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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., 16.

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## Religious Intelligence.

### RELIGION IN THE SANDWICH ISLANDS.

The following extracts from a letter from the Sandwich Islands missionaries to the American Board of Foreign Missions, will give an idea of the Islands, and of the influence emanating from them.

#### STATE OF THE CHURCHES.

"The past year," they remark, "has been a time of peace and quietness with the Hawaiian church. They have not been favoured with such extensive and powerful revivals, as in some former years. The influence of the Holy Spirit, however, have visited several of our churches and congregations; and about eighteen hundred and fifty have been received into Christian fellowship. While some are inclined to throw off the yoke of Christ, forsake the ordinances of the gospel, and return again to the beggarly elements of this world, we rejoice to see in others a determined purpose to uphold the institutions of religion, both at home and abroad. It is an interesting fact that these Hawaiian disciples are called upon to support their own pastors in part, and also missionaries in the destitute islands of the Pacific, at the same time. This will do much towards developing their true character. Such is the confident belief of the mission.

In regard to the aid derived from the churches, the missionaries say:—"We are happy to see the promptness and apparent cheerfulness with which most of our churches have taken hold of the work of sustaining their pastors; and we hope and trust that they will do much hereafter towards this desirable object. But from the fact that the expenses of living at the Islands are constantly increasing, while the native population is constantly decreasing, it is impossible to calculate with any degree of certainty on the future. Our prospects may be very bright and flattering this year; but should the small-pox sweep through the Islands, in all probability one-fourth of the inhabitants would soon disappear—Still we are encouraged by the words of the Psalmist: "Trust in the Lord, and do good; so shalt thou dwell in the land; and, verily, thou shalt be fed."

#### NATIVE PREACHERS.

In the confirmation of the missionary influence which is expected to emanate from the Sandwich Islands, it is pleasant to know that God is preparing labourers for this important work. It appears from this letter that there are four ordained Hawaiian preachers of the gospel connected with the mission. They are the Rev. J. Kekela, heretofore at Kahuka; Rev. S. Waimailu, at Waianan; Rev. S. Kruwalaha, heretofore at Kananapali; and Rev. D. Maro, at Kookea, on East Maui. "These brethren have thus far given good satisfaction to the churches and congregations over which they have been placed; and the blessing of God has attended their labours." Four promising young men have recently graduated at Lahainaluna, who are looking forward to the gospel ministry; and, if the way shall be opened for them they purpose to go on a foreign mission. "We have many valuable native helpers in our churches," the brethren say, "who are very useful in conducting district meetings, and who are ready unto every good word and work."

### MISSIONS TO THE MARQUESSAS.

The Macedonian cry has come from an unexpected quarter. Few incidents in the annals of the missions are more interesting than this appeal for the bread of life. The missionaries describe the history of this extraordinary affair in the following language: "Some time in the month of March, a Marquesan chief, by the name of Makounai, and a son-in-law of his, a native Maui, by the name of Pau, arrived at Lahaina on board the whal-ship Tamerlane. Their object in visiting these islands, at this time, is to induce missionaries to go and live with him and his people on the Island of Fatuhiwa, and teach them the word of God.—He left Fatuhiwa the latter part of February, with the approbation of his chiefs and people, but with the understanding that if he did not return within five months, they should presume that he was dead, and should act accordingly. Hence he has been very urgent that his call for teachers should be attended to without delay. He very much desires that at least one white Protestant missionary may go with him; but rather than return alone, he will take two or three native missionaries, and at the same time request the Directors of the Hawaiian Missionary Society to write to the Prudential Committee asking that a good man may join them as soon as convenient."

In describing the response which has been made to this appeal, the brethren say:—"The Directors of our Society have held several special meetings, and have resolved that they must not send this chief back empty. They will furnish him with three or four native teachers and their wives, and procure for them a passage as soon as possible." It is also added by these brethren: "The following persons have been appointed by the Board of Directors, namely—Rev. James Kekela, Rev. Samuel Kauwalaha, Mr. Lot Kunihelani, a deacon and teacher in the church at Ewa, and Mr. Isia Keiwi, a graduate of Lahainaluna, and for several years a teacher and deacon in the second church at Honolulu, together with their wives. The Rev. B. W. Parker, one of the company who formerly went to the Marquesas, has been appointed to accompany them to Fatuhiwa, and give them advice and assistance in making a commencement; but he will probably return to the Islands in the same vessel. The English schooner Royalist, Captain Harris, has been chartered for two thousand dollars, to take this band of missionaries and their effects to Fatuhiwa, with the chief, his son-in-law, and two or three other passengers, he at anchor there not over fourteen days, and bring back Mr. Parker to Honolulu."

### A HINDOO REFORMER.

The following extraordinary account of a Hindoo Reformer is taken from the *Native Friend of India*, published at the London Missionary station at Mirzapore. It is remarkable that this Hindoo iconoclast movement should be contemporaneous with that of the Chinese insurgents.

"THE NATIVE REFORMER, RAMAYA BABA.—We mentioned, in our last year's volume, a native reformer who had appeared in the Mirzapore District, and was preaching up a crusade against the gods, idol-worship, and caste distinctions. During the last month, we have had a visit of several days' duration from our newly enlightened friend, and have learned from his own lips the story of his conversion, and the objects contemplated in his present movements. He says that he is a Bhuihar caste, (considered tantamount to a Brahmin;) that he was, up to a late period, a Hindoo in the observance of all national customs; that he saw a dream, in which God appeared to him and informed him that all India would become Christians. His impression is, that being honoured with such a dream, he has virtually received a commission to destroy idolatry. He has drawn up a form of confession, which he reads before the people and requires all who are his disciples to adopt, and act accordingly. The nature of it is; that God has formed all men, but that they have forsaken him and worshipped idols; but that they now repent and ask for mercy and forgiveness. His first idea was, that the East India Company would employ him as a demolisher of Hindooism; and with a view to the end, he wrote to several of the Company's civil servants.—On not receiving a reply, he was very much disconcerted, and had resolved to proceed to Calcutta, when certain zemindars suggested to him that instead of applying to magistrates and judges, he should write to the missionaries. This advice he adopted, and wrote to the Rev. C. B.

Loupot, which led to the interview with that gentleman of which we have made mention. Mr. Loupôt pressed him to receive Christian instruction first, but he declined to become a disciple in the usual way.—Such are still his sentiments. At this place, he made a request to be baptized, and seemed to wish to be employed in connection with the Mission, although not wishing to receive any salary; but it was impossible to get him seriously to listen to the great doctrines of the Gospel, without the knowledge and general belief of which, baptism would be a mere profanation. Still, he said, that, if we would send him a Christian catechist to be with him, he would learn of him, and they conjointly would do the work. He has entirely abandoned the distinction of caste, cordially repudiates the worship of the gods; and on these subjects, he speaks with such power that even Pandits are unable to withstand him. He has, moreover, great facility in native versification, and recites and chants his productions with great volence. He is, however, at present quite unacquainted with the truth. When asked by a Khatri, who is in sentiment a Deist, and alike opposed to Hindooism, Muhammedanism, and Christianity, as to what his new creed was, he replied, he had no creed, only has repudiated his own creed. When the Khatri again pressed him to the consideration, whether it was not a foolish thing to pull down the old house, when he has not sketched the plan of the new one, he was somewhat staggered, and made obeisance to his interrogator, thus virtually acknowledging him as his teacher; he subsequently made the same to the missionary.

While in Mirzapore, hundreds of persons have been to see him; and on one occasion the whole town presented an aspect of a *mith*. He appears also to be comparatively indifferent to money, as, on one occasion, a present of 200 rs. was made him, but he would only accept half of it.

Doubtless, the man possesses influence and power to do much in refuting and destroying Hindooism. To what extent he will be allowed to prosecute his mission, without violent interference on the part of the Hindoos, is yet to be seen; the people generally consider him an *Aghor panthi*; and that sect has been too long tolerated to be now interfered with. His boldness is remarkable; and, among the mass, it is entirely successful. But, besides the mass, he cherishes the ambition to influence the native princes. To several of them he has addressed letters, in the form of commands, requiring them to submit to the will of heaven, in respect to the spread of Christianity, and the abolition of idolatry and demon worship; and it is said, that the Rajah of Benares has given him a considerable portion of land at a small rent, on which he has built a house, and proposes to establish a Christian colony."

#### MADAGASCAR.

From the Rev. Wm. Ellis, who along with Mr. Cameron, once a missionary resident in the island, had been sent out by the London Missionary Society, a deputation to ascertain facts as to the hope of resuming missionary labours there, a communication has been received, giving such information as they had yet access to. His letter is dated July 6, from Mauritius, which lies about 600 miles east of Madagascar; and at which island he had collected from the resident Malagasy refugees more accurate information than had previously reached England.—He ascertained that, as the result of recent political changes in Madagascar, the prince, who has shown himself so favourable to Christianity, is only third in rank authority, that is, next to the queen and her council. The queen maintains her supreme authority, and will not permit the homage due to her to be offered to her son. At the said time, it is said that the young prince's word was the most attended to, and that his name was on all the flags. It is also affirmed that he, and many of the officers, desire the friendship of the English, and would be glad if the trade with them was renewed. This can be regarded, however, only as the expression of individual opinion, as there is no reference to an official or authorized expression of the wish of the Malagasy government on the subject. Letters from the island speak of the great increase of the Christians; that they have not fewer than seven places of worship in the capital, where they meet *during the night*, for worship, for administering baptism, and for celebrating the Lord's Supper. It would also appear that they have access, without difficulty, to the prince at his house, within the precincts of his palace. Letters have also been received from another native prince, a nephew of the queen, requesting that Bibles, Testaments, and smaller books, may be sent to him at the capital, and naming the agent at Tamatane, to whose care they may be sent. A merchant in Mauritius also informed the deputation, that his correspondent at the capital had informed him, that in the end of the last year a large meeting was held, attended by the chiefs from many of the provinces, at which the desirableness of changing the system of exclusive restriction, and inviting foreigners to renew their trading relations with Madagascar, was discussed; and, though not agreed upon, yet was strongly urged, that the decision was adjourned, and another meeting on the subject was to be held in March last. There was also an indemnity claimed by the Malagasy government, for the attack on Tamatane in 1845, by some English ships of war; which indemnity they, in November of last year, had stated at 15,000 dollars; but now, as stated in letters just received, they had abated it to 10,000, a sum which the Merchants at Mauritius are quite ready to pay, as soon as they know from the government itself that it will be accepted and the ports opened.—The local government of the Mauritius, however, was prohibited by the authorities at home from taking the initiative, or indeed, taking any

steps towards satisfying, or even admitting the claims of the Malagasy government to any compensation. There is no account of any recent persecution, or arrests and punishments on account of religion; only as to the afflicted state of those in bonds and slavery. The prohibitions of Christianity, and exiles of those professing it, appear to be still put forth, but not followed by any actual punishment. On the whole Mr. Ellis looks on the aspect of things as favourable, though not in such progress as they had expected to find them when they left England. As the merchants of the chamber of commerce at Mauritius had freighted a vessel to go down to Tamatane, with a memorial, begging that the ports may be opened, the deputation had engaged a passage by it, and were about to sail. They intended, on arrival, to address a joint letter to the queen, asking permission for them to pay a friendly visit to the capital, to see how things there in which Mr. Cameron was formerly engaged are going on, and to consult about other things for the good of the country; wishing to be allowed to stay one year, or until the next good season.—On this whole communication from Mr. Ellis, the committee at home is sanguine that any practical difficulty in the renewal of commercial and religious intercourse with this island will be speedily overcome; and they feel great satisfaction, as all the friends of the society must, that in the two brethren who are there, they have men on the spot of sound discretion, as well as Christian integrity; and the directors trust that the prayers of all interested in the spiritual welfare of Madagascar will not cease to ascend to the throne of grace on their behalf, that their mission may be crowned with complete success.—*C. P. Mag.*

#### THE MISSION AT OLD CALABAR, WEST COAST OF CENTRAL AFRICA.

BY THE REV. HOPE M. WADDELL.

This mission which occupies the three towns, called Creek Town, Duke Town, and Old Town, on the Calabar River, having now been seven years in operation, it may no longer be regarded as merely an experimental one. By this time it must have either succeeded or failed, so far as to warrant a definite opinion whether it should be carried on and extended or abandoned. No person acquainted with its history, doubts that it has succeeded to the full measure of all reasonable expectations, and, in some respects, beyond the expectations which were at first entertained; nor will any persons we trust, who weigh the following brief statements, doubt that it should be extended to the full measure of all practicable means.

1. The climate, which at the outset was deemed the most likely cause of probable failure, and had been long dreaded as the most dangerous of any part of the Guinea coast, has not been found to warrant the fears entertained. Six or seven families of missionaries and assistants, both white and black; some previously acclimated in the West Indies, some direct from Britain; have lived and laboured there for longer or shorter periods: some since the mission began, most of them then the greater part of the time, with comparatively few deaths. Even among the crews of ships frequenting the coast, and often at anchor in the Calabar river for many months at a time, the amount of sickness and mortality has not been greater than might be found in any other great tropical river. It is proved, therefore, that no hindrance to the extension of our missionary operations exists in that respect.

In so far as the climate is insalubrious and debilitating, from the low and marshy character of the coast, a remedy will be found in the extension of the mission, by founding new stations in the more elevated and healthy inland country.

2. From the commencement of the mission, the education of the young has obtained a large share of attention. Three schools in different towns have been regularly taught both in the English and native languages, and attended by upwards of 200 children and youths of both sexes, slaves as well as free, who have made some good progress in reading, writing, arithmetic, geography, grammar, and religious knowledge. The improvement in the manners, conduct, and general disposition of most of these young people, has been very obvious, and affords good ground of encouragement for the future. The sensible, well-written letters that have been received from a number of them, written both in their own language and in English, furnish to friends in this country evidence of the progress they have made, and of the prospect we have that from among them we shall obtain well qualified native teachers.

3. Town meetings for the public worship of God and the preaching of his word, as well as private house meetings, have been regularly held, especially on the Sabbath-day, in the several towns where the missionaries reside. Some of these are usually well attended, and there have not been wanting evidences of serious and profitable hearing on the part of the natives. The Sabbath-day has begun to obtain some degree of proper respect, as the ordinance of God, inasmuch that, in one town the public market and all public labour have ceased thereon, while some progress has been made towards the same result in other places.

4. The native language, previously unwritten, has been acquired, and committed to writing and printing, in a number of school-books and translations of portions of the Holy Scriptures. Thus, while a knowledge of the English language is cultivated and growing among the people of Calabar, the foundation is laid for a native literature, in which, for ages to come, it may be hoped infidel and immoral sentiments will not be found to corrupt those who may resort thereto for mental and

spiritual refreshment. The language of the country being mastered, the missionaries are now able to visit and occupy the more distant parts where the aid of natives speaking English could not be obtained as interpreters.

5. The decay and disuse of old debasing superstitions began already to appear, as the result of the course of Christian instruction which has been carried on. The *Ikppong*, a house-hold idol, once in great repute, has been publicly, and by general consent, discarded in Creek Town. On a set day these images were carried from all parts of the town, and thrown into the river. Other descriptions of sacred things, objects of veneration and confidence, and to which sacrifices and offerings were wont to be made are falling into disrepute. They have been abandoned and are scoffed at by King Ibo Honesty and some other chief men, and by almost all the young people who have come under the instruction of the missionaries. Generally speaking, the whole system of idolatrous superstition, and the Abialong, its priests, are fast losing their hold on the minds of the more intelligent classes of the population.

6. One of the most horrible practices to be found in any heathen country, human sacrifices for the dead, which used to prevail in Calabar to the destruction of hundreds of people yearly, as it still does in Ashanti, Dahomey, and some other parts of Negroland, has been abolished since our mission began, and in no small degree by its influence. The prohibition of this monstrous crime being by authority, and under practical effect of Egbo law, the supreme power of the country, constitutes an element of the highest importance in the future improvement of that people; as it extends to the slaves for the first time, the benefits of a system of law which had been designed, and previously exercised, for the sole advantage of the masters, and for the first time restricts the power of the masters over the lives of their slaves.

