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Religious Intelligence.

MISSIONARY LABOURS UNDERTAKEN IN FRANCE TO SPREAD THE GOSPEL AMONG THE HEATHEN

BY THE REV. J. H. GRANDPIERRE, D. D., MINISTER OF THE REFORMED CHURCH, PARIS.

The agents of the Wesleyan Methodist Missionary Society make collections amongst the members of their flock in France, in order to help the Wesleyan Missionary Society, which has its centre in London. They hold a public meeting every spring at Paris, in which they give an account of the operations of that Society. But as this is an English Society, it does not belong to us to speak of it here.

We have also grounds for thinking that the Moravian brethren, who have some agents in France, do the same for the Missionary Society of the United Brethren, whose centre is at Herrnhout, in Saxony. This Society being German, we need not give an account of it in these pages.

There exists but one French Society, which up to this time has prepared and sent out evangelical missionaries to the heathen, and that is the "Société des Missions Evangéliques chez les peuples non Chrétiens établie à Paris."

This Society has all the character of the Evangelical Alliance, for it is not the work of the Reformed churches, nor of the Augsburg confession, nor of the dissenting churches; it is the work of all these churches together, for they all take part in it. The directing committee is composed of members belonging to these three denominations, and the funds of the Society are collected indiscriminately from Christians of all creeds. We have not, therefore, in France, a Missionary Society of the Established Church, or Missionary Societies of such and such dissenting churches. We have but one Evangelical Missionary Society, which all Christians love, and in which all co-operate by their prayers or by their gifts.

The "Société des Missions Evangéliques" was founded at Paris, 4th of November, 1822. During three years, it contented itself with publishing missionary pamphlets, in order to make known a work which had then been unknown to French Protestants, and to collect funds, which were sent to different foreign missionary societies, and amongst the rest to the Bible Missionary Society. But it soon felt the necessity of endeavouring, in a more direct and efficacious way, to spread the kingdom of God amongst the heathen. Three years after its foundation, that is, in the autumn of the year 1825, it opened a Missionary College at Paris, called the "Maison des Missions," for the purpose of preparing pious young men for the duty of the gospel in idolatrous lands.

This institution existed until March, 1845, when financial embarrassments, following up the last revolution, obliged the committee to discontinue it.

During the twenty-two years and a half which this establishment lasted, eighty-two persons were admitted to it, and remained there for a longer or shorter period. Of these eighty-two persons, twelve were foreign missionaries, who labour at this day in different parts of the world, as China, Greece, Palestine, India, North America, the Mauritius, and the Indian Archipelago—amongst these may be especially mentioned, the Rev. Dr. Gutzlaff, and Bishop Gobat; twenty-three left, in order to evangelise the Bechuana in the South of Africa; one is employed among the negroes

in the West Indies, and one among the Arabs in Algeria; fourteen are pastors or ministers of the gospel in France; six are teachers; the others have either entered upon other careers, or are dead; amongst these last, is a doctor of medicine, as much distinguished for his piety as for his learning.

The committee hope soon to be able to re-open an establishment which has been of such imminent service, and on which the blessing of God has so visibly rested. Excepting the missionary who has been recently sent to the French West India Islands, the "Société des Missions Evangéliques de Paris" maintains missionaries only in the south of Africa, amongst the negroes of the Cape, and especially amongst the Bechuana in the north-east of Caffreland.

It counts now eighteen missionaries in that country, almost all of them married; making altogether from sixty-five to seventy persons, including wives and children. These laborers are distributed among thirteen stations, of which these are the names.—Wellington,—at some leagues distance from Cape-town; it is the only station within the limits of the colony; all the others are situated on the shores of the River Calidon and of the Orange River, in the country of the Bassontos, at two hundred miles from the Cape; one of these stations is even three hundred miles off, near Kurunum:—Bethulie, Carmel, Beersheba, Morija, Thaba Bosson, Berea, Hebron, Hermon, Cann, Mekuating, Bethesda, and Melito.

The French missionaries who preach the gospel in the country of the Bassontos are, for the most part, able and earnest men. Their character and their work have been appreciated by men belonging to different churches, and holding different positions in society. Amongst them we will enumerate the Rev. Dr. Philip; Mr. Backhouse and Mr. Walker, Quaker travellers; Mr. Steedman, a merchant, the Rev. Mr. Moffat, the Rev. J. J. Freeman, and the present colonial governor, Sir Harry Smith, who, having visited them at their stations, have borne testimony to their excellence.

The Bechuana population, collected together at the stations, and in their neighbourhood, is about 25,000 souls, the whole country contains more than 40,000.

At each station there is a church, several schools for children and for adults, and a manse.

The missionaries, after having gone through a special course of study of the Sechuana (or Sessonto) language, have translated and printed several portions of the Scriptures, by means of a printing press belonging to the mission; amongst others, the four gospels, the Acts of the Apostles, and the Psalms, also catechisms, collections of hymns, and a great number of reading-books and religious tracts. One of them has written a remarkable work on the Sechuana language, and another has written an account of a journey of discovery amongst the tribes to the north-east of the colony of the Cape of Good Hope.

The French missionaries calculate that since the beginning of the mission they have been the means of the conversion of a thousand persons, who have either died in the faith, or who are to this day setting a good example by their Christian life.

At almost every station, between four and five hundred persons assemble for public worship. On feast days, and when neophytes are admitted into the church by baptism, the chapels are not large enough to contain the crowd, and, at one station, more than a thousand auditors have often met together in the open air, to listen to the message of good tidings of salvation by Jesus Christ. In one year, more than five hundred Bechuana demanded the sacrament of baptism. Amongst the number of converted natives, there are men and women of deep piety, of elevated character, and of exemplary life. Even those who have hitherto felt only the external influence of Christianity, have, little by little, adopted the habits of civilised life. They have abandoned the dirty skins of animals which they used to wear, the grease and yellow ochre with which they used to besmear themselves, and dress like Europeans. Instead of their huts, they build clean houses, with a garden surrounded by an enclosure. The chief of the country, who was but a savage before the arrival of the missionaries, is now a civilised man, and has made treaties with the English Colonial Government.

Twenty years ago, cannibalism reigned in several parts of the country occupied by the French missionaries; now, no traces of it are to be seen, excepting the bones of the victims, which may still be found in the caverns where they were strangled, roasted, and devoured.

The mean annual receipts of the "Société des Missions Évangéliques de Paris" are about 100,000 francs (£13,000). The maintenance of the African mission costs about 75,000 francs (£10,000). Its funds are principally obtained from the evangelical churches of France. In 1847, that is to say, at the time of its financial crisis, it was obliged to have recourse for help to English and American Christians, and they generously came to its assistance. It received especially, at this time, incense from the Cape of Good Hope, from Calcutta, and from Bombay. This was an exceptional case, being the only one which has occurred since the commencement of the Society.—*Re Christ*

ON RELIGIOUS LIBERTY IN SWEDEN

BY THE REV. F. O. MULLER.

The Lutheran confession, with Episcopal church government, is the established religion of Sweden. All Swedish subjects, except the Jews, are obliged to be members of the State Church. No dissent is tolerated, upon penalty of the loss of property, and banishment for life from the country. By a law which, although absolute, is not repressive, parents are subject to a heavy tax, if they appear to have their infants baptised, at the age fifteen or sixteen, except a person must go through a course of catechising, previous to his confirmation. Then, after a man has been confirmed, he must, according to law, receive the sacrament, at least once in twelve months, or else he will lose his privileges as a citizen. For instance—No person is allowed to hold any office, either great or small, who does not go to church, and the Lord's table, at least once in twelve months. No one can appear as a witness in a court of law, in any case, without this. If a person be ever so trustworthy, if his opponent can only bring evidence that he has not, within twelve months, been to church, his testimony will be refused.

The same law exists in regard to marriage. Those who wish to unite in the matrimonial bond, must prove that they regularly and with reverence receive the means of salvation (by which expression is meant the sacrament). This law goes so far as to exclude persons from entering on business, or being masters in any handicraft trade, who do not conform to it.

The pastors are obliged, each one in his parish, to see that this law is conforming to. In this manner the Lutheran clergy are able to keep every Swedish in connection with the state-church. If a person moves from one parish to another, he may be free of power, high or low, he cannot be received into another, unless he is certified by the pastor of his former parish, not doing so being a certificate from the pastor of the parish from which he comes, or if in that certificate the pastor does not testify that he is a regular and devout communicant.

Thus every man born within the borders of Sweden is nationally, without his own consent or knowledge, made a member of the Lutheran church; but after he comes of age, he is free to choose for himself, either to that church, no matter what his convictions are, or to leave the country. The clergy being empowered to act as a police, there is no chance of dissent from the state-church, even in a single instance.

There is also a law, forbidding any number of persons to assemble together for reading the Word of God, and offering prayer together, or in any other way edifying one another from the Word of God, or exhorting sinners to repentance. No assembly for religious services is allowed, except those ordained by the law, conducted by the lawful ministers of the Establishment, in the consecrated houses for Divine worship, and in the proper seasons. By the same law, every head of a family is commanded to instruct his children in the catechism, and to exhort his household to fear God, but such things must not be extended beyond his family circle. If any assembly be convened together, for the purpose of edifying one another from the Word of God, or the reading of the Scriptures, and the one who opens his house for that purpose, are both subject, for the first offence, to a fine of about five pounds; and for each of those who assembled at such a meeting, about one pound. The second offence, the fine is doubled; and if they are not able to pay the fine, they will be imprisoned on bread and water for twenty-eight days. For the third offence, they are to be banished from the kingdom.

But this law has also caused a number of infants, within the last two or three years, to be taken from the parents, torn from their mothers' arms by parish constables and sheriff's officers, and brought to the parish churches for christening, against the consciences and wishes of their parents. In two instances have the cows been taken from the parents, their only property, and sold from them to defray the expenses for the pastor's and the officers' unasked service. Besides, there are now at this moment a woman and a young man, who desire to be united in matrimony, and who for that purpose applied to the pastor where the woman resides (in Sweden, marriage is altogether an act of the church) to be wedded. When the pastor saw the man's certificate from his own parish minister, he refused to marry him. Why? because he was a Baptist, and the woman also. The case was brought before the bishop and consistory at Skara, and a short time ago an answer from that venerable tribunal came, and says that, if the persons had ever so good a motive, the fact that they had left the Lutheran church communion was enough to cause the bishop and chapter to refuse the marriage celebration. In consequence also of these laws, a man has recently been banished for life, taken away from his friends and relations, and his minister of

the Gospel, from his flock! Notwithstanding, he has done all he could, and also, from his friends, both in and out of the country, in a legal manner, to prevent it.—*Rean Christ*.

THE CHURCH OF THE WALLESESS IN THE PIEDMONT-TSIC VALLEYS.

BY J. B. REV. J. R. BALVE.

If the humble church, which I have the happiness to represent, dare make its feeble voice heard in the midst of you, dearly beloved brethren, I must first of all implore your indulgence for it.

This church was born, it lived, it suffered, and its ruins still remain amongst the rocks, whence flow those waters which fertilise a large and beautiful part of Italy; and yet it is but yesterday that Italy reared it. Not many years ago a great Prince—one who will always hold a high place in noble and generous Italian minds—allowed it to be proclaimed in his name, that the church of the Walldesses was a thorn in the heart of his dominions. This same monarch took care, it is true, to give a very interesting commentary on these words, in the preamble of the edict of the 17th February, 1818, for the emancipation of the Walldesses, when he declared that the good conduct and the virtues of his portion of his subjects rendered them worthy of such a favour.

This unna usual position, which has lasted several centuries, has obliged the church in the Piedmontese valleys to contract very precious relationships, and to adopt both the French language and appearance. Although it speaks French, yet it is as the Italian Evangelical church that it comes before you to-day, to tell you of its existence, what it is, and what it wishes to do.

If it is necessary to be brief, and shall therefore not abuse your time and your patience; allow me, however, to make one more preliminary observation.

The Evangelical Piedmontese church has not officially enrolled herself as a member of the Evangelical Alliance, but she felt herself to be such; and she is desirous to declare in this assembly, that you have considered her as naturally, and by right, an interested part of that beautiful association which has been formed for the advancement of the kingdom of our Saviour.

Perhaps you thought that you could not refuse a place to the elder sister of the Evangelical churches. You certainly remembered and rejoiced in the fact that she still holds in full force the confession of faith of 1605, and only in another sense, since the synod met on the 26th, 27th, 28th, and 29th, of this last May, that she declared, in its 45th article, that "considering the attacks recently directed against the Divine authority of the Scriptures, and wishing to show to all the aversion of the church of the Walldesses to such doctrines, as being subversive of true faith and true piety, and to declare her firm intention to remain, on this point as well as on every other, firm in the faith of the prophets, the apostles, and the holy martyrs, she proposes to send, in a special and solemn manner, the 2nd, 3rd, and 4th paragraphs of the confession of faith of her church."

For myself, I feel the necessity of insisting at this time on another title which she has to be a natural member of the Evangelical Alliance; this title is, that, three hundred years ago, she was the promoter of a similar union.

Would you beg you to carry your thoughts three hundred years back, and what do you see? A holy Evangelical Alliance, at its head, you may see crowned heads, eminent statesmen, and great doctors of the church. Who have been the cause of it? Some small companies of shepherds in the Hautes Alpes, and in the retired valleys of Piedmont. These peaceable flocks only demanded of the country, and of those who governed it, the privilege of being able to feed in the green pastures and near the still waters of the Word of God. They declared, in their 45th article, upon them, torn, dispersed, and wished to annihilate them. Their plaintive cries are heard, and an Evangelical Alliance is formed; its centre is here in London, and it displays most extraordinary activity; it calms the fury of their enemies, save the remnant of Israel in the Alps, and heals the wounds of the daughter of Zion with the sweet and refreshing balm of charity; so that, towards 1607, between 7,000 and 8,000 Walldesses were able to gather together for themselves and their families, Perouse, and St. Martin, between the torrents of Pôis and of Cluson, which were assigned to them as impassable barriers.

From a statistical statement, made shortly before the emancipation of 1818, it appears that 21,278 Valdais and 4,462 Roman Catholic lived within these limits. It was also remarked, at that period, that 1020 Valdais had been obliged to expatriate themselves for a time, and go to get a livelihood in France and in Switzerland for themselves and their families. Since the edict of February, 1818, this expatriation has much diminished, and many Valdais, who lived in foreign countries, have returned to their native land, to the great profit of industry, commerce, and agriculture, and especially, I trust, to the advancement of the kingdom of God. All this may prove, some one may say, that there are still some Valdais in those valleys, but not that there is a true and faithful body of Christians. This is however, what the Christian world will know, now will you accept as a sufficient proof the fact that I have the honour of addressing you at this moment in its name, and sent by that church. As, according to the Word of God, one may know a tree by its fruit, it appears to me that every church, animated by the Spirit of Christ, may produce the fol-

lowing:—1st, of instruction; 2nd, of relieving the sick and needy; 3rdly, of instruction; 4thly, of consolation or restoration. You will allow me to tell you a few words upon these four points.

