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Miscellaneous Articles.

THE BEST BIRTHRIGHT.

(Concluded from page 71.)

Men are usually very jealous of their rights. If a despot trample on a nation's liberties, or impose on them unjust burdens, the spirit of the people is aroused to resist the aggression. If a private individual remove a neighbour's landmark, or refuse payment of a debt, a resolution is awakened in the injured to defend his rights. It is thus that freedom's battle has been "bequeathed from bleeding sire to son." The fruits of victory earned in one age have been gathered in another. It is thus that many a righteous cause has been pled at the bar of justice. The oppressed has triumphed over the oppressor. It would be well if men were as zealous of their spiritual rights, as they are of their civil privileges. But alas, it is not so. Human nature, it has been well said, loves better to hear of *rights* than of *duties*. Spiritual rights are underrated, just because they refer to things unseen, but they are slighted especially because they involve unwelcome arduous duties. We have spoken in previous papers of the best birthright—the offer of Gospel mercy to every human being. Few, perhaps, will be found in a Christian country, ready to give up all title to this high privilege. Most Gospel hearers would probably express indignation at your invading their rights, if you were to deny them all share in this inheritance, and to affirm that the offer of salvation through Christ does not belong to them. But with vast multitudes, this is a barren claim of right. They will not allow it to be said, that their name is not in the title deed, but neither do they take any practical steps to enter on the possession of the God-given inheritance. Some years ago, the words of a statesman became famous, "That if property has its rights, it has also its duties." This truth applies to men's property in the offer of Gospel mercy. Since this is their birthright, it is their duty to receive it, to guard it, to improve it, each for his own salvation. This is the last topic to which we solicit attention in these remarks on the best birthright. *The Apostolic warning to take heed not to barter it away.*—The warning against this may be enforced, on various grounds, on every Gospel hearer amongst us.

(1) Be warned not to sell your best birthright—*many have done it*. The sin of Esau is here cited, for an admonition to all. Brought up in a pious house we cannot doubt he was the subject of early impressions and hopes. We may even suppose these had some influence in winning for him at first, a chief place in his father's love, and that at one period he was thought in a fair way for the better country. But by the time he had reached middle life, all this early goodness had passed away, and he showed himself a profane person in disposing of his birthright. In this same epistle, the inspired writer points to

the example of others for warning. The tribes of Israel, he intimates, were delivered from Egypt, and yet through unbelief they did not enter the promised land. They set out from bondage at God's command; they experienced miracles through God's mercy; they journeyed so far in the wilderness, under God's conduct, and for a time, all no doubt, cherished the firm hope of arriving in Canaan. Yet when tried, they disbelieved God's word, and "so he swore in his wrath they should not enter into his rest." "These things are written for our example, on whom the ends of the world are come." Here were fair beginnings, but these were followed by serious failure. And yet is not this the history of multitudes of Gospel hearers still? How many are there among us, who make shipwreck of the faith, and after appearing to run well, come short of the heavenly prize. In their early life they seemed interested in divine things. They were attenders in the Sabbath School, were often seen reading the Bible, and appeared to have given their hearts to Christ. But as they grew up to maturity, their religious affections became cold, the world spread its lures before them, their godless companions gained an influence over their mind, and the buds of promise fell from their soul like the blossoms from a young tree, under the withering blasts of an unpropitious spring. Look at them now, and you see they are far from God, walking in the counsel of the ungodly, if not sitting in the seat of the scornful. Oh, these are histories full of warning to all, who, in like manner, barter away their birthright. Reader, remember you are moving in the very world where all these have made the profane exchange. You possess the same deceitful heart; you are assailed by the same temptations; you are beset with the same dangers as they. "Take heed therefore, lest there be in you an evil heart of unbelief in departing from the living God." Do you ask how, and who are they that thus sell their birthright in offered mercy? *They* do it, who live in the practice of gross error, or in love with the smallest sin. *They* do it, who harden themselves against Divine reproof, or mind the world more than God. *They* do it, who have a form of godliness but deny the power thereof. Let us, therefore, fear, lest a promise being left us of entering into his rest, any of you shall seem to come short of it.

(2) Be warned not to sell your birthright—it is easy in this to be deceived. There is infinite meaning in the Scripture words "hardened through the deceitfulness of sin." They remind us that sin is a most blinding and bewildering thing to us, as well as wicked in the sight of God. The traveller who climbs a Scottish mountain without a guide, and is overtaken by a dense fog on its summit, feels himself in a perilous situation. The mist completely veils the sun from his view, and he cannot find his path. He starts, as he thinks, in a right direction downwards, but after groping his way long among rocks and crags, he finds he has come to the very stone from which he set out. He soon grows confused and bewildered, and unless that mist-cloud is drawn aside, it is much if he does not perish beneath its shadow. But yet far more bewildering than this, is the mist-power of sin in the human soul. Then the same fatal influence has effected also the mind that looks through the mist. Not only is the light around dimmed, but the eye is darkened and perverted. That is an alarming sentence of Scripture, to this effect: "The heart is deceitful above all things." Let the careless ponder over it. Yes, there are many deceitful things in this fallen world of ours, but the heart within each one of us, is "deceitful" above them all. It is those two things combined—the deceitfulness of sin and the deceitfulness of the heart that render it so easy to be beguiled in selling the best birthright. And hence how many are blinded and befooled, while making the profane exchange. They have no idea that they are duped and deceived, the very moment they barter away their cherished right for what cannot profit. How many that excel in worldly wisdom, are yet deceived in this bargain by Satan and their own hearts. How many poor souls are there now in hell, who never thought of going there. Many men of strong minds, of great sagacity in present things, of profound learning

in the secrets of nature, have yet allowed themselves to be wholly led astray, in the matter of their soul's salvation. They bartered it in the clear light of the Gospel—they had their whole time given them on earth, to make sure their interest in saving mercy, and yet they have bartered away the privilege of eternal life. It is a calamity so tremendous in its issues, that every spot of earth is marked in human history, where it occurs. What thoughtful traveller for years to come, will be able, save in heartless mood, to cross that fatal bridge over the Desjardins Canal, where a few weeks ago, so many lives were lost in a Railway train, and from which tidings flew, that raised a wail of woe in many a bereaved Canadian home. The reflective mind, in passing the scene of this appalling catastrophe, will think on the varied circumstances, and musings, perhaps, of the unhappy travellers, as some of those are brought to light after—one with a large sum of money on his person—another with an invitation to a friendly party—a wife, sitting side by side with her husband, looking in love on a dear child—a friend leaning on the arm of a friend—a pastor just returning from preaching Christ to his fellow sinners—when all at once came the awful plunge—the moment of alarm—the crushing of bodies to a terrible death, and then the appearing of many souls at the bar of God. The scene of such a catastrophe as such, is rendered memorable and sacred to reflection for a long while to come. And yet we know not, if the spot where a human being bartered away the best birthright of his undying soul, is not the scene of a deeper woe, and of a yet louder wail. There is, indeed, here no mangling of limbs or shedding of blood; there is no crashing of material things, or voices of alarm to indicate the occurrence of a mighty calamity. All may be outwardly quiet as a summer's eve—but this very quiet is ominous, when you know what has there been done. When you see that young man on his way to the house of God on a Sabbath morning. The Holy Spirit has been striving in him of late with special fervour. He has been made to feel his sins and to fear the judgment, and to value the Saviour, and to inquire "What must I do to be saved." He meets, you observe, three youths, his companions, on their way to spend the day in an excursion into the country. He is pressed to join them. He remembers his recent fears and hesitates. But one tells him of the pleasure to be enjoyed; another rallies him on his seriousness of late; the third appeals to their former friendship. He listens, he yields, in the face of such injunctions against the convictions of conscience he gives way, and the barrier of principle is broken down. It is the turning point in that young man's history for time and eternity. It is the work of only a few moments, but ministering angels observe that a birthright has been sold, and they retire from the sad scene covering their faces with their wings. Is it not time, then, for all of us to be warned, since deception here is so easy.

(3) Be warned not to sell your best birthright—if *once sold it is gone from you forever*. Of Esau, it is said, "Ye know that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears." The warning is not that he could find no plan of repentance *for his sin*, for there is no sinner shut out from repentance unto salvation, if he only desire to mourn in penitence before God. But the meaning here is, he found, no plan for repentance, or change *in his father's mind*, so that after disposing of the birthright, he should yet inherit the blessing. And his history here teaches us a most solemn lesson to all, not to barter away the best birthright in offered mercy. If sold, the bad bargain can never be recalled, and it may be added, the loss entailed can never be compensated. On these momentous points, this exchange differs from all earthly transactions. Though you close a ruinous bargain in worldly commerce, your entreaties and tears, may move a fellow man to give up his claim on you, for though you entail great loss by an unwise bargain, to-day, you may make up for the injury, by superior prudence in the time to come. But if you once part with the privilege of your birthright offered in mercy, it can neither be redeemed nor remedied to all eternity. Oh! be warned then, dear

reader, against every act of indifference to God's mercy, lest that be pronounced by Him, to be your last token of contempt. Be warned against every indulgence of sin, lest that be the final provocation of the Spirit to depart from you. Once more we address God's word of mercy in Christ to you, "Look unto me and be you saved, all ye ends of the earth, for I am God, and there is none else. Ho, every one that thirsteth come ye to the waters, and he that hath no money come. Whosoever will, let him take the water of life freely." It is God that speaks that word. Reader, he speaks as such now to you. It is at your peril if you move from the place where you are, if you allow another moment to pass without believing that saving truth in your heart. If you disbelieve or delay, it may be the selling of your birthright, and the sealing of your everlasting doom. May the God of love avert this, and bless these words to all who shall read them.

DUNSE, SCOTLAND.

W. R.

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

The subject of National education, which is now so much agitated, is not new. It is one which few have impartially considered; and which has never been wisely arranged. Like some other departments of national interest, it has been injudiciously fettered by religious tests, rendering it not properly national but sectarian. Parochial schools were established in Scotland at an early period; but when the great mass of the people were Presbyterians, and united in one denomination, their sectarianism was scarcely perceived, and occasioned little or no inconvenience. Their teachers were of the Established Church, and were required to subscribe the Confession of Faith. As a provision for the adherents of that Church there could be no objection to this, excepting the support of this system by common funds. But as a provision for the nation it was liable to the same objections that are brought against the Established Church; and of course in proportion as Secession and Dissent from that Church took place, this system became more and more objectionable, even although no distinction was made in the admission of pupils, to whatever denomination they belonged. In many cases, however, it was found that the teachers became inefficient, and from this and other causes, voluntary and subscription schools multiplied, till these last were doing more than the first for the education of the young generation.

The universities were likewise sectarian, inasmuch as for a succession of generations only those who belonged to the Established Church were eligible to office in these seats of learning. But when dissent, in various forms, became common, and grew into strength and influence, although the same restrictions continued in theory, they were greatly departed from in practice, and some of them became as a dead letter: and in not a few cases the tests were taken with little scrupulosity, where there was good reason to suppose that sentiments were entertained of a very different nature from what these required.