7. Another inhuman practice, the destruction of twin-born children, and the banishment of their unfortunate mothers, has been restrained. Lately the children, in repeated instances, have been saved despite the hostile prejudices of the country, and several families of two are now living at the mission houses. Though this barbarous custom has not yet been condemned by Egbo law, some of the principal men in the country have been won over to the cause of humanity, and there is no doubt that, ere long, it will not be forbidden by that highest authority.

8. So also the wickedness and absurdity of the use of the poison ordeal in cases of imputed witchcraft, the cause of innumerable deaths, have been exposed, and its practice successfully resisted and restrained, while the conviction grows in the minds of many that it must entirely cease. In a word, the contest between the light and life of divine truth in the Gospel of Christ, and the darkness and death of that Satanic power which has so long held Africa bound in grossest mental bondage, most degrading superstitions and destructive practices, equally cruel and absurd—has, in one of the most fortified strongholds, been begun and successfully carried on from the commencement of our missionary labours in that country. And we cannot doubt that, by the blessing of God, the conflict will result in bringing the people of Calabar and neighbouring regions under the benign dominion of our adorable Redeemer.

9. To perfect the work begun, it must be extended beyond the three towns at first occupied. These are allied with other towns and districts by the confraternity of the Egbo institution; and in the council of the tribe on any measure of humane reform that the missionaries propose, they are materially influenced by those other places, which not having the benefit of Christian instruction, are resolved to adhere to the customs of their country and their fathers. If those more distant places had their missionary teachers also, the work would go on at an increased rate of progression. Not only would the Christianising process make progress in the new stations, but it would advance more rapidly in the old than in the case at present. The opposition of the unenlightened districts would soon cease, and we should have their co-operation.

10. Old Calabar is, on several accounts, a most important field for Christian enterprise. It is entirely dependent on this country by its trade, and though not a British colony or possession, may be wholly directed by the government of this country. The English language is much spoken by the native traders, and, in several respects, the inhabitants of Calabar are much in advance of the neighbouring tribes of the coast, and more disposed to make progress in knowledge and civilization than others.

Its geographical position makes it peculiarly valuable as commanding the outlet and navigation of one of the largest and most accessible rivers of Western Africa—one of the highways of the continent, by which entrance to the interior may be most easily obtained. It is already the seat of a large foreign trade, and will yet probably become the commercial port of the whole valley of the Niger, as it approaches within forty miles of this latter river, near the junction of the Chadda, and has safe entrance and anchorage for any number of the largest ships; whereas the Niger, losing its waters by many months, has none sufficiently wide, deep, and safe for any vessel of considerable burden. A canal or railway will one day unite these two great streams, when Calabar becomes another Calcutta, the seat of an African empire.

The extent to which the Calabar tongue is spoken in the adjoining territories, and the trading habits of the people, who keep up constant intercourse with their neighbours, will favor the diffusion of the gospel in the surrounding regions; while among the slaves that are frequently brought from the interior, we shall yet find guides, interpreters, and teachers, for the hitherto unexplored countries whence they came.

To these considerations we must add, that the strangely broken and unconnected condition of African tribes, seldom very numerous, always mistrusting each other, separated by different languages, customs, and interests, while it presents some obstacles, affords also important advantages for their evangelization. They may separately, and in succession, be brought under Christian instruction, reclaimed from their abominable idolatry without any opposition from neighboring tribes, who will feel little interest, and will be allowed no right of interference in the matter; while the subjection of one tribe to the gospel of Christ will afford valuable native assistants, and prepare the way for the conversion, one after another, of all the rest. Thus as the gospel of Christ, received after years of painful labours in one island in the South Seas, spread rapidly through all the other islands of Polynesia, so may we expect its progress to be in due time from tribe to tribe of all Africa.

11. Finally, as the extension of our missionary operations at Calabar will necessarily involve a considerable outlay, by requiring more agents, both white and colored, and settling new stations; and as the mission funds of our church are not more than their present operations there, and in the West Indies, Canada, and elsewhere require, this statement is presented in the first instance to the congregations generally, and to the more wealthy members of our body, as an appeal for an extra contribution, especially for the purpose of extending the mission.

Not is it presented to the members of our own denomination only, but to all the disciples of our Lord Jesus Christ, and friends of the evangelization of Africa, who liberally aided in founding the mission in 1844, and who are now most respectfully solicited to aid in carrying out into greater efficiency the undertaking which the Lord has in mercy so far acknowledged, and which holds out a prospect of spiritual good to a very important section of that long neglected continent.

*Extract Minute of the Committee on Foreign Missions.*—The Committee of Foreign Missions, at their meeting on 6th of Sept., had before them a letter of Mr. Waddell, suggesting the propriety of extending the mission at Old Calabar, and of endeavouring to raise an extra sum for that purpose; when they agreed to state that, in their judgment, the time has arrived when the mission at Old Calabar should be extended; that for various reasons, it is very desirable that this be done as soon as practicable; and that with this view they highly approve of the suggestion now made by Mr. Waddell, that measures be taken to raise an extra sum of £2000. A sub-committee was at the same time appointed to cooperate with Mr. Waddell in working out the above resolution, and in obtaining properly qualified agents for the mission.—*Miss. Record.*

#### ROMAN CATHOLIC MISSIONS.

The great propagation society of Romanism has its seat in Lyons; and gathered usually above one half of its annual income. The year 1852 has been unusually productive in the receipts of the Association, which have reached in that year to about one half more than their usual amount. This has mainly arisen from what is termed in their church a jubilee having been recently granted by the present pope, on one condition of gaining the indulgence of which was, the payment of a pious offering to the propagation of the faith. This has brought up the funds at their disposal, for 1852, to upwards of five millions of francs, including a balance from the previous year—a sum equal to above £200,000 of our money. The funds of 1851 amounted to £135,321, which is about the average of their annual income. The income of the jubilee year is, as usual, given according to the countries from which it was derived.—And this furnishes us with the means of comparing one country with another as to the amount of zeal in the Catholic faith which they respectively possess. Next to France, Britain, and Ireland, with a small sum from the colonies, are the largest contributors, giving £13,008,—while France contributes the largest sum of £111,280. Next to Britain, the largest contributors are Prussia, Belgium, Sardinia. All the others sink far below these: the States of the Church afford only £4184.—Spain yields about £700; and Portugal, a few pounds more. In regard to their activity in applying the funds thus entrusted to them, we may notice the numbers and destinations of the new missionaries, male and female, whose departure to their several fields of labour was announced in the course of 1852. These were—for Canada, eleven; for Texas, thirty brothers, eleven sisters; for South America, Bolivia seventeen;—for Natal, five; for Malacca, two; for Singapore, five brothers and five sisters; and for Cambodia and China, one each: in all, ninety-four.—This manifests an activity from which Protestant churches would do well to take warning.—*L. P. Mag.*

#### THE CATHOLICITY OF PRESBYTERIANISM.

Though Presbyterians do not recognise the Divine origin of what is called "the Apostles' Creed," they are prepared cordially to express their belief in "the holy Catholic Church." The word *catholic* simply means *general or universal*, and the Presbyterian doctrine upon this subject is thus set forth in the Westminster Confession of Faith:—"The visible Church, which is also catholic or universal under the Gospel—not confined to one nation as before under the law—consists of all those throughout the world that profess the true religion, together with their children, and is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation. The Catholic Church hath been sometimes more, sometimes less visible;

and particular churches, which are members thereof, are more or less pure, according as the doctrine of the Gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them."—(*Westminster Confession of Faith*, chap. xxv. 2-4)

It must be apparent from these statements that Presbyterianism is predominantly a catholic system. There is here nothing of that narrow, judicial spirit which would limit the true Church to any particular sect or denomination, for Presbyterians acknowledge as members of this holy brotherhood all who profess the doctrine of the Gospel, and adhere more or less strictly to its ordinances. That our readers may clearly perceive our meaning, it may be well to enter somewhat into detail, and thus more distinctly explain what we understand by the catholicity of Presbyterianism.

We observe, then, in the first place, that *Presbyterianism is catholic in its spirit*. It can afford freely to admit that the ministers of different churches are true ministers, and that the members of various communions are true Christians. The contrast which it here exhibits to Popery or Puseyism, cannot fail to commend it to every devout and intelligent reader of the Scriptures. Popery asserts that its own votaries are exclusively "the holy Catholic Church," and Puseyism is barely willing to divide the title between Prelacy and Romanism; but Presbyterianism breathes a more generous spirit, as it extends the name to all who love the Lord Jesus Christ in sincerity; and though it abhors Popery as "the mystery of iniquity," yet, like the true mother who appeared before Solomon for judgment, (1 Kings iii. 26), that it may not consign any of the living children of God to perdition, it is willing to admit that some of them may be found lying in the bosom of "the mother of harlots." So far from shutting out of the pale of salvation all, save those who have been baptized by a minister, claiming to be a link of the pretended chain of the apostolic succession, it is prepared to admit that even an evangelical Quaker, who has never received water baptism at all, is a living member of Christ's mystical body; and it has thus no reason to be jealous of the spiritual prosperity of other denominations, as it teaches that a revival of religion in any quarter is a step of advancement for the holy Catholic. Whilst it holds that its own ordinances are Scriptural, and its own constitution apostolic, it has no idea of affirming that other regulations under the command of the great Captain of salvation, who do not wear its uniform, and who do not observe its discipline, do not belong to the army of the Church militant. "The purest churches under heaven," says its Confession, "are subject both to mixture and error." (*Westminster Confession of Faith*, chap. xxv. 5) and, therefore, on behalf of itself, it puts forth no claim to the exclusive enjoyment of the Divine favour.

We observe, in the second place, that *Presbyterianism is catholic in its creed*. It adheres tenaciously to those cardinal truths which, in all ages, have been justly ranked among the fundamentals of Christianity. Such is the principle that the Bible is the Word of God. Such also are the doctrines of the Fall and of the Trinity, of the Incarnation and the Atonement, of Justification by Faith, and of Regeneration by the Spirit. But there are other tenets which, in the spirit of an enlightened catholicism, orthodox Presbyterianism utterly repudiates. It denies, for instance, that the Romish Church is the holy Catholic Church, that baptism is regeneration, and that every ungodly ignorant who has been ordained by a bishop, is a true successor of the apostles. Instead of recognising such dogmas as catholic, it denounces them as false, self-righteous, and sectarian. And it is very remarkable, that as often as heresy has attained the ascendancy, it has never continued long to tolerate the ecclesiastical arrangements of Presbyterianism.

We observe, in the third place, that *Presbyterianism is catholic in its diffusion*. In all ages, and in all parts of Christendom, we may discover some traces of its existence. What were the twelve apostles, when they engaged in the ordination of the seven deacons (Acts vi. 2, 6), but the members of the primitive Presbytery of Jerusalem? And what were the apostles and elders, when they assembled in the Jewish metropolis, and ordained decrees which were to regulate the procedure of the Church, (Acts xvi. 4, 5) but the General Synod of early Christianity. Timothy was ordained "with the laying on of the hands of the Presbytery," (1 Tim. iv. 14) and Paul himself was separated to the work to which the Lord had called him by the Presbytery of Antioch. (Acts xiii. 1, 3.) It is notorious that, in the second and third centuries, the Church was governed by presbyteries and synods; and even long after the Man of Sin had established himself in the house of God, the councils, which continued occasionally to assemble, were so many remnants of primitive Presbyterianism.

The Vaudois of the Valleys of Piedmont are, beyond all comparison, the most ancient body of Protestants in Christendom as their history can be traced with considerable distinctness for nearly a thousand years.—They reject the designation of *reformed*, for they say that these were never connected with Popery. The account which they give of themselves is, that they separated from the degenerated Christian communities around them in the early part of the fourth century, and that they have ever since maintained the position of witnesses for the truth. It is supposed by some of our most valued interpreters of prophecy, that they are mentioned in the Book of Revelation (Rev. xi. 3, 4), and that they are there represented as under the special protection of the Almighty. It is an interesting fact that these ancient Protestants are Presbyterians.

We might suppose, from the style in which some express themselves, that Presbyterians are a paltry sect, confined to a very narrow sphere of influence; but those who speak thus only betray their own limited infor-

mation. Presbyterians are more widely diffused than any other class of Protestants, and, ever since the period of the Reformation, they have occupied a prominent position in Christendom. In Ireland, the communicants connected with the Presbyterian Church greatly outnumbered those of any other Protestant denomination. In Scotland, Presbyterians constitute almost the whole of the inhabitants of the country. In Wales, the Calvinistic Methodists, who are substantially Presbyterians, form a large proportion of the population, and in England, though Presbyterians are not, comparatively, numerous, they are to be found in all principal towns. Whilst Presbyterianism is extensively diffused on the continent of Europe, it appears there in connection with the most healthy and thriving sections of the Protestant community. Of late, the Presbyterians of Piedmont, under the protection of the State, have been rapidly extending themselves in the territories of the King of Sardinia.—In Presbyterian Switzerland, the Evangelical Society of Geneva has recently done much to advance the interests of Scriptural Protestantism.—The French Protestants are almost all Presbyterians, and their ministers, even at the present time, receive an annual allowance out of the national treasury. A species of Presbyterianism is established in several of the Protestant States of Germany; and not long since, the King of Prussia proposed to organise a system of strict Presbyterianism throughout his Protestant dominions. Since the time of the Reformation, Presbyterianism has prevailed in Holland. It has been often said by coxcombs, that Presbyterianism is not a religion for a gentleman, but in the country we have just named it is a religion for a king. "The members" of a Dutch congregation, says a minister long connected with Holland, "sit down promiscuously" at the Lord's table, "without distinction of age or rank, the king being seated, perhaps, next to the poorest of his subjects."

Presbyterianism is not confined to the British Isles and the Continent of Europe. The sun never sets upon its territories. It is to be found in East and West India, in Africa, and in Australia; but nowhere has it made more rapid and extensive progress than on the Continent of North America. About the beginning of the eighteenth century, only one little presbytery existed in the New World, now the Presbyterians of the United States are counted by the millions, and constitute a leading section of the population of the great Republic. Throughout the various parts of the Confederation, they may be found occupying the highest civil offices, and the presidential chair has been not unfrequently filled by an individual connected with their communion.

Thus, whether we consider the spirit, or the creed, or the extension of Presbyterianism, it is obvious that it may legitimately lay claim to the designation of *catholic*; and, we may add, that the catholicism of Presbyterianism is very different from the catholicism of Popery. Presbyterianism may be found in all parts of the globe, and it is everywhere at home, for it speaks in vernacular tongue, and uses language which to every one is intelligible. Popery, too, may be found everywhere; but it is everywhere a stranger, for it uses an unknown tongue, and everything about it is suspicious and perplexing. Wherever Presbyterianism appears, it carries with it an open Bible, and, in the spirit of a true Catholic, it invites all to read the Word of God's own communication;—wherever Popery exists, it treats the Bible worse than would a Turk or a Heathen, and when it has the power, it consigns to the prisons of the Inquisition those who seek to be acquainted with the catholic doctrine of the holy oracles. Wherever Presbyterianism prevails, it is found connected with the catholic blessings of civilization, social comfort, and civil liberty; wherever Popery has established its dominion, it appears connected with the catholic curses of ignorance, beggary, and despotism. We leave our readers to decide the catholicity of Popery and the catholicity of Presbyterianism.—*Irish Presbyterian.*

**LIBERALITY**—In one of the New York papers it is stated that a collection was taken for the Bible cause, (which means we presume, the circulation of the Holy scriptures through the agency of the United States Bible Society,) amounting to *three thousand and eighty-three dollars*, on the first Sabbath in November, in the Presbyterian Church, on the Fifth Avenue, after a discourse by the Rev. Dr. Alexander, the pastor. The congregation, we believe, is not a very large one. A year has scarcely elapsed since the building in which they now worship was finished and dedicated to the worship of God. Its cost exceeded \$100,000, and the sale of pews realized nearly the entire sum. Such an expenditure for the erection of a sacred edifice is evidence of the wealth and liberality of those who propose to assemble in it that they may seek after "the true riches." This munificent collection for the circulation of the Holy Scriptures is in good keeping with the munificent expenditure for the erection of a temple, where the divine lesson is taught: "Look not every man on his own things, but every man on the things of others." This liberal people not long ago sent their pastor, at their expense, to Europe to recruit his health, where he remained about a year; and besides the affection which they bear to him, manifested by tokens not to be estimated at a money value, they pay him a stipend of \$4000 per annum. This sum, it is understood, is no more than sufficient to support a minister in his right position in a city like New York.

