweet harp of Judah! tunes his own.

L. EVANS.

UNITED PRESBYTERIAN CHURCH OF OREGON.—We learn from *The Preacher*, that the Associate and Associate Reformed Presbyterian Churches in Oregon have made arrangements for becoming one body.—On the 17th September last they unanimously adopted a Basis of Union, and on the 13th of October they were to meet and constitute the United Presbyterian Church of Oregon. Their basis is the Westminster Confession of Faith and Catechisms, and their terms of Christian communion, it is said, are "much simplified, consisting of a few plain points of Christian faith and duty."

INFANCY AND BOYHOOD.

To a contemplative mind, what a mystery is an *Infant*? There it lies in its grade, nothing in all nature besides to be compared with it for impotency, and yet, such principles and energies may be slumbering within that tiny form as shall send him forth, when developed in his manhood, as an Angel of Light, not only to gladden and honor his Father's house, but, as a philosopher, to advance the sciences and arts; as a poet, to charm all around with his song; as a patriot, to conduct the councils or arms of his country; as a divine, to illuminate and awaken the church; as a philanthropist, to affect with happy influence the whole world; and at last as one of the nobler of redeemed spirits, to excite to higher rapture the anthems of Eternity.—Or, woeful alternative! That babe may be developed as a Demon, not only to anguish the hearts of the parents that begat him, but to be the scourge of the earth, and at last to deepen the blasphemy of the abodes of despair. The one or the other this infant may be. Of such mystery there is little in the nature of man. From what we see in him at present, we can predict with considerable certainty, whether the world shall profit or suffer by him; and the imagination has no scope in surveying him; but there are no limits to its speculations in contemplating a child. And, in the hope of charity, that the one whom I now place before my mind shall take the Angel's path—is it enough that for his father and mother's sake I should smile to him, and make sport for him? Nay; for his own sake I shall mingle my sport with reverence and respect. Were I merely to make frivolous play with him, the remembrance of it might in a future day overwhelm me with shame when he is revealed as one of Nature's Nobility. Nor shall the circumstances of his being of humble birth, cradled amid meanness and penury, restrain my imagination, so as to diminish my respect. Some of the most venerable forms of humanity have come forth, like Christ from the cottages of the poor.

That mystery arising from the possibility of future greatness, which makes every infant venerable in the eyes of meditative man, is gradually dissipated by the advance of years. As the powers begin to develop in boyhood we commence a calculation of probabilities of the degrees of advantages afterwards to be gained by society; distinguishing those of whom we expect little, and those of whom we expect more. Although the mystery, however, is considerably diminished by the tenth year of age, from what it was at birth, much remains to command our cautious respect. Luther's respectable scholarship and persevering character at that age did not form a sufficient rule for calculating the greatness of the future man. Even Trebonius's enthusiasm was at fault. Have you heard of Trebonius? Although you should, his story is worthy of being repeated. Towards the close of the fifteenth century, about the year 1495, there might be seen a man conducting a school after a fashion of his own. At that time the world had need of eccentric men, and John Trebonius was one of them who met its exigencies. What may have been the nature of his demeanor towards adult men, biography has not recorded. We can easily imagine, however, that as a scholar of superior attainments, and a philosopher of the highest class, that class which makes human nature the subject of its study and contemplation, with much beside of the prophetic spirit in him, calculating far into the future, and beyond of which all philosophers must be mean and dwarfish; thus accomplished, I say, we can easily imagine, that it was with slight ceremony Trebonius treated the rude nobility and ignorant priesthood of his time. But when he entered his school, he was affected with the most profound reverence. No persuasion could induce him to appear covered before his boys: Who can tell, said he, what may yet rise up from amid these youth? there may be among them those who shall be princes of the empire. Schoolmaster this of the right sort! Worthy of the pupil whom God sent him to be educated! MARTIN LUTHER was one of these boys! and von may depend on it, that in the school of Trebonius the heaven-trained Reformer learned more than the accendence of his Grammar, and the construing of his Planters. And yet, shame on the Trebonius for such a limitation of the almsboys destiny! A prince of the empire! Pshaw! Those two antagonists—Satan and Christ! and these respectively their two champions—the Pope and Luther! as is the honor of the victorious Lord, so is the honor of the victorious disciple.—Discourses by William Anderson, L.L.D., Glasgow.