It is well known that the English universities are part and parcel of the ecclesiastical establishment; and that the numerous and influential bodies of Dissenters in that country have, without exception, been taxed to support these institutions, whilst from their exclusive and sectarian character, (admitting none but Episcopalian students) the various denominations of dissenting christians, have been compelled to erect seminaries of education for themselves. It has never been so in Scotland. The colleges and parochial schools, have, as we have said, been open to the young generation of all denominations. Still there were restrictions, and the freedom was not as it ought to be. To use the words of Dr. Marshall, in his letter to Dr. Thomson:—"Why are both our

universities and our schools considered as branches of the ecclesiastical establishment? Why is it understood that not a chair in any of our colleges can be filled except by a member of the national Church? * Or why, if there be any departure from this rule, is it solely in favour of individuals belonging to the sister establishment? Do the interests of literature suffer nothing from this restrictive plan? Or are all the talents confined to the establishment, so that nothing would be gained by a plan more liberal? It is singular enough, yet is it also true, that if you survey the literature of Scotland at the present moment, (1829) the greatest writers in almost every department, are not within the establishment, but without it. The first work in Philology by any living author, a work sufficient almost to confer celebrity on a whole university, is from the pen of a dissenter. † The first work in Theology by any living author, the completest defence of our holy religion, most finished in point of argument, most finished in point of style, is from the pen of a dissenter.* The first specimen of Theological controversy, the ablest and most triumphant defence of an article of our faith, in opposition to a class of antagonists distinguished above many for learning and acuteness, is from the pen of a dissenter. ‡ The first specimens of historical writing also, not only throwing into the shade everything of the sort by any living author, but even rivalling and surpassing those great historical productions, which form, perhaps, the solidest pillar of our country's literary fame, are from the pen of a dissenter. † This cannot well be denied, and it must be acknowledged, as has been said, to be singular enough. The argument of Dr. Paley in favour of the rich endowments bestowed on our universities, is 'that we sow many seeds to raise one flower.' Might not one conclude from the facts just mentioned, with regard to the existing literature of Scotland, that the government of the country would do well in its future sowings to try a *change of soil!* Or rather, should not the conclusion be, that it ought not to sow at all, inasmuch as it is found that the *wild flowers* are the best? †

During the session of the British Parliament in 1835, measures were introduced which affected the interests of education in Scotland. There were Bills brought forward by the Lord Advocate for the improvement of the Scottish universities. The United Associate Synod at their meeting in October that year, found it necessary to turn their attention to the subject, and to appoint a committee "to watch the progress of the measures referred to, to correspond with the members of Parliament who have introduced the bills above mentioned, and with those who supported measures for rendering more liberal the system of education; and, particularly, to use means, that, by the removal of all sectarian tests, by which admission, whether as teachers or pupils, into our great schools of education, is fettered, the full advantages of these national institutions may be secured to members of our Church in common with our fellow-citizens."

At first there was nothing objectionable in the measures proposed. But by the interference of some of the established church courts, it was proposed to introduce several objectionable clauses, especially one for "preserving to the Established Church of Scotland all the rights, privileges, control, and superintendence, which any of its courts now exercise, or can lawfully claim to exercise, over the Universities."

In opposition to this, the committee of the United Secession Synod, prepared a series of resolutions by which the proposed measure was strongly condemned. These resolutions were widely circulated. At the meeting of Synod in October 1836, the course the committee had taken was cordially approved of

* We believe that this law is now, in a great measure changed.

† Dictionary of the Scottish language, by John Jamieson, D. D.

‡ Essay on the inspiration of the Scriptures, by John Dick, D. D.

§ Discourses on the Socinian controversy, by Ralph Wardlaw, D. D.

¶ Life of John Knox, Life of Andrew Melville, &c. &c., by Thomas McCrie, D. D.

and a vote of thanks passed for their diligence, zeal and ability, in this matter. We give a summary view of these resolutions, in order to show what was obnoxious in the measure proposed, and which these resolutions were the means of preventing; and also to present the views of the Synod on this subject of National Education:—

“1. That the Synod were much gratified on hearing of the Bills, which it was originally contemplated by the Lord Advocate, and others, to introduce into the House of Commons ‘for the improvement of some of the Universities of the country.’

“2. That this committee have learned with deep regret that these Bills have been relinquished, in order that Government might bring in a general measure for the improvement of all the Scottish Universities, founded on the Report of a Commission appointed by his late Majesty George IV., in July 1826.

“3. That although the Bill was originally founded on this Report, there was little in it to alarm the fears, or to affect the interests of Dissenters, till, through the officious interference of the Church courts of the Establishment in Scotland,—who seemed to have no object in view so much as to annoy his Majesty’s Government, even when carrying into effect the plans of their own old and tried friends,—alterations were proposed of a kind which, however concordant with the exclusive principles which prevailed in the age when the constitutions of the Universities were framed, are utterly repugnant to the more enlarged views of those who, enjoying the light, have imbibed the liberality of the nineteenth century.

“4. That the Earl of Aberdeen, one of the Royal Commissioners referred to, had, in order to allay the fears, to gratify the bigotry, and to maintain the pretensions of the Established Church, pledged himself to the introduction of several objectionable additions to the present Bill, but especially of one most obnoxious clause.*

“5. That ‘the rights, privileges, control, and superintendence’ which the courts of the Established Church ‘now exercise,’ are, in consequence of the advanced state of society, to a considerable extent, nominal; but that were these laws, which have for some time been, in a great measure, a dead letter to be revived, by the proposed clause being enacted by Parliament, they would lawfully, and would be emboldened immediately to exercise alleged ‘rights, privileges, superintendence and control,’ of a kind dangerous to the liberties, and most injurious to the literature of the nation.

“6. That the effect of adopting Lord Aberdeen’s proposed amendments would be, that none could henceforth, how well soever otherwise qualified by pre-eminent talents, literary acquirements, and moral character, be eligible as Professors in any of our Universities, if they could not subscribe to all the principles of the Confession of Faith, however intolerant some of them may be, unless their consciences would allow them to subscribe anything.

“7. That with respect to the proposed Royal Visitors of the Universities, it is feared that they, like the Professors, may be obliged to swear allegiance to the church, and *that* to the obvious infringement of the natural, civil, and sacred rights of Dissenters.

“8. That in accordance with the views entertained by this committee, as expressed in the preceding statements, it should be recognized as a general principle, that no reform of the Universities, as national institutions, can be satisfactory, which does not open the Chairs to qualified persons, without reference to religious denomination, and confine the system of instruction to literature and science; leaving every sect, and the Established Church among the rest, to provide for the Theological education of its own ministers.

“9. That every legitimate exertion be made to prevent the passing of the Bill with the obnoxious clauses proposed; and that it be recommended to

* See the last paragraph but one before the beginning of this quotation. “Preserving &c.

attempt this, by memorializing Government, petitioning Parliament, or corresponding with individual members of the legislature, as shall be judged most expedient.

"10. That, in the event of all opposition proving vain, and the Bill passing as proposed, Dissenters must find themselves under the necessity of breaking off their present connexion with the National Universities, by allowing, or requiring, the students connected with their churches to attend such seminaries as the Andersonian University of Glasgow, and similar institutions in Edinburgh, Aberdeen, and elsewhere, which the circumstances of the case would originate; and that this committee will recommend it to the Synod of their own Church, in particular, to adopt this measure.*

"And 11. That a Petition to the House of Commons, founded on the above resolutions, and signed by the Chairman and Clerk, be immediately transmitted to the Lord Advocate for presentation.

(Signed)

JOHN BROWN, D.D., Chairman.

ADAM THOMSON, A.M., Clerk.

Such are some of the views of the United Secession Synod on the subject of National Education; and it is well known that had they not been active in remonstrating with Government, and in defending their own, and their Dissenting brethren's rights and liberties, their privileges, as British citizens, would have been much curtailed, and the country thrown back, in a great measure, into the bigotry and intolerance of former generations, from which it was about to escape.

This question of National Education is still agitated between the friends and opponents of civil establishments of religion. They do not differ on the abstract question that there should be a national system of education. But the one party insist that the education provided by Government should be accompanied by a religious department, also thus provided: whilst the other, equally anxious for the religious education of the young, cannot consent that this department should be provided by Government. For how could Government provide (even though it were its duty to do it,) religious education which would give general satisfaction, when there are so many denominations of professing Christians. Dissenters do not wish to impose their religious principles in the education of youth without their range; and why should the friends of establishments, who are, it is supposed the minority of the British nation, insist on their standard being adopted by all? There can be no difficulty in deciding this question among impartial and enlightened christian men.

But it may be asked are the young not to be instructed in the principles of religion? Is religion to be excluded from the education of children? Are the teachers of youth, and the ministers of religion to have nothing to do with the moral and christian training of the rising race? Far be it from us to insinuate such a thing. We would have the Bible used in common schools, and teachers to exercise a discretionary power, unless where there is parental prohibition, in imparting such instructions, at least, as the lessons read may suggest: and would rejoice if ministers of the gospel would do more to advance the religious education of youth. Some individuals may not see how government can provide for the education of youth without encroaching religious opinions and prejudices. We see no danger whatever if proper arrangements be made. We would have Government distinctly to understand that it is not a religious education we want from them, but a secular education. It is not to train the young to be christians that Government should interpose, but to train them to be useful members of civil society. But at the same time the most appropriate means should be employed (for which Government should give all facilities) by

* Had this Bill passed into law, which these representations were the means of preventing, it was calculated that a loss of £10,000 sterling, would have been sustained by the Universities, paid by one description of Dissenting students, during the curriculum of four years.

parents and ministers to bring up the young in the nurture and admonition of the Lord. The Government, we should think, might with great advantage provide a secular education for all classes of youth. The ministers of religion in their own spheres, and according to their particular views, in conjunction with parents and guardians of youth, should attend to the religious training of the young. We would give credit to every man for his sentiments on the subject of religion, for every man should be monarch of his own mind, and exercise the right to judge and decide for himself on all subjects of mere speculation and theory: and especially in reference to the truths of christianity, there should be no interference by the civil rulers,—who, although bound to regulate their own principles and practice by the unerring standard of Revelation, have no right to proscribe to the consciences of others, whether the young, or the old. That man's mind is bewildered who would compel all to think with him; and that Government is radically wrong which can speak seriously of national conformity in religion, whether in regard to having the creed of a church ratified by civil law, to which all must either adhere, or be subject to disabilities; or in regard to a uniform religious provision for the education of the young of all christian denominations. With all the efforts and persecutions of former centuries, that uniformity has never been reached. The idea is now happily exploded from our Governments, and is fast evaporating from the minds of those who are still harassing themselves, and seeking to harass others, with intolerant principles.

Perhaps after all, should it be found that Governments cannot introduce a national system of education which will be satisfactory to all denominations of christians, it were better to leave this also alone, as well as legal provision for the church; and allow society at large, appreciating the advantages of a good education to provide, in the different localities, according to the prevailing notion of what is best, what appears to them the most judicious and efficient plan of their own.

We shall close this paper by quoting a few judicious remarks on this subject of National Education from the Canadian United Presbyterian Magazine.*

"In any community characterized by a diversity of religious sentiment, the attempt to provide for the religious instruction of the young through a National system of Common Schools, is utterly impracticable, because it is manifestly unjust. Should any Government undertake to carry out such a measure, in order to accomplish it they must mercenarily employ the agency either of one favoured dominant Church, or of several of the most numerous and influential churches, or they must recognize and employ all denominations without distinction. The first is so egregiously partial and unfair, that few have the hardihood to advocate it. The second, is even worse than the first, since it opens up a field for ecclesiastical warfare and sectarian wrangling. The third plan bears the evidence of its inefficiency and inconsistency so obviously upon its front, that no sane man would ever propose it. What then remains? Either that no provision be made by the nation for the education of the young, or that public provision be made for imparting instruction only in such subjects as all are united in desiring: might not the pupil be carefully and properly trained in the principles of religion at home by the parent, in the Sabbath-school by the teacher, and in the church, or even in the school-room at stated suitable times by the pastor, or other pious friends employed for this purpose, and thus in the highest sense of the word be religiously educated?"

* Vol. I. pages 65—66.

Reviews of Books.

A COMMENTARY ON THE GREEK TEXT OF THE EPISTLE OF PAUL TO THE COLOSSIANS. By JOHN EADIE, D.D., LL.D., Professor of Biblical Literature to the United Presbyterian Church. 8vo, pp. 354. New York: Carter & Bros.; Toronto: C. Fletcher. 1856.

It is one of the happy and hopeful symptoms of the times that the higher class of ministers are, more and more, applying themselves to the exposition of the Word of God. The advantages of that mode of writing and preaching are many and great; and when it is well practised, the people, wherever moderately enlightened, are soon trained not only to tolerate it, but to approve and admire it beyond every other method. A really good sermon is, doubtless, a good work, and will always be highly estimated by the pious; but loose, rapid, declamatory harangues are every day held more and more cheap, by those whose opinion is of any value. After all that has been written on the Scriptures, we still want two kinds of commentaries—first, one of an exact, critical character, exhibiting to the learned and studious the real, precise import of the Sacred writings, and presenting the grounds on which that import is to be received; and secondly, one of a simple, popular sort, adapted to readers unacquainted with the original, but based throughout on a sound and correct interpretation. For there can be no doubt that many of the most highly esteemed works under the name of Commentaries, while replete with excellent doctrinal and practical matter, fail to give the real meaning of numerous passages of the Word of God. Dr. Eadie is well known to have devoted himself very successfully to producing works of the first description. His volume on Ephesians has had an extensive circulation among the learned, and has commanded very high and general approbation. The work before us is of the same class; and we are glad to understand that the indefatigable author will soon favor the public with a similar volume on the Philippians.