Our churches in Canada, both in the cities and larger towns, might do well to consider whether such an example be not worthy of imitation, not that we, in our poorer condition, can come up to this style of munificence, but, as an apostle speaks in an analogous instance, it may be imitated by us (*proportionate*) EQUALITY. Unhappily the idea seems to prevail among us that a minister has no claims whatever, or at least that all his claims

are fully discharged when his stipulated salary is paid, no matter how inadequate it be to meet his reasonable and necessary expenditure. The Editor invites a calm, faithful, judicious, discussion of the principles that should guide a Christian people in the remuneration they give to ministers, and the result that must follow the practical neglect or observance of those principles.

These principles have already been discussed in the Presbyterian by one of our esteemed correspondents; but varied illustrations and repeated enforcement are required and may be attended with advantage. We respectfully invite the correspondent in Canada West, whose note has drawn our attention to this subject, to favour the readers of the Presbyterian with his own views.—*Presbyterian*.

**TURKS AND HEATHENS.**—We learn from the *Baptist Register* that there are 14 schools, and that 26 Protestant Sermons are preached every Sabbath-day in Constantinople. Here is religious liberty among Turks, who make no secret of their enmity to everything Christian. Such conduct on the part of the Turks bears a striking contrast to the intolerant spirit of the Papacy, which acts so exclusively towards everything Protestant. Notwithstanding all this enmity to Truth, and wicked dread that Christianity will spread if the Scriptures are allowed to be read, the Pope professes to be the head of a Christian Church. The Sultan's views of liberty (heathen as he is) are far more in accordance with the spirit of Christian charity than are the views of the Pope of Rome, notwithstanding his arrogant title of "Vicar of Christ," which honour to Christianity is something like the "crown of thorns" forced upon the head of our Saviour by those who mocked Him prior to His crucifixion.

**RELIGIOUS TOLERATION IN RUSSIA.**—Under this head we find the following:—"The population of European Russia is about sixty millions, only three-fourths of whom are members of the Established Greek Church. 3,500,000 Roman Catholics reside within the broad domain of the Czar. The adherents of the Augsburg Confession of Faith, amounts to about 2,000,000, while no less than 2,500,000 belong to the Mahometan creed. There are 600,000 Jews, and about half as many followers of the Grand Lama of Tibet. 170,000 are open idolaters, and no less than 600,000 are addicted to the disgusting practice of fetishism, worshipping every uncouth specimen of brute, as a representative of the divinity of heaven."

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

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

## The Canadian Presbyterian Magazine.

TORONTO, JANUARY, 1856.

A Circular from the Kingston Sabbath Reformation Society, was received too late for publication in last number. It contains the earnest request that ministers preach specially on the Observance of the Lord's Day, on the third Sabbath of this month. As our time of publication will not serve the object contemplated, it is unnecessary to insert the Circular; but from other sources we believe most of our ministerial readers will have seen it, and no doubt have heartily joined in bringing before their congregations the Sabbath, as the great topic of the Canadian pulpit—on the day specified.

We call the attention of readers to the advertisement of "The Rev. Doctor Reid's History of the Presbyterian Church of Ireland." The late Dr. Reid is known to the empire as a scholar and a historian. The work before us cost him his life. Though Her Majesty the Queen has graciously endowed his widow with a pension of £100 per annum, for life, still the executors of her late lamented husband felt it due to her and the family, to republish the work in its present form, and especially as the Dr. had made large pecuniary sacrifices in procuring the material of which his history is composed. Dr. Reid was a most laborious student, and worked almost till the last moment of his life. He had occasion to visit Edinburgh, for the purpose of consulting some manuscript in the Advocate's Library. While there, he was taken ill of bilious fever, to which he was subject, in consequence of intense application to study. He was induced to visit his friend and admirer, Lord Mackenzie, under whose hospitable roof he died, leaving a volume, a sentence, a word, half finished!

Dr. Killen is his successor in Belfast College, and is one of the able champions, who, in 1839, conducted, with such triumphant success, the controversy between Prelacy and Presbytery in the city of Londonderry.

A limited number of copies will be forwarded in spring to subscribers, through Rev. R. Irvine, or T. Macleod, of this city.

The Rev. Dr. Wardlaw, of Glasgow, died on the 17th of December, in the seventy-fourth year of his age. Dr. Wardlaw was known not only as the head of Scotch Congregationalists, and as one of the greatest of preachers; but as an author, for value and vigor of thought in his works, and elegance, clearness, and pith, in his style, he was perhaps not equalled, certainly not surpassed, by any of the intellectual giants who have done service to the cause of truth. Well may the Church, in all its branches, say, "a prince and a great man has fallen in Israel." "Well done, good and faithful servant."

Dr. Duff.—We understand that the eminent Scotch missionary and divine, Dr. Duff, whose labours in India, as well as in his native land, have made his name known throughout the Christian world, is about to visit the United States. He is expected to arrive within a month of this time. His visit will be a source of much pleasure to those who may make his acquaintance or listen to his stirring eloquence.—*Pres*.

U. P. PRESBYTERY OF TORONTO.—A *pro re nata* meeting of this Rev. Court was held on Tuesday, the 3rd inst., in the basement floor of the Rev. Mr. Jennings' Church. The Rev. Dr. Taylor, Moderator. The Rev. Mr. Dickson tendered his resignation of the pastoral charge of the united congregations of Vaughan and Albion, and stated as his reasons for taking this course, that he had been insulted by a member of the session; that he had been basely slandered and malignd; that his character had been treated as if he were no better than a vile and abandoned liar; and that on two occasions, one at the raising of the Church, and the other at the raising of a stable connected with the manse, there had been too much use made of intoxicating liquors, and he could not remain minister of a congregation of such a character. After a good deal of discussion, a committee, consisting of the Moderator, and the Rev. Messrs. Pringle, Coumbs and Dick, was appointed to meet the parties involved, to make enquiry into the merits of the whole case, to attempt to remove the difficulties in the way of Mr. Dickson's retaining his pastoral charge, and to report to next regular meeting of Presbytery. The resignation in the meantime was ordered to lie on the table, and the Presbytery adjourned till Tuesday, the 7th February next.—*Globe*.

CLERGY RESERVES.—Within the last three weeks the Hon. Messrs. Hincks, Rolph and Cameron, by their individual letters, have appeared before the public in defence of the postponement policy on the Reserves. The trio run in the same leash, but each with his own peculiarities; Mr. Hincks plays the part of snarler, Dr. Rolph, of sophist, and Mr. Cameron, of christian. More patri'ry reasoning than they put forth, we have seldom seen, but it is in keeping with their systematic violation of pledges. When the combination was formed, the *Globe* only, loudly and stoutly maintained that they would on this matter play false. Nobody, scarcely, believed him. It seemed impossible that they should intend to deceive, or in the face of their declared purpose and pledges, could deceive; but so it is. The *Globe* was right. Messrs. Rolph and Cameron opposed the Baldwin ministry for their slowness, their supposed luke-warmness, and their insincerity on the Reserves, but what have they done when in power? Followed the Baldwin course precisely by Resolutions to the Imperial parliament; done the very thing, and advocated its propriety and constitutionality, which they condemned when out of power. But they have done what Mr. Baldwin never did, nor would do; play false with the people, and then sham political virtue, and defend a breach of faith. The country, or rather the ultra liberal party, condemned and cast out Mr. Baldwin, and behold the exchange!! A new election is near, and if the liberal party again support the men in the ministry, and out of it, who have been such mis-leaders, they deserve to be put under hatches, without a chance of future liberation. The Quaker's reasoning is good, as a rule in social life, and especially in regard to certain members of the ministry, and of parliament, at the present time—"He that cheats me once, is a rogue; but if he cheats me a second time, I'm a fool."

**THE SECOND ANNUAL MEETING OF THE JUVENILE MISSIONARY ASSOCIATION,**

*In connection with the Sabbath School of the United Presbyterian Church, Pakenham.*

On the evening of Monday, the 12th ult., the Second Annual Meeting of the above-named Association was held in the United Presbyterian Church, Pakenham, in presence of a respectable and deeply-interested audience.

The children assembled at six o'clock, p. m., when they sat down and partook of a sumptuous repast of tea and cake, provided and arranged under the superintendence of ladies, members of the congregation, and teachers in the Sabbath School. On proceeding to business, the Rev. A. Henderson, Minister of the Congregation, was called to the Chair.—After praise and prayer, the Secretary reported that the funds of the Association, realised since the time of the last annual meeting, ten months ago, amounted to £6 19s. 6d.—it was instantly made £7. This sum was voted as follows:—

To the F. C. Institute at Pointe-aux-Trembles.....	£1 10 0
To the Fund for providing a Million New Testaments for the Chinese.....	1 10 0
To the U. P. Church Mission to Old Calabar.....	1 0 0
To the Society for Promoting Christianity among the Jews.....	1 0 0
To the Mission Fund of the U. P. Church in Canada.....	1 0 0
To aid of the Sabbath School Library Fund.....	1 0 0

The meeting was then addressed by five youths—the oldest, with one exception—being under fourteen years of age. The speakers, and the subjects of their addresses, were—

- Master John Bayne—"Cafaria."
- Master James Dunnet—"Crucifix, the characteristic of the impulses of the heathen mind."
- Master John Davie—"Old Calabar."
- Master Adam Young—"Christianity—the true cause of Civilisation."
- Master Thomas Quigly—"Christianity—the means productive of Conversion and Salvation."

At the conclusion of the addresses the following persons were elected office-bearers for 1854:—

- President—Master James Dunnet.
- Secretary—Master Adam Young.
- Joint Treasurers—Master John Davie, Miss Mary Baynes.
- Committee of Management—Master John Bayne, Master Thomas Quigly, Miss Jane Dunnet, Miss Sarah Parker.

The whole of the proceedings of this meeting of the Juvenile Missionary Association, in connection with the Congregational Sabbath School, were in the highest degree refreshing and delightful. It could not be otherwise. The lambs of the flock are the hopes of the church. It is impossible to describe the emotions with which the aged looked on the enthusiasm with which these children conducted the business of the evening, and the deep interest which they evinced in the noble work of Missions, in which they were engaged. The young of our congregations are the type of the future men and women of our church. Knowing that the character of the church in the coming age, will harmonize with the training of the young in the various congregations that now exist, from many hearts among the onlookers the prayer arose, that He who out of the mouths of babes and sucklings perfecteth praise, would not only keep these young laborers in the vineyard from the evil that is in the world, but that He, by His spirit, would so train them as to cause them, if spared, to exert a salutary influence on the church visible, and the world, when their fathers shall have gone the way of all the earth.

Why should there not be similar Juvenile Missionary Societies in connection with all the Sabbath Schools in our congregations? The young are the stamina of congregations. If congregations wish to have at command an element of power for active, spiritual exertion—a congregational conservative energy—a centre, whence congregational and ministerial success may abundantly flow, let each see to it, that a Sabbath School, and an efficient Juvenile Missionary Society in connection with it, be instantly formed.

II.

**MISSIONARY MEETING.**—The children belonging to the U. P. Church, Hamilton, met on the 9th January, 1854, to distribute the money which they had collected for missions during the year. After a sermon

preached to them by the Rev. John Hogg, from John xii. 21—"Sir, wo would see Jesus," the following appropriation of the money was made:—  
For purchasing a Sabbath-school library to some destitute Congregation..... £2 10 0  
To the French Canadian Mission..... 1 18 0

£1 8 0

The next P. P. Convention, on the evening of the 15th December, the Annual Session was held—the Rev. Mr. Jennings in the chair. Many ministers belonging to several denominations were present on the platform. The following ministers took part in the proceedings: Revs. Dr. Willis, Mr. Barclay, Mr. Hogg, Mr. Ross, Mr. Irvine, Mr. Goldsmith, Mr. Bain. Every available seat was occupied, and still a large number had to stand. The whole meeting was most cheering and edifying, and by far the most numerously attended that has been held in connection with the church.

The Annual Meeting of the congregation was held on the evening of January 5th, for receiving the managers' report for the year ending 31st December, election of managers for the current year, &c., when it appeared from the Treasurer's statement, that the pecuniary interests were in a very satisfactory condition, and much more so than in any previous year; also the other interests of the congregation are equally prosperous, a larger number of new members having been added than the year before; and for the current quarter, there being a much larger number of new seat-holders than on any preceding one. A hearty vote of thanks was given to the managers, and an earnest response made to the concluding sentiment of the Treasurer's address, that as a congregation they had great cause to set up their "Ebenezer," saying, Hitherto hath the Lord helped us."

On the evening of the 10th, the annual meeting of the Missionary and Benevolent Society of the congregation was held. The Treasurer's report was read, when it appeared that the income for the year was £23 2s. 11d. The appropriation was as follows:—

To charitable purposes.....	£2 17 6
To Foreign Mission of Presbyterian Church of Nova Scotia, at Antigonish.....	10 0 0
A friend to Missions, to do.....	1 5 0
A friend to Missions, to do.....	1 5 0
French Canadian Missionary Society.....	5 0 0
City Mission.....	3 0 0
To U. P. Church, Huntingdon, C. E., in aid of debt on building.....	5 0 0
	£28 7 6

Leaving an unappropriated balance of.....	£0 15 5
The Sabbath School Missionary Fund for last year, amount- ed to.....	£17 0 6
Already given to Jubilee Fund of British and Foreign Bible Society.....	£15 4 4
The balance of £1 12s. 2d will probably, as on former years, be voted to the Mission at Antigonish.....	1 12 2
	17 0 6

**Original Articles.**

**ECCLESIASTICAL STATISTICS OF CANADA.**

By as full an enquiry as we could make into the numerical strength of the several religious denominations in Canada, we have arrived at the following data, which, it is believed, without being strictly accurate, perhaps, to a very figure, is as near the truth as can be gathered, and so near that, we hope, no denomination will complain of injustice:—

CANADA EAST.	
Roman Catholic Church—Three Dioceses, Quebec, Montreal, and St. Hyacinthe. Not including several orders of clergy in seminaries, colleges, &c., the officiating Priests in Churches are.....	420
Church of England—Two Dioceses, Quebec and Montreal. Officiating Clergy.....	98
Church of Scotland—One Presbytery, Montreal.....	16
Free Church—One Presbytery, Montreal.....	10
United Presbyterian Church—One Presbytery, Canada East.....	4
Wesleyan Methodists.....	20
Congregationalists.....	11
Baptists.....	12
Total.....	591

According to the census for 1852, there is a minister for every 1506 of the population; but deduct the Roman Catholic priesthood, and there is only a Protestant minister to every 5238.

CANADA WEST.

Roman Catholic Church—The Dioceses of Toronto, Bytown, Kingston	Exclusive of priests in a minister, there are 11 ministers	94
Church of England—The Dioceses of Toronto		134
Church of Scotland—Free Presbyterians		57
Free Church—Seven Presbyterians		79
United Presbyterian Church—Seven Presbyterians		42
Wesleyan Methodists		304
Baptists		120
Congregationists		30
New Connection Methodists		50
Episcopal Methodists		48
Primitive Methodists		22
See to several small denominations		50

Total Ministers . . . . . 947

By the census of 1852, this gives a minister to every 1006 of the population of Canada West. Deduct the Roman Catholic priests, and there is a Protestant minister to every 1117.

Including both sections of the province, there are 1523 ministers, which is a minister to every 1198.

In the City of Hamilton there is a church to every 1008 of the inhabitants. Deduct the Roman Catholics, and there is a church to every 923.

In the City of Toronto there is a church to every 1231 of the inhabitants. Deduct the Roman Catholics, and there is a church to every 913.