DISCOVERY OF DANIEL'S TOMB.

The following article copied from the *Indian Chronicle*, will be read with interest. The site of Daniel's tomb, although it has been long known that tradition had fixed it in that neighbourhood, must rather be regarded as conjecture than history. The correspondence of the marble pavement with the description in Esther, is striking and worthy of notice. We copy the account, with the especial view of noting that all recent discoveries, including the remarkable ones by Dr. Layard, by which the remains of ancient cities have been exhumed, after a burial of more than two thousand years, all unite in confirming the scriptural history, which infidel savans have attempted vainly to falsify. As the East is more and more opened to the access of literary travellers, we may expect still more remarkable discoveries. Buried treasures of chronology and art will be brought to light, which have been trampled under the feet of the unobservant and imbecile inhabitants, who care for none of these things. Before the close of the present century, many things will be brought to light in those countries rendered famous by scriptural notices, which will gladden the hearts of Christian archaeologists. The following is the notice we refer to:—

"We have had the pleasure of listening to a letter written in Persia, to a gentleman in this city, which gives an account of some recent and most interesting discoveries in that country. The writer is a scientific gentleman of the highest standing, an American, and one whose position in Persia is a pledge of the correctness of his details.

"The line between Persia and Turkey has been defined with that exactness which peace and security demand, and soldiers have, by both Governments, been placed upon the disputed territory, to defend the rights of Turkey and Persia. And for many years the soldiers have been in the practice of coming into collision. To avoid this bloodshed, and settle definitely the boundary line between the nations, England and Russia have induced Persia to consent to a mixed commission, which should embrace England, Russia, and Persia. That commission is now engaged in establishing the line between Persia and Turkey. Colonel Williams, well known to many Americans, and a man of character and talent, is the English Commissioner.

"In the prosecution of this work, the Commissioners have come upon the remains of the ancient palace Shushan, mentioned in the sacred books of Esther and Daniel, together with the tomb of Daniel, the prophet. The locality answers to the received tradition of its position, and the internal evidence, arising from its correspondence with the description of the palace recorded in the sacred history, amount almost to demonstration. The reader can turn to Esther, chap. i. v. 6; there he will read of a 'pavement of red and blue and white, and black marble' in that palace. *That pavement still exists*, and, as described by Colonel Williams, corresponds to the description given thus in the sacred history. And in the marble columns, dilapidated ruins, the sculpture and the remaining marks of greatness and glory that are scattered around, the Commissioners read the exact truth of the record made by the sacred penman.

"Not far from the palace stands a tomb; on it is sculptured the figure of a man bound and fast, with a hellion in the act of springing up to devour him. No history could speak more graphically the story of Daniel in the Lion's Den. The Commissioners have with them an able corps of engineers and scientific men, and most interesting discoveries may be expected. The Persian arrow-heads are found upon the palace and the tomb. Glass bottles, elegant as those placed upon the toilet table of the ladies of our day, have been discovered, with other indications of art and refinement, which bear out the statements of the Bible. Thus, twenty-five hundred years after the historians of Esther and Daniel made their records, their histories are verified by the peaceful movements of the nations of our day."—*Presbyterian*.

LONGEVITY OF THE ANTEDILUVIANS.

There has been much speculation respecting the longevity of the antediluvians. Out of nine men whose ages are recorded, one reached to nearly a thousand (960) years; and with the anomalous exception of Noah's father, who was cut off prematurely at the age of 777, the lowest of the nine reached 695 years. The average of life, reckoned upon the whole nine, is 912 years, and upon the eight, when the anomalous example is omitted, 926 years.

In the midst of all the reflections which this marvellous length of days awakens—the mind is led to dwell with reverent admiration upon the wisdom of God in making this remarkable and temporary provision for the increase of the human race. It had been as easy to his infinite power to have, in the beginning, created many pairs of human beings as one, and by that means to have ensured the more rapid peopling of the earth. But it was his gracious purpose to make of one blood all the nations of men that dwell upon the face of the earth—that the tie of brotherhood might the more intimately subsist among them by their derivation from the same ancestors; but that the peopling of the world might not be retarded by this limitation, he gives an immense duration to the lives of the primeval generations, whereby the population of the earth goes on as rapidly as if he had in the first place given existence to twelve or fifteen pairs of human beings. Thus, before the flood, one woman bears several hundreds of children, and might in her lifetime see thousands of her descendants.