1st. As to our flocks, we may say that they have a great respect for the Word of God, for its ministers, and for the Sabbath. The actual number of ministers is twenty-one; three of these are more than eighty, and are no longer able to exercise their functions; six are employed in the college of Lausanne as professors; sixteen are at the head of our flocks; four are employed as evangelists. A very strong proof that this is a body of ministers faithful to the truths of the Gospel of Christ is this.—Last year, four young candidates presented themselves for consecration; one of them, after close and severe examination, was rejected, because he was not sufficiently sound upon the nature of our adorable Saviour, upon the truth and authority of the Scriptures, and upon the Sacraments.

2nd. The relief for the sick and the poor. We may say that we have three hospitals—two in the valleys and one at Genéve. We have two deaconesses from Echallens, who exert a very salutary influence upon the sick. Our funds for assisting the poor are small, but sufficient to prevent mendicancy.

3rd. Instruction. We have, in all our valleys, 161 primary schools; 137 are only opened for three or five months, during the winter; fifteen regular parish schools, which last two months; six girls' schools, and two infant schools. Then, the college—before the year 1831, we had but one master in who taught Latin and Greek; now we have eight professors and eighty-four scholars, distributed in nine classes. The salary of three of the professors, Christian friends have come to our help. The royal inspector of schools has generally given a very favourable report of the manner of teaching in the college, and to the schools in general. For the last two years, Government has granted 2,500 francs for our public instruction.

4th. Evangelisation. Since 1815, an evangelical service has been allowed in Paris. In 1819, the brethren of that town desired to unite themselves to the Vaudois, and to be recognized as the sixteenth Waldensian parish. In 1819, four of our ecclesiastics went to Florence to perfect themselves in the Italian language; one of them began to preach in Italian, in the Prussian chapel, at the request of some Protestants of that town, who are better acquainted with the Italian than the French language. In view of the success after three months, we received a despatch from Florence asking us to send back one preacher of the Word of God; one was sent, and it was soon settled with the Swiss consistency that a regular Italian service should take place once a fortnight in their chapel. That preaching was much appreciated; the chapel was often crowded to excess. By-and-by, one teacher of the Word of God was not thought sufficient—a second was sent. Very soon after that, an order came that the Italian service was to cease altogether. A few days later, one of those teachers who had been invited by some friends to come and explain to them the word of God, was seized by the police, thrown into prison, and then conducted to the frontier by gendarmes, like a malefactor. The other preacher also had notice to leave within three days; the only offence was, that his colleague was toiling with him.

We have now established a regular service in Turin. Paris is very much blessed, and we hope soon to have a little congregation of Italian Christians, and for that we shall want a temple. We have obtained leave of government to have one; the ground has been bought by two valuable friends; and if the Lord approves the work, He will raise up many such friends, that the work may be carried on.

The town of Pignerol, which unites, as it were, the two valleys of St. Martin and Lucerne, had long felt the want of having a regular service; last year, permission was given to have one, although there are not many Protestants in that town; the place of worship is generally very full.

Let me conclude by saying, that at our last Synod, in the month of May, after having stated the facts which I have just named, the assembly was unanimously of opinion that thanks to the Lord for all the mercies he had vouchsafed to their Church during so many centuries, particularly during the last years; to render heartfelt thanks to Him for having preserved and multiplied to them so many friends in England, Scotland, Ireland, Holland, Germany, Switzerland, France, and America, and also in Italy.—*Evangel. Christ.*

TAHITI.

A dark cloud has come over the cause of Protestant missions in this once hopeful island. Some new laws have been recently enacted by the French authorities in regard to missionaries, involving a good deal of vexatious interference. The 4th of May, being Sabbath, was set apart as a day of festive commemoration in honour of the anniversary of the French republic; and a proclamation was issued in the native language, announcing in seven particulars, the occupations and amusements of the day—a discharge of artillery, games, national dances, illumination, fireworks, a ball, &c. The missionaries, faithful to their sacred trust, gave solemn testimony on the previous Sabbath against such a desecration of the day of God. One of them, Mr. Howe, who preached in the capital of the island, was detained by the French governor as having uttered language implying a censure upon the government; and he refused to apologise for the language, and with the advice of his colleagues, he refused to apologise for the language, although regretting that offence had been taken where none was intended. He was required accordingly, either to leave

the island immediately, or submit to a prosecution; and, although in the first instance he had, on the treaty of peace, been allowed to extend, he refused the alternative of quietly retiring from the island, rather than exposing himself to a certain imprisonment; yet afterwards, when the Sabbath was over, and his usual desecration had been such, that he felt it impossible to leave without again testifying his conviction of his fearful sinfulness; and, after further consultation, he resolved to stand his trial.

The result was, that, which was to take place on the 7th of May, has not yet reached this country. It pronounced guilty, the imprisonment inflicted may extend from three months to two years; after which he may remain in the country, (not as a preacher, at least as a private individual, to sell the Bible and superintend the press. The directors of the Society were already unmolested by Mr. Magy's government, and are not without hopes, that through his friendly mediation with the Government of France, an act may be put to the opposite proceedings, of which there is so just cause to complain. Several of the principal persons specially invited to be present at the assembly, sent polite notes that they could not comply with the invitation. The queen stood firm until the evening of the day, when the governor went to her personally, and asked Mr. Howe as the cause of her objection. Her remonstrance, when pressed by the governor to attend the ball, deserves to be recorded. She replied, "I cannot go; the Word of God forbids it." And when he charged Mr. Howe as the cause of her obstinacy, she replied, "You are quite mistaken—it is the command of God that keeps me back; but I have no power to resist your perseverance." An eyewitness, an American lady, states that she was equally indisposed all the evening, and could not be induced to enter into any gratification with any one, but was observed for the most part to be weeping. The civil effects of this desecration of the Lord's day were already abundantly manifest. The queen's husband had again to be deprived of faith. Even persons who had been professing, Mr. Howe had received official notice to quit his present residence, and remove to another station, according to the regulations of the new law, that there might be but one resident missionary in each district. And the consequence would be, that no agent of the society would henceforth be permitted to live in a Papete, so as to exercise his missionary functions among the natives. Much anxiety is felt as to what is to be the end of these oppressions by the French authorities. In London, the committee have been elected by the ordination, on the 30th of April, of their senior native student at the present place of a new station, formed out of a district previously connected with another station. The services were distinct; and several of the native royal personages were present, and much affected. It is feared, however, that the present government arrangement will exclude all their students from the presence of the ministry, except those who have been appointed. They were under Mr. How's care, and it is to be hoped beyond utterance by all these untoward occurrences.—*United Press Mag.*

From the United Presbyterian Magazine.

BIBLE SOCIETIES.

The progress of the translation of the Scriptures into new languages, of the revival and improvement of versions already effected, and of the circulation of useful editions of the word of God, always forms an important item of intelligence as to the progress of the Kingdom of Christ. We shall at present give a brief summary of what has been doing among the various of continental Europe on behalf of the Bible during the past twelve months. In France there is always much activity in the work of Bible circulation. During the year ending with the report of the British and Foreign Bible Society in May, upwards of 168,000 copies of the Scriptures had been issued by the various agencies engaged in the work. Their collectors, or itinerant vendors of the Scriptures, are numerous, and supported at an average expense of £13 for each. But they are good men, and are actuated by a prudent zeal in the work, and are honored to be the instruments of awakening the people of various districts to a devout attention to the word of God, and of leading to the formation of evangelical churches in several places. A new edition of a provincial version of the New Testament, for the population of Brittany, has been put to the press, the former edition being very nearly disposed of. Considerable difficulties have been thrown in the way of circulating this version by the local authorities, under the pretence that the reading of it will lead persons to discuss religious matters; and that this may afterwards be followed by the discussion of political questions. It is to be regretted that the London Christian Knowledge Society is not ashamed to avow in its report, that the new editions of the Scriptures in French, along with the Apocryphal Books, in various sizes, and in various languages, are so much in the same condition as formerly. The agency of foreign societies can do little or nothing for the introduction of the Scriptures into these countries; and very little is attempted within themselves. A stereotype edition, accompanied with numerous notes and comments, as a new edition of the Apocrypha, was brought out a few years ago by an enterprising bookseller at Barcelona. It consisted of a Spanish and Portuguese edition. A prospectus is issued for printing another edition at Madrid, also stereotyped, in two thick volumes, price 12s., dedicated to the Archbishop of Toledo, and under his patronage. Though the size and price of these works must needs restrict their circulation, yet the demand for them may be hailed as an intimation that an interest on behalf of the Bible is pretty widely diffused in Spain. In Italy there has been free permission by the

authorities in Parliament and Lombard for the introduction of the Scriptures, and upwards of 1,500 copies have been dispersed, principally through the medium of the book-sellers, who, it appears, obtain for them a very rapid sale. This has awakened alarm among the popish hierarchy of Lombardy, who, on the 1st of December last, issued a circular from Milan, signed by the archbishop and seven bishops addressed to the parish ministers and clergy, warning them of the danger with which the political disturbances of the country had afforded opportunity for the enemies of their common faith to invade the land, by introducing among them a host of corrupt Bibles, "with a view to undermine the faith of the simple, and to carry on, even among ourselves, the work of darkness, of corrupting sound doctrine. Nor have they left any artifice untried, whether in the form of elegance in printing and binding, or in the looseness of their charges, to put them into circulation, and to gain their own ends. Verily, it is afflicting to us to own, that perhaps in order to prove the constancy of our faith, or perhaps as a punishment for our book-sellers, the Lord has suffered their attempts to be not altogether in vain, inasmuch as in various catholic families, not only in our city, but in our market-towns and villages, their bibles, as above described, are circulated with impunity, even among females and the youth of both sexes. It is unnecessary to remind you how repeatedly the Church, by the mouth of the Roman Pontiff, has forbidden her children to read the bible in any vulgar tongue whatsoever, and has never sanctioned even the versions of Catholic authors, though free from all errors, and approved by the Roman See, and the approbation of the apostolic see, and were furnished with annotations taken from the works of the holy fathers, or learned or catholic writers. His Holiness Pope Clement VIII. has moreover declared, that all liberty to permit bibles of the above description to be kept and read, is taken away from the bishops. It is further well known to you how rigorous have been the measures at all times adopted by the Roman Pontiff, to prevent bibles of any kind that may issue from the presses of heretics, from falling into the hands of the faithful. Let the faithful read the Holy Scriptures; but let them be in such form as they are furnished by the Church, which is the sole depository and interpreter of the sacred volume." In Switzerland, the Bible collectors are carrying the Scriptures over even the highest Alpine valleys, where there are any sequestered families to read them. In Austria and Hungary there is ground of hope that the Protestants will be allowed to have free access to the records of salvation. In Belgium, although a Roman Catholic country, the Scriptures are year by year largely distributed. The English Bible Society has been forwarding supplies of Bibles and Malay Scriptures to Java and other colonial possessions of Holland, besides large issues of Dutch Scriptures. In the vast empire of Russia very little, as usual, has been done in giving the Bible to the millions of its population. Its ecclesiastical system is too stagnant a perversion of the ordinances and the Gospel of Christ, to bear the light of inspired truth. They must suppress the Bible, if they are not to relinquish their anti-christian superstitions. Mr. McVillie, of Odessa, a Scotch gentleman, has continued his indefatigable labors in a private way; and has put in circulation 2652 copies during the year. In the other countries of the Baltic, and over Germany, more or less of successful activity in spreading the Scriptures is reported.

ROMANISM AND BUDDHISM IN CHINA.—The similarity of these religions to each other is striking. It is thus described by the Rev. G. Smith, D. D. English Bishop in China: "An honest Romanist priest must often be stumbled at the similarity between the religious forms of Popery and those of Buddhism. The existence of monasteries and nunneries; the celibacy, the tonsure, the flowing robes, and the peculiar caps of the priesthood; the burning of incense, the tinkling of bells, the rosaries of beads, the intonation of verses, the prayers in an unknown tongue, pictures and the offerings for the dead in their temples; and above all, the titles of their principal goddesses, 'the Queen of Heaven,' and 'Holy Mother,' represented by the image of a woman with a male child in her arms, present features of mutual resemblance, which must strike every candid mind. Such a remarkable similarity of details, although it may facilitate a transition from Buddhism to Popery, must occasionally give rise to perplexing comparisons. This subject is sometimes regarded as one of the difficulties that in former times a Romanist Missionary declared, in the distress of his mind, that Buddhism must have been the rival system, and master-plot of Satan, to hinder the progress of the Christian faith.—Narrative of a visit to the Consular Cities of China.

RELIGIOUS STATISTICS OF IRELAND.—There are in Ireland the following: Roman Catholic priests, 2,662; Prelates and arch-priests, 28; parish priests, 989; curates, 1430; and ecclesiastics, 322; total, 2763; that is one Roman Catholic priest to every 1765 Roman Catholics. With regard to the Episcopal Church in Ireland, there are 2261 clergymen, supported by what is called "Church property." There are 652 Presbyterian, and 238 Methodist ministers. The total number of Protestant ministers, exclusive of Unitarians, is 364. Thus it will be seen that the Protestant ministers outnumber the Roman Catholic priests by 465. In the Times, reference to accessions from Roman Catholicism, has been the Bishop of Tuam, has stated, that during the past year no fewer than 10,000 persons had forsaken the Roman Catholic communion in his diocese alone! There is no visible manifestation of Puseyism in the Established Church of Ireland.—Dr. Ureick at the Evan. Alliance.

COST OF RELIGION IN DIFFERENT COUNTRIES.

We find in an English paper the following table, showing the expense of the various Christian Churches in different countries of the world. The figures may, we think, be relied on, as offering at least a fair approximation to the truth—

Name of Nation.	Number of Members.	Expenditure per million of Hæares.	Total Expenditure in each Nation.
France	30,000,000	\$175,000	\$5,250,000
United States	9,600,000	200,000	2,800,000
Spain	11,000,000	500,000	5,500,000
Hungary	10,000,000	500,000	5,000,000
Hungary—Catholics	7,000,000	400,000	2,800,000
Calcutta	1,050,000	500,000	525,000
Lutherans	560,000	200,000	112,000
Italy	19,200,000	230,000	3,800,000
Austria	19,200,000	250,000	4,750,000
Switzerland	1,720,000	250,000	435,000
Prussia	10,536,000	250,000	2,635,000
Germany small States	15,753,000	300,000	3,825,000
Holland	2,400,000	400,000	960,000
Netherlands	6,800,000	210,000	1,260,000
Denmark	1,700,000	250,000	595,000
Sweden	3,400,000	351,500	1,140,000
Russia, Greek Church	34,000,000	75,000	2,550,000
Russia, Catholics and Lutherans	8,000,000	250,000	2,000,000
Christians in Turkey	6,000,000	150,000	900,000
South America	15,000,000	120,000	1,800,000
Christians elsewhere	3,000,000	250,000	750,000
Total	201,728,000		\$44,995,000
England and Wales, (Ch. of Eng. 6,500,000)		7,276,500	47,297,225

Thus it appears that Church Expenditure are smallest in Russia, (though we distrust all statistics from this country), where the average is 73 cents to each person who goes to church, and greatest in England, where every church-goer pays, or has paid for him, the enormous average of \$7-27 a-year, and where the aggregate yearly outlay must exceed that of all the rest of Christendom together. Even in Italy, with its priests so numerous, and churches so abundant, and so richly decorated, the support of the whole establishment costs but 20 cents a-year to each attendant on the worship. In the United States it is 174 cents; in Spain and Portugal 50 cents. In Hungary the Catholic worship costs 40 cents a head, the Calvinist 30, and the Lutheran 20. In Catholic Austria and Protestant Prussia, the cost is alike 25 cents.