In the City of Kingston, there is a church to every 1053 of the inhabitants. Deduct the Roman Catholics, and there is a church to every 858.

In the United counties of York, Ontario and Peel, there was, by the census of 1852, a Presbyterian minister to every 450 Presbyterian inhabitants.

Thus, whether we take the province as a whole, or especially Canada West, it will be found that there are as many ministers, in proportion to the population, as in England, Ireland, Scotland, or New England States.

In regard to the appropriation of the Clergy Reserve, we find the statistics thus:—

IN CANADA EAST—

Number of ministers receiving from Reserves—Churches of England and Scotland—ministers	114
Number of Protestant ministers who do not receive	57

IN CANADA WEST—

Number of ministers receiving from Reserves—Churches of England, Scotland, Roman Catholics, and Wesleyan Methodists, ministers	493
Number of ministers who do not and will not receive	404

But as the Wesleyan Methodists plead that they do not receive from the Reserve Fund, only that about £700 are paid annually to Indian Missions; then, if we subtract them from the recipients, and add them to the non-recipients, it will stand thus—

Ministers receiving	289
Ministers not receiving	608

By the last census, the number of persons in the denominations receiving from Reserve Funds in Canada West, exclusive of the Wesleyan Methodists, was 448,927; the number not receiving, was 503,577.

By these figures, we see that there is not a want of ministers in proportion to population; and yet there is a want, arising from this cause, that the people of different persuasions are scattered in such fragmentary sections, that it is difficult to give them supply. A minister could easily attend to a congregation of 1500 or 2000, including children, were they in one locality, but when they are scattered in a dozen of sections, over an area of twenty or thirty square miles, then the want is felt. Were all the Presbyterians in the province united, and two or three now small opposing congregations thrown into a respectable one, there would be a superabundance of ministers, for, exclusive of American, Reformed, and Associate Presbyterian ministers, there would be of Church of Scotland, Free, and United Presbyterians, a minister to every 998 of the total Presbyterian population in Canada West.

Another fact appears from these statistics, that the Wesleyan Methodists hold most decidedly the balance of power in the coming struggle, at the elections on the Reserve question. We hope their patriotism will get the better of any selfish sectarianism.

THE LIFE OF THE REV. THOMAS BOSTON, AUTHOR OF THE "FOUR-FOLD STATE."

(Continued from page 91.)

The fear of God is equally destructive to the fear of man, and to the desire of pleasing man, when such complaisance is contrary to our conscientious convictions. The man of expediency is the sport of accident and the slave of circumstances, holding opinions, but not entertaining principles; while the individual who has held communion with God, un-

dismayed by difficulties, discharges his duty with a fearless consistency, created by the feeling that he is in the presence of his Divine Master. These remarks are fully illustrated by the latter part of Boston's life. The first great difficulty with which he had to contend, was the duty of taking the Oath of Abjuration, imposed on the Scottish clergy in 1712. This oath was regarded with extreme jealousy by both ministers and people, as it revived the painful remembrance of those ambiguous and censuring oaths, which had formerly been imposed by the house of Stewart. Under a thin disguise of testing the loyalty of the nation, this oath was really imposed for the security of the Church of England, and it evidently implied an approbation of King James with all his unscriptural ceremonies. But in spite of these objections, it was taken by about two-thirds of the clergy; and about two years afterwards, by the majority of the remaining third, when its language was considerably modified, though the objectionable principle remained untouched. The arguments urged in defense of the oath, are the very same that are still employed by time-servers and hirelings, when they wish their conscience not to torment them, and to justify their crooked course in the eyes of their fellow-men. It was contended that the Oath of Abjuration approved of the Church of England, not as Episcopal, but as a part of the Church of Christ—an explanation inconsistent both with the design and language of the oath, and which could not satisfy the minds even of those who availed themselves of it. But Boston felt that opinions ought to be "weighed, not numbered," and that our conduct should be conformable, not to a trimming expediency, but to the principles and precepts of God's word. Though enjoined to take this oath by a certain day, on pain of ejection from his Church, and paying "an exorbitant fine of £500 sterling;" and though the strict execution of the penalty was expected, he yet chose rather to run every hazard than to violate his judgment and conscience.

But while he acted as a Christian, he felt as a man. Indeed Christianity was never intended to uproot any of our feelings, but rather to purify and elevate them, and to turn them all into a proper channel. He denuded himself of all his personal property, that it might not fall into the hands of the civil magistrato; he earnestly inquired strength and direction from on high, and he committed the interests of his family to the providence of God, who "maketh even the wrath of man to praise him." On the last Sabbath on which he could lawfully preach without taking the oath, October 26th, 1712, he selected his text from Phillippians iii. 8—"My Lord, for whom I have suffered the loss of all things." And on the ensuing Sabbath, before commencing divine service, he protested that his preaching was not to be construed into rebellion against the government, and that contempt of law was no part of his religion; but that, while magistrates have power over ministers' persons and goods, as over other men, yet they have no right to deprive them of their ministerial office. "For the kingdom of Christ," says he, "is a kingdom within a kingdom; a spiritual kingdom, distinct from and independent of the magistrato." But contrary to expectation, no penalty was inflicted on the non-jurors; while their faith and patience were strengthened, in consequence of the difficulties with which they had to contend, Boston was, however, persecuted by both parties. The jurors, generally, disliked him, because his firmness was a tacit rebuke to their inconsistency; and many of the non-jurors, who afterwards joined the Cameronians, actually hated him, because he refused to secede from the Established Church. But he still went on his way, and the dark clouds that obscured his horizon, were gradually dispelled.

Boston frequently assisted Mr. Murray, of Penpont, at the communion. His services there were highly valued, and were remarkably blessed for the conversion of sinners, and the edification of God's people. In consequence of the high esteem in which he was held, he received a call from the neighboring parish of Closeburn, which was then vacant. He had many inducements to accept this call; for the district in which it was situated, was more healthy than that of Etterick; and he would be in the immediate neighborhood of his friend, Mr. Murray. But then he had gradually become attached to Etterick; the Covenanters, who had always been great obstructives to his ministry, abounded in Dumfriesshire, and the parish of Closeburn was distinguished for its ungodliness. He, therefore, declined the call, after prayerful consideration—a declination which the Commission of the Assembly sustained in 1717.



But the most important struggle in Boston's life was just about to commence. It became the prevalent doctrine in the Church of Scotland, that the gospel is not exclusively a system of free grace, but that it is a *new law*, requiring faith, repentance, and sincere obedience, as conditions preparatory to our coming to Christ, and as qualifying us for the reception of salvation. Such a system struck at the very foundation of the gospel. It was in effect, commanding a sick man partially to cure himself, and then to apply to the physician for complete restoring to health. It was a refined system of self-righteousness; an insidious attempt to divide the honor of salvation between *us* and his Redeemer. The Presbytery of Auckterarder, in order to check this dangerous doctrine, required from a suspected student applying for license, subscription to the following statement:—"It is not sound and orthodox to teach, that we must forsake sin, in order to our coming to Christ, and entering us in covenant with God." This proposition, called in derision the *Auckterarder Creed*, was condemned by the Assembly of 1717, and Boston, yielding to his natural timidity, could not utter a single word in its defence. For this cowardice, his conscience severely smote him; and, as he acknowledges, was made a useful lesson to him afterwards. He also mentioned to several members of Assembly, that similar views with those condemned, were contained in the *Marrow of Modern Divinity*—a book which he first saw above the window of one of his parishioners in Simprin, and which gave him the first clear views of the doctrine of free grace. This work was shortly afterwards introduced to the notice of Mr. James Hog, minister of Carnock, Fifeshire, who published it in 1718, with a short commendatory preface. A warm controversy instantly commenced, and several pamphlets were written on both sides. Mr. James Hadow, Principal of the University of St. Andrews, attacked the *Marrow* in a sermon preached before the Synod of Fife, on the 7th of April, 1719; and, at his instigation, it was condemned by the Assembly of 1720. It is true that immediate exception was taken to this sentence; that Boston published an edition of the *Marrow* with numerous notes, and that an appeal was made to the Assembly to review its former sentence, but no material modification could be obtained. The twelve protectors, in derision of their numbers, were enjoined to answer twelve questions; and though Ebenezer Erskine—afterwards one of the fathers of the Secession—answered these questions with a judgment and an ability that have called forth the admiration of theologians, yet, in 1722, the Assembly vindicated their previous act, and rebuked the twelve Marrowmen at their bar.

But what was the book that was so zealously defended on the one hand, and so violently condemned on the other? It was written by Edward Fisher, a gentleman commoner, and published by him in 1646. It is in the form of a dialogue between a minister of the gospel, a legalist, an antinomian, and a young Christian. Its author defends the doctrine of free grace almost in the very words of the Reformers. Perhaps the excellence of this little book may best appear from the fact, that the Assembly condemned it as antinomian, almost in the same words as those used by a Jewish objector, in Paul's epistle to the Romans, against the doctrine of justification by faith alone, in the merits of Christ.

The Assembly condemned the statement that Christ should be offered as a Saviour to all men, or to sinners as such. They maintained, on the contrary, that the gospel should be offered to what they termed *separable sinners* only, to those who felt their guilt, and longed after redemption. In opposition to such a self-righteous sentiment, the *Marrow* thus addresses a young Christian:—"I beseech you to be persuaded that here you are to work nothing, here you are to do nothing, here you are to render nothing unto God, but only to receive the treasure, which is Jesus Christ, and apprehend him in your heart by faith, although you be never so great a sinner; and so shall you obtain forgiveness of sins, righteousness, and eternal happiness; not as an agent, but as a patient; not by doing, but by receiving. Wherefore, as Paul and Silas said to the jailor, so say I unto you, 'Believe on the Lord Jesus Christ, and thou shalt be saved;' that is, be verily persuaded in your heart, that Jesus Christ is yours, and that you shall have life and salvation by him; that whatsoever Christ did for the redemption of mankind, he did for you." The young Christian then asks what warrant he has to believe in Christ, when he receives the following answer, worthy of being writ-

ton in letters of gold:—"I beseech you consider, that God the Father, as he is in his Son Jesus Christ, moved with nothing but with his free love to mankind lost, hath made a deed of gift and grant unto them all, that whosoever of them all shall believe in this his Son, shall not perish, but have eternal life. And hence it was that Jesus Christ himself said unto his disciples, 'Go and preach the gospel to every creature under heaven'—that is, go and tell every man, without exception, that here is good news for him! Christ is dead for him; and if he will take him, and accept of his righteousness, he shall have him."

Boston defended the doctrine contained in these extracts, in elaborate notes on the *Marrow*, but not with the point and power of the original author. The only thing that approaches the nervous energy of the language quoted, is the defence of Ebenezer Erskine. "At a meeting of the Synod of Fife, at Cupar," says his biographer, the Rev. Donald Fraser, "when some members had openly denied the Father's gift of Christ to sinners of the human family, he rose and said, Moderator, our Lord Jesus says of himself, 'My Father giveth you the true bread from heaven.' This he uttered to a promiscuous multitude; and let me see the man who dares to affirm that he said wrong." But in spite of the most strenuous efforts, the truth was voted down by majorities, till, in 1722, the year on which Boston died, the fathers of the Secession were virtually expelled from the Establishment.

Boston was a diligent student. He wrote out his sermons at full length, and composed a number of works for the press; which are now published in twelve volumes, 8vo. It was then thought that not only were the Hebrew points inspired, but the same distinction was claimed for the accents; and Boston wrote a laborious work, in which he contended for their divine origin, and endeavoured to show their great importance for the understanding of the sacred text. It is almost needless to say, that it is now clearly proved, that both points and accents are a human invention, and that this work is almost exclusively confined to the libraries of the curious. But his other works, and especially his *Fourfold State*, have been long deservedly popular. At the commencement of his ministry, both in Simprin and Kirtick, he preached the doctrine of man's depravity, before he exhibited the way of salvation through a Redeemer, that man might be shut up to the righteousness of the gospel, and he then concluded with the awful subjects of the everlasting punishment of the wicked, and of the eternal blessedness of the righteous. This is a book that can only perish with the language in which it is written.

Boston carefully watched over the spiritual welfare of his children; and he manifested the greatest anxiety for their conversion. His youngest son, Thomas, was the second minister of the Relief; now one of the component parts of the United Presbyterian Church. His domestic character is beautifully depicted in the following quotation from his memoirs: "While I was walking up and down my closet in heaviness, my little daughter, Jane, whom I had laid in bed, suddenly raising up herself, said she would tell me a note, and thus delivered herself:—'Mary Magdalene went to the sepulchre—she went back with them to the sepulchre; but they would not believe her that Christ was risen, till Mary Magdalene met him, and he said to her, 'Tell my brethren—they are my brethren yet.' This she pronounced with a certain air of sweetness. It took me by the heart. His brethren yet, thought I, and may I think that Christ will own me as one of his brethren yet? It was to me as life from the dead."

Boston gradually became weaker, till he was only able to preach from a window in the manse. His disorder was scurvy, resisting the power of medicine, and increased in violence till the 20th of May, 1732, when he entered into the joy of his Lord. We know nothing of his feelings in prospect of death, beyond the general statement, that his fortitude never forsook him, and that his afflictions were borne with patient resignation to his heavenly Father's will. But his faith and hope in prospect of dissolution, may be inferred from the last letter he wrote, a few weeks before his death. It is as follows:—

"My very dear Sir,—

"I am obliged downright to acquaint you, that I have been of a considerable time, and am still, in an apparently dying condition. All business is quite given over; and I can no more, as matters stand, correspond with any about the manuscripts, or any thing else, but must leave them to the Lord, and the management of my friends, so he shall

direct them. I do not doubt but your God, who has seen meet to row you into deep waters, will in due time, bring you out; but there is need of patience.

"I cannot insist. The eternal God be your refuge, and underneath the everlasting arms, and plentifully toward your twelve years most substantial friendship. I am, very dear sir, yours, most affectionately, &c."

Some of God's people die triumphantly, as if ready in time to anticipate the song of eternity; others die without either much fear or joy; while a third class "are all their lifetimes subject to bondage," in consequence of the fear of death. It is of more importance to ascertain how they lived than how they died. The word of God does not gratify the morbid desire of modern times for death-bed scenes, and hence we hear of no noble words falling from the lips of even the most distinguished servants of God. "We know," says an acute thinker of the present day, "that in some battle or other they finish their course. Where, or how, under what circumstances of humiliation or triumph, we are not told. If it pleased God that their lamp should shine out brightly at the last, that was well, for He was glorified in their strength. If it pleased Him that the light should sink and go out in its socket, that was well too; for He was glorified in their weakness. Not by momentary flashes does God bid us judge of our fellow creatures; for He who reads the heart, and sees the meaning and purpose of it, judges not of them by these. And never be it forgotten, that at the death which has redeemed all other death, and made them blessed, there was darkness over all the land until the ninth hour, and that a cry came out of the darkness, 'My God, my God, why hast thou forsaken me?'"

Thus this honored servant of God died, in the fifty-sixth year of his age, and the thirty-second of his ministry. He was buried in the churchyard of Etterick. In 1806, a religious public erected a monument to perpetuate his worth; a proof of the strong hold which he had in the affections of his parishioners, and which was transmitted from father to son. Many of his illustrations of divine truth are still remembered in Etterick, which, though homely, were well adapted for the instruction of his hearers. When enforcing the duty of following God with all our heart, he observed: "Many think that they are following Christ, when they are really following the world; for, in times of prosperity, honor and religion walk together. They, therefore, imagine that they are following religion, when they are only following interest. It is just like a dog following two men; you cannot tell to whom it belongs; but let the men take different roads, and you will soon see whose the dog is." This mode of presenting divine truth to a pastoral audience, has great point and beauty, and as the best proof of its adaption to his parishioners, it is still related with pleasure at the present day, handed down as a precious heir-loom from father to son. He left a widow and four children to mourn his loss, the youngest of whom, Thomas, was minister for sixteen years in Etterick, and afterwards became one of the founders of the Relief—a denomination which, while seceding from the Establishment, on the ground of forced settlements, held communion with all religious bodies who hold the head, Christ Jesus.