It would scarcely suit the character of our *Magazine* to enter on a minute criticism of a work of this kind. We may say, however, that we know it to be the opinion of some very competent judges that the Commentary on the Colossians fully equals that on the Ephesians. The author himself, in his preface, refers to a difference which will be regarded by many as an improvement. "I have not been so lavish," he says, "as on my last appearance, in the citation of names, except in cases of momentous difficulty, or where some peculiar interpretation has been adduced. Names, I well know, are not authorities; and such a complete enumeration of them as I attempted, has, I find, been sometimes misunderstood in its principle, and sometimes misinterpreted in its purpose." The following extract, though not properly a specimen, is selected on account of its popular character:—

"The glory of Christians is yet to come, but it is certain. What they so earnestly pray for, and so heartily long and labour for, shall be revealed over and beyond their anticipations. Deliverance from all evil is followed by introduction into all good. What is partially and progressively enjoyed in time, is fully and for ever possessed in heaven. The spirit in its present feebleness would bow and faint beneath the pressure of it, nay, it might die in delirious agony; but then, it shall have power and stateliness not only to bear, but to

enjoy the 'far more exceeding and eternal weight of glory.' Now, no man can see Him and live—our frail humanity would be consumed by the terrible vision; but the saint is prepared to gaze with unmingled rapture on His majesty, and to live, walk, and be happy in its lustre. The mind shall be filled with light from the face of God, and the heart shall pulsate with love in eternal and undivided empire. The image of God, in all its loveliness and brilliance, shall be restored to every heart, and that heart shall enjoy uninterrupted fellowship with Him who sits upon the throne. Nothing can happen to mar or modify this communion; for though an angel were to pass between him and the throne, he could cast no shadow upon the rapt and adoring saint. Every man shall be as perfect as Christ—in soul, body, and spirit, and beyond the possibility of forfeit or relapse. The burden of sin is removed, and to the sense of oppression there shall succeed the consciousness of spiritual buoyancy and elevation; the taint of depravity is wiped away, and the joy of salvation shall mingle its aromatic fragrance with the 'new wine' in the kingdom of our Father. The body, too, shall be raised an ethereal vehicle, no longer the prey of disease, languor, and death, but clothed in immortal youth and vigor, and so assimilated to the blessed spirit within it, as neither to cramp its movements nor confine its energies. No pain there—no throbbing brow there—no tear on the cheek there—no sepulchre there—no symbol of mourning there—no spectacle like the apparition of Rachel weeping for her children—or like the widow of Nain following the bier of a lost and loved one. "Death is swallowed up of life"—the graves have been opened—they that dwell in the dust have awakened to endless minstrelsy. Nor do they dwell in a paradise restored amidst the lovely bowers, shady groves, and exuberant fruits of a second Eden. Such glory is too bright for earth, and is therefore to be enjoyed in a scene which shall be in harmony with it.

"Now, Christ is the hope of this glory. Glory has been forfeited, but Jesus interposed for its restoration. When the Saviour is received by faith, the hope of glory springs up in the bosom—a hope as strange aforesaid to it as 'the pine and the box tree' in the desert. Christians are by nature sinners doomed to die, yet, through Christ, they exult in the promise of life. Though, in their physical frame, they are of the earth earthy, their treasure is in heaven. They can look on the Divine Judge, who must, but for Christ, have condemned them, and call him, in Jesus, their Father-God; and they can gaze on 'the home of angels, so far' above them, and say of it, in confidence—that, to, is our home. The basis of this life is Jesus. If it be asked, why have his sins not borne down the evil-doer, and crushed him beneath the intolerable load? why has the lightning slumbered beneath the throne, and not swiftly descended on his head? why are the angry passions within him hushed, and his gloomy thoughts dissipated? whence such a change in relation and character?—the problem is solved by the statement—"Christ within you." This hope rests on his objective work—for 'it was Christ that died.' Who shall reverse the sentence of our justification, or pronounce it inconsistent with divine equity? And who shall condemn us? Shall sin raise its head?—He has made an end of it. Shall Satan accuse?—he has been cast out. Shall conscience alarm?—it has been purged from dead works. Or, shall death frown horribly on us?—even it has been abolished. The basis of this hope of glory is also the subjective work of Christ—by His Spirit within the saint. Not only has he the title to heaven, but he gets maturity for it. The process of sanctification begets at once the idea and the hope of perfection. If one sees the block of marble assuming gradually, under the chisel, the semblance of humanity, he infers at once what form of sculpture the artist intends. So if there be felt within us the transforming influence of the Holy Ghost, bringing out the Divine image with more and more fulness and distinctness, who can doubt the ultimate result? Rom. xv. 13. Such consciousness inspires vivid expectation. In short, in whatever aspect the saints view their hope, they see in it connection with Christ. If they look behind them, the earliest dawning of it sprang from faith

in His cross; if they look around them, it is sustained by the promises of Him who sealed these pledges in His blood; if they look forward and upward, it is strengthened by the nearing proximity of realization in Him who is 'in the midst of the throne.' What a blessed change to the Gentile world! They had been described as once 'without Christ,' but now Christ was in them; once they had no hope, but now, they had in them Him who was the hope of glory."

We should say that, though the volume bears the imprint of the Messrs. Carter, New York, it is actually well printed at Glasgow on good British paper. We warmly recommend it to ministers and to literary persons disposed to investigate exactly the meaning of the Sacred Scriptures.

ALTAR-GOLD; or the Worthiness of the Lamb that was Slain to receive Riches. BY THE REV. JOHN MACFARLANE, LL.D., Glasgow. 12mo. pp. 66. London: John Snow.

This elegant little volume is substantially the Discourse which was preached before the London Missionary Society in May 1855, and was published at the request of the Directors. It has reached, as few single sermons do, a third edition. That fact is no slight commendation. The Author, who holds a distinguished place among the ministers of our church in Glasgow, is well known as a very popular and effective writer on practical and devotional subjects. Several of his works, such as "the Mountains of the Bible," "The Night Lamp," "The Hiding place," &c., have had an extensive circulation on this side of the Atlantic, as well as at home. He is at present energetically engaged with a Practical and Devotional Edition of a Family Bible, illustrated by extracts from Henry and Scott,

The following extract which consists of the opening sentences of "Altar-Gold" it is hoped will be useful as well as acceptable.

THE Church of God has the highest of all destinies. Through her instrumentality the whole world is to be brought back to holiness. To fulfil this destiny that Church has to carry the gospel to the utmost ends of the earth. She has to do this out of her own resources. To establish and maintain the indispensable agencies she must needs have a revenue, and that revenue she can collect only from within herself. Has her revenue hitherto been equal to her work or to her divine commission? It certainly has not. In this respect she is, and always has been, far behind. Till she be greatly improved here, her destiny remains unfulfilled. The truth is, a revival in Christian liberality must take place. Worldly-mindedness in the Church must be crucified; the spirit of prayer must be more copiously poured out; her communion must be purer, her faith made more vigorous and lofty, and her finances must be greatly augmented. Without under-estimating the high importance of the others, we would lay emphasis on the last—our conviction is that the pecuniary resources of the Church must be increased in order to the successful issue of her missionary enterprise. Some master mind must arise and deliver her out of her financial difficulties, some mighty principle must be evolved to subdue her people into a uniform and munificent system of sacrificing unto God their "riches," otherwise that enterprise must prove a failure. Money is known to be the sinews of war—it is not less the sinews of missions. True, the latter is a divine cause, but its divine Author has ruled that it shall be maintained and extended by means of the pecuniary contributions of his people.

Missionary Intelligence.

TRINIDAD.—ARUCA.

The following letter is from the Rev. George Lambert, dated 8th January, 1857.

In taking a review of our operations here for the past year, it is a matter calling for devout thankfulness to God, that if we have not much to speak of in the way of great outward and apparent success, yet we have no cause to regret the loss of ground we had previously gained. Throughout the year we have enjoyed uninterrupted health, and have thus been enabled to carry on the various schemes we have set in operation in connection with our church here.

During the year, we have had ten admissions to the church, after their having undergone a longer or shorter period of probation, according to circumstances. The membership is now forty-three. Some of those just added, I must confess, are of that class, to be met with, I dare say, in every church, whom the office-bearers admit from the feeling that they have no grounds to warrant the rejection of their application. On the other hand, we have admitted one or two who would be an acquisition to any church. Death has been amongst us also, and removed two of our members. One was the first member I admitted after coming here.

The other was the oldest and best of our elders, who had been a member of the church from the time of its foundation. "He was a good man"—"full of faith;" was naturally very shrewd; and though he had not much education, yet he knew his Bible and his "Pilgrim's Progress" well; and that, together with the irreproachable character which he had borne for many years, gave him a weight of character, and an influence over the people of his own class, which none of our other elders have or are likely soon to get. He took a deep interest in all the affairs of the church; and I feel confident, has been removed from working for Christ here to the eternal enjoyment of him in the better world. Though his was not a faultless character, I might say still stronger things of him, and yet be under the truth; and I feel assured, that my esteemed brother, Mr. Brodie, who knew him longer, and had opportunities of knowing him better, would unhesitatingly endorse them. I confess, that when I have been tempted to feel disheartened on account of the want of depth of religious feeling and stability of character which negroes are said to manifest, I have often felt cheered, by looking at him while he lived, and thinking of him since his death, by the thought, that the same grace which made him what he was, can still make many here, what, by the grace of God he became.

We have had, as a Church, during the past year, trials of another and a heavier kind. Two of our members have been cut off for the sin of uncleanness; and, considering the temptations there are here to this and other sins, perhaps we should feel grateful that these are the only cases we have had for three years calling for the exercise of discipline. Some who attend church most regularly live in open immorality, and listen unmoved to the very plainest and most pointed rebukes from the pulpit. This sin prevails all around us. It takes years of residence among the people, to know, only in some degree, its extent. In this respect we are reaping still some of the fruits of slavery. Nor should we perhaps wonder if it takes many years more thoroughly to root out vicious and degrading habits, which centuries have planted and watered.

The attendance upon religious ordinances continues much the same as formerly. If anything, it has been somewhat smaller; and although it is not large, it is, upon the whole, very steady. The same thing may be said of our prayer meetings. In my last report, I stated that I had a meeting at Arima. That meeting has been changed to Mausica, an estate in the neighbourhood of it. The proprietor of that estate, a very excellent man, who has lately become a member with us, suggested the change, and kindly offered to fit up a place of meeting for us on his own estate. The meeting there on the Sabbath afternoon has been better attended than at Arima, and is within a convenient distance for any of the Arima people who choose to avail themselves of it. And as Mr. Cleaver (the proprietor of the estate) conducts the meeting himself, I am relieved of the regular supply of it, and I preach there only once a month or so. I believe that among the people there good is being done.

There is a day and evening school, as well as a Sabbath school, held in the same place, of which I have taken no notice in the schedule, inasmuch as they are not under my direction or control. The people there, with the aid of their master, arrange for the support of the teacher; and the school is really very well taught.

Our day school here has kept up better than I anticipated, and, I am glad to say, has had the effect of increasing the attendance at the Government school in the village. Its opening caused a little stir among the Romanists, and led many of them to send their children to the Government school, who otherwise would never have been at school. It was made repeatedly the subject of altar denunciations, but this tended only to make both schools prosper. The day school is taught in the meantime by two monitors, (a boy and girl), and they do their work very well. We had an examination one afternoon lately, when we had about one hundred grown-up people present, and fully fifty children, and the thing passed off very well. Beyond giving the children religious instruction, and teaching the monitors, the school occupies my time very little. We could find plenty of work here, as well as in town, for a properly qualified teacher, but would like to see the school paying itself, as we have been, and are still, drawing more money for the station here from the church at home than I wish.