The reason why, in England, the Church cost so exorbitantly, must be found in all the rest of Christendom, in the Archbishops, Bishops, and other great men. The entire annual sum is \$1,219,752; out of this, twenty-five Archbishops and Bishops pouch \$1,485,575, or an average of \$59,123 a piece; twenty-eight Deans get \$221,250, or \$7200 a piece; sixty-one Archdeacons \$235,730, or \$3700 a piece; twenty-eight Chancelors \$64,220, or \$2170 a piece; five hundred and fourteen Prelates and Canons \$1,400,650, or \$2685 a piece; three hundred and thirty Proctors, Succutors, and other members of Collegiate and Cathedral Churches (sinceres), \$35,250, or \$175 each; two thousand eight hundred and eighty-six stipendiary parsons, men who hold from two to four livings, but perhaps discharge the clerical office in none of them, get \$26,597,150, or \$3920 each; and there are eight thousand five hundred and fifty-nine parochial clergy and curates who receive \$16,445,100, or \$1120 each on the average. They are, however, by no means paid on so fair a principle, for there are many poor curates in the country who receive no more than \$150, or \$200 a-year, and discharge their duties in apostolic poverty. This is a matter of course, for where there are so many great men who shine in purple and fine linen, there must be thousands of poor ones that go in rags. "How long, O Lord, how long!"—Presbyterian.

EXTENSIVE CONVERSIONS IN THE WEST OF IRELAND.

A passing remark was made in our last Number on the large conversions from Romanism, which are now taking place in the West of Ireland. Since then, the fact thus generally stated has received ample confirmation. There no longer remains any doubt, that extensive changes are now being effected, and that thousands of the adherents of the Papacy have thrown off the yoke of the sacerdotal system, and have embraced scriptural reasons for abandoning the church of their fathers. Our faith in the sincerity of these conversions is very much strengthened by the circumstances, that they have occurred in districts which are superintended by bishops of evangelical principles, and that the Bible appears everywhere as the divine instrument which, through the blessing of God, has opened the eyes of these poor Irishmen, and led them to renounce the errors of Romanism. Three letters, which were published in the Times by a person who is evidently not a clergyman, and whose editorials in the editor assures us may be "implicitly relied upon for strict accuracy and thorough impartiality." This gentleman having heard, on his arrival in Galway, that the Bishop of Tuam was about to visit and hold conferences at several missionary stations in Connemara, where numbers of

Roman Catholics are reported to have abandoned their church, ready to be present, that he might see with his own eyes, and hear with his own ears. At Oughterd, the first station, 59 persons were confirmed, some of them considerably advanced in life. Only 10 of this number were originally Protestants; all the rest were converts from Romanism. "I went among a number of the people," he adds, "after the confirmation, and entered into conversation with them, as I was anxious to see what could give satisfactory reasons for having left the Church of Rome, and wished, as far as I could, to find out the motives which induced them to take this step. All that I spoke to, declared that it was the reading of the Scriptures that convinced them of the errors of Romanism; and they brought forward a number of texts to prove their statements." At Knockree, near Glean, about three miles from Oughterd, was next visited, and subsequently Castlekecke. In this last station, 26 persons were confirmed, of whom only three were the children of Protestant parents.

"The clergyman who labours among these people, is the Rev. Mr. O'Callaghan, who was for some years a student of Almagouth, and from the information I could obtain he has been very successful in inducing numbers of his former co-religionists, to leave the Church of Rome. He preaches in Irish, and his congregation amounts to about 400 converts, and from the mode in which I heard him examine the children of the school, he appears to be well fitted for the work in which he is engaged. I learnt that the mission had already produced good effects on the people of the district, and that among the converts there had been no male and none of them had been convicted of any crime at the petty sessions.

"The people of the surrounding country, I also learnt, were becoming ashamed of their superstitious and immoral practices. I visited a holy well about a mile from the missionary settlement, where cures were reported to have been performed, and around which there is a rude place of assembly, but this spot, which still retains the remnants of its superstition in the form of rags hung upon the bushes to remind the patron saint of those that had placed them there, is now, I was informed, almost abandoned, either through the direct or indirect influence of the mission on the minds of the people."

"In the three places that I have noticed—Oughterd, Glean, and Castlekecke, I was told that there are about 200 converts in each of the last four years, and from the attendance I saw I think the number is not exaggerated. I used every means, by going among the people and inquiring at every source of information I could reach, in order to come at the truth, and I think the statement I have given is in strict accordance with fact."

"The gentleman who has just returned from a wild and romantic district called Connaught proper, and similar facts are mentioned. There were good congregations, almost of whom had been originally Papists. The schools were also in a flourishing condition; and one is named in which were 155 children, whose parents had been Roman Catholics. They answered accurately several questions proposed to them from the Scriptures, and furnished most of the texts to disprove the doctrines of the church of Rome. I added,

"There appears to be a favourable impression towards the Protestants at the present time in all the places I visited. There was no disturbance or annoyance given by the people. The power of the priests is, from one cause or other, on the wane. In what I have written I have incited state facts. I do not express any opinion as to the movement, but I have merely reported what I have seen and heard. It is reported by credible witnesses, that in the district through which I have travelled for the past week, nearly 5000 persons have left the Church of Rome. There were, certainly, large numbers of Romanists, or persons who had left that church, at all the stations I have visited, and with many of these I conversed who appeared to be sincere and intelligent, and who were quite able to answer the queries they had taken. As yet proceeding through the north of Galway, this day to Mayo, I shall be able in my next to give further details of the state of the country and the feelings of the people."

In a letter published in the *Morning Herald*, written by the Rev. W. Fitzpatrick, missionary of the Irish Society at Doon, we have a pleasing confirmation of this intelligence. He mentions that there is a superstition among the Irish Papists, that a person who is confirmed a second time is certain of becoming a fool. Confirmation, it will be remembered, is a popish sacrament, and the repetition of it is counted a sacrifice, as great a sacrifice as the repetition of baptism. In the Episcopal Church, confirmation is repudiated as a sacrament—but is looked upon as a sort of supplement of baptism. The bishop lays his hands upon the party, recites a form of words, and thus the confirmation. There were 274 converts thus confirmed on one day at Doon, and there was a strong impression that when Dr. Daly, the excellent bishop of Cashel, would lay his hands upon them, they would all rush forth from him out of the church, raging lunatics. Four persons had such strong doubts on the subject of being confirmed a second time, that they would not consent to be confirmed. It is a fact which we think should lead to further inquiry on the part of the members of this Irish Mission, whether, even in accordance with their own views a new confirmation should be insisted upon. It is curious enough that the Tractarian party are quite furious in condemning this second confirmation. We, of course, condemn this confirmation as a rite which has not even a fragment of Scripture to support it; but we condemn it principally, in this case, as throwing a gratuitous obstacle in

the way of persons being reclaimed from the errors of Romanism—the Tractarian party stigmatize it as a sacrilegious repetition of a rite which like baptism, should never be repeated. Mark the horror with which the *English Churchman* speaks of such things: "The conversions from Romanism to the Anglican church are so wretchedly counterfeit—Catholic penance and practices are so generally and so truly assumed by the mal-protected converts, that sound Catholic members of our church are almost ashamed to talk of such conversions in the presence of any one who is acquainted with the details as they are, and as they should be." * * * A priest of the Catholic and Apostolic Church—at least we presume so—actually chuckles over the fact that there has been a wanton repetition of a rite which he holds to be a sacrilege, and which he holds to be a rite which he holds to be a sacrilege. Better instructed neighbours believed could not be repeated without sacrilege, and he laughs at their superstition." No doubt, the editor of the *English Churchman* supposes that continuance in the papal church is an evil of lesser importance than a rejection of its confirmations, which is implied in a second imposition of episcopal hands.

"The report of the Irish Missionary Society's members so will some interesting facts as to the general moral improvement in this wild district of country—

"Doon is situated on the borders of the two counties of Tipperary and Jönntreeck—undoubtedly notorious for bloodshed and demoralization. Doon was the concentration of the wretches and most lawless population of both counties. In the life of the late mayor of Doon, part of his house was converted into a prison barrack; for many months before he was guarded by day and night by eight policemen, and could not walk from his own door without an armed protection. Not many years since the sale of a cow, seized for tithes, was effected by a very strong force of police and militia, supported by artillery, who were retained for 60,000 men, every neighbouring county sending its contingents. Robbment, pouring of arms by night, duelling by midnight of large parties, faction fighting, murder; such were the pursuits of the people. I have met many persons well known to have been engaged in murder, not in one or even two cases, even in mid-day assassinations. Such persons have lived in the country, and do still live, without fear of consequences. Upon such a population the Irish Society commenced its operations, most of its members are of the late county of Doon. It has revolutionized the people. It has produced a blessed change. "The ill spirit has been driven out. Now, Scripture-tenders declare the doctrine of God's Word from house to house, several hundreds of children are taught in our schools, and three missionaries in the district preach 'Christ crucified' from day to day. Crime has retired before the light of the Gospel, most of its murders have occurred during the last two years. Persecution has been subdued. Last year a strong police force was necessary to conduct our converts to and from church on Sundays; but even this has ceased. The Irish Society supports us nobly. Our confirmation in Drumkeen church, conducted in peace, arraying a large number of fitting, intelligent, unimpaired trophies of the power of the Gospel over vice, prejudice, and religious bigotry, proves that the country is pure; Popery and its corrupting influence are expelled, if only we faithful to our high mission, if the Irish Society be duly supported. If England will resist popish aggression from her protestant constitution, she must fight the battle for truth in Ireland."

It thus appears that popery has received a blow in her stronghold, at the very time when her boastings were loudest, that her great and powerful empire would soon see her as the nestling in her triple crown. Nowhere had Romanism such influence as in Ireland. She was more feared there than in Italy. Popery faded upon reluctant Ireland by the arms of England, has still now kept her ground; and by a law of religious restitution, Irish Popery has ever proved the curse of that country which first brought Ireland under the sway of an Italian prince. Ireland has always been the difficulty of Britain, and even when her men struggled to cut out her throat, she was a constant peril to her. Now she seems a re-actant. A change is taking place among those who remain at home. And with regard to the vast flux of Irish emigrants, we are sincerely glad that they are seeking a home not in British colonies, but in the United States of America. Had they gone to the British colonies, our paternal and religious government would have paid for them all, at so much a head, for their instruction in those doctrines and practices, which are so much opposed to industrial energy and habits of order, as they are to man's higher and spiritual interests. In *republican America*, which is the land of their adoption, the people have better ideas of the value of money than to spend it, in paying one sect to preach against another sect. The Irish emigrants to the United States will probably live and die in the errors of that church in which they were baptized; but it is a matter of no small importance to industrial energy and habits of order, to have some of the children of such emigrants almost invariably become protestants. The free schools of America have surely some influence on these changes, for it is the uniform testimony of history, that ignorance is the soil on which popery thrives best. Let us acknowledge God in his providence as well as in his church.—*United Free Mag.*

CHURCH MEMBERS IN NEW YORK AND IN THE SANDWICH ISLANDS.—In the city of New York, with a population of 500,000, there are 50,000 members of evangelical churches; while in the Sandwich Islands, with a population of 84,000, there are 17,000; one in ten in New York, and one in five at the islands.

present year—the *Non*, and Rev. Samuel Wallbridge, in a valuable pamphlet, entitled *On the Bible in 1851*; for this treats at length of himself on the borders of the Pontifical States. At the various Custom-houses of Italy, books and annals are the passport; I may say the only things, about which the searchers evince any zeal. I had with me, while travelling, only two books of a still controversial character—controversial, I mean, in the opinion of Rome—were Jewell's "Apology for the English Church," in Latin, the small pocket copy of *Brother's Italian Bible*. It was purchased by my wife, twelve years ago, and, besides bearing her maiden name and the date 1839 on the title-page, it exhibited in its binding manifest proofs that it had been long and frequently used. It so happened, that in returning from Naples to Rome, this bible was put into one of our portmanteaus. On our arrival at Terracina, the frontier town of the Pontifical States, that portmanteau was opened at the Custom-house. "The Italian bible was seized," immediately it was seen the searcher exclaimed, with a look of the utmost horror, "Una Bibbia! A second person added, "Una Bibbia Italiana; while a third exclaimed, "E' Diodati!" I was absent at the moment. On returning, I pointed out that it was only for personal use. I assured them that it would not be given away; but in vain. The principal Custom-house officer, taking it up, opened it up, turning to the back of the title-page, exclaiming, "E' mine dalla propaganda." A hour the impress of the Bible Society, and the Bible Society he meant, when he spoke of the propaganda. The bible was taken away. I thought that we might ourselves proceed. No such thing. For three hours and a half was I detained under arrest at Terracina, and it was only by going twice to the governor's house, and almost forcing myself into the governor's sick room, that I succeeded in procuring permission to go forwards. Before, however, I proceeded to my English Book of Common Prayer, with small English treatise on a part of the Apocalypse (containing no reference to popery), were taken from me. The Custom-house officers did not know English, but they said that the books might contain much evil. All this was done on the authority of a letter received that morning from Rome, commanding that all clandestine books should be seized, and the letters detained. Upon my request, that I might be allowed to see the letter, he expressed his regret at what had happened; the Minister of Finance at Rome did the same; both said that a mistake had been committed. But can the Government, under which such a mistake can happen, be said to permit their people the free use of the Bible? I must add, that in spite of repeated promises to the contrary, neither the bible nor either of the other books was returned to me. On my representing the case to the late Mr. Sibth, the British Minister at Rome, he (while praising his willingness to take up the matter) told me, that after a year's correspondence he would probably be able to recover my books, but certainly would obtain no apology from the Government of Rome; for, as he remarked, the Custom-house officers had the law on their side, and my case was only another proof how true the proverb, *Suum cuique, summi injuria*.

STENOGRAPHERS.

Now I think we can demand nothing less for our protestant fellow-subjects resident in countries to which we are not terms of amity or treaty, than full and unrestricted liberty; or, to express it in the language of a recent article in the *Edinburgh Review*, "whatever the Church of Rome is entitled to expect from Protestant Governments, Protestant Governments must be entitled to expect from the Church of Rome." We give it to the subjects of all other governments, and we must have it for our own subjects in return. We mean by this, liberty of assembling for worship in a place known to be set apart to protestant service—liberty of preaching in the native tongue of the country, and of preaching to the natives of that country, if they will come—liberty of circulating the word of God, and religious tracts, without subjecting the individual to arrest and punishment, as was the case not long since with Captain Fakhrihan, and the detention in the British Mint of all the papers of the first subject, but all this must be renounced from the first, because less than this would be inconsistent at once with those rights to which even Romanists in this country have been taught to appeal, and inconsistent with what becomes the dignity of Britons and of British Governments to accept. When Englishmen and English cabinets come to feel, as it becomes them, on this matter, they will feel that the honour of our country is bound up with safety to the person, and protection to the conscience, of every British subject, in whatever land he may sojourn; that the foreign power which violates the liberty of one Briton, tramples on the honour of all; and even as Paul found his privileges as a Roman citizen saving him from bonds, so every British citizen should feel, that to be able to say, in any quarter of the world, "I am a Briton," shall be a shield of defence around his person and his worship.—*Erin. Christ.*

ARCHIBALD ALEXANDER, D.D.