### Miscellaneous.

#### HEAVEN.

BY T. KEMPSTEAD.

I have great thoughts of thee,  
Thou unseen world, with all thy crowned souls;  
Sometimes thy gates I see  
Here, where men die, and Time's bleak torrent rolls.

Far in thy glorious clime  
By sword and flame, and the deep, drowning sea,  
Are gathered from all time,  
Apostles, saints, a goodly company.

My eyes are still too dim  
To sweep the vast and solemn distance through,  
Where the swift planets swim  
The ether's deep, illimitable blue.

Too dull and weak my sight,  
To shoot the gulf that earth from thee divides,  
Or gaze upon the light  
That, like a cloud, God's upper temple hides.

I do not crown thy hills  
With shades; enchanted radiance, and the ray  
And bound of flashing rills,  
Where one may walk and dream the years away

I see in thee my home,  
If Faith shall lift me to thy blessed shore,  
Where grief may never come,  
And Death's pale havoc shall be mourned no more

And I shall tread thy vales  
Not as a viewless thing, a shadowy form;  
This brow shall feel thy gales  
As now it feels the sunlight and the storm.

The self-same eyes that here  
Grow dark and weary on life's fevered road,  
Upon thy distant sphere,  
Shall see the starry garniture of God.

These bodily limbs that bear  
Their burden weakly, totter, and then die,  
Shall go to thee and wear  
The beauty and the splendour of the sky;

And tread the hills unseen,  
Real and fair—a glorious dwelling place,  
That, with their luminous green,  
Roll onward, singing through the radiant space.

But thou upon thy brow,  
Shall a transcendent beauty sit and shine;  
And every vein shall glow  
With overflowings of the life divine.

My thoughts that here lie bound,  
And pine and struggle hard in fruitless toil;  
Shall walk their flowery round  
And reap, in thy bright world, a golden spoil.

There shall my soul expand  
In knowledge, and go forth in stronger flight;  
Angels shall take my hand,  
And lead me on through splendours infinite.

And while the thought shall come  
That it is Heaven where I am gone to dwell,  
Through my eternal home,  
The quaking joy shall like the billow swell.

#### THE CRISTIAN'S WALK.

Christian! walk *carefully*—danger is near;  
On in thy journey, with trembling and fear;  
Snarcs from without and temptations within,  
Seek to entice thee again into sin.

Christian! walk *cheerfully*—though the fierce storm  
Darken the sky with the clouds of alarm;  
Soon will those clouds and the tempest be past,  
And thou wilt dwell safely with Jesus at last.

Christian! walk *humbly*—exult not in pride;  
All that thou hast is by Jesus supplied;  
Holding thee up, he directeth thy ways,  
To him be for ever the glory and praise.

Christian! walk *steadfastly*—while it is night;  
Swift are approaching the shadows of night!  
All that thy Master hath bidden thee do,  
Haste to perform, for thy moments are few!

Christian! walk *prayerfully*—oft wilt thou fall,  
If thou forget on thy Saviour to call;  
But safe shalt thou walk through each trial and care,  
If thou art clad in the armour of prayer.

Christian! walk *hopefully*—trouble and pain  
Cease when the haven of rest thou dost gain.  
This, from the lips of the Judge, thy reward,  
"Enter for ever the joy of thy Lord!"

#### LIFE OF BUNYAN.

BY THE REV. DR. JAMES HAMILTON.

Concluded from last Number.

After the short breathing time we just noticed, Bunyan began to sink in the waters again. It was in vain that he asked the prayers of God's people, and equally in vain that he imparted his grief to those who had passed through the same conflicts with the devil. One "ancient Christian," to whom he stated his fear that he had committed the sin for

which there was no forgiveness, thought so too. "Thus was I always sinking, whatever I did think or do. So one day I walked to a neighbouring town, and sat down upon a settle in the street, and fell into a very deep panic about the most fearful state my sin had brought me to; and after long musing, I lifted up my head; but methought I saw as if the sun that shineth in the heavens did grudge to give light; and as if the very stones in the street, and tiles upon the houses, did bend themselves against me: methought that they all combined together to banish me out of the world; I was abhorred of them, and unfit to dwell among them, or be partaker of their benefits, because I had sinned against the Saviour. Then breaking out in the bitterness of my soul, I said to my soul, with a grievous sigh, 'How can God comfort such a wretch as I am?' I had no sooner said it, but this returned upon me, as an echo doth answer a voice, 'This sin is not unto death.' At which I was as if raised out of the grave, and cried out again, 'Lord, how couldst thou find out such a word as this?' for I was filled with admiration at the fitness and at the unexpectedness of the sentence. The fitness of the word; the rightness of the timing of it; the power and sweetness and light and glory that came with it also, were marvellous to me to find. I was now for the time out of doubt as to that about which I was so much in doubt before. I seemed now to stand upon the same ground with other sinners, and to have as good right to the word and prayer as any of them."

In coming to this conclusion, he had made a great step in advance.—His misery had hitherto been occasioned by a device of the devil, which keeps many anxious souls from comfort. He regarded his own case as a special exception to which a gospel, otherwise general, did not apply; but this snare was now broken, and though with halting pace, he was on the way to settled rest and joy. Frequently he would feel that his transgressions had cut him off from Christ, and left him "neither foot-hold nor hand-hold among all the props and stays in the precious word of life;" but presently he would find some gracious assurance—he knew not how—sustaining him. At one time he would appear to himself like a child fallen into a mill-pond, "who thought it could make some shift to sprawl and scramble in the water," yet, as it could find nothing to which to cling, must sink at last; but by and by he would perceive that an unseen power was buoying him up, and encouraging him to cry from the depths. At another time he would be so discouraged and daunted, that he scarcely dared to pray, and yet in a sort of desperation beginning, he found it true that "men ought always to pray and not to faint." On one occasion, whilst endeavouring to draw near the throne of grace, the tempter suggested "that neither the mercy of God, nor yet the blood of Christ, at all concerned him, nor could they help him by reason of his sin; therefore it was in vain to pray." Yet he thought with himself, "I will pray." "But," said the tempter, "your sin is unpardonable."—"Well," said he, "I will pray."—"It is no boot," said the adversary. And still he answered, "I will pray." And so he began his prayer.—"Lord, Satan tells me that neither thy mercy, nor Christ's blood, is sufficient to save my soul. Lord, shall I honour thee most by believing thou wilt and canst? or him, by believing thou neither wilt nor canst? Lord, I would fain honour thee by believing thou canst and thou wiltest." And whilst he was thus speaking, "as if some one had clapped him on the back," that scripture fastened on his mind, "O man great is thy faith."

Relief came slowly but steadily, and was the more abiding, because he had learned by experience to distrust any comfort which did not come from the word of God. Such passages as these, "My grace is for thee," and "Him that cometh unto me derived still stronger encouragement from considering that the Gospel, with its benignity, is much more expressive of the mind and disposition of God than the law with its severity.—"Mercy rejoiceth over judgment. How shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth." Or, as the same truth presented itself to his mind in an aspect more arresting to a mind like his, "And Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias. For he wist not what to say, for he was sore afraid. And there was a cloud overshadowed them, and a voice came out of the cloud, saying, This is my beloved Son, hear him." "Then I saw that Moses and Elias must both vanish, and leave Christ and his saints alone."

We have now arrived at the happy time when these doubts and distractions were exchanged for songs of deliverance. We relate it in the words of Bunyan's own narrative:—"One day as I was passing into the field, and that too with some dashes on my conscience, fearing lest yet all was not right, suddenly this sentence fell upon my soul, 'Thy righteousness is in heaven;' and methought whilst, I saw with the eyes of my soul, Jesus Christ at God's right hand; there, I say, was my righteousness; so that wherever I was, or whatever I was doing, God could not say of me, 'He wants my righteousness;' for that was just before him.—I also saw, moreover, that it was not my good frame of heart that made my righteousness better, nor my bad frame that made my righteousness worse; for my righteousness was Jesus Christ himself, 'the same yesterday, to-day, and for ever.' Now did my chains fall off my legs indeed; I was loosed from my afflictions and my irons; my temptations also fled away; so that from that time those dreadful scriptures of God left off to trouble me. Now went I also home rejoicing for the grace and love of God; so when I came home I looked to see if I could find that sentence,

'Thy righteousness is in heaven,' but could not find such a saying;—wherefore my heart began to sink again, only that was brought in my remembrance, 'He is made unto us of God, wisdom, righteousness, sanctification, and redemption, by this word I saw the other sentence true.—For, by this scripture, I saw that the man Christ Jesus, as he is distinct from us as touching his bodily presence, so he is our righteousness and sanctification before God. Here, therefore, I lived for some time very sweetly at peace with God through Christ. Oh! methought, Christ, Christ! There was nothing but Christ that was before my eyes. I was not now looking upon this and the other benefits of Christ apart, as of his blood, burial, or resurrection, but considering him as a whole Christ, as he is when all these, and all other virtues, relations, offices, and operations met together, and that he sat on the right hand of God in heaven. 'Twas glorious to me to see his exaltation, and the worth and prevalency of all his benefits; and that because now I could look from myself to him, and would reckon that all those graces of God that now were green on me, were yet but like those cracked groats and fourpence-halfpennies that rich men carry in their purses, when their gold is in their trunks at home: Oh! I saw my gold was in my trunk at home! in Christ my Lord and Saviour. Now Christ was all; all my righteousness, all my sanctification, and all my redemption."

"Further, the Lord did also lead me into the mystery of union with the Son of God; that I was joined to him, that I was 'flesh of his flesh, and bone of his bone' (Eph. v. 30); and now was that word of St. Paul sweet to me. By this also was my faith in him as my righteousness the more confirmed in me; for if he and I were one, then his righteousness was mine, his merits mine, his victory also mine. Now could I see myself in heaven and earth at once: in heaven by my Christ, by my head, by my righteousness and life; though on earth by any body or person.—Now I saw Christ Jesus was looked upon of God, and should also be looked upon by us, as that common or public person, in whom all the whole body of his elect are always to be considered and reckoned; that we fulfilled the law by him, rose from the dead by him, got the victory over sin, death, the devil, and hell by him; when he died, we died; and so of his resurrection. 'Thy dead men shall live; together with my dead body shall they arise,' saith he; and again, 'After two days he will revive us, and the third day we shall live in his sight' which is now fulfilled by the sitting down of the Son of Man on the right hand of the Majesty in the heavens, according to that to the Ephesians, 'He hath raised us up together, and made us sit together in heavenly places in Christ Jesus.' Ah! these blessed considerations and scriptures, with many others of like nature, were in those days made to sparkle in mine eye, so that I have cause to say, 'Praise ye the Lord God in his sanctuary; praise him for his mighty acts; praise him according to his excellent greatness."

Extricated from the Slough of Despond, Bunyan went on his way rejoicing; and though sometimes interrupted by disquieting thoughts and strong temptations, his subsequent career was a path of growing comfort and prevailing peace. At the age of twenty-six he was admitted a member of that Baptist Church of which Mr. Gifford was the faithful pastor,—a rare man, who, in angry times, and in a small communion, preserved his catholicity. Holding that "union with Christ," and not agreement concerning any ordinances or things external, is the foundation of Christian fellowship, with his dying hand he addressed a letter to his beloved people, in which the following sentence occurs, the utterance of a heart enlarged by Christian magnanimity, and bent on those objects which alone look important when the believer is waiting on the top of Pisgah:—"Concerning separation from the Church about baptism, laying on of hands, anointing with oil, psalms, or any other externals, I charge every one of you respectively, as you will give an account of it to our Lord Jesus Christ, who will judge both quick and dead at his coming, that none of you be found guilty of this great evil, which some have committed, and that through a zeal for God yet not according to knowledge. They have erred from the law of the love of Christ, and have made a rent in the true Church, which is but one." If our Baptist brethren are justly proud that the burning and shining light of Bunyan was set upon their candlestick, they have equal right to boast of the torch at which his bland and diffusive light was kindled. John Bunyan doubtless owed to John Gifford the peculiar type of his Christianity, its comprehensiveness, and its sect forgetting zeal for the things of Jesus Christ.

He had not long been a member of the church when he was called to exercise its actual ministry. Gifford was gone to his everlasting rest; and as a substitute for his labours, it was put upon a few of the brethren to speak the word of exhortation to the rest. Of these Bunyan was one. At first he did not venture farther than to address his friends in their more private meetings, or to follow up, with a brief application, the sermons delivered by others in their village-preaching. But these exercises having afforded the utmost satisfaction to his judicious though warm-hearted hearers, he was urged forward to more public services. These he was too humble to covet, and too earnest to refuse. Though his education was sufficiently rude, God had given him from the first a strong athletic mind and glowing heart, that downright logic and teeming fancy, whose bold strokes and burning images heat the Saxon tempter to the welding point, and make the popular orator of our English multitude. Then his low original and rough wild history, however much they might have subjected him to scorn had he exchanged the leathern apron for a silken one, or scrambled from the hedge-side into the high places of the church, entailed no suspicion, and awakened much surprise, when the Bedford townsmen saw their blaspheming neighbour a new man, and in a way so

disinterested preaching the faith which he once destroyed. The town turned out to hear, and thought there was some mockery, many were deeply moved. His own account of it is.—“At first I could not believe that God should speak by me to the heart of any man, still counting myself unworthy; yet those who were thus touched, would love me, and have a particular respect for me; and though I did put it from me, that they should be awakened by me, still they would confess it and affirm it before the saints of God. . . . Wherefore, seeing them in both their words and deeds to be so constant, and also in their hearts so earnestly pressing after the knowledge of Jesus Christ, rejoicing that ever God did send me where they were, then I began to conclude it might be so, that God had owned in his work such a foolish one as I; and then came that word of God to my heart with such sweet refreshment. The blessing of them, that were ready to perish is come upon me, yea, I caused the widow's heart to sing for joy.” At this, therefore, I rejoiced, yea, the tears of those whom God had awakened by my preaching would be both solace and encouragement to me. I thought on those sayings, ‘Who is he that maketh me glad, but the same that is made sorry by me?’ And again, ‘Though I be an apostle to others, yet doubtless I am unto you: for the seal of my apostleship are ye in the Lord.’”

There was a solemnizing and subduing power in Bunyan's ministry, because it was heart-felt. So far as the truths he uttered were capable of becoming subjects of personal consciousness, he had experienced them; and so far as they were subjects of intellectual conviction, he was not fully persuaded of them, but saw them so clear and evident, that his realizations were continually quickening into sensations. He thus began with a John-Baptist ministry, to which succeeded a Pentecostal evangel; and at last it grew into the Pauline amplitude and completeness, “the whole counsel of God.” “In my preaching of the word, I took special notice of this one thing, namely, that the Lord did lead me to begin where the word begins with sinners; that is, to condemn all flesh, and to open and allege that the curse of God by the law doth belong to and lay hold on all men as they come into all the world, because of sin. Now this part of my work I fulfilled with great sense, for the terrors of the law, and guilt for my transgressions, lay heavy on my conscience. I preached what I felt what I smartingly did feel; even that under which my poor soul did groan and tremble to astonishment. Indeed I have been as one sent to them from the dead; I went myself in chains to preach to them in chains; and carried that fire in my own conscience that I persuaded them to be aware of. . . . Thus I went on for the space of two years, crying out against men's sins, and their fearful state because of them. After which the Lord came in upon my soul with some sure peace and comfort through Christ; for he did give me many sweet discoveries of his blessed grace through him. Wherefore now I altered in my preaching (for still I preached what I saw and felt.) Now, therefore, I did much labour to hold forth Jesus Christ in all his offices, relations, and benefits, unto the world, and strive also to discover, to condemn, and remove those false supports and props on which the world doth both lean, and by them fall and perish. On these things also I staid as long as on the other. After this, God led me into something of the mystery of union with Christ;—wherefore, that I discovered and shewed to them also. And when I had travelled through these three chief points of the word of God, I was caught in my present practice, and cast into prison, where I have lain alone as long again to confirm the truth by way of suffering, as I was before testifying of it, according to the scriptures, in a way of preaching.”