As to our contributions, I am glad to say that they are larger this year than any of our previous years. Some of our people give very niggardly; others give up to, aye, and beyond their ability. We are in the meantime free of debt, and for the first time have done something to help ourselves. We are very, very far yet, from being independent; yet it is some consolation that we are not now wholly dependent on the liberality of the home church, and I trust we never will be again. The sum raised for missions was the amount of a collection made for the mission to Calabar. The money raised for other benevolent objects was expended here, in helping to relieve some people who had their houses destroyed by fire. And last dry season was a peculiarly long one, and for several weeks we were kept in a constant state of excitement and terror on account of fire. We had fire several times in the village here; and on one occasion more than forty houses were burned down. Two of our members had their houses burned, and the money raised by us as a church was expended chiefly on them, and the rest was given to a public fund, which was established at the time with a view to aid the sufferers generally.

I mentioned in my last report the destitute condition of our Coolie population. I am glad to say, that an agent has been sent out lately, expressly for the Coolies, by Mr. Burnley of Glasgow, who is the proprietor of an estate not far from this. As the agent sent has been in India many years, he can speak their language well; and is one, I am happy to say, who will be willing to co-operate in any way with brethren of other denominations. We also had lately an additional Baptist minister, and a Free Church minister too far San Fernando. Here, between Popish opposition on the one hand, and Episcopalian exclusiveness on the other, Dissenting ministers exert as yet a comparatively feeble influence, so that we can rejoice very cordially in any accessions to the number of thoroughly evangelical teachers.

In our own congregation here, while we long for a greater manifestation of practical piety in the conduct of our members, and for more marked evidences of divine power attending the preaching of the word, still we have reason to thank God and take courage. There is much ungodliness and a spirit of dead indifference to religion prevailing around us; and we need much, and long for, "times of refreshing from the presence of the Lord." And I trust this more abundant blessing will not be long withheld.—*U. P. Missionary Record.*

BURMAH.

The Rev. Egenio Kincaid, missionary at Ava, capital of Burmah, in a sermon in Boston, Massachusetts, lately made the following remarks:

It had been his happiness to see how this gospel has been adapted to the circumstances of people in other lands. He remembered the first white man he met on the shores of India, an intelligent Englishman, but with no conceptions of the power of the Gospel. "You are a stranger," said he; and when I told him I was a missionary to Burmah, he threw up his hands and exclaimed, "What a hopeless work!" And that would have been true if alone they depended on human agencies to achieve the great work. He had seen clearly that the gospel kindled the same

hopes and aspirations in the hearts of the Burmese as in the hearts of the more favoured. From the time of his landing in Burmah to the time of leaving, he did not remember a single month that he did not see repentant souls and converts to God. For fifteen Sabbaths in succession we had large numbers of baptisms, and the most satisfactory evidences of conversion. The people came to hear the gospel in immense crowds, and gave evidence that the power of God was moving the great heart of the masses, and that work had gone on in the Rangoon provinces, and thence to all the surrounding countries. Wherever the missionaries carried the gospel it took root, and their efforts were abundantly blessed. In little less than six years over six thousand had been baptised. In one district twenty-five churches had been planted; and this, said the speaker, was a genuine work of grace, and established by evidences of reformation every where visible among the people. Even in trying times of trouble, they displayed a martyr-like resignation that only the gospel could have conferred, and manifested a self-searching spirit in spreading the gospel among their countrymen. The Khyens had no written language before 1835, when a fellow missionary reduced their tongue to a system, and translated some simple works into their language.

The speaker spoke of the desire to read the Bible, and stated that he had seen a grandmother and grand-daughter sitting side by side studying for that purpose.

The outward reformation of this people was adverted to, and the wide contrast shown between the Christian and heathen communities in that land. In the Rangoon and Bassian provinces there are over a hundred churches, and as many preachers. The Christian pastors in those provinces were desired by their people to become magistrates of the law, and shield the people from oppression; but with an eye single to their high calling as ministers, they decided in convention not to swerve from the line of their calling, and refused to leave the ministry of the Lord Jesus, although they might have made an immense gain in a pecuniary sense by so doing. There are about two hundred native Khyen preachers. About forty of them are comparatively well trained. The best of them are superior men. The residue, although sincere, devoted, and hard working, yet have had but little training. The average of their schooling in the study of the Bible has been less than ten months.

Of the fourteen thousand communicants to the Christian churches in those districts, not more than one-half can read; but their anxiety to learn is intense.—With a little more training, said the speaker, what a mighty army will there be raised up to carry the gospel over the whole Khyen world, extending to the borders of China.

ANEITEUM.—NEW HEBRIDES.

[We take from the *Missionary Register of the Presbyterian Church of Nova Scotia*, the following extract from a letter by the Rev. John Inglis, to the Rev. John Sprott. It is dated Aneiteum, 11th Sept., 1856.]

Our excellent friend and brother, Mr. Geddie, handles the pen of a ready writer, and keeps you well informed respecting the progress of the Mission. I am quite certain however that a few brief statements from me will be not the less, but all the more acceptable on that very account; as by the pen of two witnesses every fact will be established.

I am happy and thankful to say that my wife and I are both well. Mr. and Mrs. Geddie and their two children are also all well. Our winter months are now past; and at present spring, with a grateful alternation of showers and sunshine, is making the whole face of nature to rejoice: foliage, flowers and well formed fruits please the eye and cheer the heart; every morning the woods are vocal; and the natives are all busy on their plantations, digging under the influence of new motives, and planting under the impulse of new hopes. For eight or nine months in the year this is a delightful climate: and now that we know the nature of the diseases, peculiar to the island, and some of the best means of preventing or removing them, no one need be afraid but that, by the blessing of God upon the use of proper precautions, a fair average measure of good health may be enjoyed. It was different in the first years of the Mission when all was new, untried and unknown, and sickness prevailed extensively in the mission families. This we consider a great point established; and removes what at one time appeared to me the most formidable

obstacle to the evangelisation of this group. The progress of the Mission, through the divine favour, continues highly encouraging. The four Gospels, the Acts of the Apostles, the nalf of Genesis, and some other smaller portions of Scripture are translated into the language. We have now an excellent new printing press and a fount of fine large (English) type. We owe the press to the active zeal of our friend Mrs. Symington of Glasgow. Your friend, Mrs. Stewart of Glasgow, daughter of your old friend and pastor the Rev. James Reid of Newtown Stuart, headed the subscription for the press with £10. The brother, Mr. James Reid, Ironmonger, Glasgow, sent me out a fine new bell for my Church about two years ago. "The seed of the righteous" are themselves heirs to the promises made to their believing ancestors. Mr. Walker, of Paisley, one of Professor Symington's elders, has lately sent me an elegant and substantial baptismal and communion service. Since the arrival of the new types, Mr. Geddie has lost no time in order to get the Gospel of Matthew printed. He has now finished twenty chapters. The types have all been set up and the sheets worked off by the native printers whom Mr. Geddie has trained. Mr. Geddie superintends and corrects. The type is the largest so far as I know, used at any mission press on the Southern Pacific. Mr. Geddie deserves great credit for what he has effected in the printing department.

We have lately obtained, partly by exchange and partly by payment, a five ton boat, with which to obtain intercourse with our teachers on Fotuna and Tana.— This boat we call the "*Columba*," after the famous primitive missionary of Iona. The *Columba* is not to supersede, but to prepare the way for the "*John Knox*." While we have only teachers on the neighbouring island the *Columba* will do; but the *John Knox* will become indispensable as soon as we are joined by more missionaries. We have now seven teachers on Tana, and three on Fotuna. The *Columba* visited both islands about two months ago. The teachers were all well, and the accounts brought back, especially from Tana, were highly encouraging.

We are here far from the land of John Knox; but we are trying to make this land as like the land of the Reformer as we can. His great object was to leaven the community with the word of God; by means of preaching and teaching, by the aid of churches and schools, to extend and perpetuate the knowledge of God's holy word; and he secured these two objects more effectually than perhaps any man in Europe. God is wonderfully inclining the hearts of this people to abandon the absurdities, crimes, and abominations of heathenism. With the exception of about 200, the whole population of Aneiteum, nearly 4,000 have renounced heathenism, professed christianity and placed themselves under our instruction. We have four places of worship, two on each side of the island, capable of containing 2000 worshippers. We have about fifty school-houses, in several of which public worship is also conducted on Sabbath. The Church members at both stations are now upwards of a hundred. I have 44 and Mr. Geddie has nearly twice that number. With a very few exceptions, the conduct of all our church members has been consistent and exemplary. We have upwards of fifty candidates for church-fellowship. Mr. Geddie is just finishing a new printing office, and I am busy with the erection of a large building for our Teacher's Institution, which is to be a germ of a College. So great has been the demand for teachers, that both Mr. Geddie and I have been obliged to send forth the most active and trust-worthy men we could find, although their education was very limited, but we are anxious to prepare a body of men with higher attainments, to carry forward the work of education which the others have so hopefully begun.

In the late famous Bible burning case tried in Dublin it was fully established by Mr. Justice Crampton that *the Bible is the common law of England*. Our civil constitution and our national institutions can hardly be said to be formed; but we are got thus far—that idolatry is entirely abolished—christianity is the national religion—the sabbath is universally observed as of divine appointment—slavery is prohibited by statute—and *the Bible is recognized as the common law of Aneiteum*. Our chiefs often declare at public meetings, "We have no king but Jesus. His word is above all." The chiefs here are not by any means so influential as they are in many islands, but as a body they have taken the lead in the work of reformation. As far as our little island is concerned we have fully settled the question of national education. There is now established over the whole island a complete system of popular education, territorial in plan and Scriptural

in principle. Every village or district, however small, is provided with a school and a schoolmaster, and in most instances with a schoolmistress. The Scriptures are read in all our schools. The qualifications required of our teachers are christian character, competent knowledge, and aptness to teach. Our schools are all opened and closed with prayer and praise; sacred music is practically taught in all our schools, and the natives learn to sing well. Mrs. Geddje has rendered good service to the mission in this department. We have been long expecting the arrival of Mr. Gordon. Mr. Geddje has been preparing a new house for him, and doing every thing in his power that he may be speedily and advantageously settled; but we have heard nothing of him for ten long months.

With your remarks on the advantages of missionaries visiting home I quite concur. But, alas! how is Mr. Geddje or I to get away? Ministers at home can get their pulpits filled and their places supplied, but how are we to get substitutes here? Were Mr. Geddje or I to leave this island for a year or two at present it would peril the whole Mission. How slow the young men are to come to our aid! I do wonder why they are so backward: of what are they afraid? What have we suffered that ought to deter any man with the smallest portion of love to Christ in his heart, or compassion for the perishing heathen in his soul, to come to our help? There was no lack of men for the Crimea or the Baltic. Are the soldiers of the cross alone craven-hearted and cowardly? I am afraid the Church is not so hearty in the war waged against Satan and heathenism as the nation was in the war waged against Russia and despotism, or we should have more prompt and vigorous assistance. Do not aim at low attainments. When we apply for married missionaries do not send us word that you are advertising for mechanics and unmarried female teachers. When the Duke of Newcastle informed Lord Raglan that he had 2,000 recruits ready to be sent to Sebastopol the British Commander said that raw recruits were of no use to him—that he preferred waiting till he could obtain veterans. Mr. Geddje and I are fully of opinion that missionary mechanics and unmarried female teachers are not a suitable agency for this group. Do not squander your funds on unsuitable agencies. Both Mr. Geddje and I prefer to wait till you can send us fully qualified missionaries, who will be able to create or organize all the necessary assistance out of the materials they can find on the spot.

And now, my dear sir, do not cease to pray for us, that as, through God's great mercy, we have seen this people brought from heathenism to christianity, so we may see them all brought, by the same grace, from sin to holiness. With very kind regards to you and Mrs. Sprott,

I remain, yours truly,

JOHN INGLIS.

Ecclesiastical Notices.

LETTER FROM OUR CORRESPONDENT AT HOME.

GLASGOW, April 9, 1857.

