

organise a zealous missionary band to pray, and give, and toil, till knowledge and holiness cover our land as the waters cover the sea

IRISH HISTORY—LIGHT AND LOVE

To this we have abundant encouragement, because Ireland is a field of missionary enterprise furnishing a plentiful number of the success attending God's own means of reform. Three centuries of Popery, poverty, rapine, and murder, had reduced Ireland so brutal and degraded that, by the middle of the sixteenth century, all hope of reformation seemed forever lost. The beginning of the seventeenth century commenced in Ireland a new era, in circumstances the most unpromising, for there came over then, for the colonization of Ulster, from England and Scotland, the scum of both countries, men flying to Ireland, as they fled to David, outlawed. "On all sides," says Stewart, in the *W. draw MSS.*, "atheism increased, and disregard of God; integrity abandoned, with contention, fighting, murder, adultery, &c., among the people who, as they had nothing within them to overawe them, so their minister's example was worse than nothing, for from the prophets of Israel profaneness went forth to the whole land; so that the expression of deepest disdain which could be applied to a man was, that 'Ireland would be his hinder end.' But, when any man would have expected God's judgment to have followed this crew of sinners, behold, says Stewart, the Lord visited them in admirable mercy!" And in what form did that admirable mercy come? Not, certainly, in the form of an Act of Parliament, either of fierce compulsion, or anti-Christian concession: not with a new array of police or soldiers; no Parliamentary commission, not even an Education-Bill, or a Reform-Bill. This admirable mercy came in the form in which the great Bacon expected it to come, when, as Lord Chancellor of England, he wrote to Secretary Cecil, regarding Ireland: "There should go hand in hand with the civil reformation of that kingdom some course of advancing religion; indeed, as the sending over some good preachers, especially of that sort that are vehement and zealous preachers, and not scholastic."

Exactly such preachers as these were sent over, not by Parliament, or by any wisdom or power of man, but by the overruling providence of God, in the persons of such men as Blair and Brice, and Ridge and Hamilton, and Cunningham and Livingston. These powerful holy men brought to their new sphere of labour the sincerity and zeal of their great Master; and the one great aim of their lives was to fix in the conscience and hearts of multitudes that glorious Gospel of the blessed God which enlightens, reforms, and saves. "The aim of all," says Reid, in his "History of Presbyterianism," "was the same—the revival and extension of true religion in this waste and desolate land. Through their honored instrumentality the Gospel shot forth its branches in Ulster with wonderful rapidity, till, like the grain of mustard, from being the least of all seed, it became a great and noble tree, which, after the lapse of two centuries, and the beating of many bitter storms, stands, at the present day, more firm and vigorous than ever." These noble men were instant, in season and out of season, labouring to instruct their people, and promote vital religion, with singleness of purpose, intensity of desire, and untiring diligence.

The results of their labours were soon seen. A remarkable improvement took place in the habits and character of the people. The thoughtless were roused to serious inquiry on the subject of religion; the careless were alarmed; the profligates were, in a great measure, silenced; and the immortal reclaimed; while the obstinate opposers of the Gospel became its warm supporters and friends. These men were Presbyterians in principle and practice, and yet, to the honour of the Episcopalian Establishment of those days, and to the confusion of High Church intolerance in all ages, they were comprehended within its pale, they enjoyed its endowments, and shared its dignities. Travers, the first regular provost, and the two first fellows elected in Dublin College, were Presbyterians—one of them Sir James Fullerton; the other, Hamilton, tutor of Archbishop Usher, and founder of the noble house of Claneboey; and when Livingston went for ordination to old Bishop Knox, of Raphoe, a relative of John Knox, and a connexion of our present worthy Bishop of Down and Connor, the good old Episcopalian told him that he knew he came to him, as Mr. Welch and others had done, because he had scruples against episcopacy and ceremonies, and he thought his old age was protracted for little other purpose than to do such offices. "That I scrupled," says Livingston, "to call him 'my lord,' he cared not much for it; all he would desire of me, because they got there but few sermons, that I would preach at Ramallan the first Sabbath, and that he would send for Mr. William Cunningham, and two or three other neighbouring ministers, to be present, who, after sermon, would give imposition of hands; but though they performed the work, he behaved to be present, and, although he durst not answer it to the State, he gave me the book of ordination, and desired that anything I scrupled at I should draw a line over it on the margin, and Mr. Cunningham should not read it. But I found that it had been so marked by others before, that I needed not to mark anything; so the Lord was pleased to carry that business far beyond anything I had thought or almost ever desired."