We have already intimated our belief that no materials exist for any calculation of the population of the antediluvian world, seeing that there may have been then, as there has always been since, some disturbing or counteracting forces, by which the laws of geometrical increase are in part neutralized. Nevertheless, making the largest allowance for the possible operation of such disturbances, it is difficult to suppose that, where the deaths were so few in proportion to the births, and were probably at least as favourable to the natural development of the population as they are in America at this moment, it may seem a moderate calculation to assume that the world was at the time of the deluge scarcely less populous than at present. This is but allowing for the population before the deluge a rate of increase but twofold greater than it has been since—although the duration of life rendered the advantages for increase manifold greater.

The brevity of the historical narrative, and the fewness of the generations which cover the space of time, tend to prevent us from realising with distinctness the great duration of the period between the creation and the flood. We forget that it exceeds by more than four hundred years the length of the period from the birth of Christ to this day—that is, according to the longer or Septuagint computation, which is generally regarded by chronologers as the most correct; but even the shorter computation makes the period little more than two centuries less than the time since the birth of our Lord—a vast period of time, during which the whole face of Europe and of a large part of Asia has been changed—and nations have grown to greatness which were at its commencement scarcely known by name. The nearly equal period before the deluge, we are apt to regard too much as a fixed point—and the recorded facts concerning it are so few, that "the antediluvians" form, as it were, but a single idea in the mind. But it was a period of great increase of population—of large improvement in the arts—of terrible conflicts—of gigantic crimes—of extraordinary virtues—of miraculous interpositions—all of which are dimly hinted at in the Divine record. Through the whole runs the great fact of the longevity of the generations before the flood—which connected by so few living links the extremities of this long period of time, and which must have produced conditions of human experience so materially different from those, which our brief space of existence enables us to realise.

The importance of this consideration, in thinking of the arts and sciences of this period, has already been hinted at. Touching on this theme it is well remarked by Mr. Forsyth:—"A man of talent in those days, commencing with all the knowledge communicated to Adam, and directing his attention to any art, such as the cultivation of corn, and the taming and breeding of animals, the working of metals, the art of music, the manufacture of cloths, &c., could afford to employ five or six hundred years in his favourite occupation, or in his favourite experiments. In that time he might make more progress than a succession of men can now do in a succession of ages, because each can only afford a dozen or two of years to his favourite pursuit, and then leaves the unfinished task, not perhaps to be immediately taken up by a successor. This accounts for the rapid progress of the arts in the antediluvian world.

It seems to us that the purpose of God in replenishing the earth, sufficiently accounts for the longevity of the primeval man; and to find an adequate reason for it, is the only difficulty it offers. Whether in case the sins of mankind had not brought on the purgation of the deluge, man's life would have continued of the same duration—whether the physical circumstances of the earth were more favourable to length of life before that event than they afterwards became—are points that cannot now be ascertained: but if the effect of longevity upon the increase of population be considered, we should think that the duration of life must in any case have been shortened, or else the world, not yet fully peopled, would long ere this, have been crowded with a more dense population than the earth could maintain. It is possible that the duration of man's life, and the resulting increase of population, has, in the depths of the Divine wisdom, been adjusted with reference to the duration of the present state of the world, so that the world shall not over-swarm with people before "the time of the end."

Some have imagined that the years in which the antediluvians' lives are stated were shorter than ours—that in fact they were lunar years, or months. This involves the question in greater difficulties than are removed by it—and above all, it would make the duration of the world shorter than even historical evidence allows.

In fact the longevity of the primeval generations is corroborated by many ancient traditions. Josephus could appeal to them. After stating the particulars in conformity with the Mosiacal account, he says, "I have for witnesses to what I have said, all who have written antiquities both among the Greeks and barbarians; for even Manetho, who wrote the Egyptian history, and Berosus, who collected the Chaldean monuments, and Mochus and Hestæus, and, besides these, Hieronymus the Egyptian, and those who composed the Phœnician history, assent to what I here say: Hesiod also, and Hecataeus, Hellanicus and Acusilaus, and, besides these, Ephorus and Nicolaus, relate that the ancients lived a thousand years."