MY DEAR SIR,—For some weeks, as you will learn from the newspapers, our whole country has been in a state of political excitement. The elections are over, and we have now some *data* from which we can form a conjecture as to the probable character of the new Parliament. I believe that it is the most democratic Parliament we have ever had, and the Government, in order to keep their place, will be obliged to “*move on*.” Never were there so many and so distinct intimations, on the part of candidates, of the conviction that an extension of the electoral basis is desirable and would be safe. While, however, we have gained as *liberal politicians*, we have lost as *voluntaries*. Mr. Hadfield, Sir James Anderson, and some others, good men and true, are still in the House; but you will, I am sure, regret that Miall, who knows the voluntary question so well, and whose motion on Irish Ecclesiastical Endow-

ments was a testing one, has lost his seat, and that Mr. Hastie, of Glasgow, Sir W. Clay, and Mr. Bright, have been defeated. The last, though, perhaps, wrong-headed on one or two points, is unquestionably one of our ablest and most upright statesmen, and if his health, which has been for some time impaired, were re-established, he will without doubt be returned by some constituency.

The U. P. Presbytery of Glasgow resolved at a late meeting to send an overture to the Synod, requesting the appointment of a Board to co-operate with Presbyteries in the examination of students applying for admission to the Divinity Hall. I understand that the subject has been taken up in some other Presbyteries, and that it is not unlikely there may be several overtures. This is a step in the right direction, and will be productive, if proper arrangements are made, of great good to the Church. There is, however, a great and, perhaps, a salutary horror, of centralisation among us United Presbyterians, and the Synod will not be allowed to do anything which infringes on the rights of Presbyteries. The Scholarship Committee, which conducts its examinations by written questions and answers, has done much in promoting accuracy and precision among the students, and if the Board proposed be established, it will, I am persuaded, tend to elevate still more the average standard.

You will be glad to hear that friendly intercourse between the Free Church ministers and ours is on the increase here as well as with you. We hail Dr. Burns' preaching at the opening of the new U. P. Church in Toronto as a very happy omen. Sir George Sinclair has set his heart on a union between these two bodies, and he is labouring with great tact, ability, and perseverance to advance his object. Dr. C. and some others look on him, indeed, with disapprobation and distrust, but the union party are powerful and growing. Sir George was told the other day, when complaining of what he thought the bigotry and crooked policy of Dr. C., that the Dr. was a man under authority; the allusion being to some aristocratic laymen who are understood to influence him much. "Yes," said the Baronet cleverly, "and you might add 'having soldiers under him.'"*

The Free Church College Scheme does not seem at present to be more successful than Dr. Cunningham and Dr. Hanna predicted. In Glasgow there are not many more students than you have in the Hall at Toronto. Hitherto it has been a failure.

Among the subjects to be brought under discussion at the approaching meeting of the U. P. Synod, will be the appointment of a salaried Secretary for home affairs. Dr. Somerville, though able and laborious above most men, is overworked, and the impression has become general, that the correspondence connected with some of our Standing Committees is so great, that a person who could devote his whole time and effort to it is absolutely required. This speaks well for our progress, and if a man as well fitted for his post as Dr. Somerville has proved himself to be, can be procured, the appointment will be of immense service.

I am yours, &c.,

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U. P. DIVINITY HALL.

On Thursday evening, 9th April, the Session of the Divinity Hall was closed by public services in the Gould Street Church. The Rev. Dr. Taylor presided. On the platform were the Rev. Mr. Thornton, of Whitby; Rev. Mr. Kennedy, of Dunbarton; Rev. Mr. Dick, of Richmond Hill; and Rev. Mr. Ormiston, of Hamilton,—members of the Theological Committee. The Rev. Mr. Ormiston, conducted the devotional services.

The Rev. Professor said, he did not intend to take up the time of the meeting by a speech, as they would be addressed by the members of the Theological Committee

* The Rev. Dr. Brown of Edinburgh is reported to have said that he regards the Union as among the most certain of futurities.

present. He then briefly remarked, that although they had a larger number of students at the Hall this year than in any former year, yet the number was not one half what would be required to supply the wants of the Church, and he was grieved to say, that no first year's student had this year been furnished by the U. P. Church in Canada. Through the kindness of Providence they had enjoyed, with trifling exceptions, good health during this session, consequently the attendance from its commencement to its close had been very regular. They had enjoyed most favorable opportunities of prosecuting their studies. The diligence and perseverance of the students were highly praiseworthy, and he felt delight in stating that there were some very fine young men in the Hall—persons who, under the Divine Blessing, he trusted, would in due time be able and most useful ministers of the Gospel of Christ.

The Rev. Mr. Dick and Rev. Mr. Kennedy, having briefly addressed the students, a few verses were sung, and the

Rev. Mr. Thornton delivered a very able and appropriate address. He said he was pleased at seeing so many persons present: it was an occasion of interest to the Church generally. The office of the Christian ministry was one in which they should all feel a deep interest, because they were all concerned in it. It was an institution of transcendent importance and dignity. It was the institution of Him who is head over all things to the Church, and it gives a prominent display of that wisdom which characterizes all the works and word of God. Properly viewed it was one of the gifts of the risen and exalted Saviour to the Church. But while the institution of the ministry is a gift to the church, they ought never to lose sight of the fact that in another point of view it springs from the Church. It is born there. It is from the sons of the Church that the ranks of the ministry necessarily come to be filled up, and viewed in this light, it is an institution in which the Church ought to feel a deep and most lively interest. There is much responsibility connected with it. The parting injunction of our Lord Jesus Christ was—"Go ye into all the world, and preach the Gospel to every creature." In this injunction every individual member of the Church is necessarily concerned—and from this responsibility no individual member can be free. What the Church cannot do directly in compliance with this high authority, she necessarily must do by her *means* and by her *agencies*, and it is a matter, worthy of enquiry, whether the Church has taken that lively and devoted interest in the providing of these *agencies* and *means* which ought to have been taken. Generally speaking, the Church has been comparatively indifferent whether many or few of her sons have come forward to this important work. This is not as it ought to be, for from her sons must come forward those earthen vessels which are to be made fit for the Master's use, in carrying the Gospel to a perishing world. This is the view that should be taken of the subject, when they look at the place it should hold in the prayers of the Christian people. Let it borne in mind that prayer is necessarily connected with a corresponding course of conduct, and when we present such a petition as that contained in the words of the Saviour: "Thy Kingdom come; Thy will be done on earth as it is in heaven;"—it implies a resolution, that so far as we are concerned, His Will shall be done on earth as it is in heaven. When we look abroad upon the earth and think of the immense numbers who are destitute of the Gospel, and who are dying for lack of knowledge, then we are stimulated by the consideration of this state of things to say, arise, O Lord! and plead thine own cause in the earth. Is it right to present such a petition, and at the same time, remain inactive? Certainly not. When we look abroad upon the world and see the thousands of all classes, who are crying "come over and help us," does not such a petition involve a corresponding duty on the part of the Church, to try, at least, to seek out those important agencies which should be employed in this enterprise. Should it not be the duty of every member of the Christian Church to be looking round upon the whole circle and sphere of his acquaintance, and turning his attention to the most devoted and earnest minded young men, in other matters, and pressing upon them the Master's claims in regard to His vineyard. There must be an immediate responsibility resting upon the Church in this matter, of looking out and bringing forward those who will consent to go for the Church to preach the Gospel. The Rev. gentleman then addressed a fervent appeal to young men to consider the claims of the Head of the Church in regard to this great work. There was in all denominations much more

complaint of the want of men than of means. While ignorance and error were prevailing around, in regard to the U. P. denomination, it was a fact that notwithstanding the wide field that Church occupied, they had only two probationers, strictly speaking, upon their list. He would say, therefore, that the laborers were few, and it came to be an important enquiry with the sons of the Church—from what source is the deficiency to be made up? As followers of the Lord Jesus Christ, young men profess to have some proper sense of what God has done for them, he would entreat them to consider this destitution and ask themselves what they can, and what they will do for Him. They may have engaged in other departments of labor, but they may have done so without asking for the leadings of Providence, or without due consideration. They were not, therefore, at liberty to bind themselves to any given circumstances or occupation without enquiring prayerfully what are the leadings of Providence,—without enquiring what God would have them to do; for they were engaged to do what they could for his glory. He did not say they were to come forward and join the ranks of the ministry, but they were bound to consider whether the Head of the Church had anything for them to do. There was no doubt that any young man could make more of his time and talents in a worldly point of view, for the ministry is the poorest of all *trades*, if you make a *trade* of it; but it was the most dignified and the most important of all works in which the human mind can be engaged. All other occupations and avocations have necessarily a reference to the life that now is—bounded by the fleeting life of the world,—while the Christian ministry stretches in its results onward to eternity. It has little of worldly influence to recommend it to your notice; yet, it was a work in which the Son of God condescended to engage, and certainly must be an honorable work. The Rev. gentleman went on at some length to show the importance of the work in reference to those who engaged in it, as well as regarding the welfare of those amongst whom they labored.

The Rev. Professor then made one or two remarks, and the meeting was closed with the Apostolic Benediction.

[The preceding was kindly furnished by a Reporter. Dr. T. begs to say that three students have finished their course. Of these, one has been licensed, and it is hoped the other two will soon be. All the students have obtained, for the six months of vacation, situations in which they will be usefully and honorably employed, and will receive respectable remuneration, more than one of them at the rate of considerably more than £100 per annum. Of the thirteen students who attended the Hall, seven came from Britain, just before entering. It is exceedingly desirable that a number more of young men, possessed of decided piety, good abilities, energy, and zeal, and having such an education as we require in entrants, should come out for next session. The Mission Board at home, it is hoped will, with their wonted liberality, afford the same facilities as last year, and will also carefully guard against sending any inferior men. The Church in Canada, too, will surely furnish some; but anything like an adequate supply from that quarter, it would be extravagant to expect.]

U. P. PRESBYTERY OF TORONTO.

This Presbytery met on the 31st March for the purpose of making arrangements for Mr. Baird's induction to the pastoral charge of the United Presbyterian Congregations of Erskine and Claremont Churches, Pickering. Mr. Baird's induction was appointed to take place in both congregations on the 14th April, at Erskine Church at half-past nine o'clock, A.M., and at Claremont at three o'clock, P.M. The Rev. Mr. Glassford to preach, the Rev. Dr. Taylor to induct and address the minister, and the Rev. Mr. Dick to address the congregation at Erskine Church, and the Rev. Messrs. Kennedy and Dick to conduct the services at the Claremont Church.

The Presbytery met at the above mentioned churches in Pickering, and inducted the Rev. Mr. Baird to the Pastoral charge of the Congregations. Both the places of meeting were numerously attended, and the services were deeply interesting to the people. After several trying disappointments, these churches have obtained a minister, to break the break of life among them, and he will be, we doubt not, "an example of the believers, in word, in conversation, in charity, in faith, in purity."—*Communicated.*

U. P., PRESBYTERY OF WELLINGTON.

The Presbytery met in Guelph on Tuesday, the 7th April, and was constituted by the Rev. Mr. Barrie, Moderator. There were present with him the Rev. Messrs. Duff, Torrance and Caldwell, with Mr. Thomas Armstrong, of Eramosa, and Mr. James Armstrong, of Guelph, ruling elders. Mr. Duff gave in a very interesting report of his visit to Galt, where he had preached on the Sabbath preceding, and on Monday; and organized sixty one individuals into a congregation. It is only a few months since a station was commenced there by Mr. John M. King, a Probationer of the United Presbyterian Church, who labored there during the months of February and March. All along there has been a good attendance upon sermon; the audience has gradually increased, and the number above stated came forward to avow themselves convinced of the scriptural soundness of the distinctive principles of our church. The meeting hitherto has been held in the Firemen's Hall, but a site has been procured for a place of worship, and we understand that the erection of an edifice will be commenced without delay. A congregation was duly organized at Eden Mills, in compliance with a petition from several persons in that quarter, which had been laid upon the table of Presbytery at their last meeting. Delegates appeared from the neighbourhood of what is usually designated the "Centre School" of Eramosa requesting that a congregation should be formed there. To this the Presbytery did not accede, partly because of the nearness of the place designated to the church in which Mr. Barrie regularly officiates, and partly because they thought the village of Everton, which is at a distance of little more than two miles, should be at once fixed on as the seat of the congregation. A report was read from the Rev. Walter Inglis, of services performed in the bounds, which was approved and ordered to be transmitted to the Mission Committee. A very interesting report, which is subjoined, was read of Mr. King's services in Galt, showing that he had been abundant in labors and had received £18 for the nine Sabbaths he had officiated in that town. Messrs. Moffat and Home had been expected to be present to deliver part of their trials, but through some means the former had mistaken the day of meeting, and the latter intimated by letter, that, in consequence of ill health he could not attend. The Clerk having reported that statistical reports had been received only from the congregations of Elora and Guelph, he was instructed to notify the defaulters to send in their reports without delay. Next meeting of Presbytery was appointed to be held in Toronto on the first Tuesday of June, at one o'clock in the afternoon.—*Communicated.*

GALT—MR. KING'S REPORT.