The death of Archibald Alexander, the venerable senior Professor in the Theological Seminary at Princeton, N. J., has filled the Church with mourning—witness tenderly mingled with praise and thanksgiving to the God of the living and the dead.

The following has been condensed from a very eloquent and appropriate discourse delivered by the Rev. S. Renauus L'etue, and published in the *New York Observer*:—

Archibald Alexander was born April 17, 1771, in Virginia, near the banks of the South River, and about fifteen miles from the Natural

Blow—His ancestry were Scotch, and both his immediate parents emigrated to this country at an early age. At twenty years of age he was among the Scotch-Irish, a flock that has produced some of the noblest men of the Church and State.

After a long, severe, and painful season of spiritual conflict, through which he was made to pass, that he experienced he might afterward know how to succeed those who are suddenly tried, he was led to the enjoyment of the life of God in the soul, and soon to devote himself to the sacred ministry. His first pastoral charge was at twenty years of age, and he died, and on the first day of October, 1831, past sixty years and one month ago, he was commissioned by the Presbytery of Lexington to preach the gospel of Christ. As a missionary preacher through the mountain regions of Virginia, and in parts that now belong to Ohio, he travelled widely preaching the way of life in the agonies of a devotee, and gathering soul into the fold of Christ. Preaching was his noblest work, with strange discriminations of personal experience, for, as a young, and with an energy of thought and pathos of delivery rare in the young or aged, he spread the doctrines of divine truth wherever he went, and sowed seed that has produced successive harvests far more than half a century, and we cannot but be glad that the angels are sent forth to gather the last sheaves.

But the power as a preacher, and the reputation for genius, piety, and learning, which he acquired at a period of life when most men are beginning to preach, may be learned from the fact, that at the extraordinary age of twenty-five, he was called to the Presidency of Hampden-Sydney College. This was in 1812. Probably in no country, unless we except the case of Wm Pitt, Prime Minister of England, at twenty-two, was a more distinguished reputation won so early. It never was one earned that was more or more enduring. In addition to his labours in the front of the College, he was pastor of three churches in Prince Edward, Charlotte and Cumberland counties. Such service was beyond the physical abilities of the youthful President, and in 1819, he resigned his post, but resumed it again after spending part of the year 1822 in travelling by horseback, in the Northern and Western States. Before he made this tour he had fears that he was destined into pulmonary consumption; reasonable repose enabled him to recover health and strength, and a long life of usefulness was saved to the Church and the world.

In 1826, Dr. Alexander accepted a call to the pastoral charge of the Third Presbyterian Church in Philadelphia, corner of Pine and Fourth Streets. Here he was an eminently useful preacher and pastor, and here he taught his school till he died, an able, learned and persuasive minister of the Gospel. His systematic theology, which was the result of his own, and the systematic instruction of her soul to the world of God, preparing them for the ministry of reconciliation. She looked around among all her pastors and men of learning and wisdom, for the man to be a guide for her youth, to mould their minds and to form their views in the great science of divine truth. There were giants in those days, and among them all the nameless was thrown on the shoulders of Archibald Alexander. Single handed he bore the burden of the system, and he was the first of that school of the prophets, from which has now been taken its "master and head." In 1832, he was joined by Dr. Miller, who was called to the Seminary from the First Presbyterian Church, New York; together they laboured, with mutual respect, confidence, affection and harmony, until they were parted like the two prophets, Elisha and Elzha, by the ascension of one to his reward and joy in the month of January, 1850.

How did he die? He died as he lived. Until about five weeks ago, he continued to perform full duty in the Seminary, and to maintain his usual amount of study. Old age had long been on him. The threescore years and ten were numbered, and by reason of strength they were even four score. "But his bow abode in strength." He was stricken with dysentery, which had been prevailing to some extent in that region, and the fears of his many friends were at once awakened that the bow would break. But the bow still retained its strength, and he was like a tree that is cut fully top. He continued to sink gradually, conscious that his days were numbered, and the time of his departure was at hand. One son (the Rev. J. W. A.) was upon the ocean, and the father earnestly desired that he might see him ere he died. The desire was granted, and more, for the son returned just one week before the father fell asleep.

Calling to his bedside the Professor, on whom his mantle falls he gave him the most minute and exact views of his views respecting the work of the Seminary, dearer to him in death than in life, and having committed it to him who is the head over all things for the Church, he was ready to depart.

By a remarkable but deeply interesting direction of divine Providence, the Synod of New Jersey one year ago, adjourned to meet in Princeton, on the third Tuesday in October, 1851. It came, and it was the day before the one on which their venerable father expired. He was taken forward to their meeting with great pleasure, and a few days before, with a power of memory rare, perhaps unparalleled, in perfect health, he repeated over the names of one hundred and fifteen of the ministers of that body who had been his pupils! A sweet thought to each of them that they were thus recalled in the dying hours and prayers of one they so revered. His memory of his pupils was as fresh as if he had been an extraordinary. He had a distinct recollection of each one of them, their location and progress, watching them in all their ways like as a father watcheth the children of his love.

Death never appeared to me so delightful as now, when it is near; he said to those around him, and often as strength allowed he spoke of the peace that dwelt in his soul. The records of these last hours will be pre-

close to the Church, and they will be found to illustrate and confirm the experience he has written in his letters and sermons, as the fitting close to a life of toil.

The great evangelist who had preached theology sixty years, who had taught theology to other preachers forty years, who was known in two hemispheres as one of the most learned and distinguished Professors of Theology of the age, was now on his death-bed, and he made this observation in the hearing of his friends, and we are permitted to repeat it for the first time, but it will never be forgotten; it will be written and re-written, and repeated a hundred years hence: it was a casual remark, but a transcript of the great man's mind and heart. He said: *All our sermons inculcated in this narrow compass, Jesus Christ came into the world to save sinners.*

For three days prior to his departure the lamp of life was burning so low in the socket that he was able to converse but little, and few beside the immediate members of the family were permitted to go into the chamber where the good man met his fate, privileged, as it was, beyond the common walk of life, quite in the verge of heaven's Glimpse, almost imperceptibly, the silver cord was loosed, and at six o'clock on the morning of Wednesday, October 22nd, 1851, the wheel at the eastern stood still. He fell asleep in Jesus—practically that moment of his spirit's flight was scarcely to be detected by the anxious watchers' eye.

And now what remained but to commit the dust of the honoured dead to its kindred dust. On Friday the 24th October, the bonfire of Pitt river was thronged by the great mass of the congregation, from various parts to testify with the hush and sighs, that sense of the general bereavement. The Synod of New Jersey was still in session, embracing 172 ministers and elders from as many churches; not all of them, but a great number were present; with clergy and laymen from New York, Brooklyn, Philadelphia, Baltimore, and other cities and places near and more remote; probably a larger number of clergymen than were ever assembled on a similar occasion in this country. No less than 1837 young men have received instruction in Princeton from his lips, and of his large number 1640 are believed to be still among the living. These will extend his influence to the end of time.

"And I am glad that he has lived so long,

"And glad that he has gone to his reward;

Not deem that kindly nature did him wrong,

Not deem to disengage the vital cord,

When his was the great man's part, and his eye

Dark with the mist of age—it was his time to die."

Full of years and usefulness and honour, he has rested from his labours and his works do follow him. The Head of the Church still lives, and will raise up others to take the places of the fathers when they fall asleep.

By far the greater portion of what Dr. Alexander has published, has been found through this Board. The first book we ever published was his "Way of Salvation Fundamentally Explained," a work a treasure for children, and of which thirteen thousand copies have been circulated. His work on "Religious Experience" has been a closet companion to Christians of every name; it has reached a circulation of 15,000 copies. The "Evidences of Christianity"—regarded as the best work of the size extant on that subject—has been adopted as a text-book in literary institutions under the care of other denominations, and still has an unimpaired sale; 11,000 copies have been printed. The "Practical Sermons," a larger and more expensive work, has attained a circulation of 4000, in the short time that has elapsed since it came from the press.

The remaining books and tracts from the same gifted pen, and the number of copies printed by the Board, are as follows:—*Divine Guidance*, 6,000 copies; *A Brief Compend of Bible Truth*, 6,000 copies; *The Canon of the Old and New Testaments*, (recently published), 1,600; *Universalism False and Unscriptural*, 600; *3,000*; and *The Love of God*, (in papers), Tracts.—*The Duty of Catechetical Instruction*, 3,000; *A Treatise on Justification by Faith*, 3,000; *Christ's Gracious Invitation to the Labouring and heavy laden*, 15,000; *The Immediate Choice*, 6,000; *The Refuge of Lies*, 5,000; *Ruth the Moabitess*, or the Nature of True Religion, 5,000; *Love to an Unseen Saviour*, 5,000; and *A Dialogue between a Presbyterian and a Friend*, 2,500.

The reader will observe that a portion of these works are, like the preaching of the venerated author, on practical, experimental religion. How extensively and powerfully they have reached the blessed gospel all over the land, is more than any human mind can tell, but the great good they have already accomplished, is but a drop to the bucket compared with the long and useful work which they are yet to do. The spirit which indited them has indeed fled from its clay tabernacle, the hand which wrote them has been used no more, but on these pages the venerated author still lives, and through these pages he continues to speak, and will speak on till time shall end.

Dr. Alexander's example is a powerful illustration of the importance of using the press as a means of doing good. The results of his spiritual, searching, heart-stirring preaching, are unmeasurable, his influence in instructing and forming the characters of a large portion of the ministers of the Presbyterian Church, has probably never been greater than that of any other man of his time; but the revelations of that day are made known, we feel assured that the good he has done, through his numerous and admirable writings, will be found not to have been second to that accomplished in any other department of his invaluable labours. The Board of Publication is most happy to be the agency for storing up and scattering abroad the treasures of such a spirit as was that of its late and lamented President, Archibald Alexander.—*Home & Foreign Record*.

The Canadian Presbyterian Magazine.

TORONTO, DECEMBER, 1851.

Several Books received for Review. Want of time prevents attention to that department in this number.

We direct attention to the advertisement in the last page of the Rev. Charles Fletcher. Owing to the state of Mr. Fletcher's health, he has been obliged to divert his charge of the congregation of Godditch, and, as the most congruous means of providing for himself and family, has opened a Book and Stationery Store in this city. His claims, especially on the sympathy and support of our Church, we trust will be responded to.

It is with much pleasure we give, in this number, the speech of the Rev. Mr. Thomson, and the valuable facts contained in it, as also the statistical table following it, relating to the Jamaica Mission. For the first time we have such a collection of data, as to enable us to form something like an accurate opinion of the condition of that mission branch of the Church. Though the *Missionary Record* has taken no notice of our magisterial existence, as yet, and very seldom of our Church existence, we would advise the Editor to be inhibited to our columns. We may even help him with facts about Calabar by and bye.

A new Church, in connection with the United Presbyterian Church, in the Township of King, and under the pastoral care of the Rev. James Dick, was opened on the 23rd September. The collection amounted to £5 5s.

THE MAGAZINE.

We desire, at this time, to call special attention to what is to us, and should be to all, an all-important matter—the very extensive circulation of the Magazine. We began it with no very high hopes, but these have been realized; for which we are thankful. We have used no exertions, whatever, in the way of agencies to obtain subscribers, but have left it with ministers and others in the Church just to give that support and interest which they thought proper, and have been much encouraged. We made no promises about how we were to conduct it, but only to do the best we could; and are grateful for the generous confidence reposed in us.

We make no promises, even now. This is the sixth number, and those who are to continue as subscribers, or who desire to become so, must judge from the past, and do as in the married relation, and take us for better or for worse. Our own congregation has the first claim on our service and interest, and the character and quality of the several numbers of the Magazine must therefore depend, to some degree, on the spare time at our disposal. We consider the Magazine a most important auxiliary to our cause, and are well satisfied that, even already, it has done good, and we urge, for the sake of the Church, that still greater efforts be made for its circulation.

From several quarters we have been promised large additions by the January number, and in view of this intend to increase the issue, so that there may be no disappointment. However, two things we much desire. First, that all who have spare copies of No. 1, would return them. At this moment we have only one copy to spare, and as most subscribers desire to take from the beginning, we cannot supply them, unless attention be paid to this request.—and not only will subscribers be disappointed, but we shall incur a direct loss. Second, we do not expect to be able to supply all new subscribers with No. 1, even though those now in various hands and unsubscribed for were returned; but without dissenting, we could wish that they would begin with No. 2, that we may dispose of that and subsequent numbers which we have in some quantity. Of course, however, we shall enter subscribers for the January number if they expressly desire it, but where this is not distinctly stated, we shall begin them with the back numbers, so far as they can be supplied.

We began on the cash principle, but owing to circumstances, departed from it for the first few months. Now, we expect the dollar with the subscriber's name, and our logic is, that it is as reasonable and just that the subscriber trust the publisher to give the dollar's worth, as that the publisher trust the subscriber for his dollar.

In next number we shall give, under the head of the general Post Office, the initials of the names of all who have paid up to that date.

JAMAICA.

The following statements, regarding the Presbyterian Church in Jamaica, are the substance of an address delivered by the Rev. Adam Thomson, of Montego Bay, at the monthly missionary meeting of the United Presbyterian Church in Toronto, on the 8th of December. At that meeting Mr. Jennings, the pastor of the church, presided, and the devotional exercises were conducted by Dr. Burns and himself. Mr. Thomson recently came to America in order to recruit his health, and we rejoice to say that, under the blessing of God, his object has been gained. Mr. Thomson left Toronto on the 11th inst., on his return to Jamaica, in the full enjoyment of strength and vigour. May the Lord prosper his way!

Mr. Thomson said he would begin his remarks by giving some account of his own church, which was situated in Montego Bay, the largest town on the north side of the island. It contained a population of about 6000. He was inducted into his pastoral charge there in June, 1850. The membership of his church amounted to nearly 100—the greater part of whom were brown people, but there were among them between twenty and thirty white persons, and a few negroes. No distinction, however, was made in the church in respect of color, and on communion occasions, there might be seen sitting in the same pews persons who once were slaveholders, and those who once were slaves. The average attendance of adults on public worship, on the Lord's day, was about 200. There was a Sabbath School in connection with the church. One of the elders, a Scotchman, was superintendent, and there were seventeen or eighteen teachers, male and female, all of whom were members of the church. The average attendance of children in the Sabbath School was about ninety. The teachers met monthly for prayer and for consultation, regarding the state of the school, and the best means to be employed for improving and enlarging it. It was some time ago suggested that a week-day juvenile school should, if possible, be established, for the instruction of those in the Sabbath School who could not read; and, when he left Jamaica, nearly £100 had been subscribed for this most important and desirable object. He had no fear that this proposed school would, ere long, be in full and successful operation. There were two excellent libraries in connection with the church—one for the Sabbath School children, and the other for the congregation at large. A prayer meeting was held weekly in the chapel, and the average attendance on that occasion was about sixty. He had also two classes for religious instruction—one for males and the other for females. These also met weekly, on separate evenings. The average attendance on each of these classes was about twenty. There was in connection with the church a Christian Instruction Society, consisting of about twenty members, all of whom, with the exception of himself, were ladies. The members of the Society visited careless and ignorant persons throughout the town—read the scriptures to them—circulated religious tracts among them, and urged on their attention the importance of divine things. The Society met monthly, at which written reports of their visits were given in and read. He anticipated much good, under the Divine blessing, from the operations of this Society. He was happy that he could speak in favorable terms regarding the financial affairs of the church. It was self-supporting, and he had reason to hope would continue to be so. Besides the contributions obtained for the maintenance of Divine ordinances, about £30 were subscribed yearly for affording relief to the destitute sick in connection with the church and congregation. These were the principal matters having reference to his own church, which it occurred to him to mention. Perhaps they might think the church was small, and so it was; but when it was considered that it was the most recently formed of any in the town—in which there were two Episcopalian, two Baptist, and one Methodist Chapels, and a Jewish Synagogue, with a population of only 6,000—the comparative smallness of its size, in respect of numbers, would not be wondered at. However, there was room for improvement in this respect, and he earnestly hoped that, by the blessing of God, on the exertions of those connected with the church, not a few of whom, he rejoiced to say, are exceedingly zealous and devoted, they would be gradually augmented, and, "walking in the fear of God, and in the comfort of the Holy Ghost, be multiplied."