This appeal shows, that such accounts were actually possessed, although most of them have been lost to us; and being possessed, they must either have come down as traditions from remote times, or have been derived from the books of Moses at a very ancient period—supplying, in the latter alternative, a piece of evidence for the antiquity of those books. Tradition is, however, the most probable source; for we find the same accounts of primeval longevity in the records of China and Hindustan. Ex-

tending not beyond the flood, the Chinese annals gave to eight generations following Noah, nearly the same duration as the Hebrew historian; and Hoang-tee, who reigned in China seven hundred and thirty years after the flood, is described as remarking the gradual decline of the term of human life, and as inquiring how it came to pass, that the lives of the ancients were so long, and the life of man so short in the age in which he lived? The Institutes of Menu, also, state that in the first ages (after the flood) the life of man extended to four hundred years.—*Kitto*.

CLOUD-LAND—AN EMBLEM OF FAITH.

In the autumn, when the fogs prevail, it is often a thick drizzling mist in Geneva, and nothing visible, while on the mountain tops the air is pure and the sun shining. On such a day as this, when the children of the mist tell you that on the mountain it is fair weather, you must start early for the range nearest Geneva, on the way to Champouy, the range of the Grand Saleve, the base of which is about four miles distant, prepared to spend the day upon the mountains, and you will witness one of the most singular and beautiful scenes to be enjoyed in Switzerland.

The day I set out was so misty that I took an umbrella, for the fog gathered and fell like rain, and I more than doubted whether I should see the sun at all. In the midst of this mist I climbed the rocky zigzag half hewn out of the face of the mountain, and half natural, and passing the village that is perched among the high rocks, which might be a refuge for the conies, began toiling up the last ascent of the mountain, seeing nothing, feeling nothing but the thick mist, the veil of which had closed below and behind me over the village, path, and precipice, and still continued heavy and dark above me, so that I thought I should never get out of it. Suddenly my head rose above the level of the fog into the clear air, and the heavens were shining, and Mont-Blanc, with the whole illimitable range of snowy mountain tops around him was throwing back the sun! An ocean of mist, as smooth as a chalcidony, as soft and white as the down of the eider-duck's breast, lay over the whole lower world; and as I rose above it, and ascended the mountain to its overhanging verge, it seemed an infinite abyss of vapour, where only the mountain tops were visible on the Jura range, like verdant woolled islands, on the Mont Blanc range as glittering surges and pyramids of ice and snow. No language can describe the extraordinary sublimity and beauty of the view. A level sea of white mist in every direction, as far as the eye could extend, with a confinement of frightful icebergs on the one side floating in it, and the other a forest promontory, with a slight undulating swell in the bosom of the sea, like the long smooth undulations of the ocean in a calm.

Standing on the overhanging crags, I could hear the chimé of bells, the hum of busy labour, and the lowing of cattle buried in the mist, and faintly coming up to you from the fields and villages. Now and then a bird darted up out of the mist into the clear sun and air, and sailed in playful circles, and then dived and disappeared again below the surface. By and bye the wind began to agitate the cloudy sea, and more and more of the mountain became visible. Sometimes you have a bright sunset athwart this sea of cloud, which then rolls in waves burnished and tipped with fire. When you go down into the mist again, and leave behind you the beautiful sky, a clear, brazen atmosphere, the bright sun and the snow-shining mountains, it is like passing from heaven to earth, from the brightness and serenity of the one to the darkness and cares of the other. The whole scene is a leaf in nature's book, which but few turn over, but how rich it is in beauty and glory, and in food for meditation, none can tell but those who have witnessed it. This is a scene in Cloud-land, which hath its mysteries of beauty that defy the skill of the painter and engraver.