In accordance with the requirements of the Synod I have much pleasure in sending to the members of the Wellington Presbytery a very brief statement of my labors in Galt, during the nine weeks over which my appointment to that station extended—and of its present condition and prospects.

Public worship has been kept up each Sabbath at the hours of 11 and 6 o'clock. The attendance on both occasions has been a gradually increasing one, though the increase on the forenoon audience, which at the first was small, has been more marked than that of the evening; the former or forenoon audience, meeting at an hour when all the other churches in the town are open, is composed almost exclusively of those who intend to connect themselves as members or adherents with our congregation; and has averaged these last two Sabbaths from 120 to 140 or 50 persons. The latter or evening one, being more miscellaneous, is quite as large as the building can accommodate, and may number from 180 to 200. The attention of the audience has been equally gratifying, many showing an evident interest in the truth spoken, and their readiness to make it the subject of conversation afterwards, as well as in other ways. It is not the least gratifying fact that some who have been most regular in their attendance are persons who for a length of time had been neglecting public ordinances. On the second Sabbath of my location I was invited on the occasion of Dr. Bayne's sudden illness, by his Session to occupy his pulpit, and invite the attendance of our own people at the Free Church,—with which request the people and myself very cordially complied.

A Sabbath School also has been established, meeting at 1 o'clock, or immediately after forenoon service. The attendance which was at first 23 has increased within the six or seven weeks during which it has been in existence to 47, with 9 teachers,

most of them individuals who have been engaged in this sphere of Christian labour before, and all of them interested in their work.

On several occasions we had a meeting for prayer during the week, sometimes in the house of one member, sometimes of another; the want of a public room for this purpose rendered the attendance (averaging about 15 or 18) less than it otherwise would have been, and the same cause prevented me opening any class where I could have met on an evening with the young men of the congregation.

I have visited as many individuals and families, (some of them repeatedly, and at times when I could see all the members), as signified either to myself or some of our friends their intention to join our movement. Of these there are 37 families, exclusive of single persons, mechanics, clerks, &c. Altogether I have visited 102 grown up individuals who regard themselves as forming part of the congregation. There are many others among the regular and occasional hearers who have given no intimation of their intentions for the future.

I embraced the opportunity of an exchange with Mr. Porteous, to preach on a Sabbath evening at *Preston* where a number of individuals formerly connected with our church in *Hawick* and elsewhere, have been for a time residing, and where, I understand, there is quite a number of English-speaking people who are scarcely ever within the doors of the house of God. The Lutheran Church which was kindly granted us was filled on that occasion, the audience being very little short of 300. I am aware that a *regular* service in English would not be so well attended, but I feel sure from what I then saw and heard, that a very respectable audience in point of numbers and character might be counted on. The station is not only a very hopeful but a very necessitous one. In the absence of a settled minister at *Galt*, much, perhaps, could not be done for it; but one or more of the ministers supplying *Galt* for the next quarter might be requested to preach a sermon at *Preston* in the afternoon at half-past two or three o'clock. By addressing a note to Mr. Abraham Erb, intimation could easily be given of the sermon and any preparation made.

I have received in payment of my services for these nine weeks seventy-two dollars, from Mr. Ker, the Treasurer, *pro tem.*, from whom, and the Messrs. Dalgleish, I have received every kindness and much assistance and advice.

Altogether I have seen nothing during my short stay in *Galt* to lead me to question the propriety of such a movement as you are seeking to originate and support there, *much* both from the position in which members of our church annually coming to reside in the town are situated, and in view of the general interests of religion, to justify it. May God himself own and bless it.

April 4th, 1857.

JOHN M. KING.

HAMILTON.

On Friday evening the 10th April, the annual missionary meeting was held in the church, the Rev. Wm. Ormiston, in the Chair, opened the meeting with prayer, and after stating the object of the meeting, called upon the Secretary, John Y. Reid, to read the Report, which was as follows:—

Hamilton, 10th April, 1857.

The Mission Committee in connexion with this the United Presbyterian Congregation of Hamilton, beg leave to present their Annual Report, for the year's 1855 and 1856, being their 7th and 8th Report:—

1st. Your Committee have to regret that the collections for 1855 are smaller than they could have wished, the amount being £29 3s. 2d., this, however, arises in a great measure from our not having had a settled pastor in our congregation, and consequently, the cause of missions, and their claims upon us, not being brought so frequently before us as they would have been under other circumstances.

2nd. Your Committee have much pleasure in making known to the Congregation that the collections for 1856 have come up as high as we could reasonably expect, under the circumstances in which our congregation have been placed, the amount being £45 16s. 5d. This is a much larger sum than has been contributed in any of the previous years of the Society's existence.

3rd. Your Committee are of opinion that there is still room for increased exertion in this noble work of missions in our congregation, and feel confident that all that

4th. Your Committee would tender their best thanks to the Collectors of the various Wards for their increased exertions during the past year, and would earnestly bespeak for them a continuation of that kindly welcome by the congregation, with which they are accustomed to be greeted, when making their monthly calls.

In conclusion, your Committee would say that we have much cause to be grateful to Almighty God, for his many mercies and blessings vouchsafed to us both temporal and spiritual for the past two years—and that in His great goodness, He has again blessed us with a pastor, and our earnest prayer is, that he may be long spared to go out and in among us, to direct and guide us in our journey through life—to tell us of the trials that lie in our path, and the temptations that surround us on every side—and to tell us also of Heaven, with all its glories, and the way we may get there.

The amount of cash on hand is as follows:—

Collection for 1855.....	£29	3	2	
Interest on same till 31st Dec., 1856.....	0	18	9	
				£30 1 11
Collection for 1856.....	£45	16	5	
Interest on same till 31st Dec.....	0	7	4	
				£46 3 9
				£76 5 8

Your Committee would suggest to the Congregation that the funds on hand be allocated to the different objects as follows:—

Home Missions of the Church.....	£25	0	0	
Foreign “ “ “	20	0	0	
French Canadian Mission.....	10	0	0	
Theological Library.....	10	0	0	
“ Institute.....	11	5	8	
				£76 5 8

In making these suggestions your Committee feel satisfied that the Congregation must be perfectly aware of the claims the different objects have upon us. With regard to the Home Mission, we think that we can scarcely do too much. When we consider that many of our countrymen who have been accustomed in days gone by to assemble regularly in God's House, in other lands, but who are now in the backwoods of Canada, and have few (if any) of the privileges they had then, can we wonder that some of them sigh for the land of their nativity, and the church of their fathers—while others turn careless and indifferent to all connected with religion.

And then with regard to the Foreign Mission, your Committee have made the suggestion of £20, in as much as our Synod at its last meeting here agreed to engage in a Foreign Mission field, and it is the decided opinion of your Committee that the more a congregation is engaged in operations of this kind, the larger the contributions are to all other objects of a similar nature. We have suggested the sum of £10 to the French Canadian Mission. We have on former occasions contributed to the funds of this mission, and from what the Society's Agent told us lately, they stand as much in need of funds as ever. We therefore think it our duty to assist them as far as lies in our power.

The last mentioned items in the suggestions are £10 to the Theological Library, and £11 5s. 8d. to the Institute. We have on several occasions contributed for the same objects. The library for the Students is still small, and they stand much in need of funds to enlarge it, and we have no doubt that the sum mentioned will be gratefully received, and profitably made use of.

It was then moved, seconded, and carried, that the Report, with the Suggestions, be adopted.

After which the Rev. John Lees, of Ancaster, delivered a very eloquent address on missions, followed by the Rev. David Inglis, of the Macnab Street Free Church, in his usual powerful and convincing style of address—after which Mr. Ormiston called upon the Rev. William Inglis, who was present to address the meeting, which he did in a very pleasing manner, in which he showed the practicability of the church engaging in the Foreign Mission, and the success which has attended the efforts made in different portions of the world.

is wanted is to have the cause presented, and its claims brought before us, in order that our next Annual Report may show that the contribution for the current year will as far exceed 1856 as it has done all previous ones.

The meeting was then closed with prayer, by the Rev. Walter Inglis.

On Monday 27th April the foundation stone of the new, large and splendid church of the United Presbyterian Congregation here was laid. Mrs. Dr. McQuesten, with a silver trowel, handed her by Mr. Roy, spread the mortar, and performed the other parts of the ceremony. The Rev. Dr. Ryerson, of Toronto, offered up an appropriate and impressive prayer, and delivered an excellent address. The Rev. Dr. Taylor, of Toronto, also delivered an address. The Rev. Mr. Ormiston was prevented by a slight indisposition from being present. The congregation seemed deeply interested, and we trust their spirited undertaking will under the divine blessing be, in due time, brought to a successful completion.—*Com.*

U. P. PRESBYTERY OF LONDON.

This Presbytery met on the 1st April, Rev. Wm. Cavan Moderator. The Rev. William Inglis having accepted the call from Westminster, his induction was appointed to take place on Wednesday the 22nd; the Rev. John Fotheringham to preach, Rev. Jas. Skinner to induct and address the minister, Rev. J. J. A. Proudfoot to address the people.

Rev. Mr. Barr reported the fulfilment of his appointments in Turnbury, where the congregation of Morrisbank and Blueville had been erected at the last meeting of Presbytery. He had preached and admitted to their membership thirty by certificate and seven by examination. After the necessary preliminary steps he had ordained elders among them, and administered the Sacrament of the Lord's Supper. He had been requested by them to present a petition to Presbytery, asking one of their number to moderate in a call. Having lately settled in an uncleared locality, they promised only £40 salary at first and a manse better than any of their own houses. He also presented a similar petition from the neighbouring congregation of Airlieville, which promised £50 at first and a manse. Both these congregations will be under one pastor, to whom an opportunity is given to choose his residence with either of them. Mr. Barr's conduct was approved, the prayer of the petitions granted, and the Rev. Mr. Logie appointed to Moderate.

A petition was presented from our congregation in Grant Co., Wisconsin, requesting the visit of a minister. Mr. Logie was appointed to be with them during June and the first two Sabbaths of July. It was agreed by the Presbytery, though not unanimously, that this congregation be regarded as an ordinary vacancy.

The Rev. Mr. Ross of Nova Scotia gave a report of his three months labour at Brucefield, which was highly approved. He had kindly consented to serve the Presbytery a short time, and, we understand, has accepted a few more appointments before returning home.

A petition was presented from Chatham requesting a moderation, and Rev. Mr. Waddell was appointed to officiate for them.

Another petition was presented from Kincardine, a village some thirty miles north of Goderich, on the lake shore. It was signed by thirty-five male subscribers, who desire preaching and spiritual superintendence from the Presbytery. Their request was granted, and Rev. Mr. Fraser appointed to officiate and make inquiries among them, three weeks. The place promises to be of some importance.

The Rev. Mr. Skinner reported the fulfilment of his appointment to Florence. He had ordained elders, and dispensed the Sacrament of the Lord's Supper. The congregation requested—and their request was granted—that each of the ministers sent them by Presbytery should be Moderator of their Session, *pro tem.*

The congregation of Ingersoll and its pastor presented petitions for transmission to Synod, desiring to be connected with the Presbytery of Brant. The Presbytery agreed to transmit.

The congregations of Woodstock and Ingersoll having been separated at last meeting of Presbytery, Rev. Mr. Cross intimated his adherence to the latter. Woodstock is thus an additional vacancy.

It was agreed to overture the Synod for a decision respecting the use of Musical Instruments in public worship.

WESTMINSTER.