In Montego Bay there was an Academy, maintained by the Mission Board of the United Presbyterian Church in Scotland. It was established some years ago for the purpose of training young men as teachers. Seven or eight lads who were educated in that academy, were now employed in

teaching schools throughout the island. He had been present at the examination of some of these schools, and was delighted to witness the efficient manner in which in almost every instance, they were conducted. He did not say that they were equal to the schools in Scotland or America. It would be unreasonable to expect this, but still, taking all circumstances into account, they were very respectable, and, in the natural course of things, might be expected to improve. When he left Jamaica there were in the academy in Montego Bay, twelve missionary students, and thirty-two public scholars. All of the missionary students were either black or brown, and most of the public scholars were white boys—the sons of the most genteel families in the town. Indeed the fees of the academy had been hitherto so high, that few others were able to avail themselves of it—being, and having been intended to be, regarded as an institution of a somewhat advanced and superior description. The scholars competed with each other, in the several classes, without respect to color; and at the semi-annual examinations, the black scholars carried off at least an equal number of prizes with their white competitors. Indeed, he had again and again questioned the Rector of the academy regarding the comparative abilities of the white and black scholars, and the decided opinion of that gentleman was, that there was little or no disparity between them, in so far, at any rate, as the studies pursued in the academy are concerned. He had now been upwards of eleven years in the island, and as he had been engaged as a teacher during the whole of that period, he had possessed the most ample opportunities of forming a deliberate and enlightened opinion on this point. Mr. Thomson added, that since he himself went to Jamaica, he had been more or less connected with the academy in Montego Bay, and he felt bound to say, that his own opinion entirely coincided with that of the Rector. Probably it would be found that the blacks were inferior to the whites in the higher branches of learning, and were deficient in that grasp of intellect and acuteness of mind, which were the results of a well-educated and polished state of society. But this was only what might naturally have been expected, and ought not to produce a too unfavourable impression regarding the susceptibilities of the negro, for indefinite improvement in all the arts and sciences of civilized life. The Mission Board in Scotland had recently appointed a Theological Tutor for the academy, whose duty it would be to instruct the more promising and pious young men in theology, and endeavour to train them for the ministerial office. The gentleman appointed, left Scotland on the 18th October last, and by this time, he hoped, had reached Jamaica in safety. It was extremely desirable that a native ministerial agency should now be reared in the island. It was not to be expected that persons would always be found to go from Scotland to fill the vacancies that were perpetually occurring in the church in Jamaica, nor would it be reasonable to ask the negro congregations there, at least in present circumstances, to raise the large stipends absolutely required by European ministers; and for these as well as other reasons, it would seem that the period had now arrived when it would be the wisdom of the Home Church to concentrate its energies, in order to educate natives of Jamaica for the pastoral office, as well as for that of a mere teacher. He greatly rejoiced, therefore, in common with all his brethren in Jamaica, in the appointment of a Theological Tutor, and earnestly hoped that his labors would be crowned with abundant success. "Let the beauty of the Lord our God be upon us, and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."

Having given those details regarding the Church and Academy in Montego Bay, with which he was more immediately connected, Mr. Thomson proceeded to lay before his audience some information regarding the Mission at large. He stated that there were in Jamaica 19 regular Churches—exclusive of out-stations—connected with the Presbyterian Mission. Some of those, however, were at present without a pastor.—The number of members, in full communion with these Churches, was very nearly 4000. About three-fourths of these might be negroes. The remaining one-third were either brown or white, but principally brown people. There were Sabbath-schools and week-day prayer meetings in connection with all the Churches; and these were in general pretty well attended. In one instance there were no fewer than 10 week-day prayer meetings connected with one of the mission stations, and at many of these meetings the services were conducted by people of colour. There were besides, upwards of forty week-day schools, and about fifty teachers—male and female—in connection with the mission. The teachers' salaries were paid partly by the Mission Board in Scotland, and partly from the school fees. He was sorry to say, however, the schools were neither so numerous, nor so regularly attended as they might, and as they

ought to be. This was owing principally, perhaps, to the ignorance of the parents. Not having been educated themselves, they did not appreciate the value of education, and hence it was often extremely difficult to prevail upon them to send their children to school, instead of employing them in their provision grounds, or in some other remunerative way. But there was reason to hope that this serious obstacle to success would be gradually overcome. One of the greatest impediments to the progress of the gospel in Jamaica, was unquestionably the ignorance of the negroes; multitudes of the adult population were unable to read, and their intellectual faculties had never been brought under training, and in many instances it was next to impossible to convey correct ideas to their minds, or to produce any impressions of a lasting and influential nature. Better days, however, were in prospect, and if the missionaries and others could only succeed in their efforts to educate the young, he had no fear for ultimate prosperity. He rejoiced to say that public attention had recently been directed to this subject, and since he came to America he had obtained such information regarding the public schools both in Canada and in the United States, as, he hoped, might be rendered useful after his return to the scene of his labours.

He had often been asked, since his arrival in America, as to the results of the abolition of slavery in Jamaica; and information on this point had frequently been sought in such a manner as to indicate that the impression was prevalent, in some quarters at least, that the act of emancipation had been a failure. He hesitated not to say that there could not possibly be a greater mistake. He was not in Jamaica during the prevalence of slavery; but no candid and unbiased person could be long in the island without being convinced, from the state of things around him, that the people were improving, and that the greatest hindrances to their more rapid improvement, were to be found in the baneful results of that accursed system under which the island had so long groined. We must not be too extravagant, nor too impatient, in our expectations. The age of miracles had ceased; and it ought not to excite either surprise or disappointment that it should turn out to be a difficult work, and a work requiring long years of laborious and prayerful effort, to raise a people, even with the lever of the gospel, from the depths of ignorance, degradation and vice, in which they were ages ago sunk. This much he could, with confidence, say, that although he had met and conversed with many influential parties in Jamaica, who, in the days of slavery were his warmest advocates and abettors, there was not one among them who did not now rejoice in its abolition. Nor were such persons unwilling to admit that many of the evils which we have now to deplore, were traceable, in a great measure, to the former servile condition of the people, as its natural and pernicious consequences.

It must be admitted, indeed, that the churches were, in general, not so well attended as they were at, and previous to, the period of emancipation. But it ought to be borne in mind that motives were in existence to induce the negroes to make a profession of Christianity, which had since ceased to operate. The missionaries were formerly almost the only friends of the slaves, and the able advocates of their rights. The slave was now to be seen at the same altars, and the same altars, however, things were somewhat altered in these respects, and the missionaries, consequently, had not the same hold on nor control over them, which they once possessed. But, although to a mere superficial observer, it might appear that the cause of God had been retrograding in Jamaica, yet, it was his decided conviction, and he believed he spoke also the sentiments of all his brethren in that island, when he said that, in reality, it was not so. Their churches were not so numerously attended as formerly, but they had more confidence in those who did attend them; nor were cases of discipline so flaccid and frequent as they once were. He was far from wishing to exaggerate, or to produce a too favorable impression either of the intellectual or moral condition of the people in Jamaica; but he was equally anxious not to err in the opposite direction; and, upon the whole, it was his sincere and conscientious belief that a candid and comprehensive comparison of the present state of things would lead to the conclusion, that the negroes in Jamaica were now far advanced, both in their social and religious relations, as could have been reasonably and justly anticipated. Much, doubtless, still remained to be done in Jamaica, but much also had been accomplished by preaching the gospel; and what was now needed, and asked for, was the prayers of the Church of all the outpouring of the Holy Spirit, both on the living God, and on the people. In so far as the interests of the one concerned, it was, of course, unspeakably desirous that the cause of the Redeemer should prosper there, as well as elsewhere; but when his bearings on Africa, and the million which, under the Divine blessing, it was fitted to exert on that quarter of the globe, with all its teeming millions of perishing sinners, were taken into account, it seemed impossible to overestimate its importance as a field of missionary exertion. O that the living God, be pleased to shed down upon us the influence of his omnipotent grace, that the word of the Lord may have free course and be glorified in that lovely island of the sea; that from among its able inhabitants there may eventually go forth to their father-land those who shall proclaim to their fellow-immortals, in that benighted region, the glorious Gospel of Christ; and that thus the period may be hastened, when the shouts of the spoiler and the slayer of the oppressed shall, even there, no more be heard; when Ethiopia shall stretch out her hands to God, and her emancipated children, rising to the dignity of Christians and of freemen, shall commence a career of social and religious improvement, reflecting glory to God in the highest, and breathing universal good-will to men!

STATISTICS OF THE JAMAICA PRESBYTERIAN MISSION, 1850.

NAME OF STATION	Members admitted.	Members restored.	Members died.	Members suspended and excluded.	Members withdrawn to other Churches.	Members on the Roll.	Candidates.	Ordained Elders.	Weekly prayer meetings.	Average attendance at weekly prayer meetings.	Classes for adults during the week.	Average attendance at weekly classes.	Classes for adults on Sabbath.	Average attendance at adult Sabbath School.	Children and young persons in Sabbath School.	Teachers in Sabbath School.	Average attendance on public worship.	Average attendance at special rev. soc.	Great number of all ages, employed with congregation.	Debt.	Funds raised for self-support, 1850.	Funds raised for other purposes (not missionary)—1850.	For Missions—1850.	Total Contributions—1850.	Number of Schools.	On the Roll.	Average attendance in School.	School Fees—1850.
Hampton	15	19	37	28	1	1612	21	1	9	500	1	10	5	120	405	8	10000	3000	2000	75	0	15	1	12	1	100	50	1
Bellevue	2	1	28	4	1	95	1	1	7	1	1	36	1	170	1	2	3200	500	400	100	0	15	1	1	1	100	50	1
Belmont	6	1	1	1	1	108	1	1	3	1	1	1	1	150	1	1	1500	150	100	0	0	1	1	1	1	100	50	1
Northwood	2	1	1	1	1	108	1	1	3	1	1	1	1	150	1	1	1500	150	100	0	0	1	1	1	1	100	50	1
St. Ann	15	1	1	1	1	108	1	1	3	1	1	1	1	150	1	1	1500	150	100	0	0	1	1	1	1	100	50	1
St. Ann	15	1	1	1	1	108	1	1	3	1	1	1	1	150	1	1	1500	150	100	0	0	1	1	1	1	100	50	1
St. Ann	15	1	1	1	1	108	1	1	3	1	1	1	1	150	1	1	1500	150	100	0	0	1	1	1	1	100	50	1
St. Ann	15	1	1	1	1	108	1	1	3	1	1	1	1	150	1	1	1500	150	100	0	0	1	1	1	1	100	50	1
St. Ann	15	1	1	1	1	108	1	1	3	1	1	1	1	150	1	1	1500	150	100	0	0	1	1	1	1	100	50	1
St. Ann	15	1	1	1	1	108	1	1	3	1	1	1	1	150	1	1	1500	150	100	0	0	1	1	1	1	100	50	1
St. Ann	15	1	1	1	1	108	1	1	3	1	1	1	1	150	1	1	1500	150	100	0	0	1	1	1	1	100	50	1
St. Ann	15	1	1	1	1	108	1	1	3	1	1	1	1	150	1	1	1500	150	100	0	0	1	1	1	1	100	50	1
St. Ann	15	1	1	1	1	108	1	1	3	1	1	1	1	150	1	1	1500	150	100	0	0	1	1	1	1	100	50	1
St. Ann	15	1	1	1	1	108	1	1	3	1	1	1	1	150	1	1	1500	150	100	0	0	1	1	1	1	100	50	1
St. Ann	15	1	1	1	1	108	1	1	3	1	1	1	1	150	1	1	1500	150	100	0	0	1	1	1	1	100	50	1
St. Ann	15	1	1	1	1	108	1	1	3	1	1	1	1	150	1	1	1500	150	100	0	0	1	1	1	1	100	50	1
St. Ann	15	1	1	1	1	108	1	1	3	1	1	1	1	150	1	1	1500	150	100	0	0	1	1	1	1	100	50	1
St. Ann	15	1	1	1	1	108	1	1	3	1	1	1	1	150	1	1	1500	150	100	0	0	1	1	1	1	100	50	1
St. Ann	15	1	1	1	1	108	1	1	3	1	1	1	1	150	1	1	1500	150	100	0	0	1	1	1	1	100	50	1
St. Ann	15	1	1	1	1	108	1	1	3	1	1	1	1	150	1	1	1500	150	100	0	0	1	1	1	1	100	50	1
St. Ann	15	1	1	1	1	108	1	1	3	1	1	1	1	150	1	1	1500	150	100	0	0	1	1	1	1	100	50	1
St. Ann	15	1	1	1	1	108	1	1	3	1	1	1	1	150	1	1	1500	150	100	0	0	1	1	1	1	100	50	1
St. Ann	15	1	1	1	1	108	1	1	3	1	1	1	1	150	1	1	1500	150	100	0	0	1	1	1	1	100	50	1
St. Ann	15	1	1	1	1	108	1	1	3	1	1	1	1	150	1	1	1500	150	100	0	0	1	1	1	1	100	50	1
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[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

UNITED PRESBYTERIAN CHURCH HISTORY

BY THE REV. DR. FERRIER, CALADONIA.

Among various causes leading to the origin of our Church, we proposed to take notice of two more prominent ones. The first, considered in last communication, was the head-strong eagerness and growing zeal with which the law of patronage, restored in 1712, was reduced to practice. The second, was the mournful departure from evangelical truth, as taught in the Westminster Standards, till the great majority of the ministers had rejected, and, in many cases, were disposed to ridicule the doctrines of grace. It is to the consideration of this, which is, unquestionably, the strongest ground of Secession, that we now proceed.