The bird darting from the mist into the sunlight, was a very beautiful incident. "That," said Dr. Malan to me, as I recounted to him the experience of the day, "is Faith, an emblem of Faith;" for so as that soaring bird from the earth, when it was dark and raining, flew up and up, and onward, undiscouraged, till heaven was shining on her wings, and the clouds were all below her, and then returned, not to forget that sight, but to sing to her companions about it, and to dwell upon till clear weather; so does our Faith, when all looks dark and discouraging here, when within and around there is nothing but mist and rain, rise and still rise and soar onwards and upwards, till heaven is visible, and God is shining in the face of Jesus Christ, and then, as it were, comes back with glad tidings, to tell the soul to be of good cheer, for that heaven, is not far off, and to sing, even like the nightingale, in the darkness and the rain, for that soon again there shall be day-break and fair weather. And the memory of one such view of the gates of heaven, with the bright Alps of truth glittering around you, is enough to sustain the soul through many a weary day of her pilgrimage. When you see the face of Christ, all the darkness is forgotten, and you wonder what it was you were doubting about, and what it was that could have made you so perplexed and desponding. Because it is mist and rain here below, you are not therefore to suppose that it is raining on the mountains: it is all clear there. And besides, you know that the mist, the rain, the showers are necessary, and we cannot have them and the sunshine at the same time, though the showers that water the earth are as requisite to make it luxuriant as the sun's clear shining after rain. Any time Faith may get upon the mountains and see the Alps, though it is not to be done without labour. There must be much prayer and spiritual discipline, before you find that your head is above the mist and heaven is shining around you.—*G. E. Cheever, D.D.*

TWO KINDS OF RICHES.

A little boy sat by his mother. He looked long at the fire, and was silent. Then, as the deep thought began to press away, his eye grew bright, and he spoke, "Mother, I wish I was rich."

"Why do you wish to be rich, my son?"

The child said, "Because every one praises the rich. Every one inquires after the rich. The stranger at our table yesterday, asked 'who was the richest man in the village?' At school there is a boy who does not love to learn. He takes no pains to say his lessons well. Sometimes he speaks evil words. But the children don't blame him, for they say he is a wealthy boy."

The mother saw that her child was in danger of believing wealth might take the place of goodness, or be an excuse for indolence, or cause them, to be held in honour who lead unworthy lives. So she asked him "What is it to be rich?"

And he answered, "I do not know. Yet tell me how I may become rich, that all may ask after me, and praise me?"

The mother replied, "To become rich is to get money. For this you must wait till you are a man."

Then the boy looked sorrowful and said, "Is there not some other way of being rich, that I may begin now?"

She answered, the gain of money is not the only, nor the true wealth. Fires may burn it, the floods drown it, the winds sweep it away, moth and rust waste it, and the robber make it his prey. Men are wearied with the toil of getting it, but they leave it behind at last. They die, and carry nothing away. The son of a prince goeth forth, like that of the wayside beggar, without a garment. There is another kind of riches, which are not kept in the purse, but in the heart. Those who possess them are not always praised by men, but they have the praise of God."

Then said the boy, "May I begin to gather this kind of riches now, or must I wait till I grow up, and am a man?"

The mother laid her hand upon his little head, and said, "To day, if ye will hear His voice; for He hath promised that those who seek early shall find."

And the child said, "Teach me how I may become rich before God."

Then she looked tenderly on him and said, "Kneel down every night and morning, and ask that you may love the dear Saviour, and trust in him. Obey his word, and strive all the days of your life to be good, and to do good to all. So, though you may be poor in this world, you shall be rich in faith, and an heir of the kingdom of heaven."—*Presbyterian*.

THE POPULATION OF THE GLOBE.—The population of the globe is supposed to be less than one thousand millions—937,000,000. A French writer, alluding to the subject, says:

"If all mankind were collected in one place, every four individuals occupying a square metre, the whole might be contained in a field ten miles square. Thus, generally speaking, the population of a country might be packed without squeezing, in its capital. But the mean idea this gives us of the number of the human race, is counterbalanced by its capability of extension. The new world is said to contain of productive land 4,000,000 square miles of middling quality, each capable of supporting 200 inhabitants; and 6,000,000 of a better quality, capable of supporting 500 persons. According to this calculation, the population of the new world, as peace and civilization advance, may attain to the extent of 4,000,000. If we suppose the surface of the old world to be double that of America, (and notwithstanding the comparative poverty of the land, this calculation may be accepted, if we say nothing of Australia and the various archipelagoes,) it would support 8,000,000,000; and thus the aggregate population of the entire globe might amount to 12,000,000,000, or twelve times the present number."

LAZY BOYS.—A lazy boy makes a lazy man, just as sure as a crooked twig makes a crooked tree. Who ever yet saw a boy grow up in idleness that did not make a shiftless vagabond when he became a man, unless he had a fortune left him to keep up appearances? The great mass of thieves, paupers, and criminals that fill our penitentiaries and almshouses, have come up to what they are by being brought up in idleness. Those who constitute the business portion of the community, those who make our great and useful men, were trained up in their boyhood to be industrious.