Here was a noble evangelical alliance; here a noble display of Christian charity; here an auspicious commencement of the work of reformation in Ulster—a bright and glorious example for all lands and all ages! Heaven has smiled upon it; Ulster is yet rejoicing in the light of it; and till the world's last day, and the sounding of the last trumpet, and away onward and upward in a blissful eternity, its fruits will be reaped, and its influence spread.

Where in Ireland has Government expended least for the good of the

people? Ulster. Where is there by far the smallest array of soldiers and police? Ulster. Where by far the smallest proportion of poverty and crime? Ulster. Where is the greatest proportion of education, the greatest number of schools, the most prosperous young college, the most extensive manufacture, the most thriving population, the largest exports, and most extensive mercantile enterprise? Ulster. And where, in Ulster, is there the most education and the least crime, the least expense to Government and the most prosperity among the people, the largest manufacture and the most sturdy spirit of enterprise? Exactly in those parts of Ulster, as could easily be shown by statistics, where there is the least Popery, and the most Protestantism; exactly in those parts where the Roman priest has least influence, and where the public mind is least under influence by the truth of that Holy Bible which the Popish priest hates with such a bitter and exterminating hatred, that whenever there is not in him a salutary Protestant fear, he locks it up with the key of the Inquisition, or, as has been often the case in Ireland, and as was proved at a late assize at Castlebar, he commits it to the flames. A Swiss gentleman told me lately that he had seen in a convent a book-case, having over it, in large letters, "HELL;" and that in it, conspicuous among books of infidelity and villainess, was the Bible.

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

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

The Canadian Presbyterian Magazine.

TORONTO, FEBRUARY, 1853.

Notices of books received, must be delayed for this number.

Next month we hope to insert the first of a series of articles "On the Policy and Necessity of the Church in Canada receiving aid from the Church in Scotland." The ground to be taken is, "The duty, the wisdom, the ability, and the honesty of the Church, for self-sustentation."

CALL.—Mr. John Dunbar, preacher, lately licensed by Toronto Presbytery, has received a call from the congregation of Glen Morris. Mr. Dunbar, we have heard, has also received a call from Goderich.

CALL.—Mr. Gilbert Tweedie, lately licensed by Durham Presbytery, has received a call from the congregation of St. George.

TORONTO.—The annual meeting of the Missionary and Benevolent Society of the U. P. Church, Toronto, was held on the 25th of January. The income for 1852 was reported by the Treasurer to be £30 10s. 6d. The following division was unanimously resolved on:—

To Foreign Mission of the Presbyterian Church of Nova Scotia at Aneiteum, New Hebrides.....	£10	0	0
Synod's Mission Fund.....	10	0	0
French-Canadian Mission, Lower Canada.....	2	10	0

Leaving the balance, for certain benevolent purposes in the congregation.

The children of the Sabbath School voted the contents of their Missionary Box, amounting to £1 3s. 9d., to the Mission at Aneiteum.

HAMILTON.—The Annual Missionary Meeting of the U. P. Church, Hamilton, took place on Tuesday, 1st February. The funds of the past year, amounting to £24 7s. 8d., were allocated as follows:—

Rev. Mr. Fayette's congregation.....	£10	0	0
Synod's Missions in Canada.....	10	0	0
Theological Institute.....	4	7	8

RICHMOND HILL.—The annual meeting of the Richmond Hill United Presbyterian congregation was held on the 1st inst., when the managers presented their report of the income and disbursements for the past year. The following abstract of their accounts will give some idea of the contributions of the congregation. It is presented according to the transactions of the stations which form the congregation.

	Richmond Hill	Thornhill	King
	£ s. d.	£ s. d.	£ s. d.
On hand Jan. 1, 1852.....	6	8	0
Paid on Stipend during 1852....	50	0	0
On Church Property.....	11	5	0
On Mission and Theol. Fund....	10	19	0
Incidental Expenses.....	5	6	7½
On hand 31st Dec., 1852.....	14	18	0

The incidental expenses of Thornhill and King stations have not been returned—this would have presented a little more in their favour.