The Presbyterian Church, established in Scotland at the Revolution, did not receive the approbation of all Christians. There were those who were called Society-men, or Cameronians, descendants of the Covenanters, who carried their principles to the utmost length during the persecuting period. These regarded the Revolution Church as too Erastian in its constitution, and not only kept themselves apart from its communion, but refused to recognise the civil authorities of the land, because they had not subscribed the national covenant of their ancestors. There was also a party which seemed to occupy a middle position between the Establishment and the Cameronians. They agreed with the latter in considering the Revolution Church as Erastian; but they acknowledged the authority of the civil powers in all civil matters, disclaiming only the official interference of the magistrate in the affairs of the Church. These seem to have had views bearing a resemblance to those of our own Church; and, so far as we know, their numbers were considerable, and included some of the most conscientious and serious persons of that period. We are not, however, to suppose that all who actually joined the Revolution Church approved of the settlement it obtained. There were those, and they were numerous, who were thankful for the relief obtained from persecution—for the restoration of Presbytery—and for the legal abolition of the Prelatic form of Church government; and who, although they had not realized all that they wished or expected, in regard to the liberty and purity of the Church, conceived it their duty to acquiesce in the settlement of religion, in the hope that progress would be made, and that under the new administration there would be no hindrance presented, but every facility given, to confirm the principles, government, and measures of the Church, in all things, to the uttering standard of scripture. These expectations were fondly cherished by many, even although there were grounds to apprehend the danger of disappointment, and indications, in some quarters, of hostility, both to evangelical truth and to the freedom and independence of the Church of Christ.

In the Revolution-Church itself the seeds of error and corruption were early sown. This was occasioned, in a great measure, although not entirely, by the introduction of so many ministers of the Episcopal order, who not only held unscriptural tenets, but were grossly immoral in their lives. It was also occasioned by many of the laity, men of worldly influence, who had their hands stained with the blood of the saints, being introduced as elders into the Supreme Ecclesiastical Court, and employing their opportunities and means in opposition to the principles and liberties of the Church. Thus not only many of the ministers, but many also of the laity were secret enemies of the Church to which they professed to conform. The consequence was, that the Church of Scotland, as at that time constituted, presented the unseemly aspect of a house divided against itself. The one party it defended the doctrines of grace, as laid down in the Confession of Faith, and advocated the Church independence of civil authority, and its intrinsic right to regulate its own administrations. The other seemed anxious to corrupt its doctrines, and to bring it more and more under the control of the civil powers. Thus two opposing classes soon appeared, originating what were afterwards designated the orthodox and moderate parties in the Church. The latter at length became dominant, and with a high hand carried out their unconstitutional and arbitrary measures, by which facilities and encouragements were afforded to a course of mournful defection from evangelical truth and order.

It can easily be conceived, that in proportion as the moderate party acquired the ascendancy, the tide of corruption would flow with increas-

ing impetuosity, and that the counsels of the Church would be more and more secularized. The Episcopal Curates, it is true, had brought a corrupting agency into the Church, by which it degenerated both in doctrine and discipline. But they were not the only, or even the principal cause of its backsliding. In general they were too mean and despicable to have influence beyond their own spheres, and the most of them lived in the North-east of Scotland, where Episcopacy had greatly prevailed—“Whereas,” says Dr. Struthers, in his History of the Relief Church, “it was about Edinburgh and Glasgow, in Ayrshire and in Galloway, which were famous covenanting districts, that men arose, who were slavish in their political pursuits, and who killed and corrupted the pure doctrines of the gospel with Pelagian and Arian tenets. The Revolution Church was no longer the same popular institution which she once was after she was fairly and fully taken into connection with the state, and supported out of the Treasury. Instead of being a Church protesting against tyrannical Acts of Council, she was now an expecting Church, spreading out her lap for royal favors. She might indeed deceive herself by thinking that she was still as independent as when she sat on her native hills and defied prelate kings attempting to force their liturgy upon her, but insensibly she bowed to the throne that sustained her, and by little and little withdrew from the people, and adopted the obsequious and worldly maxims of the Court. The visits made now and then by the Scottish Clergy to London, on matters connected with their Church, had a most injurious influence upon their Calvinistic principles, and their Presbyterian zeal for popular election and Church purity.”

This corruption in doctrine appeared in many of the pulpits of Scotland, and spread insensibly, yet rapidly, over the whole land. The ministers who remained faithful, and those who hubbled and propagated erroneous views, having no congeniality of sentiment and feeling, had little interstitial intercourse, excepting in the meetings of their Presbyteries and higher Courts, and on these occasions their different principles appeared in the ecclesiastical policy which they practised, and thus the line of demarcation between the parties was more and more distinctly drawn; and by the same necessary or unavoidable interviews an ecclesiastical business, they became less disposed for more private intercourse, and hence their meetings together on communion occasions ceased to take place. From these causes the two parties were soon as much severed in ministerial confidence and fellowship, as although they had been actually in different commonwealths. The Church of Scotland was, during this period, one only in name. The two parties were probably more severed in heart and co-operation, than any of the denominations into which it is now divided are from each other. Often in Presbytery meetings incidents occurred, which gave mournful demonstration of the progress of erroneous doctrine, and especially of the growing aversion which was left to the doctrine of the Cross of Christ. Of this description on example, which speaks volumes on the subject of the Church's sad declension, is given in the diary of Mr. Wilson of Perth. “Our congregations,” says he, “are planted with a set of corrupt ministers, who are strangers to the power of godliness, and therefore neither in their doctrine nor walk is there any savour of Christ about them, yea, such are becoming the prevailing party amongst the ministry, and too many of them mockers at the exercise and real experiences of the godly. At the opening of our Synodical meeting at Perth, Mr. Thomas Finlayson, minister at Dumbarrie, preached a very loose general sermon, and not without a sneer and some bitter invectives against serious ministers. ‘Some,’ said he, ‘loved a popular cant, and affected to make grievances in preaching.’ This same man, some short time after, when Mr. Moncreaff, of Abernethy, remonstrated on a young man's discourse, before the Presbytery of Perth, that there was nothing of Christ in it, had the assurance to reply, ‘and must Christ still be the burden of the song.’ Yet the Presbytery took no notice of the scandalous expression—a sad scratch of the spirit that prevails amongst us.”

But if that generation presented the wide-spread errors of Arminianism, and even more glaring departures from the truth as in Jesus, there was a danger that the next would be still more contaminated, unless in the providence of God, some effectual check were given to the rapid current of corruption. For it was found that some who had the solemnly important and responsible duty of training the youth for the holy ministry, were not only grossly erroneous in the views they entertained, but were industriously instilling into the minds of those under their charge the most pernicious principles.

In the year 1714, the attention of the Assembly was directed to reports respecting Mr. Simson, Professor of Divinity in the University of Glasgow, as teaching erroneous doctrines to his students. The Assembly did not take up the matter with that promptitude which men of zeal for Divine truth would be expected to manifest. They rather disengaged enquiry in the face of universal report—leaving, as they did, the matter with Mr. Webster, one of the ministers of Edinburgh, who had introduced the subject, to be prosecuted by him, if he thought proper, at his own charge, and on his own responsibility—an evidence surely, that the leaven of corruption had widely spread among themselves. Mr Webster had the courage and faithfulness to label Mr. Simson. In consequence, it was undeniably found that the Professor had been propagating tenets among his pupils of a very dangerous kind—of which the following may be mentioned as examples:—

"That heathens have an obscure objective discovery of redemption through Christ; that the light of nature, including tradition, is sufficient to teach men the way of salvation; that the souls of children are as pure and holy as the soul of Adam was in his original condition, being superior to him only as to those qualifications and habits which he received as being created in a state of maturity; that no proper covenant of works was made with Adam, as the representative of his posterity, that our own happiness ought to be our chief end in the service of God; that there is no immediate precourse of God attending and influencing the acts of his reasonable creatures, and that there will be no sinning in hell after the last judgment."

The Assembly, in 1717, gave proof of the extent to which error prevailed among them, by not inflicting censure on the propagator of these errors, but allowing him to continue in his charge, and not even condemning his errors. With lenity, which betrayed unfaithfulness, they only declared "that he had vented some opinions not necessary to be taught in divinity, and that had given more occasion to strife than to the promoting education; and that he had used some expressions that bear, and are used by adversaries in an unsound sense; and that he had adopted some hypotheses, different from what are commonly used among orthodox divines, that are not evidently founded on scripture, and tend to attribute too much to natural reason, and the power of corrupt nature, which made advancement of reason and nature is always to the disparagement of revelation, and efficacious free grace"—therefore, they prohibit and discharge the said Mr. Simson to use such expressions or to teach, preach, or otherwise vent such opinions, propositions, or hypotheses, as aforesaid."

Such was the time, inadequate, and compromising deliverance of the Assembly on this critical conjuncture, when the purity of the Church, for the present and future generations, was so much impelled; and it was justly remarked, as further indicating the lamentable growth of corruption and error, that this same Assembly, which showed such sinful indifference respecting the dangerous principles taught to their students of Theology, manifested a very different disposition towards the Presbytery of Auchenraider, which, with a view to arrest the progress of Arminianism, had drawn up certain propositions, to which they required assent from candidates for license. Of these the following may be mentioned as a specimen:—

"I believe that it is not sound and orthodox to teach that we must forsake sin, in order to our coming to Christ, and instating us in covenant with God." Mr. Craig, a preacher, being refused an extract of his license for not subscribing this proposition, brought the matter before the Assembly. The Supreme Court declared this abhorrence of the proposition as unsound, and ordered the Presbytery to give Mr. Craig the extract of license, and likewise prohibited the use of such expressions as those in what was scoldingly called "the Auchenraider creed." By such procedure the Assembly sanctioned the doctrine that persons must save themselves from the love and power of sin before they come to Christ, which is equivalent to saying that a person must cure himself before applying to the physician.

It was now evident to the serious portion of the community, both ministers and people, that the Church of Scotland was fast declining from evangelical purity, and that the standards to which they professed to adhere, were believed and taught by the great majority of her ministers. Many of these were the avowed and determined advocates of Arminian, Arian, and Socinian principles, which they propagated with industry and

zeal, and thus the interests of pure and vital Christianity seemed mournfully on the decline. In this state of matters the genuine servants of Christ, reduced to a small remnant, trembled for the ark; but were not inactive. In particular, a few of those who were eminently distinguished for learning, piety, and zeal, drew closer to each other, with a view to devise measures for mutual defence and encouragement. Trusting in the Lord for help, they openly united their influence by every means to stem the torrent of corruption, and without ceasing, they prayed that when the enemy was coming in like a flood, the Spirit of the Lord might lift up a standard against him. Many pamphlets were issued from the press at this period, and widely circulated among the people, and these, from their evangelical strain, and the lucid views of scripture doctrine which they presented, were the means of diffusing among the Christian laity an accurate and extensive knowledge of religious truth, and thus of enlisting the most intelligent and serious in the land, in the defence of those pure doctrines of grace, which are taught in the Westminster Confession and Catechisms.

Among the publications which now appeared, was a work called "the Marrow of Modern Divinity." The celebrated Mr. Boston, of Ettrick, accidentally met with a copy, and strongly recommended it as presenting, in a clear and satisfactory light, the difference between the law and the gospel. Mr. Ugg, of Carnock, published an edition of it, with a commendatory preface. The consequence was, that great offence was given to those ministers of the Church of Scotland, who had themselves departed from her standards, and who pretended to consider the sentiments contained in this work as of a dangerous tendency.

In consequence of the ferment thus excited, a complaint was made to the Assembly respecting the publication of "the Marrow of Modern Divinity." The Assembly referred the matter to their Commission. The Commission summoned several of the orthodox ministers before them, who approved of the Marrow, and especially Mr. Ugg, who declared that the reading of the book had been blessed to many excellent persons, and that, as for himself, he had received more light about some important concerns of the glorious gospel by perusing that book, than by any other human writing which Providence had brought into his hands."

The controversy arising out of this publication, had no small influence in organizing the United Presbyterian Church. It is therefore of some importance to take particular notice of this matter. The Assembly of 1720, condemned the book, and prohibited the reading and printing of it, and its recommendation from the pulpit. By this Act they greatly overrated their authority, and showed their ignorance of human nature, for the book was heily brought into greater notice, and sought after and read more generally, and with greater avidity.

The passing of this Act, however, occasioned alarm and distress to many excellent ministers, and threw the religious part of the laity into agitation. The friends of evangelical doctrine declared that the Assembly had condemned "a bundle of sweet and pleasant truths." Measures were therefore taken to bring the whole matter into review by the Assembly; and twelve ministers, all distinguished for orthodoxy, piety, and zeal, and who were afterwards honorably called "the Marrow-men," united in a representation to the Assembly, in which they express their grief at the condemnatory Act, and their desire that the subject be re-considered by the Supreme Court.

In this representation, it was stated that by their condemnatory Act, the Assembly had inflicted a severe wound on divine truth, by pronouncing the following scriptural doctrines to be unsound and dangerous, viz: "That in the gospel, the Father hath made a free, unthought offer of Christ, and of salvation to all men, by virtue of which every individual who hears the gospel has a warrant to take hold of said offer, and to apply salvation to his own soul, that an assured persuasion of the truth of God's promise in the gospel, with respect to one's self in particular, is included in the very nature of saving faith; that the believer's holiness is in no way the price nor condition of his salvation; that believers, in yielding obedience to the law as a rule of life, ought not to be influenced, either by *unbecoming hopes of heaven, or by slavish fears of hell*, that the believer is not, in any respect, under the law as a covenant of works; and that it is a just and scriptural distinction, which is made betwixt the law as a covenant of works, and the law as a rule of life in the hand of Christ."

This Representation was handed to the Committee of Bids and Overtures to be transmitted by them to the Supreme Court. But the Court was unexpectedly dissolved in consequence of the sickness of the King's Commissioner, and the Representation was referred to the Assembly's Commission, with powers to express their approval of the method proposed by the Commission in putting such queries, yet they agreed to answer them under protest. The answers were prepared by Mr. Ebenezer Erskine, and Mr. Gabriel Wilson; and although they are elaborate, yet they discover a profound knowledge of divine truth. The matter was terminated in the Assembly in a manner very unsatisfactory, by their passing an Act explaining and modifying their former query retaining it more obnoxious to the Church, from teaching either publicly or privately, by writing, print, preaching, catechizing, or in any other way the positions condemned, and they charged "the several Presbyteries and Synods and the Commission, to take particular care that this objection be punctually observed by all ministers and members of the Church, and more especially the Presbyteries and Synods within whose bounds any of the late queries signed by the Representatives ought to reside. They further ordained that these brethren be rebuked and admonished by the Moderator, on account of injurious reflections contained in their Representation, and at the same time it was declared that their conduct deserved a higher censure, but that the Assembly forbore to inflict it in the hope that lenity exercised toward them, would excite them to more dutiful behaviour in time to come." (Dr. McKerron's History of the Secession Church.)

The censure was administered, but immediately afterwards, a Protest, which had been prepared, was presented by Mr. Kidd, in the name of himself and his brethren, which, however, the Assembly refused to read, or to allow to be on their table. This Protest was strong and faithful. They declare that "it shall be lawful for them, age to age to the Word of God and the standards of doctrine of this Church, to profess, preach, and still bear testimony unto the truths condemned, or otherwise injured, by the Acts of the Assembly, notwithstanding the said Acts or whatever should follow thereupon."

"Many," says Dr. McTear, "Thomson, in his recent sketch of the origin of the Secession," objected that this Protest containing, as it did, so unequivocal a refusal of the Assembly's authority, would have led to more severe and summary measures. But a hint in the royal letter, representing the unfitness of divisions for the present fearful conjuncture, induced the dominant party in the Assembly to wink at a contempt of their authority which, in other circumstances, they would doubtless have visited with their highest censure. The last meeting they had to have a waked forth with Ebenezer Erskine and Boston of Lutwick at their head, and the Secession, which at length took place, has been anticipated several years. It was well that it was prevented, and that the Secession when it did at length occur, should have been grounded on a yet wider basis, and carried along with it yet more decidedly the convictions and sympathies of the people.