When a boy is old enough to begin to play in the street, then he is old enough to be taught how to work. Of course, we would not deprive children of healthful, playful exercise, or the time they should spend in study, but teach them to work little by little, as a child is taught at school. In this way they acquire habits of industry that will not forsake them when they grow up.

Many persons who are poor let their children grow up to fourteen or sixteen years of age, or till they can support them no longer, before they put them to labour. Such children, not having any idea of what work is and having acquired habits of idleness, go forth to impose upon their employers with laziness. There is a repulsiveness in all labour set before them; and to get it done, no matter how, is their only aim. They are ambitious at play, but dull at work. The consequence is, they do not stick to one thing but a short time; they rove about the world, get into mischief, and finally find their way to the prison or the almshouse.

THE LIGHT-HOUSE OF THE WORLD.

We extract the following noble paragraph, from the lecture of Rev. T. V. Moore, Richmond, Virginia, U. S., on the Inspiration of the Scriptures, which is one of the series in the new work, entitled, "Lectures on the Evidences of Christianity, delivered at the University of Virginia:"—

"Life lies before you, young man, all gleaming and flashing in the light of your early hopes, like a summer sea. But bright though it seem in the silvery sheen of its far-off beauty, it is a place where many a sunken rock and many a treacherous quicksand have made shipwreck of immortal hopes. And calm though its polished surface may sleep, without a ripple or a shade, it shall yet be overhung to you by the darkness of the night, and the wildness, of the tempest. And oh! in these lonely and perilous scenes of your voyage, you were left without a landmark or a beacon, how sad and fearful were your lot. But blessed be God! you are not. Far up on the rock of ages, there streams a light from the Eternal Word, the light that David saw, and rejoiced; the light that Paul saw, and took courage; the light that has guided the ten thousand times ten thousand, that have already reached the happy isles of the blest. There it stands, the Pharos of this dark and stormy scene, with a flame that was kindled in heaven, and that comes down to us reflected from many a glorious image of prophet, apostle and martyr. Many a rash and wicked spirit has sought to put out this light, and on the pinion of a reckless daring, has furiously dashed itself against it, but has only fallen stunned and blackened in the surf below. Many a storm of hate and fury, has dashed wildly against it, covering it for a time with spray, but when the fiercest shock has spent its rage, and the proud waves rolled all shivered and sullenly back, the beacon has still gleamed on high, and clear above the raging waters. Another storm is now dashing against it; and another cloud of mist is flung around it, but when these also have expended their might, the rock and the beacon shall be unharmed still. 'We have a more sure word prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the day-star arise in your hearts.' When this promised time shall have come, when the dawning shall have broadened and brightened into the perfect day, then, and not until then, shall the light of this sure beacon pale before the brightness of that day, whose morning is Heaven, and whose noontide is eternity. But until then in spite of the false lights that flash upon our track, and gleam fitfully from billow to billow, our steady gaze and our earnest heed shall be to this, sure word of prophecy, and the motto we shall ever unfurl to the winds, shall be 'the Bible, the Bible, the light-house of the world.'"

THE BIBLE'S MYSTERY—NOTHING AGAINST ITS CREDIBILITY—If, then, philosophy cannot discover a perfect religion, it certainly cannot modify and improve the one already given us by God. Like the sun, this may have its obscurities; nay it may be dark from excess of brightness. But this is no more than might have been expected. Indeed this very circumstance is one of the most striking evidences of its divinity. A religion from God must have its aspect of mystery and difficulty. It belongs to the Infinite, it runs into eternity. Its truths are the stars of a boundless expanse, and are set in a firmament of gloom. All nature is mysterious; but who would think of improving it? Can any one give sweeter hues to the rose of Sharon or the lily of the valley? Can he whiten the driven snow, or impart a deeper blue to the arch of heaven? Can he give a nobler curve to the neck of the war-horse, or add a more beautiful green to the grass of the fields? Can he dispose the stars in more perfect order, or add a deeper lustre to their silvery light? What then, can speculative philosophy do for the Christian religion?—What reason add to the power of God and the wisdom of God? Above all, shall philosophy dare to remove a single tint, or a single leaf or flower, not to speak of a branch or limb, from the great Christian tree? Shall we permit it to tarnish the glory of God manifest in the flesh, the work of Christ's atoning sacrifice, or the beauty and perfection of the new-born soul? No! it has nothing to do with religion but to adore it; to fall prostrate at the feet of the Son of God, and crown him Lord of all.—*Rev. Robert Turnbull.*

THE POWER OF RELIGION.—As warriors carry different weapons with which to attack their enemies and defend themselves, so Christians are armed with different graces wherewith they accomplish their warfare, whether it be to resist a temptation, or overcome an adversary, to remove a stumbling-block from their path, or to build themselves up in the fear of the Lord.