We are happy to learn that the Rev. William Inglis was, on the 22nd of April, inducted by the Presbytery of London into the pastoral charge of the United Presbyterian Congregation of Westminster. The day was somewhat unfavourable, and the roads were very bad. The attendance, notwithstanding, was exceedingly good, and the kind, hearty interest in all the proceedings, manifested throughout, very encouraging. The Rev. Mr. Ormiston, of Hamilton, preached from Eph. iii. 8 & 9, and, as might have been expected, gave a most admirable, eloquent and appropriate discourse. We understand that it was at considerable personal inconvenience that Mr. Ormiston managed to be present, and we are sure the Westminster people, will, on that account, only feel the more obliged to him for his attentions and most efficient services, on this, to them, very interesting occasion. Might we add, as our own humble opinion, that the more popular and prominent ministers of our body would do very much to build up our cause, especially in new localities, and to forward the interests of our Redeemer's Kingdom, if they followed Mr. Ormiston in this matter more, and tried, though at considerable sacrifice of ease, to encourage the younger and obscurer brethren, and the comparatively new and struggling congregations, by their presence and services at ordinations, inductions, &c. These brethren have their congregations to attend to, indeed, but the church has need of them, and other people who are privileged with their stated ministry must do without them more frequently than heretofore, for the common weal. We do not suppose the Hamilton brethren, for instance, are so foolish as to think that they have an absolute right of property in their minister, and we are sure other congregations we could mention are quite as reasonable. We have been led away, however, from the induction at Westminster, and must now add, that the Rev. Mr. Skinner of English Settlement addressed the minister in a very affectionate and effective manner, and that the Rev. Mr. Proudfoot, of London, concluded the interesting services of the day, by directing the attention of the members to their peculiar duties. It is scarcely necessary to add, that the people had an opportunity of welcoming their newly settled minister, by taking him by the right hand. We merely refer to this, because it was done with an amount of cordiality that was truly refreshing.

This settlement has been made under very favorable auspices, and we trust that minister and people may be abundantly blessed by the Great King and Head of the Church, and may find increasing reason for gratitude to Him who is the Giver of all good, for all the way in which, as a congregation and individuals, it has pleased Him to lead them. It is not more than two years since the congregation in Westminster was disjoined from that in London. During that time a substantial frame church has been raised, which, in money and labour, cost fully £400. It is now entirely free from debt; and it is expected that the manse, which is now being erected, will also be fully paid for in January or February next. It is more than creditable to such a congregation (indeed it would be though it were much larger) to have thus the prospect of having erected and paid for such a church and manse, in the course of little more than three years; and at the same time, though without a settled pastor, to have met all the current expenses for the maintenance of Gospel ordinances. We sometimes hear sneering references made to Canadian U. P. niggardliness as far as religious matters are concerned. Whatever may be the case in other localities, the Westminster people seem determined not to be under the imputation;—though we trust they are stimulated to exertion, not from any consideration of what may be said of them, approvingly or the reverse, but from a deep, heartfelt conviction of the obligations under which they lie to that Divine Master and Saviour who has done so much for them.

Our conviction is, that the United Presbyterians in Canada will, very speedily and very generally, show that they have both the power and the will to do much for the support and propagation of that Gospel, which has blessed not a few of them with "the unsearchable riches of Christ." God has been blessing many of them in temporal matters. They can do more than formerly. They are doing more; and we trust that every congregation and every individual will show, in the most practical manner, that they are determined to do yet more than even their most sanguine friends could have anticipated.—*Communicated.*

STATISTICAL REPORT

Of the United Presbytery of Toronto, for the Year ending on the 31st, Day of December, 1856.

ORGANIZED CONGREGATIONS.	EXPENDITURE ON																								
	Stations within Bounds.	Average Attendance.	Members added.	Members removed.	Members on the Roll.	Baptisms.	No. in Religious Classes.	Attending P. Meetings.	Volunteers in Libraries.	No. of Churches.	Is Property Decided?	Congregational Debt.	Total Income.	Stipend.	Church Property.	Theological Fund.	Synod and Pres. Funds.	Synod's Missions.	Contributions to the Poor.	Incidental Expenses.					
West Gwillimbury	180	3	37	2	23	2	19	188	1	Yes.	£	71 14 2½	£	45 5 0	£	1 11 7½	£	1 11 11	£	2 1 4	£	3 10 7	£	1 13 3½
Essa	1100	7	30	11	36	30	30	300	1	Yes.	£	54 2 3	£	39 12 6	£	1 13 4½	£	2 9 4	£	4 7 4	£	3 10 7	£	0 18 4½
First Toronto	240	41	114	9	55	30	300	1	Yes.	.....	£	1830 0 6	£	100 0 0	£	15 14 1 3	£	10 0 0	£	4 35 8 4	£	7 10 0	£	56 15 0
Second "	200	10	10	20	2	20	150	1	Yes.	.....	£	144 2 6	£	66 0 0	£	67 2 0	£	2 19 5	£	2 10 0	£	7 10 0	£	4 1 3
Richmond Hill	50	4	3	20	2	20	150	1	Yes.	.....	£	21 0 0	£	15 15 0	£	3 10 0	£	1 3 7	£	2 10 0	£	7 10 0	£	0 10 0
Thornhill	160	16	8	64	6	20	150	1	Yes.	.....	£	50 0 6	£	38 12 6	£	3 10 0	£	1 8 0	£	2 10 0	£	7 10 0	£	3 0 0
King	110	7	7	9	9	110	100	1	Yes.	.....	£	95 10 8	£	79 1 3	£	1 2 6	£	1 10 5	£	2 10 0	£	7 10 0	£	3 0 0
First Chinguncousy	80	.....	31	1	.....	.....	100	1	Yes.	.....	£	45 12 7	£	38 10 0	£	.....	£	.....	£	.....	£	.....	£	8 4 6
Second "	170	14	10	53	0	75	30	276	1	Yes.	£	150 14 3½	£	118 0 0	£	£	£	1 8 7	£	2 14 0	£	3 0 0
Toronto Township & Brampton	130	0	7	45	2	36	30	1	Yes.	£	70 17 6	£	60 0 0	£	4 5 0	£	4 6 0	£	0 15 0	£	£	20 6 10
Dumbarton and Cauton	80	11	3	56	7	15	.....	.....	.....	.....	£	80 0 0	£	50 0 0	£	34 0 0	£	2 0 0	£	0 15 0	£	1 15 0	£	1 17 6
Vauclan	130	7	45	2	36	30	.....	.....	.....	.....	£	74 14 0	£	50 0 0	£	34 0 0	£	2 0 0	£	0 15 0	£	1 15 0	£	1 15 0
Alton	160	4	4	56	6	70	150	1	Yes.	.....	£	61 10 9½	£	44 0 0	£	.....	£	.....	£	.....	£	.....	£	1 5 0
Pickering, Eskimo Church	160	4	4	56	6	70	150	1	Yes.	.....	£	61 10 9½	£	44 0 0	£	.....	£	.....	£	.....	£	.....	£	1 5 0
Clarendon	1 150	1	84	6	26	0	.....	.....	.....	.....	£	.....	£	42 5 0	£	0 12 6	£	.....	£	.....	£	.....	£	1 2 7½
Tecumseth, (vacant) .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	£	.....	£	42 5 0	£	0 12 6	£	.....	£	.....	£	.....	£	0 12 6
Caledon, .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	£	.....	£	42 5 0	£	0 12 6	£	.....	£	.....	£	.....	£	0 12 6

* General Missions: West Gwillimbury, £2 15s. 1d.; Richmond Hill, £4; King, £4. These sums marked thus * include contributions for the Lowden Fund.

JAMES DICK, P.C.

C. P. MISSION COMMITTEE.

The Mission Committee will meet in the Rev. Mr. Jennings' Church, Toronto, on Tuesday, 2nd June, at 3 o'clock, afternoon. All Ministers or Probationers having claims against the Mission Funds of the church, and all congregations requiring supplement of stipend are requested to have their application, drawn up in regular form in the hands of the Convener, some time previous to the day of meeting.

ROBERT TORRANCE,
Convener, Miss. Com.
GUELPH.

The U. P. Congregation here have added £50 to the stipend of their respected Pastor, the Rev. Robert Torrance, making the entire amount £200.

CULROSS AND GREENOCK.

The call by the U. P. Congregation of these places, to the Rev. Walter Inglis, has been accepted by him, and his induction is appointed to take place on Wednesday 20th May. The Rev. Mr. Gibson is to preach, and the Rev. Mr. Fayette to preside and address the minister and the congregation.

LAKE SHORE.

A deputation of the young men of the U. P. Congregation here waited on the Rev. Robert Dewar, on 1st of April, and in a neat and appropriate address, expressed their appreciation of his Lectures on scientific subjects, delivered to them during the winter, and presented him with £10 as a token of gratitude for the given facilities for intellectual improvement, and an expression of sympathy with him in his exertions to raise the standard of intelligence among them.

This unlooked for, but highly creditable conduct on the part of the young men, is very pleasing to their pastor, and gives him much encouragement to deliver, for their instruction and amusement, a series of similar lectures in the winter seasons, when they have leisure to attend them.—*Communicated.*

PRESENTATION TO REV. J. JAMES.

On Tuesday evening, 12th March, the teachers of the Mission Sabbath School in connexion with the Union Street United Presbyterian Church, Greenock, Scotland, met in a social party at the house of their worthy superintendent, R. Cassels, Esq., when he, in name of the company, presented Rev. John James (about to proceed to Canada) with fifteen handsome volumes as a small token of the regard and esteem which they had justly contracted for him during his peculiarly arduous and eminently successful labours as their congregational mission agent. An additional volume was also put into his hand as the gift of girls attending the mission day-school. It was contributed for in pence and half-pence, which they spontaneously brought to their teacher, Miss Burnett, begging that the sum might be appropriated to that purpose. Mr. James was evidently deeply affected, and made a very feeling reply. The evening was spent in the most agreeable manner, and, after a hearty vote of thanks to their kind entertainer and his excellent lady for the very substantial interest they had taken in the comfort and enjoyment of all, the party broke up highly gratified with the whole proceedings.—*Greenock Advertiser.*

Cleanings.

THE KIND OF STUDENTS WE WISH.

[The following is from an Address at the opening of the United Presbyterian Training Institution, Montego Bay, Jamaica, Session 1852-53, by the Rev. Alex. Renton, Theological Tutor. It was only lately that this article came into our hands; and we are induced to give the extract, because it is partly of a missionary character, and because it is, to a great extent, applicable to ourselves. Scotland sent us, last year, some excellent Students, for which we are thankful; but it is lamentable that our Church in Canada did not furnish one new entrant to the Hall.]

I. I say, in the first place, We wish *Natives*. We might have others: Christian Foreigners are willing to take their lives in their hands and come here and instruct the Native, or they are willing to go to Africa and teach the unenlightened there: But we prefer Native instructors if we can get them. We say Europeans for Europeans, Africans for Africans, nay, Britons for Britons, Creoles for Creoles, Calabar

men for Calabar. Nature itself teaches us this. Next to the knowledge of God and himself, the most valuable knowledge the Preacher can have is the knowledge of those whom he addresses, and who can understand any people so well as a countryman? The planting of the primitive Church, eighteen centuries, ago, teaches us the same lesson. The first Gospel-converts were among the first Gospel-Preachers.

II. We wish *Christian Natives*. It would be a happy thing if we could always make as sure of this second qualification as we can of the one just mentioned. But let me say, we wish no young man merely because he is a member of a Christian Church. This will not satisfy us. If a *formal* profession of Christ be the only test this is not enough. Neither do we wish mere clever school boys nor promising young lads. We will never accept either smartness or promising appearances in place of Christianity. It may be one of the hardest things to tell where there is *genuine* Christianity, but we cannot be satisfied unless all legitimate means are used to discover this. The very *first* things we want in the native, are, repentance of sin, faith in the Lord Jesus Christ, and love towards God. If he has not these, we care not for his smartness or show of promise, we want him not here. The great evil of this Institution hitherto has been, (it is the great evil of all similar Institutions,) that a large number of the young men sent to it have been *unconverted*. How to remedy this evil altogether may be beyond our power, but: Overseers of the house of God, Stewards of this Infant School of the prophets, let me charge you, as you regard the purity of the house of God, as you seek a real and not a mere nominal prosperity—Encourage no young man, venture to send up no young man for instruction here unless you are satisfied that he has at least the marks of one “born from above.” These remarks are absolutely indispensable in the Aspirant for the Holy Ministry, and may I ask, ought they to be considered less so in the preparant for the Christian Teacher?