Bunyan's preaching was no incoherent rant. Words of truth and soberness formed the staple of each sermon; and his burning words and startling images were only the electric scintillations along the chain of his scriptural eloquence. Though the common people heard him most gladly, he had occasional hearers of a higher class. Once on a week-day he was expected to preach in a parish church at Cambridge, and a concourse of people had already collected in the churchyard. A gay student was riding past, when he noticed the crowd, and asked what had brought them together. He was told that the people had come out to hear one Bunyan, a tinker preach. He instantly dismounted, and gave a boy twopence to hold his horse, for he declared he was determined to hear the tinker *prate*. So he went into the church, and heard the tinker; but so deep was the impression which that sermon made on the scholar, that he took every subsequent opportunity to attend Bunyan's ministry, and himself became a renowned preacher of the Gospel in Cambridgeshire.—Still he felt that his errand was to the multitude, and his great anxiety was to penetrate the darkest places of the land, and preach to the most abandoned people. In these labours of unostentatious heroism, he sometimes excited the jealousy of the regular parish ministers, and even under the tolerant rule of the Protector, was in some danger of imprisonment. However, it was not till the Restoration that he was in serious jeopardy; but thereafter he was among the first victims of the grand combination betwixt priests and rulers to exterminate the gospel in England.

On the 12th of November 1660, he had promised to meet a little congregation in a private house at Samsell in Bedfordshire. Before the hour of meeting he was apprised that a warrant was out to seize him; but he felt that he owed it to the gospel not to run away at such a time. Accordingly when the people were assembled with no weapons but their Bibles, the constable entered and arrested the preacher. He had only time to speak a few words of counsel and encouragement to his hearers, “You see we are prevented of our opportunity to speak and hear the word of God, and are likely to suffer for the same. But be not discouraged. It is a mercy to suffer for so good a cause. We might have been

apprehended as thieves or murderers, or for other wickedness; but blessed be God, it is not so. We suffer as Christians for well doing; and better be the persecuted than the persecutors.” Having been taken before a justice, he was committed to gaol till the ensuing sessions should be held at Bedford. There an indictment was preferred.—“That John Bunyan, of the town of Bedford, labourer, being a person of such and such conditions, he hath since such a time devilishly and perniciously abstained from coming to church to hear divine service; and is a common upholder of several unlawful meetings and conventicles, to the great disturbance and distraction of the good subjects of this kingdom, contrary to the laws of our sovereign lord the King,” &c. Of course he was convicted, and sentenced to imprisonment, with certification, that if he did not conform within a given period, he would be banished out of the kingdom.

After Bunyan ceases to be his own biographer, our materials becoming exceedingly scanty. This is the less to be lamented when we reflect that the history of his “hidden life” is already told. The processes have now been related which formed and developed the inner man; and the few external events that befel him, and the few important things that he did, during the remaining eighteen and twenty years of his mortal pilgrimage, may be recorded in a single page.

His imprisonment was protracted from sessions to sessions, till he had measured out twelve weary years in Bedford gaol. Perhaps we should not call them *weary*. They had their alleviations. His wife and children were allowed to visit him. His blind and most beloved daughter was permitted to cheer his solicitude and her own. He had his Bible, and his “Book of Martyrs.” He had imagination, and his pen. Above all, he had a good conscience. He felt it a blessed exchange to quit the “iron cage” of despair for a “den” oft visited by a celestial comforter; and which, however cheerless, did not lack a door to heaven.

Whether it was the man's own humanity, or whether it was that God who assuaged Joseph's captivity, gave Bunyan special favour in the eyes of the keeper of his prison, the fact is certain, that he met with singular indulgence at the least likely hands. Not only was he allowed many a little indulgence in his cell, but he was suffered to go and come with a freedom which could hardly have been exceeded had the county gaol been his own hired house. For months together he was a constant attendant of the church-meetings of his brethren in Bedford, and was actually chosen pastor during the period of his incarceration. On one occasion some of the Bishops who had heard of a rumour of the unusual liberty conceded to him, sent a messenger from London to Bedford to ascertain the truth. The officer was instructed to call at the prison during the night. It was a night when Bunyan had received permission to stay at home with his family; but so uneasy did he feel, that he told his wife he must go back to his old quarters. So late was it that the gaoler blamed him for coming at such an untimely hour; but a little afterwards the messenger arrived. “Are all the prisoners safe?” “Yes.” “Is John Bunyan safe?” “Yes.” “Let me see him.” Bunyan was called, and the messenger went his way; and when he was gone the gaoler told him,—“Well, you may go out again just when you think proper; for you know when to return better than I can tell you.”

But the best alleviations of his captivity were those wonderful works which he there projected or composed. Some of these were controversial; but one of them was his own life, under the title, “Grace abounding to the Chief of Sinners,” and another was the “PILGRIM'S PROGRESS.”

In 1672 he obtained his liberty, and his friends immediately built for him a large meeting-house, where he continued to preach with little interruption till his death. Once a year he visited London, and was there so popular, that twelve hundred people would gather together at seven in the morning of a winter's working-day to hear him. Amongst their admiring listeners, Dr. Owen was frequently found; and once when Charles the Second asked how a learned man like him could sit down to hear a tinker prate, the great theologian is said to have answered, “May it please your Majesty, could I possess the tinker's abilities for preaching, I would most gladly relinquish all my learning.” But popular as he was, he was not fond of praise. One day after he had concluded an impressive discourse, his friends pressed round to thank him for his “sweet sermon.” “Aye,” he bluntly answered, “you need not remind me of that; for the devil told me as much before I left the pulpit.”

He had numbered sixty years, and written as many books, when he was released from his abundant labours. A young gentleman, his neighbour, had fallen under his father's displeasure, and was much concerned at his father's estrangement as well as at the prospect of being disinherited. He begged Mr. Bunyan's friendly interposition to propitiate his father, and prepare the way for his return to parental favour and affection. The kind-hearted man undertook the task, and having successfully achieved it, was returning from Reading to London on horseback, when he was thoroughly drenched with excessive rains. He arrived cold and wet at the house of Mr. Strudwick, a grocer on Snow Hill. Here he was seized with fits of shivering, which passed off in violent fever, and after ten days' sickness, on the 31st of August, 1688, his pilgrimage ended, and he went in by the gate into the city.

#### “THE KILLING TYME.”

The persecutions in Scotland which commenced in 1660, and terminated in 1688, comprehended a period of as much suffering, perhaps, as has fallen to the lot of any nation in the world. It is now nearly one hundred and sixty years since that dismal period passed away, and we are in danger of forgetting what our honored forefathers endured in main-

taining their privileges as Christians, and their rights as citizens; and, therefore, it is proper that those times and scenes should frequently be made to pass in review before us, that we may know how much we owe to the men who contended so bravely and so Christianly for those liberties we now so richly enjoy. We cannot tell what days of trial may yet be awaiting ourselves, and, therefore, it is good to have before our minds the peculiar circumstances of our persecuted ancestors, that we may be duly impressed with the greatness of their sufferings, and that we may learn a lesson from their constancy in enduring their manifold tribulations. And truly theirs were no light afflictions; for it is believed that the worst times of the Roman Cæsars can scarcely equal those of the royal brothers, during the eight-and-twenty years of civil and ecclesiastical oppression, which so prominently characterized their cruel and iniquitous reign. A brave and loyal people, religious and high-principled, were prostrated in the dust under the crushing weight of a tyrannical mis-rule, and subjected to the insults and the spoliation of every craven hireling whom a ruthless government saw fit to employ as its tools. No person can conceive, unless he be thoroughly acquainted with the veritable history of the period, to what an extent of confusion and distress the country was then reduced. The loss of property, of liberty, and of life, was the fate of thousands and thousands of virtuous and patriotic persons, whose consciences could not submit to the unconstitutional and infamous measures of the unprincipled party who infringed on all religion, order, and law; and who, with the boldest effrontery, trampled under their feet the rights and immunities of the peaceable and unoffending subjects. The great social compact between the ruler and the people was traitorously violated, and all the safeguards of the public welfare were recklessly broken down. The spirit of anarchy and mischief was let loose over the breadth and length of the land, and wicked and daring men, like ships broken from their anchorage in the wild ravings of the tempest, roamed at liberty over the spacious field, where, without restraint or responsibility, they acted their part as the base hirelings of a still baser junto.

The miserable attempt of the king to establish an absolute supremacy in civil and ecclesiastical matters, produced a train of disasters and an amount of calamity which no pen can adequately describe. All classes of society felt the disturbing force, but the derangement which was produced, was experienced more especially by the loyal and religious orders, who are at once the support and the honor of a nation. The attempt to change a nation's principles must be attended with violence, and hence despotic measures were resorted to, in order to force men to adopt the views which the king chose to entertain. The privy council, who conducted everything according to the royal mind, was the source of dreadful affliction to the country. The members of this infamous court imprisoned, confiscated, and killed at their pleasure, and authorized the perpetration of deeds of atrocity almost incredible. A graceless soldiery, under the management of a savage leadership, spread themselves like an army of locusts over the land, and murdered and plundered at their will. By means of this military license, the poor peasantry were fearfully harassed, and no conscientious man could call his home or even his life his own. The deserts, and moorlands, and the loneliest glens became the resort of men of whom the world was not worthy; for it was in the remotest solitudes that they sought a retreat from the face of the persecutor. In these hiding-places in the dens and caves of the earth, they were subjected to the severest privations. Hunger, and cold, and weariness, and sickness, and watchfulness, and peril, and treachery, wore their lot. They were hunted like wild beasts on the mountains, and shot like fowls on the heath without ceremony, wherever they were found; and their graves are now to be seen in the dreary wastes. Informers, and curates, and dragoons, and traitors, were in constant search after those who refused to conform to Prelacy. While families were driven from their houses whenever it pleased the ruffian soldiery to enforce their ejection, and that whether in the dead of night or in the depth of winter, as it best suited their cruelty or their caprice. Husbands were shot before the eyes of their wives, and children before the eyes of their parents. The possession of a Bible was deemed a crime enough to deprive a man of his life; and if any individual on the highway, or in the field, happened to manifest a disposition to avoid the soldiers, this was sufficient to induce suspicion, and to prompt these booted apostles to pursue, and, either through sport or mischief, to fire on the helpless fugitive; and if any humane person presumed to remonstrate in behalf of those who were thus used, he was instantly laid hold of as a suspected individual, and subjected to the same treatment.

These murders were often committed at what were termed conventicles, where great multitudes of the nonconformist Presbyterians met in the wilderness to worship God, and hear his gospel. These meetings were often attacked by the troopers, who traverse the country in their raids of mischief in all directions, and who even invaded the loneliest and most inaccessible retreats of the desert, because it was there that they expected to meet their prey. So precarious was the situation of these congregations in the wilds, that the precaution of placing wardens in the distance on the tops of the hills and at the openings of the glen, was uniformly resorted to; for the soldiers often came so suddenly upon them, that their sacrifice was sometimes mingled with their blood. On occasion of those field meetings, the numbers that attended were sometimes prodigious. No fewer than ten thousand at a time have been known to assemble on the flowery heath among the lonely mountains; and great crowds, too, even in the depth of winter, convened in the glens, and sat amidst the cold wreaths of snow for hours together, listening to the words of eternal life. These were days of privations, but they were also times of refreshing from the presence of the Lord; "for the wilderness and the

solitary place was glad for them." They were driven, it is true, from place to place, for they were not allowed to worship God except by stealth; but though they had no certain dwelling-place, and though their life hung in constant doubt before their house, yet they were happy; for God was with them, and the Saviour, who is ever with his Church in affliction, retired to the deserts with them. So happy were they in these times of suffering, that some who survived the persecuting period affirmed that if they had it in their power to choose what space of their past life they would prefer to live over again, they would unhesitatingly say, "The days of persecution," "That good-ill time of persecution," as some of them termed it.

The destitution of the people was very great, when those who adhered to their principles were what was called "intercommuned;" that is, were declared out-laws, and when every person was interdicted from holding intercourse with them, and when even their nearest kindred were forbidden, on the pain of rebellion, to converse with them, or to afford them any assistance whatever. In this situation they were obliged to roam among the hills and wilds to avoid observation, and were often in great want of food and shelter, especially in the inclement seasons of the year, when they were exposed to the buffeting of the storms, from the which they sought a refuge in cold dripping caves, or among the thickets in the woodland dells. It was generally in the dark night that they stole from their hiding-places, to visit, under the pressure of hunger and other necessities, either their own homes or the friendly houses of some well-wishers, who were ready to screen them in the hour of peril, and to supply their wants, even at the risk of their own lives. The narrow escapes which, in these circumstances, they often made, were truly amazing and almost incredible, were it not that veritable history has vouched for their truth. The soldiers sometimes passed the mouth of the cave in which they were concealed, at the very moment engaged in family worship, without discovering them. These escapes were the more remarkable, when we consider the great number of soldiers that were dispersed all over the country, for the purpose of exterminating at one fell swoop the whole party of the recusants. "Troopers, heritors, dragoons, and highlandmen," says Defoe, "forming themselves into a great army, spread themselves from one side of a whole country to the other, having their men placed, marching single at a great distance, but always one in sight of the other, so marching forward, every one straight before him, they by this means searched the rocks, rivers, woods, wastes, mountains, moorles, and even the most private and retired places of the country, where they thought we were hidden; so that it was impossible anything could escape them. And yet so true were the mountain men, as their persecutors called them, to one another, that in all that famous march they found not one man, though many a good man, perhaps, with trembling heart and hands lift up to Heaven for protection, saw them, and were passed by them undisturbed."

The numbers killed by the troopers in the fields were very great. As a specimen, Defoe relates, "that Claverhouse alone is said to have killed above one hundred men in his cold-blooded cruelty, making it his business to follow and pursue people through the whole country, and having at his heels a crew of savages, highlanders, and dragoons, whose sport was in blood, and whose diversion was to haul innocent men out from their houses or hiding-places, and murder them. His companion in this work was Colonel James Douglass. These two, with their men, killed twenty-eight men in a very few days, and at several places, in the shire of Galloway, most of them without the least evidence of their being guilty, all of them without any legal prosecution, and some without so much as examination." Hundreds, probably, were butchered in the moorlands, the greater part of whom have neither been noted by the historian, nor retained by tradition. Multitudes of graves are discernible in the wilds, of which no account can be given, further than that they are the graves of martyrs. Many died through fatigue, and cold and hunger; and though they escaped the murderous hands of the troopers, yet they are as justly to be classed with the martyrs, as if their blood had been shed on the heath; and it is to be remarked, that the bones of not a few of these witnesses were found bleaching in the moors after the troublous times had passed away. "It is not to be calculated," says the author of the Memoirs of the Church of Scotland, "how many were starved in this manner, and whose bones, many of them, were found afterwards, who had perished in the most deplorable circumstances, and were not discovered by any other remains. It would make the heart of any considering Christian bleed, to contemplate the miseries of these people who perished in this deplorable manner, when such was the cruelty of their persecutors, that even the parents durst not relieve nor entertain their children, or children harbour or nourish their parents; but if the person was accused of having been at one of these field meetings, they were immediately proscribed and intercommuned, by which it was made death for any one so much as to speak with them, much more to harbour or relieve them." "The dragoons," says the same author, "patrolled all over the country by night as well as by day; so that the distressed people who lay hid in the mountains, could not come down to the houses of their friends in the night, as they usually did, for succour, and so retreat again in the morning before day. But now they got no liberty to come down, but at the utmost hazard; so that their wives and children, or relations, and sometimes charitable and compassionate Christian friends, went to them to the hills, and the caves, and the holes in the earth, where they were harboured, to carry them necessaries and relief, and without which they must have perished for mere want of food; and notwithstanding which, they endured in those vast and desolate hills inexpressible hardships, ex-

trinites of cold without covering, without shelter, without fuel in the deepest of winter, and often without food and without light. A list of three-score and eighteen men, by name, has been published, who were massacred by the persecutors named above, and of whom some of those named here were a part; but the number who were thus hunted down and murdered by the highlanders and the dragoons, in the whole country, is not to be reckoned up, and is indeed incredible."