Where'er they travel, and where'er they stay,
Their Christian graces ever mark the way.

Some stoop to conquer; achieving more victories by their humility than others can effect with their pride. Some win their way by love, being "kindly affectioned;" they served every one they can, "believing all things, hoping all things, enduring all things" Some force a path through every impediment by their zeal, allowing nothing to daunt or subdue their ardor; while others are so mighty in the Scriptures and in prayer that they seem armed for every exigency—come pleasure or pain, light or darkness, good or evil, they are ready for them all.

Prayer gives them power whatever ills arise,
And draws down countless blessings from the skies.

NOT ASHAMED OF HIS RELIGION.—Dartmouth College, on the Connecticut river, at Hanover, New Hampshire, is one of the oldest and most respectable colleges in the United States. It was named in honour of Lord Dartmouth, an English nobleman, who gave a large sum of money to endow it. There is a fine picture of him in one of the college halls. He was young and handsome, and rich, and accomplished; but he had something far better than all these—he had piety. He loved and honoured his Saviour, and although at the time when he lived, it was the fashion to mock at serious things, he was never ashamed of his religion. The king and some noblemen agreed, on one occasion, to take an early morning ride. They waited a few minutes for Lord Dartmouth. On his arrival, one of the company seemed disposed to call him to account for his tardiness. "I have learned to wait upon the King of kings, before I wait upon my earthly sovereign," was Lord Dartmouth's answer. No matter what he had to do, or who wanted him, reading the Bible and secret prayer were duties which he never put off. Let us remember his example, and be faithful to God, as he was.—*Child's Paper.*

INGRATITUDE.—Of all vices, ingratitude, generally speaking, confers most disgrace on the culprit. Seneca places this vice immediately after theft, man-slaughter, sacrilege, and treachery. The first denies that he has received a favour; the second suppresses and conceals the benefit; the third retains no remembrance of the kindness; the fourth, who is worst of all, conceives hatred to his benefactor, because he is conscious that he is under an obligation to him.

Now—"Now," is the constant syllable ticking from the clock of time. "Now," is the watchword of the wise. "Now," is on the banner of the prudent. Let us keep this little word always in our mind; and whenever anything presents itself to us in the shape of work, whether mental or physical, we should do it with all our might, remembering that "now" is the only time for us. It is, indeed, a sorry way to get through the world, by putting off till to-morrow, saying, "Then," I will do it. No! this will never answer. "Now" is ours. "Then" may never be.

SOIREE.—The Annual Soiree of the United Presbyterian Congregation, Toronto, was held in the Lecture Room of the Church, on the 14th inst. The number present was as large as could be well accommodated, and all seemed highly pleased, and we trust also profited, by the proceedings of the evening. The Chair was taken by the Rev. Mr. Jennings. The Rev. Mr. Geikie opened with asking the Divine blessing. After an excellent tea, addresses, and pieces of sacred music sung by the choir, alternated. Speeches were delivered by the Rev. Dr. Willis, on the Ancient Christian Love Feasts; Rev. Professor Lillie, on the Youth of the Church, their duty, their place, and their power; Rev. Professor Taylor, on Parental Obligation viewed in relation to the child, the family, and the Church; Rev. Mr. Hogg, of Hamilton, on Family Religion necessary to Congregational Prosperity; Rev. Mr. Irvine, on Christian Union. The Rev. Professor Eason closed the meeting with prayer and the benediction. Several ministers from other parts were invited, but owing to previous engagements were unable to be present. Altogether the meeting was a delightful one. The speeches and singing were excellent, and Christian social enjoyment with religious improvement, were happily combined.

Receipts for the Magazine.

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Toronto—J. G.
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Woodstock—J. B., on ac. in full, 15s.

VOL. II.

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