This Marrow controversy produced effects which did not terminate with the controversy itself, and which have been fully followed by more important results. Perhaps the chief of these were, that it led the serious among the ministers to turn their thoughts more directly to the distinguishing doctrines of the gospel, and that it drew a wider line of separation between the evangelical ministers and those who were led away by the current of corruption which was now rolled on with augmenting force. This last class seemed to despise every thing which savoured of the gospel of free grace, and they were more ready to give their sanction to immorality and philosophy; but destitute of all reference to salvation through the blood of Christ. They often harangued against what they considered the austere and gloomy sentiments which were taught by the evangelical party, and although they subscribed to the Standards of the Church, yet they rejected and despised the doctrines which these Standards inculcated.

This state of things seems to have emboldened Professor Simson to disregard the injunctions of the Assembly in 1717, and not only to persist in teaching his students the errors for which he had been rebuked, but to venture the propagation of errors of a grosser kind. He now taught, among other things, "that the Son of God is not necessarily existent, that the three persons of the Godhead are not the same in substance, and that necessary existence, supreme Deity, and being the only true God, may be taken in a sense importing the personal property of the Father, and so not being the Son."

The matter was prepared for the General Assembly. The majority of the Presbyteries were of opinion that the Professor should be deposed from the office of his ministry. Their views were, however, not regarded. He was merely suspended from his ecclesiastical functions, whilst he was left to enjoy all the privileges of Church communion, and the emoluments of office. "This," it was well remarked, "was all the censure that the Assembly saw it necessary to inflict on one who had disobeyed their former injunctions, and now drew the Lord that bought him."

Such was the state of religion in the ministry of the Church of Scotland, at this period, and it may reasonably be inferred that among the laity in general, who were under the care of such ministers, there could be but little or no good. The people of such parishes, who were the fathers of our Church, was at this time very low. Our nobility and gentry, for the most part, had not even the form of godliness. Many of them had drunk in deistical principles. Through their frequent visits to London, and their conforming themselves there to the worship and ceremonies of the Church of England, they were altogether careless and indifferent about the worship and government of the Lord's House in Scotland. The most of our Bishops were corrupt and base, both in principle and practice, and our Convocations were generally without that concern about the things of God, which has sometimes appeared amongst us.— Few of our young men who are entering the ministry, have acquaintance with systematic Divinity, yet they despise it, and what is worse, are puffed up they appear to be strangers to the power of godliness. They are muffled up with many speculations, and their heads are filled with new notions. Thus is the deplorable situation of the Church of Scotland at this time."

It may seem surprising, from such dismal statements as these, that in a Church where the doctrines of grace were, in so many instances, treated with scorn and ridicule, the faithful few could remain without feeling it imperative to separate themselves spontaneously by withdrawing ecclesiastically as well as socially, from the corrupt mass with which they were connected. But it may be remarked that they cherished anxious hopes that Providence would be pleased to send forth a man, who, by a greater out-pouring of his Holy Spirit there might be a revival of religion and a restoration of their Church to consistency and purity. At that period also, notwithstanding the evils increasing in number and magnitude, which the evangelized party now witnessed and deplored, nothing but a violent excision, to which a wise Providence at length condescended, was likely to lead to the organization of a separate Church, on a Scriptural basis. For the idea of schism was at that time so closely associated with dissent, even from a corrupt Church, that scarcely any consideration could induce the serious party to make a voluntary secession from their backsliding brethren. But at a high these mournful defections, which, with the light of our age, would have led at once to separation, did not then, in themselves, lead to it, yet their existence, to such a lamentable extent, must certainly be regarded as an ample justification of the Secession when it did take place, and in that state of things, so very necessary to the Church, the Lord, who is the Lord, is not to be denied to vindicate the course to which a gracious Providence opened the way.

This prevalence of error, to which we have been turning our attention, was the principal cause leading to the origin of the United Presbyterian Church, and this cause was strengthened and the progress of its operation accelerated by the vote, we mean the law of Patronage, to which we formerly referred. For it is evident, that the exercise of this law was the means of rapidly planting a great proportion of the Churches with ministers of worldly and carnal views, who were more anxious to follow the fashion of the world, and to court the favour of those in power, and enrich themselves, than to feed the flock and advance the cause of the great Redeemer. Thus, in proportion as the law of Patronage was exercised, and hereby the ground for Secession enlarged, the Church became more and more doctrinally corrupt, and the standard of everlasting truth was weakened and ready to be overturned. Hereby the causes for Secession fermented by reciprocal action, till they were prepared to burst forth in that great result to which Providence was leading the way.

In our next communication we shall advance to the very process in which the United Presbyterian Church originated.

(To be continued.)

ERRATUM—page 73, line 23 of second column, for "translations," read "transactions."

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

CHARGES BROUGHT BY THE HEATHEN AGAINST THE PRIMITIVE CHRISTIANS.

During the first ages, Christianity was not only misrepresented and persecuted, but its founders were calumniated and their motives were misconstrued. The heathen saw nothing in their religion beyond an "execrable superstition"; and they mistook the firmness of principle for the obstinacy of pride. The charges, or rather calumnies, which they preferred against believers, related either to their outward condition, or to their moral practice.

1. Such charges, as related to the outward condition of the early Christians: Paul, in describing the external condition of the first Christians in Corinth—a city distinguished for its riches and refinement—said, "not many were men after the flesh, not many noble, not many beautiful, as ye call"; and this circumstance was, in subsequent times, converted into a reproach. Minutius Felix, who wrote a dialogue between a heathen and a Christian, represents the heathen as describing Christians "to be men of an unlabial and desperate faction, who, gathering a company out of the very dregs and refuse of the people, of silly, easy, credulous women, who, by reason of the weakness of their sex, are easily imposed

and wrought upon, combine them into a wicked confederation; a people mute in public, but in corners abusive and full of spite and Gelois also, who lived little more than 50 years after the death of the Apostle John, jeers at the fact, that "wool-workers, cobblers, leather-dressers, the most illiterate and vulgar of mankind, were zealous preachers of the gospel, and addressed themselves, particularly at the fairs, to women and children, though before they were properly understanding they were mute as fishes." The early apologists replied, and agree, that the converts who were offered to all who manifested a desire to receive it, that the poor and ignorant were not excluded; that some men of superior learning and of high rank had passed over to the Christians; and that, were the charge admitted to its full extent, it could not imitate against the goodness of their cause. Paul speaks of converts that were in Nero's house-hold; and Phiny the younger, when Governor of Bithynia, wrote to the emperor Trypan, that Christianity had sprung over the city and open country, but many of every age, rank, and of either sex, are and will be called into danger."

"The heathen saint," says Testullian, "the city is besieged; there are Christians in the open country, in the castles, in the islands; they complain of it as a loss, that every sex, age, condition, and even dignity, has passed over to this name."—A proof that though not many, yet some mighty and noble are called.

The heathens will farther affirm, that Christians were useless to the state, and as many of them conscientiously refused to engage in war, it was asked, if all men were to be Christians, what would the Emperor do? It was answered that the Christians were highly serviceable to the state, because they prayed for the welfare of their country and for the safety of the Emperor; that they carefully obeyed the laws, and sought to retain more from the taxes, and to pay better moneys to the treasury. Thus, under the guidance of the gospel, the Pagans abandoned their incestuous marriages, the Massages refrained from the practice of sacrificing the old and infirm, and the Seythians no longer buried the living with the dead. "The early defenders of Christianity maintained that the Christians benefited mankind by the miracles which they wrought. Irenæus, bishop of Lyons, about the year 170, says—"The disciples of Christ confer benefits on others, every man according to the gift which he had received. For some have most signally expelled demons, and they who were possessed of unclean spirits, have believed and are now in the church. Others, by the imposition of hands, cure and restore those to health who labour under diseases; and, as we now declare, the dead rise and remain with us many years."

But the heathen asserted that Christians were not only useless subjects, but that Christians were a nuisance to the state. They said that the gods were angry, on account of the rapid and extensive propagation of the gospel, and when the Tyber overflowed its banks, or any great calamity befell the city, the cry was, "to the horns with the Christians." It was answered, that these judgments were inflicted on account of the wickedness of the pagans themselves. Testullian enumerates many calamities which the Romans suffered before the true God had a single worshiper at Rome. Among other instances of this kind, evidently on the authority of Livy the Roman historian, he mentioned that Hannibal defeated the Romans at the battle of Carna, and so great was the slaughter, that he measured in a bushel those rings which were the badge of knighthood. This reasoning, however, powerful though it was, made no impression on hearts enured with the love of sin, and on men determined not to renounce their errors.

But perhaps the most unreasonable objection was, that the Christians did not yield proper obedience to the emperors, because they would not give them the title of Lord God. Some of the emperors claimed divine honours; and all received the absurd flattery of the times, and were styled Lord almost in the same manner in which we address the Deity. Thus, Phiny the younger, in his letters, frequently addresses the emperor Trajan as "O Lord," and before the emperor he says—"Flavius Ardephus requests me, through thy safety and eternity, to send to thee the little book which he gave me." (Phiny's Epistles, book 10, epistle 68.) Now this was language which the Christians could not admit to man, without proving unfaithful to their divine Master; and they therefore reminded their persecutors, that it was as much their duty to fear God, as it was to honour the King.

—Charges brought against the moral character of the first Christians. Their enemies accused them of incest. The heathen said that the Christians met during the night, that they might more secretly and securely perform their unholy rites, that after having feasted together, they tied a dog to the candlestick, then they threw a piece of meat beyond its reach, when the lights were overturned, and when in darkness, they committed incest of the most revolting description. The Christians answered again and again, that they could not so boldly challenge their enemies to the proof. They maintained that they were examples of chastity to the world, for they either married only once, or not at all, regarding second marriages as a more reputable kind of adultery. Phiny, though a heathen, admits that having examined certain Christians by torture, to ascertain the truth, this was the sum of their fault or crime, that they met on a stated day, before the lights were light; that a mutter was said a hymn to Christ as to God; and that they then, under the sanction of the sacrament, to commit no wickedness, such as thefts, murder, adulteries, not to falsify their word, not to deny a pledge when demanded, the which being finished, according to their manner, they departed, and met again at a promiscuous though innocent meal." Trypho, the Jew, likewise said that he did not believe the charges that were brought against them; he thought that their precepts were excellent, though too difficult to be obeyed. But the ques-

tion is, if this report was totally false, how did it originate? Athenagoras, a disciple of Justin Martyr, accounts for the slanders by stating, that the Christians spoke of each other as brothers and sisters, sons and daughters, in reference to age, while they honoured the elder as fathers and mothers. This was a mode of speech the heathen did not understand; and therefore, when two Christians were married, it was commonly said that the brother had married a sister, meaning that both individuals were Christians. The heathen also, as a proof that transubstantiation, under pretence of superior knowledge, were guilty of the grossest crimes; and as they claimed to be Christians of a very high order, it was easy for the heathen to confound them with true believers.

The heathen farther affirmed, that before the Christians committed incest, they slew an infant, drank its blood and ate its flesh, as the seal of their horrid confederacy. They maintained, I deemed this charge, without ever endeavouring to trace the slender to its origin—a profane tradition was not then taught in the church, else they must have thought that they ate human flesh. Testullian reminds the Roman Senate, to whom he wrote, that not only were their gods said to have committed such crimes, but that in North Africa, where he resided, an infant was annually sacrificed, and that with a refinement in cruelty never supposed; they kept the confederacy alive, by killing all the infants who were struck which deprived it of life, as they imagined that the gods would not receive a weeping, and therefore an unwilling, victim. In the Isle of Crete, a medal has been since discovered, representing this sacrifice to Saturn—an appalling proof that "the dark places of the earth are full of the habitations of cruelty." But these charges were fully refuted by the admissions of the heathen. When an individual accused of Christianity, and conformed to the rites of heathenism, instead of being punished for murder and incest, he was at once released. It was also said that the Christians loved one another so cordially, and were so closely associated, that their union was dangerous to the state—a neat admission that they were united to each other by firmer and more enduring ties than the bands of wickedness. It was even customary to say, such an individual is a good man, only he is a Christian; and the heathen pointed to them with astonishment, saying, Behold, how they love one another." They were not only brethren, because they were partakers of the same human nature, but as sharing the same renewed nature. "But how much more," says Testullian, "are they called and regarded brethren, who acknowledge one father, God, who have drunk into one spirit of holiness, who, from one womb of ignorance have tremblingly come to the one light of truth. These facts render it apparent that a charge of extermination was not made, but that they fought against the very name, Christian; that believers were distinguished for whatsoever things were lovely and of good report, while the Church appeared "fair as the sun, clear as the moon, and" to her enemies "terrible as an army with banners." Never were the words of the Saviour more fully realized—"Blessed art ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake." II.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

A GOOD EDUCATION.

A GOOD EDUCATION—A comprehensive term, frequently used, but seldom suitably considered. It includes the physical, the mental, and moral development of our nature—it embraces all the attainments which qualify us for the proper business of life. God has been pleased to endow us with those natural powers, in the exercise of which we begin at our birth to become acquainted with external objects. These faculties are so actively engaged in infancy, that it has been thought, a child at three years of age has acquired half the amount of knowledge of his position, which, in time, he will actually possess. This is not an impossible, but a sufficiently accurate. The names, and the properties, and the uses of all things familiar to the child are known. Many things, by imitation and experience, can already be performed. An entire language has been acquired, and, by many children, it can be fluently spoken. All the faculties have been most actively engaged—much good and much evil have already been learned. The parents and guardians should think that the first few years of life may, by them, be sadly neglected, let them ask themselves, why and the incongruous opinion would probably be speedily corrected.

The time has gone by when parents considered it necessary to send their children to the infant school, at two years of age. The physical being certainly needs development, by means more natural than could be permitted even in that premature worldly situation. Experience confirms the opinion, that youthful precocity is not, by any means, the security of truly and great intellectual power. The first five years are better filled up under proper parental guidance; about the close of this period, however, all other things being fit, it is perhaps preferable to send to our parents—if so, it becomes a matter of very great importance to them, and to the community, that these institutions be well adapted for securing the means of a suitable education for the young.

Those who have interested themselves in our common schools, during the last ten or twelve years, can scarcely fail to be gratified by their progressive improvement, as well as pleased with much that is in operation for their farther advancement. Both the character and the qualifications of our teachers, as a class, have in that time risen greatly. The institution of our Provincial Normal School, as well as Teachers' Institutes for

mutual improvement afford them opportunities, not till lately within their reach, and many are wisely profiting by them. The school-houses of recent erection are generally better constructed, and more fully and commodiously furnished, than those of older standing. The book, authorized, and now generally introduced, are better adapted for the cultivation of the intellect than those formerly used. All this speaks favorably for our excellent and rapidly advancing country.