This outrage on the lives of the subjects was not committed by armed banditti on their own responsibility. It was committed by the regular military, by the license of the government of the country. The "brave warriors" who led on the troopers to these acts of murder and oppression, were such men as Claverhouse, Dalryell, Tag, Crighton, Bruce, and Douglas, with a host of others, who alike rejoiced in this work of wickedness, whose disposition and character seemed fitted for the work. The names and the atrocities of these men are as familiar to the peasantry of Scotland, as if they had lived and acted but yesterday.

The spoliation of property in those days of anarchy was enormous. Whole families in comfortable circumstances were utterly ruined, and thrown on the wide world as beggars. The persecutors were not tardy in finding out the secret of enriching themselves by the indiscriminate plunder of the nonconformists, and even occasionally of those who were conformists enough, if history speaks true. Gentlemen and farmers, and small proprietors, were the prey on which these vultures seized, and on which they fattened. The slightest suspicion was easily made to attach to this class of persons when they had the principle to refuse subjection to the dominant party. So justly was the rapacity of the rulers appreciated by the oppressed people, that some gentlemen, when brought to trial, resigned all right to their own property, and to them the prosecution was stayed. But not only was there plundering on a large scale: there was spoliation in the shape of pilfering, and of this meanness the magnanimous Claverhouse was often guilty. The households of the lower orders were unceremoniously invaded, and the little property which they possessed in money or in clothes was purloined.

But the quartering of the rapacious dragoons on the farms and lairdships of the middle classes was a severe infliction. In such cases the general custom was, that everything in the shape of victuals was devoured, and what was not consumed at the time was destroyed—the meal girdels were emptied, and their contents scattered on the ground or trodden in the dunghill—the beef and mutton which had been salted for the sustenance of the household during the winter, was drawn from the barrels and hacked to pieces with their swords, and then trampled under their feet—the ricks of corn and hay were set fire to—the cows were driven away or sold—the horses were seized for the use of the troopers, and in some cases this scandalous war was concluded by setting fire to the entire premises, which they left behind them in flames. Not unfrequently the families, or a portion of them on whom these hardships were inflicted, beheld at a distance, in the places where they had concealed themselves, these works of violence. The military commanders followed the instructions and example of their governors, and the common troopers followed the practices of their officers, and wrought havoc wherever they found occasion.

In connection with this, the system of fines, which was prosecuted to a great extent, was exceedingly oppressive, not only to individuals, but to whole counties. Wodrow mentions one case, as a sample, in which the various fines, imposed on persons throughout the country generally, amounted to no less a sum than "one million, seventeen thousand, three hundred and fifty-three pounds, six shillings and eight pennies, Scots money." It is obvious that such legalized robbery must have pressed very heavily on so poor a country as Scotland at that time was.

Great multitudes were thrown into prison, and kept in confinement for years in the most painful and distressing circumstances—the personal freedom of the subject was entirely taken away, and any person had it in his power, by a few suspicious hints, to procure the incarceration of the most peaceable and industrious of the people. Their houses were surrounded at the dead of night, or in the broad day, and they were dragged from their families and kindred, and immured in a jail, from which they were taken either to be banished or executed; and no remonstrance could in the least degree avail either on the part of the imprisoned themselves, or on the part of their friends. The hardships which were endured in confinement, were such as no tongue can utter, a specimen of which we have in the case of the unfortunate prisoners in Dunottar.

But while many were confined at home, numbers were banished into distant lands, where they were sold for slaves, and endured privations of the severest kind, and which some of them who were privileged to return to their native land narrated; so that there can be no doubt with regard to the truth of the facts stated. No person can read the account of the destitution and maltreatment of these poor sufferers for conscience sake, in foreign lands, without the feeling of an honest indignation at the baseness of those heartless men, by whose misrule they were driven into exile.

Garrisons were stationed all over the south and west, and supplied with a class of men, whose profligacy was so notorious as to impose on some of the places of their residence, the appropriate epithet of "Hell's-byke." The country by this means, as Wodrow remarks, had the appearance of a conquered province, of a land sacked and pillaged by an enemy, and wholly under the mastery of a reckless military. It is easy to see how great must have been the distress of the virtuous peasantry, under the general supervision of a licentious soldiery, whose work and whose delight it was to search out and to drag to punishment those who feared God in the land, and who, because they feared him, durst not comply

with the defections of the time, nor fall in with the prevailing party. Every house was open to the intrusion of these men, and every inmate liable to their abuse. A series of menacing questions were generally put by the troopers to the persons with whom they met, in order to explicate their sentiments in reference to the measures of the government—such as, Was the bishop's death murder? Was the rising at Bothwell Bridge rebellion? Do you own the Sangular declaration? Do you acknowledge the king's supremacy? Will you renounce the covenants? A string of such queries was put into the mouths of the ignorant soldiers; and just as the replies happened to please or displease them, or just as it suited their caprice, they treated the individuals whom they thus encountered. They might shoot them, they might take them prisoners, or they might exact a fine, or use any liberties or cruelties they chose. The dragoons were long after remembered with terror by the inhabitants, especially of the western counties; for they were grievous scourges, commissioned to afflict and harass with impunity the best portion of the nation in which they lived. The cruelties exercised by the soldiery, were equal to the tortures of the boots and thumbkins, employed by the council, for the purpose of extorting confession from the victims on whom they had seized. No age nor sex was spared by them; outrages the most revolting to humanity and common decency were practised by them; and even little children were made the sport of their vindictive dispositions, for they tied up their eyes and threatened to shoot them, and, by a refinement of cruelty, fired their muskets over their heads, till the poor little creatures were distracted with terror, and some even lost for a season the use of their reason.

By means of such procedure, the entire social system was thrown into confusion, and no fewer than two hundred thousand vagrants were found swarming over the land. Operatives were thrown out of employment, leaseholders were driven from their farms, servants were set free from their masters, merchants resigned their business, and all classes of society were driven from their moorings, and everywhere turned upside down. Reflecting men wondered what the end of these things would be, thousands mourned in secret, and all trembled at the ominous events that were daily thickening, and feared lest a more terrible cloud of calamity was about to burst over their heads. A whole nation thrown into a state of idleness through the misrule of its insatuated governors, could not be otherwise than in a most perilous condition; for it was ready to make a prey of itself, and to devour its own flesh; and had not God in mercy interposed, there is no saying to what absolute wretchedness Scotland might finally have been reduced.

But what was all this for?—what had the people done to merit this treatment? Were they disloyal? were they turbulent and factious? were they restless under constitutional restraint? were they a class of immoral persons who had adopted pestiferous principles—principles subversive of all religion and all good order in the country? No! they were the very reverse of all this. Never did there exist a class of more pious, loyal, and patriotic men in any nation. Why, then, were they subjected to such intolerable abuse? The king wanted to remove the old Presbyterianism of Scotland, and to place in its room the Prelacy of the sister kingdom. To this the religious portion of the nation, who had sworn the covenants, and who clung to the Presbyterian form of Church government, as what they conceived to be the only form sanctioned by the word of God, and the form most conducive to the promotion of the interest of true religion in the land, objected. Charles, however, asserted his right of supremacy in the Church as well as in the State, and he was determined to brook no contradiction; and accordingly he formed the resolution to force his subjects to submit to whatever mode of Church government he thought fit. It was this insatuated determination which produced so lengthened a train of sufferings to Scotland, and which in the end led to the abdication of the throne. In the prosecution of his object, the king resorted to every means to coerce his subjects, whose high and unbending principles would not permit them to yield to the unreasonable wishes of a despot: and hence the fierce persecution which for so long a period raged over the breadth and length of the land. Life, property, and liberty were all placed at the disposal of an arrogant government, which unscrupulously availed itself of the lawless prerogative; for it was a supremacy in matters civil, as well as in matters ecclesiastical, that Charles claimed. It has been said that it was for trifles that our forefathers suffered; but if this was the case, what are we to think of that Government which could deliberately enter on a process of spoliation and murder, and all for trifles? Bad as the king was, he had still worse men for his counsellors—men who prompted him to measures to which he might otherwise have been averse. Sharp, and Middleton, and McKenzie, and Lauderdale, were men fit for anything. No scheme was too daring for them, and no act of atrocity too revolting.

If at any time the persecuted rose, either partially or more generally, it was simply in self-defence; and it is no small wonder that they endured so long and so patiently that oppression which makes even wise men mad. It is now well known that it was the design of their enemies to instigate them to rebellion, that they might have a fair pretext to wage war against them. It ill becomes those who now enjoy the hard-won fruits of their struggles, to sit in cool and calculating criticism on the management and behaviour of men who were driven almost to desperation by the incessant outrages which were committed on themselves and their friends. Would such persons act a better part were days of similar trial to come again? Not they. The patience with which the poor persecuted people endured their wrongs were more than human. It was the sustenance of divine

grace—it was the support of a good conscience in a righteous cause.—“Not only,” says a writer of that period, as quoted by DeFoe—“not only me, but heart and tongue, would fail any Christian to relate all the violences, murders, plunderings, exortions, and insolences that, from the beginning of his persecution, have been committed in a military way, besides what has been done in the form and course of public pretended justice. If stabbing, wounding, beating, stripping, and imprisoning men's persons—if violent breaking into their houses in the dead of night, beating, wounding, ravishing, and inhumanly abusing wives and daughters—if forcing weak women by torture, such as burning matches and other insufferable torments, to discover, say accuse, their husbands, fathers, and dearest relations—if driving away their cattle, spoiling their goods without respect to guilt or innocence, and this in as cruel a manner as ever Scotland had seen, or could have seen had a foreign enemy been in the bowels of their country;—if all these, and many more such, may express our misery, some guess may be made at the sufferings of this Church from the malice and fury of this wicked prevailing Prelate party.”

And it is worthy of remark, that, notwithstanding all the fury and terror of the persecution, the adherents to the good cause rather increased than diminished. “For,” to quote the words of one of the sufferers—“for albeit they went on for many years imprisoning, banishing, and butchering our dear brethren; yet all the prisons they could fill with us, and all the ships they could freight with us, and all the gibbets they could hang us on, could never either exhaust or lessen our number; but the more we were afflicted the more we grew, and the design to destroy us, through the mercy of our God, proved always ruinous to the destroyers; and this must be acknowledged to the praise of God's clemency, and the condemnation of man's cruelty, that when they tried all ways possible to destroy us, and root us out from the earth—after they hanged, shot, and tortured, and banished for slaves all they could catch of us—they were further from their purpose than when they began.”—*Banner of the Covenant.*

### I HOPE TO BE A CHRISTIAN.

You do? Why, then, do you not seek to be a Christian? God has ordained means in order to this end; are you using the means? “Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you.” “Ye shall seek me, and find me, when ye search for me with all your heart.” These are the conditions of grace which God has attached to securing an interest in his love. Are you seeking for God with all your heart? No man ever yet escaped from the thralldom of sin and Satan, who did not earnestly struggle to be free; no man ever entered the strait gate who did not agonize to accomplish that glorious end. What reason have you to expect that there will be an exception in your case? On what ground do you base your hopes that you will be a Christian, if you are not seeking or striving to be one? The bible contains no promises to those who are folding their arms in sin. Carelessness and inattention to the appointed means of salvation, afford no foundation for a hope that you are to become a child of God.

You hope to be a Christian? Why, then, do you not give up your sins, renounce the world as your portion, and cheerfully surrender yourself to Him who is the way, the truth, and the life? He is ready and willing to receive you. He gave his life a ransom for sinners; he purchased the gift of the Spirit, whose efficient agency in renewing and sanctifying the soul is indispensable; he freely gives his Spirit to all who earnestly ask him; he has filled his revealed word with invitations and encouragements to those who desire his grace; he has long been knocking at the door of your heart for admission. But you still refuse his promised grace, grieve his Spirit, shut your heart against his entrance, and continue to pursue the world, and to indulge your sins. How, then, can you hope to be a Christian?

You hope to be a Christian? When? Not now. You are too busy, or have something in view which must first be accomplished, or are so indisposed to give yourself to the work, that this is not felt to be the “convenient season.” After a while, when you have accumulated a fortune, or passed the period when you can partake in the world's pleasures, or when there is a revival of religion, or at furthest, on a dying bed, you hope to be a Christian. “Go thy way for this time,” is the response you give to every appeal which comes home to your heart and conscience. But God's commands and promises are for the present. He gives no encouragement to wait for a future season. You have no assurance that there shall be any season beyond the present. Life is uncertain. Before the anticipated time comes you may be in eternity. The gracious Spirit may become wearied with your delay, and for ever leave you. A death-bed is no place for doing the great neglected work of life. “Behold, now is the accepted time; behold, now is the day of salvation.” “To-day, if ye will hear his voice, harden not your heart.”

You hope to be a Christian? So multitudes of others like yourself, who were living in sin, have hoped; but where are they now? Long ago have they been cut down as cumberers of the ground. Their day of grace and day of life have closed. They lived without Christ, and they died without him; and now are bewailing themselves that they trifled away their precious time on earth, in the delusive hope that some day or other they would be Christians. That day never came to them, and never will come. “The harvest is past, the summer is ended,” and their souls are not saved.

Reader, if you will have a good hope of eternal life, the only resource is, that without further delay you seek with all your heart the blood of

Christ to wash your sins away, the righteousness of Christ to justify you in the sight of God, and the Spirit of Christ to renew and sanctify your nature. Continue to flatter yourself with the vague hope that you will, some time or other, be a Christian, and you will find, when it shall be for ever too late, that you have been indulging a hope which shall go out in eternal despair.—*Presbyterian.*

### UNIFORMITY NOT UNITY.

Mere denominational uniformity is not Christian unity. It is a favourite project with many in the present day to single out some sect—usually their own—and then say to themselves, “If we could only get all the world to join us, there would be unity.” And so possessed are they with the notion that the unity of the Church consists in conformity to them, that many of them have determined to know nothing among men, save their Church (meaning their own community) and conformity thereto. Their union is separated from non-ecumenical Christians; and could they but make one font, one surplice, and one service book for all, they are persuaded the Church would be one. In place of unity of spirit, they labour for unity of costume. They cannot understand a united family which does not wear a regimental uniform. We, on the other hand, have seen a uniformity where there was nothing but the form—“The Church of the middle ages was united, just as the sleepers in the vault are united in the tranquillity of death. It was like listening at the door of a sepulchre: Hush! for all is peace within. Enter, and all is uniform—uniformly dead—black frieze and rottenness—a sepulchre of souls. The Church of the early centuries was united, as scorpions are united when one glass receiver holds them, and leaves them room to fret about, and strike their stings into one another. There was uniformity, but it was not unity, for the world did not believe. The world saw it and was hardened; the world saw it and blasphemed. To preserve the unity of the Church, they excommunicated or burned alive those who thought or believed for themselves, till faith had well nigh perished from the earth. The Church became so catholic, that there was no place found for the gospel. The union of coercion, or the union which, as the first term of communion takes away your right of private judgment, is not the union contemplated by Him, the first law of whose kingdom is love, and the first gift of whose Spirit is light.