The Irish national series of school books, so far as the writer is acquainted with it, is good. A mass of valuable information is compressed in these books, and, so far as he is aware, they contain nothing to which any can reasonably object on social, moral, or religious grounds. This constitutes one feature of the excellence of these books, and the history of their compilation, know the care taken to render them perfect in this respect. They are well adapted for the cultivation of the intellectual nature, but one must be spared from giving them the character of being well fitted for the cultivation of our moral nature. This is not designed by them. It is not affirmed that there are no moral lessons contained in these reading-books, while it is evident that the lessons containing scripture texts, and history, are likely enough to impress the heart, or to lead the pupil to draw strong moral deductions from them. But a good education must have a relation—not to a part only—but to the whole moral being, and bear fully on the physical, mental, and moral nature.

Another valuable need to be used in our common schools, to complete the means by which a good education may be obtained. The writer would appeal to parents and guardians; to trustees and teachers, in behalf of this volume, containing the whole word of God. This book has its just and proper place in many of our schools, but it is denied its own room in many others. From some, it is excluded merely because the teacher wishes to add to the number of his classes; from others, from mere apathy—and care; and from others, by design, supported by various considerations. Were the inspired volume a book of sectarian character, such as the symbols recognized by various denominations, then, by all means, let it be excluded—but it is not. To that holy book, all who profess Christianity, avow their adherence. Each one declares solemnly he believes it to be the word of God, infallible and authoritative in its doctrines and precepts. In the fullest sense, the writer respects the rights of conscience; and by no means does he wish to see sectarian jealousies excited; but he also dissents from the expediency of separate of sectarian schools. It is difficult for him to believe, that no sinister, unavowed motive operates in the hearts of those who clamour for it. He affirms that the use of the scriptures in our schools affords no just cause, either for sectarian jealousies. And why? Because he is fully satisfied and assured that the scriptures contained in the Old and New Testaments, are the word of God. Then, what cause of offence! Do some say, "we do not approve of the common English version." It might be asked, have you a version of which you do approve? Then, by all means, let your families use it; but do not expect to find fault with those who employ the liberty, which both the law of the land and the law of God fully authorize.

But it becomes a proper question: In what manner are the scriptures to be read in our schools? The writer would say, without note or comment. Teachers, in most instances, loudly exert themselves, by varied illustration and examination, to enable their pupils to understand the subject of their lessons; but, for obvious reasons, they cannot be permitted to do so with the scripture lesson. But who would deny a teacher such a privilege as to call the attention of his class, occasionally, to what they read. For example—in the lesson contained in Eph. vi. 1, 2, 3—might he not say—my class—who do you observe that these verses teach you? Or the lesson might be Matt. xii. 6, 7, 8, and 9. It might be proper to call their attention, permit a pupil to read, and inquire what the Lord God would be his own word, and by it impress the youthful soul. Still, this, on the part of the teacher, is no attempt to explain or illustrate the passage.

Can such lessons be found in any other book than the scriptures? Have we any class book fitted in any way to cultivate the highest moral affections? But it is not to be denied, with the parents and ministers that teach the scriptures? But the common school is not the place for teaching religion. Well, admit that many parents, and all ministers do so, can this avail for the want of such a knowledge to youths attending school? It is well known, that many parents do not direct the minds of their children at all to the word of God, and that but few of these children come under the influence of scripture training, and the heart remains uneducated. It is unnecessary to attempt to depict the woeful consequences of this great evil to themselves, or to the community. Many of these, however, may receive a moderate share of intellectual culture, but though this should be of a superior order, experience proves that such training alone cannot make a good man.

Is it necessary to pass from a limited field of observation to an extensive one, to prevent our minds from the evil of prejudice? Do so. Contemplate the moral aspect of those countries, in which, though the word of God may be nominally regarded, yet it is not given to the young, nor sought after by the aged. There you see immorality luxuriating in licentiousness. In their political conditions, you see men down-trodden by despotism—the yoke of oppression galling, that naughty, though but despicable—their souls ready to resign, and their rulers, and a few noble spirits are again crushed, and a cruel death-grasp crushes innocent liberty in its birth; and all this deepened and perpetuated under the dark gloom of a soul-destroying superstition. Consider all this in the light of eternity, and let your thought remain untold.

What has elevated the Anglo-Saxon race, and committed the blessings

of liberty, to a vastly greater extent than to any other tribe under the sun? Other nations are intellectually enlightened, as well as those which comprise that race, but in respect of liberty, of enterprise, and of morals, these nations are far from standing in comparison. And what portion of the favored Anglo-Saxon race bears on a dead weight on that portion which would be better left to rot, than to be crushed under it? It is that class which respects the bible in the family, in the school, and in the sanctuary—who trust not God and regard not man.

If we truly wish well to ourselves, to our families, to our neighbors, and to mankind, we must unite our influence to retain the scriptures in the hands of our youth. But we shall fail to obtain this, if we do not keep the bible out of our common schools. It is well worth securing equal rights to ourselves and to see every man, without regard to his origin or creed, that he feel, the bible is the true palladium of liberty—it must be found in the hands of the youth. In order to this, let it be read in all our schools.

We look for peace and good will prevailing among men—for the nations of the world becoming as one family. To hasten this period, by appointed means, circulate the bible, read the bible, and live under its influence. Thus the heart will influence the head, and direct the whole conduct. We shall possess a good education—an education valuable in time, and preparatory for eternity. J. S. L.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

In the last No. of *The Magazine*, the Rev. James Dick, of Richmond Hill, in his notice headed "Our Church progress and self-support"—also gives an account of the statistics of the Presbytery of Toronto, very interesting and stimulating indeed, and calculated to induce a spirit of emulation into our Presbyteries and congregations—in that part of his statistical representation against which I take exception, says, "There is another subject to which our attention may be properly directed: it is the duty of self-support. It is evident from the report of the Committee on Missions, published in our Oct. No. of the *Presbyterian Magazine*, that the United Presbyterian Church in Canada is not yet a self-supporting Church. The liberality of the parent Church in Scotland is very great, and our need or meanness is equal to her generosity. "There has been received and distributed to five ministers, without charges, the sum of £352, which gives an average of £70 per annum to each minister—though in such circumstances it is not precisely correct to give the vacant congregations no stations were not contributing anything, and some of them are certainly not contributing much, or these sums would not be drawn from the funds. We must have retrenchment in this department, or we can expect nothing but evil."

If the above statement means, as I can infer no other meaning from it, that £70 per annum to each settled minister in our present dependent circumstances, is a sufficiently comfortable living. Then, if so applied, say, distinctly affirmed, that ministers without charges can, and ought to live upon less than settled ministers.

Now, this statement, in point of fact, is incorrect as an estimate by experience and trial, and moreover, neither can I understand how the mere circumstance of a minister not being settled, obliges him, either upon charity or principle, to live upon less than a settled minister. How should the former, who endures equal, if not more labour and fatigue for the benefit of the Mission generally, be satisfied with £70, while others who are doing nothing more in point of usefulness in the Mission field, nor subjected to greater expenditure, should be receiving £100?

This is manifestly not the proper way, for under the former the Firstborn were to be most liberally supported, placing them beyond everything but anxiety and embarrassment. And with regard to the latter, the gospel neither warrants nor encourages any such invidious and arbitrary distinctions, as the principle stated, and if duly acted out by Mr. Dick, would necessarily originate.

Who will say, say Mr. Dick himself, that £70 currency, whatever be our exchange, or Missions, or itself, is a competent support for any minister, whether he be single or otherwise, settled or unsettled? Whether would it be greater meanness for us as a Church to receive the very necessary and most generous grant of the Home Synod, or for our Synod in the extent of their charity, to set aside such a generous grant, and allow their preachers and ministers, unsettled and weak congregations, to content with embarrassment and poverty the best way they can?

I shall leave the author of the above statement to consider, if it is difficultly the best way he can. I can say, for one, that I cannot and will not live upon £70.

It seems to me that the above spirit and principle are at direct variance with the truly admirable address emitted by the Home Synod on this very point, and which is contained in the last number of *The Magazine*, as well as directly opposed to the spirit and letter of the Synod's injunction, where he says "bear ye one another's burdens," &c. It seems to me that the above statement, against which exception is hereby taken, has been penned by Mr. Dick subsequent to his perusal of the Synodical address of the Home Synod adverted to—by the members of the United Presbyterian Church on the more liberal support of the gospel ministry.

"We must be retrenching, and poverty shall begin." How far must it extend? If Mr. Dick chooses himself to cast in his lot with the rest of the 70-pounders,—I mean, by sharing with them whatever he receives over and above £70, I pledge myself to be the first to stand by him.

I hope that no such "Retrenchment," especially that mode of it so boldly espoused and warmly advocated by Mr. Dick, will ever exist in our Church, as such retrenchment would at once endanger both the purity and prosperity of the Church.

Retrenchment seems to be the order of the day, both in civil and religious matters. But let us beware what kind of system of retrenchment we adopt, lest we should be like many, who, feeling themselves secure, within the entrenchments which state subsidies and other comfortable livings afford not less than £100. In these circumstances such individuals are exceedingly careful in raising the line and are now retreating through the length and breadth of the land—"retrenchment" in line, in all our retrenchments, let us see that we keep essentially the spirit of the injunction of our common Lord and Saviour—"Whatsoever ye would that men should do to you, do ye so to them." &c.

Lachine, Nov. 24, 1851.

Yours truly,

WALTER SCOTT.

[We have inserted the letter given above, in deference to the Roman maxim, "audi alteram partem." Possibly there may be some discussion of the whole subject, and it is one of high importance for the whole Church, and we are fully prepared to take out ours, and advocate it when the proper time comes; but in the meantime, we prefer leaving it with correspondents, who shall, in a kind and faithful manner, consider it in all its bearings. We are for "retrenchment" on the Mission Fund, but not to abate one jot of the claim that a Minister has for a sufficient stipend from his congregation, and the obligation resting on a congregation to abound in liberality to the pastor. The two must go together, else the minister will become the victim.]

Miscellaneous.

THE LORD WILL PROVIDE.

Though troubles assail, and dangers affright,
Though friends should all fall, and foes all unite;
Yet one thing secures us, whatever befall,
The Scripture assures us, the Lord will provide.

The birds without barn or storehouse are fed,
From them let us learn to trust for our bread;
His rains, which is fitting shall not be denied,
So long as 'tis written, The Lord will provide.

We may, like the ships, by tempest be tost,
On perilous deeps, but cannot be lost.
"Though Satan enrages the wind and the tide,
The promise engages, The Lord will provide.

His call we obey, like Abram's of old,
Not knowing our way, but faith makes us hold;
For though we are strangers we have a good guide,
And trust in all dangers, The Lord will provide.

When Satan appears to step up our path,
And fill us with fears, we triumph by faith:
He cannot take from us, though oft he has tried,
This heart-cheering promise, 'The Lord will provide.

He tells us we're weak, our hope is in vain,
The good that we seek we ne'er shall obtain;
But when such suggestions our spirits have plied,
This answers all questions, The Lord will provide.

No strength of our own, or goodness we claim;
Yet since we have known the Saviour's great name,
In this our strong tower for safety we hide,
The Lord is our power, 'The Lord will provide.

When life sinks apace, and death is in view,
This word of his grace shall comfort us through;
No fearing or doubting with Christ on our side,
We hope to die shouting, 'The Lord will provide.

NEWTON.

USEFUL.—Many things are good which are not pleasant, and many pleasant which are not good. But unity among believers, whether civil or religious, is productive both of profit and pleasure: of profit, because therein consisteth the welfare and security of every society of pleasure, because mutual love is the source of delight, and the happiness of one becomes, in that case, the happiness of all. It is unity alone which gives beauty as well as strength to the state; which renders the Church, at the same time, "as fair as the moon, and terrible as an army with banners."—Cant. vi. 10.—Bishop Horne.

CONTENTION.—When thou gettest no comfort in hearing, nor ease to thy spirit in praying, and yet growest more eager to hear, and art more frequent in prayer; oh, soul, great are thy faith and patience.—Penny.

THE POOR FISHERMAN'S LAMP.

Many years ago, a poor fisherman, who carried on his profession on a boat and rocky coast, sailed out to sea one day to cast his lines into the deep. Towards evening, when he was about to return, the wind suddenly sprang up, and became stronger and stronger, until it rose to a violent storm. The sailor's worn-out boat of the fisherman was a poor vessel to bear such a gale, and it was tossed about on the high, rough waves, like a ball of feathers—now lifted up by their foaming crest, and now sinking down in the deep hollow, with watery walls on either side. The coast toward which he was steering was very dangerous. High precipices overhung the deep, and reefs ran out from the shore. Some sharp rocks rose above the water, but others far more to be feared lay hid beneath it. Well did the poor man know, that if on that dark and dreadful night his little boat did but touch one of these rocks, it would break to pieces like an egg-shell, and that he would sink like a stone in the deep water. What the fisherman felt as the night grew black around him, and hid everything from his view but the foaming billows, you may imagine; for now, he could no longer see any marks to steer by, and soon he knew not on what part of the coast he was. Every moment he expected to strike upon some fatal rock, which would burst the frail planks of his boat, and prove to him the stroke of death. It was a dreadful hour; but lo! while almost suffocating by the bitterness of death, a glancing ray of light beamed faintly upon him from the shore, and showed him the direction of the coast. It came from a little lamp, which burned and shone from the window of an humble hut. Revived and rejoiced by this ray of hope, he now put forth the utmost effort of his remaining strength, and calling upon God for help, he rowed with weak oars, his little boat through the wild breakers directly towards the light. Nearer and still nearer he approached the shore; his mind tossed like the sea around him with the dread of death and the hope of life, till at last, to his great joy, he sprang safely upon land. Overcome with this exertion he sank to the ground; but at length he found strength enough to rise and kneel, and thank the merciful hand of God for delivering him from so great a danger. But he did more than this—he determined to build a hut on that very spot, with a window towards the sea, and every night to put in that window a bright lamp, to direct storm-tossed or shipwrecked mariners to a place of safety. Poor though he was, he was able to fulfil his vow. And he would rather be without bread to eat than that that lamp should want oil to feed the flame. The hut stands to this day, and its nightly bright light has already saved many, and shown them the way across the stormy wave.

Now to such a light the cause of missions may be fully compared; and the poor fisherman resembles those men of God who seek to place the light of life where their benighted and perishing may see it, and be saved. They can tell from their own experience what it is to be tossed on the dark and dangerous ocean of this sinful world, in storm and night, without compass or land-mark, and without a ray of light to steer by, in the fear of death and hell. But they have found deliverance. It was brought to them by the bright light of the gospel. This has shown them the way of life. And how can they who have thus escaped the dread of danger, and found the joy of salvation, do otherwise than like the fisherman, place their lamp in the window, that it may shine into the darkness of the heathen world, that thousands of others, yet in sorrow and sin, may see the light that leads to salvation and eternal glory? Should they not rather want bread than that the missionary lamp should want oil? Have you, dear reader, such a lamp in your window? I mean, have you that merciful compassion, that willingness to make sacrifices to save the heathen from spiritual and eternal death, which the poor fisherman felt for the deliverance of the storm-tossed mariner?—*Jan. Miss. Mag.*

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TERMS CASH.

CHARLES FLETCHER.

December 10th, 1851.

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The whole of the above are for sale at the Depository of the Upper Canada Tract Society, upon the most reasonable terms.

By order of the Committee

JAMES CARLESS,

Depository.

47, Yonge-street, 24th July, 1851.

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