Again, for the sake of unity it is not needful to surrender an iota of truth, or yield one conscientious conviction, so long as it remains conscientious. It is very common with those who misunderstand the matter, to say, “Come, now, you and I do not think exactly alike; perhaps we are both right, and it is as likely we are both wrong. But it is a point of no moment; what would you say to throw it overboard altogether, and give ourselves no more concern about it?” To which, in many cases, it might be a very just answer: “You may intend this for liberality; but to me it sounds like latitudinarianism. I believe that I found this truth in the Bible; and if so, it is one of the truths of God. I dare not cast it overboard; and I shall be very sorry if having it on board deprive me of your company. If it be so offensive to you that you must needs sail in a separate ship, I hope we shall not hoist hostile flags. But as neither of us holds it vital, might we not agree to differ regarding it; and as we grow in knowledge and in grace, may we not hope that the Lord will reveal even this unto us?” Wherever souls are joined to the Lord Jesus, and his image is visible upon them, there is actual unity of the most important kind. Were this actual unity more frequently made the foundation of a practical unity, there would soon be more doctrinal unity among Christians. But it is an unhallowed mode of procuring practical unity to purchase it at the price of truth. As a compromise of error cannot lead to unity, so “truth in love” will breed no schism.—*Dew of Hermon, by Rev. Mr. Hamilton of London.*

### THE INJURIOUS CONSEQUENCES OF INSUFFICIENT MINISTERIAL SUPPORT.

The following is an extract from an address to the Congregations under the care of the New York Synod of the Associate Reformed Presbyterian Church, on the subject of ministerial support. It will suit the latitude of Canada as well as that of New York, and we bespeak for it the earnest consideration of our congregations generally. We rejoice to believe that there has been of late years an improvement in this matter. But still there is room for further improvement, especially when we take into consideration the greatly increased expenso of living to which ministers are subject, and, on the other hand, the enhanced price of almost every thing which our farmers have to dispose of. We could name some laborious and devoted ministers who are seriously impeded in their work by the pressure of pecuniary difficulties—difficulties occasioned solely by the scantiness of the support they receive from their people. Let congregations, in entering on a new year, make a determined effort to repair past shortcomings, and to do their duty to those whom they have called to take the oversight of their souls. We have frequently of late recorded gifts from congregations to their ministers, and we rejoice to see, and to record such tokens of christian affection and regard.—They help to cheer a minister, and to strengthen the bond which unites him and his flock together. But we do confess we should rejoice more to hear of congregations augmenting the stated stipends of their ministers. This would, after all, be the best way of testifying their esteem for them personally, and their appreciation of their services:—

"The injury to the minister himself is so incalculable as it necessarily diverts much of his time and energy from the work of the ministry, to which he ought to give himself wholly. The pressing wants of his family will demand of him that he should turn his attention, in a measure at least, to some other calling, either of a literary or secular kind that he may draw therefrom part of his support. And what must be the result? The history of the church at large supplies the answer. Passing by those devoted pioneers who have subjected themselves to the necessities of a new country, without almost another exception, every minister who has taken the charge of a school, the management of a farm, or gone into some other business, to supplement his salary, and persevered therein for any considerable time, has so distracted and secularized his mind, as to render himself unfit both for the study and the pulpit, and in the end been forced to give up the active duties of the pastor, and often of the ministry itself. How could it be otherwise? "The Lord hath ordained that they which preach the gospel should live by the gospel;" and when man attempts to contravene this law of the Kingdom, he must expect nothing but failure.

And even where the minister is too conscientious to embarrass his ministry with secular pursuits, the results of an insufficient support is almost as fatal from other influences. Perhaps he labours on in hope, as many do promising himself that next year it will be different and better, when in reality he is involving himself deeper and deeper in debt, from which he never extricates himself, and gives to a scoffing world too much reason for charging him with dishonesty, to the utter ruin of his ministerial influence, and to the reproach of the religion of Jesus. Is it right that a minister's conscientiousness and trust in God and man should be thus converted into temptations to lead him into evil? And when the wrong is done, who is the greater criminal, the tempter or the tempted? "Lead us not into temptation but deliver us from evil." And even although by great effort and care these consequences may be avoided, still his mind must be distracted and his heart cast down. He cannot but feel discouraged in his work; for the suspicion will haunt his mind that his people do not feel right towards him, else they would have more care for his comfort. He must struggle constantly to keep down hard thoughts of his people, and to avoid the feeling that he is an injured man. Under such a state of mind who can study, or preach, or pray?

A congregation, in denying their pastor a proper remuneration for his services, are not injuring him only, but also themselves; for they are doing thus much, at least, to cherish a spirit of worldly-mindedness, to stifle all feelings of gratitude to God for his blessings, and to destroy a sense of dependence upon and accountability to him in worldly affairs. A people who love not the Gospel sufficiently to lead them to get it honestly, by properly remunerating him who preaches it to them, cannot expect that it would come to them in all the fulness of its power and tenderness of its love. Neither can they, because of its very cheapness, properly appreciate or enjoy its excellencies; for here, even more than elsewhere, we use without care, and spend without profit, that which we receive without cost.

"Without a liberal maintenance, the ministry must depreciate both in public esteem and in real value. Young men of talent and worth, aware of its needless hardships, are discouraged from seeking it. Avenues to usefulness, with worldly competence and respectability, are open on every hand; wealth, honour, distinction, fame, tempt them to enter; while the ministry presents the gloomy prospect of poverty, want, embarrassment, care, crippled usefulness and suffering reputation. In these circumstances, the young man of talent and enterprise must have more than the spirit of martyrdom, to determine on giving himself to the ministry. Perils by sea and land, the martyr's block and stake, the heart of generous piety can face, but not the reputation of starveling poverty and insolvency. It is true that however stinted and starved the clergy may be left to become, there will still be ministers, and candidates for the ministry; but they will not be our men of talent and enterprise, but *drones* who can crouch for a piece of silver and a morsel of bread."

In conclusion. When a people discharge their duties properly towards their pastor, they have a right to expect that he will be equally faithful in the performance of his duties toward them. But if he should fail so to do, let the sin rest with him, and retaliate not wrong for wrong by attempting to starve him out. The discipline of our church provides ample facilities for bringing unfaithful ministers to a strict account. Do your duty then to your pastor; and if you feel wronged because of his failure of duty to you, be just to yourselves, frank to him, and respectful to the church in reaching his faithlessness by lawful means."

#### MILTON'S DEATH-BED.

John Milton, the chief of Poets, held the post of Latin Secretary under Cromwell. At the restoration he was of course dismissed from his office. He was now poor and blind, and to these afflictions, Charles II. added political persecution; he fined him, and doomed his writings on liberty to be publicly burned. Nothing daunted by these fierce and multiplied trials, the great poet retired into private life, evoked his mighty genius, and produced "Paradise Lost." But after he had endured the ills of poverty several years, Charles, feeling the need of his matchless talents, invited him to resume his former post, and with all its donors, emoluments and court favors. But Milton knew that the price of this honor must be silence on the great question of human liberty. Therefore, he did not hesitate a moment. It was a strong temptation—the bribe

was splendid. By merely keeping silence he could have honor, abundance, and high position, in exchange for poverty, persecution and neglect! But this could not be. The poet loved truth too well; his soul was too noble, too sincere, too firm in its allegiance to God and liberty, to barter away its right to condemn tyranny for place or gold. Hence, he spurned the royal offer, clung to his principles and his poverty, until death called his free soul to enter its congenial heaven. And so gentle was the summons; so sweetly calm was his unruffled spirit in the hour of dis-olution, that his friends knew not the precise moment of his death.

How sublimely beautiful the grand old poet stands out before the mind in this fact! Harassed, tried, aged, and blind; having the power to turn the enmity of a royal despotism into favor by simply refraining to speak and write on the liberties of mankind, he grows majestic in his poverty, as he nobly spurns the bribe in obedience to the voice of duty.—For the truth's sake he holds fast to poverty and obscurity. To maintain the right of free speech, he sacrifices himself, and defies the powers of the king. Noble Milton! As the author of *Paradise Lost*, seated in his study, surrounded by the sublime creations of his genius, he wears an aspect of sublimity; but in that act of fidelity to God and liberty, his attitude is far more grand, sublime, and beautiful. As the first of poets, he shines resplendent with intellectual lustre; as the scorners of the royal bribe, he exhibits the moral grandeur of a faithful man—he fills our ideal of the man of faith, standing defiant and unawed by human power because upheld by an immovable trust, and by an unconquerable allegiance to the invisible God. Well did the ancient heathen exclaim of a good man, in similar circumstances: "See a sight worthy of God!"—*Zion's Herald*.

**TURN THE BIBLE INTO PRAYER.**—Robert Murray McCheyne, in writing to a youthful parishioner, uses the following language:—"You read your Bible regularly, of course; but do try and understand it, and still, to feel it. Read more parts than one at a time. For example, if you are reading Genesis, read a psalm also; or, if you are reading *Mat.*, read a small bit of an epistle also. Turn the Bible into prayer. Thus, if you are reading the first psalm, spread the Bible on the chair before you, and kneel and pray, 'O Lord, give me the blessedness of the man that walketh not in the counsel of the godly.' Let me not stand in the way of sinners.' Let me not sit in the seat of the scornful; &c. This is the best way of learning the meaning of the Bible, and of learning to pray."

**A SCRAPE FROM NEW YORK.**—"A gentleman from Africa" was making night hideous with bell, and cry of "little boy lost," one evening. On his way, along Washington-st., and up Courtlandt, *ding dong, ding dong, "little boy lost!"*

There are "lots" of little boys lost in that great City, that are never cried; little creatures that don't know the difference between Heaven and Havre, and imagine that to either place it is "children half price; who entertain not a doubt, that a ticket for both can be procured at any of the railroad offices in Broadway.

One night we were standing under an awning near "Madison-square," waiting for an omnibus "right down," which, of course, didn't come for a full ten minutes, when we discovered, rolled up in a corner, a little bundle. It might have been a little heap of shadow, but it sobbed. Shadows don't sob, and so we were convinced there was life in the bundle—and so there was; a little girl, upon whom scarce seven summers had shone, and here she was, 10 o'clock, and a stormy night!

Those precious cosmetics, soap and water, would have made her beautiful. Her eyes were the color of heaven, and her mouth was modeled after Cupid's bow. But then, she was pale, and poor and ragged. A little basket of flowers, drenched with the rain, torn and disarranged, dangled from one hand. Well might she have taken up the melancholy song of "Victor's orphan daughter, Ellen," and plead for a purchaser, but she had done better, for while nature was weeping for her, and such as her,

"If nught inanimate e'er grieves,"

She had curled herself up, upon the door-stone to sleep.

"My little girl, 'tis time you were at home."

"Got no home?"

"What! no home?"

"No," said the little creature, "Ma'am and Bobby and me stay at old mother B——'s cellar, but *that a'int* home, you know," and this child of sorrow looked naively up in our faces, as if she fancied we knew all about it.

"So you had a better home once?"

Her eyes were strangely lighted with some shining, but distant memory; she lifted one hand, and brought it down a little way in that emphatic gesture peculiar to children, with "I guess we *did*, but," she added pensively, "'Tis 'way 'way off!"

There was something eloquent in this; heaven and home, and almost everything beautiful, is always "'way 'way off," in the day-dreams of the little orphans of fortune.

Many there are in this great City—doubtless that little Flower Girl is one of them—who will carry, all through life—life of wretchedness and rags though it be—some beautiful memory, like a charm in the bosom, emitting in the gloomiest hours, like a diamond in the dark, the one ray of sunshine it has absorbed.

**ALPHABETS.**—The English language contains 26 letters, French 23, Italian 20, German 26, Spanish 27, Russian 41, Latin 23, Greek 24, Hebrew 22, Turkish 33, Persian 32, Arabic 28, Sanscrit 50.



**A CITY ASKED.**—A day or two ago, we visited a city—a populous city—whose houses will outlast New York, for they shall endure "till doomsday." Strange to say, it is not noted on the best maps; stranger to say, though its population is daily increasing no colony ever issues from its borders.

The golden chime of Pacific's waves have never charmed an ear there; the shout of the pioneer in the further West, has never lured them hence, to seek new homes. Indeed, the city we speak of stands alone, like a rock-bound isle in the midst of a turbulent ocean—the busy world whirls and roars around, but there it remains unmoved.

We visited it in broad day, but the streets were empty; not a familiar face or voice to greet us; not a light footstep to make music to the ear.—It was indeed strange, very strange; there shone the sun with the mild and beautiful radiance of autumn, and yet no sound of a living thing.—Marble mansions were on every hand, but none of the solemn tenantry, for it was a solemn city, came forth to meet and welcome us. Names were graven on every portal, but they that owned them—where were they? It was a city of names, and not of things; of words, and not of works.

At length there came a train—there was an arrival. On it came, noticeably, slowly. Was it all a dream? By mansion after mansion it passed, and stopped. A tenant for another dwelling; a home for another wanderer; a rest for another weary; another member to the congregation of the grave; another inhabitant to the city of the Dead.

**HINDOO THEORY OF THE TIDES.**—The tides, say the Hindoo Philosophers, began to ebb and flow at the time, when the great ocean was churned by the united bands of the Gods and Asuras. Previous to this time, the ocean had been as tranquil as the surface of a lake, in the stillness and serenity of a mild summer evening. Now the Suras, being desirous to drink the water of immortality, applied to Nátáyana, who directed them to churn the great ocean, in the following words: "Let the ocean, as a pot of milk be churned by the united labor of the Suras and Asuras; and when the mighty waters have been stirred up, the Amrita shall be found." The mighty mountain Mandara, which standeth eleven thousand yojans above the earth, and eleven thousand more below its surface, was to serve for the churning stick; the lord of serpents, Ananta, was to be the rope; and Indra, the king of the gods, was to churn the ocean. But Indra, finding the mountain too heavy, said unto Kúrma Rája, the king of the tortoises, upon the strand of ocean: "My lord is able to be the supporter of this mountain." The tortoise replied, "Be it so;" and it was placed upon his back. So the mountain being set upon the back of the tortoise, the operation of churning the ocean was regularly begun. Now Kúrma Rája, being fatigued with the enormous weight of the mountain which whirled on his back, began to breathe fast; and the force of his breath was such, that at each expiration, the waters of the ocean rushed forward, and at each inspiration they rolled backwards;—and in this manner, the tides began to ebb and flow in the ocean. Such is the scientific knowledge of the greatest of modern heathen sages. Our little children in common schools know better. Well did Macaulay say, somewhere, that a correct knowledge of geography, obtained by a Hindoo, would overturn his whole religious system.

**ISAIAH'S SATIRE ON IDOLATRY.**—A few years ago a young African addressed Mr. Johnson, a missionary to Africa, in language like this: "Masea, them words you talk last night strike very much. When you preach you read the 15th and 16th verses of the 44th chapter of Isaiah, and explain them; you show me how our country people stand. Me say, Ah! who tell masea all this? He never been in my country. You say, Do not your country people live in that fashion? I say Yes, that true; God knows all things; he put them things in the Bible. Masea, I so sure that the Bible is God's word, for man cannot put the things in there, because he no see it. That time I live with a man that make greegree. He take me into the bush, and teach me to make greegree too. He show me a tree; he say that greegree; he take country axe, and cut some of that tree; he make a god; and he take the leaves, and that which was left, and give me to carry home. When he come home he make a fire, and all the people come and sit round the fire. Then they cook and eat. When they done eat, the man take the leaves of the greegree tree and burn them in the fire, and then all the people stand round the fire and clap their hands and cry, Aha! aha! Masea, when you read this verse, (Isaiah xlv. 16.) I can't tell you what I feel. You then begin to talk about the text—verse 20—"He treadeth on ashes;" and I was struck again; for when they done cry aha! aha! they take the ashes and make medicine "they give to the people when they be sick." You been see some greegree which look like dirt! that is the same ashes; they carry that round them neck, and they eat it sometimes. You see, masea, our countrymen feed upon ashes. For true the Bible God's word.—*London Tract Magazine.*

**THE MEN OF THE ARCTIC REGIONS.**—Commander McClure gives an account of some Esquimaux he encountered in the Arctic Regions. "They had never, ere our arrival," he says, "seen the face of the white man, and were really the most simple and interesting people I ever met, living entirely by the chase, and having no weapons except for that object. The fiercer passions of our nature appeared unknown. They gave me a pleasing idea of man fresh from his Maker's hand, and uncontaminated by intercourse with our boasted civilization."

**HISTORY OF THE PRESBYTERIAN CHURCH OF IRELAND.**  
BY THE REV. JAMES SEATON REID, D.D., LATE PROFESSOR OF ECCLESIASTICAL HISTORY, IN THE UNIVERSITY OF GLASGOW.—IN THREE VOLS.

THE above work is one which cost its distinguished author a life-time's labour, and his life besides. During his Professorship in the Royal College at Belfast, he had issued the first volume, and prepared part of the second. After his translation to the University of Glasgow, he completed the second volume, and was engaged in the third when he died.

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