This leads me to add, in the third place,

III. We wish young men of *pre-eminent piety*. It would not be fair not to specify this. We *do* want something more than *common* Christians. The work in prospect demands *pre-eminence* in every Christian virtue. More than a common faith, more than a common love, more than a common self-denial are needed. Conversion to God, that is the primal qualification, but we desire more than the mere elements of the Christian character. We wish and pray God for the ripest fruits of the regenerated nature; the intellect irradiated with the light of God, the heart filled with the love of God, the will made mighty by the power of God. We wish not only hatred to sin, but an *intense* hatred, not only love for souls, but a *burning* love, not only zeal for Christ, but a *consuming* zeal. Men whose understandings are enlightened, whose consciences are quickened, whose hearts are purified, whose wills are renewed, whose whole natures, if we may so say, are saturated—spirit, soul, and body—sanctified by the Spirit of the living God, these are the men we wish, and such men we know will be self-denying men; they will love the Gospel for its own sake and not for any temporal advantage connected with it, they will be ready to make sacrifices, they will be ready to take their lives in their hands and go anywhere or do aught that they may serve Christ.

Were I signaling, this day, in this place, any particular virtue, I would single out that of *Christian self-reliance*.—Our Churches in this island, planted, fostered and upheld to this hour, with but few exceptions, by the benevolence of Foreign Christians, our Schools in the same predicament, this Missionary Institution itself planted and reared in a similar way, there is a danger, my Brethren in the Ministry, and my Christian Auditors, of one of the noblest principles in our nature, being dwarfed and crushed.—Accustomed ever to lean upon others we know not our own strength, we may grow up but we are never better than grown up children. How long are we to be Infants? how long is the Presbyterian Church of Jamaica to be dependant upon Scotland? This is a most becoming question this day. Marked by uncommon affection has been the conduct of the Mother-church hitherto, but the church here must not presume too much upon her love. The parent is wise as well as loving, and therefore she wishes her child to put forth its own energies. Earnest have been the prayers and efforts of the Missionaries themselves that the congregations here become self-sustaining, many circumstances have concurred hitherto to hinder and retard this most desirable consummation, but still it is their

labor and their wish; and now we only discharge a most imperative and clamant duty when we say to all young men who present themselves for training here, and through them, to the churches: Rely upon your own strength. Be your motto, "We shall do what we can to support ourselves—We shall not always lean upon others." To candidates for the Ministry, we say: fear not the consequences, converts here or in Africa may fail you, but we have sufficient confidence in the God of Providence to be able to say a sufficiency of support will never fail you. Is the church to be independent? The students themselves must take the lead, they must from the very beginning to the end of their course, show the example. Are they then doing what they can to support—are their friends and parents, are the congregations to which they belong doing what they can to support them? These are very obvious questions. Of the two hundred young men now studying in our Church at home for the Ministry there is not one of them, with scarcely an exception, who is not dependant chiefly for his support, upon his own exertions. I point you, students here, to these struggling young men. Of the six hundred ministers in our Church at home and in the colonies, not an individual of them, with scarcely an exception, but has fought his way to the pulpit, without any eleemosynary assistance—they have either nobly supported themselves, or been supported for the most part, by poor noble-minded relatives. In Scotland, to be a minister of Christ, is thought by pious young men and by pious families to be worthy of *some* efforts and sacrifices. Why should there not be a similar spirit here? And now that these 600 men have reached the pulpit, not a few of them are suffering severe privations, of none of them can we say that they are receiving more than a bare support, and of not a few, we are compelled to say, that they are not receiving even this. Aspirants to the ministry here, I point you to these noble-minded men. If you are not willing to strive as they have striven, to earn as they, by your own exertions, a scanty support and be content therewith—if you too, are not willing for the gospel's sake, to suffer some privation, I bid you away from this place of instruction.

IV. I do not think it out of place to mention, in the fourth place, that we want young men of *Enlightened Attachment to our distinctive peculiarities as a Denomination.*

We accept no money from the State, that is one peculiarity; and we are Presbyterians, that is another. We want then, in the first place, men who are willing to live "of the Gospel," and we want in the next, men who conscientiously approve of Presbytery. But is this last not bigoted? Are good Christians not enough—why require Presbytery on a Mission field? It is the very place for it! But a little consideration will suffice to show that this requirement is not an extreme one, were we to take no higher ground than the ground of prudence. If at any time in her history a Church requires the wise and watchful oversight of Presbytery, it is in her infancy. We do not think it wise to make this requirement essential to communion, but we do think it wise to make it essential to office. There are many non-essentials in which we may, with perfect safety, allow difference of opinion, but it is obvious the fewer such are the better; and it seems absolutely necessary that, as regards the principles on which congregations are to be formed, and Churches ruled, at least the office-bearers of a church be of one mind. In proportion as a Church can be made like one family we may expect harmony and success: but if we were to admit into the counsels of a Church, men of diametrically opposite views as to the very first principles of Church Government how could we look for anything but dissension and disunion. Therefore we say to Candidates for office among us, We wish you to be Presbyterians, We believe you will make better and more successful Agents if you are so. Ourselves are Presbyterians, and we wish you to be the same, not because we think it essential to any Christian Ministry, but because we think it essential to an honorable and successful Ministry among us. We are what we are, because our heartfelt conviction is that through Presbytery we can best advance the interests of the cause of Christ; and we wish you to think along with us, not that we undervalue Christians who think differently, or wish to keep aloof from them, or wish you to do so, (God forbid!) but because we want you to be consistent, and because while we wish you to love all Christians well, we wish you to love your own Church better.

V. I mention as a still further qualification—Young men of *vigorous minds.* Christianity presupposed and *eminent Christianity,* we wish in addition, *strong in-*

tellct. We ask for at least good specimens of the native mind: we are anxious to try with this, otherwise, justice is not done. The native mind we cannot believe to be yet fully developed—on the other hand, we must regard it as still fearfully dwarfed—a consequence of long ill usage. We make then only a fair demand when we say, Give us the best specimens you can find among young converted men. We do not ask for originality, genius we do not expect; but we ask for something *superior* to the average intellect, if possible; and we deprecate with our whole soul everything under the average. It is impossible to lay down any rules on such a point—Common sense itself ought to be a sufficient discriminator. If young men are sent forward, obviously deficient in the qualification we now speak of, an injustice of a very aggravated kind is inflicted—an injustice to the young men themselves, an injustice to the Teacher, and the greatest of all injustice is done to the Church at whose expense they are to be trained, and whose hopes are thus thoughtlessly blighted. Good intentions, or an excess of charity, are scarcely an excuse in such a case for the perpetration of such folly. We are more exposed to this error, and there may be more apology for it here than at home, but why should there not be greater watchfulness? What can we expect here, more than in a further advanced state of civilization, from

“Skulls that cannot teach, and will not learn?”

VI. This leads me to notice, in the last place, We want young men not only of *vigour* but of *disciplined minds*. One chief end of this Institution is to discipline the mind. We expect young men entering into it to have their minds already so far disciplined: and it is proposed, as a test of this, with regard to candidates for the Ministry at least, that before entering on a course of philosophical and theological training at all, they be proved to possess: 1st,—a competent amount of Biblical knowledge; 2nd,—a competent knowledge of English Grammar and Composition; 3d,—an ability to read in Latin one of the Books of the *Æneid*; 4th,—an ability to read in Greek one of the Gospels, and, 5th,—an ability to demonstrate in Mathematics any of the propositions in the first three books of Euclid. The discipline, after admission, it is proposed to accomplish by a course of training in Mental and Moral, in Biblical and Theological Science, into the details of which I need not now enter. Suffice it to say, that if carried out, as suggested, it will embrace 1st.—a two years' study of the Greek and the Hebrew Languages, the study of the introduction to the Scriptures and the study of Apologetical Theology; 2nd.—a three years' study of the exegesis and the doctrines of the Bible, including also Homiletics.

I do not now speak of exceptional cases that may arise, but only of the regular *curriculum*, and it is to be hoped, that deviation from this will be quite infrequent.

But my friends, this course of itself will never make ministers. I willingly take up the objection which may arise in some minds, “What will this Education do?”—and I repeat, it will not make ministers, if this is all. Let me emphatically say, We do not wish a *man-made-ministry*. Such a ministry has been the bane of the church in other countries, and in past ages:—it has been the bane of the Church to a great extent in Christianized Europe, especially in the Faded Churches there; far more so perhaps, than has been commonly thought—but all churches, more or less, have been injured by it. A course of tuition has been prescribed,—a certain routine has been gone through, and at the end, just as the apprentice has emerged into the journeyman, so has the student emerged into the preacher. Now, we may admit that a certain course of study ought to make a good physician, or that it ought to make a good lawyer, but we cannot admit that any mere routine of study can make a minister. The candidate for the sacred ministry must have what no study can give him:—he must have a *consecrated heart*. And it is especially needful in the founding of a School of Theology in connection with an Infant Church to declare and reiterate this. Humble and unpretending as this Institution is, were it only steadily keeping this great truth in view, it might do more to accomplish the ends for which it is established than (I grieve to say it) some European Seminaries of long age and standing. I pray God that this day it may be realized, and that each returning Session it may be increasingly deepened on our minds.

Yet we must have an educated ministry, and so far a *man-made ministry*. As lovers of Christ and his cause, we must do what we can to have an educated ministry, and especially as representatives of the Church—as entrusted with the charge of committing to others the Stewardship entrusted to ourselves:—and to have an

educated, or a humanly well qualified ministry we must use the means which Providence has put in our power. We only walk in the footsteps of the Founder of our Religion when we do so. Our Lord was a *Model Student*: how did he prepare himself for His Ministry?—the first Ministers He sent forth—how did He prepare them for their Ministry?—Are we not to do the same? In training men for the Ministry we only do what Christ bids us do by His example. What is the *one great end* of this Institution? Not the knowledge of certain languages, or of certain sciences, not an acquaintance with so much philosophy or so much theology. We wish the young men coming here to have some hallowed periods of sacred retirement in order to discipline their minds and fortify their breasts for the great work before them. The knowledge of the sacred languages, of the elements of human philosophy, of the truth of God itself, in the mere literal word, will not effect this; but under God, thereby, the mind will be enlarged and the intellect invigorated. We see the means human wisdom deems best for securing the end: our trust is not in these means, but our trust is in that God who gave to his Son the Spirit, without measure, and who gave to the first Apostles their holy anointing. Honour we the same God, will He withhold His anointing from us?

We have in the old world theologians skilled in the most extensive lore, divines now reaping the fruits of ages of study—but what are many of them after all?—Technical, mechanical men. We have no means of raising such *here*, nor do we wish it though we could: we wish simple-minded Bible-students, not Idolaters at the shrine of learning. We want only plain unsophisticated men, who will honestly and faithfully use such advantages as they have;—and this not for the sake of display, or for the mere love of learning, but for the love of God, dwelling as it were under the canopy, and feeling the influences of “the world to come.”

Such men as I have now sought to describe—and I have only enumerated the more prominent qualifications—Let our wishes with regard to such be fulfilled—(God in Heaven hear our prayer!)—Give us native Converts—holy and zealous men—men with a reasonable preference for our branch of the One Church—men of “sound mind,” and in whom is “the spirit of love and of power:” and with the favour of God resting on our undertaking, we think the planting of this School of Theology will not be in vain, the efforts of the United Presbyterian Church here will not be lost; faithful men will be raised up, to whom she may, with perfect safety hand over the Heavenly Mission begun by her in these Western Shores—the kingdom of Christ will be accelerated among the children of Ham—souls will be saved, God will be glorified, and Heaven will rejoice.

DEATH-BED REFLECTIONS OF ILLIBERAL PROFESSORS.

[The following extract is from a beautiful Discourse on “The Blessedness of the Christian Giver,” (printed for private distribution) by the Rev. Robert Rutherford, A.M., Minister of the U. P. Church, Newlands, Scotland. The Discourse was originally addressed by the Author to his Congregation on the occasion of their erecting a very comfortable and handsome Manse.]

“It is cheering to observe the rising wave of the Church’s liberality, which has signalised more especially the last twenty or thirty years of her history. Yet are there still not a few professedly within the Church’s pale who, from thoughtlessness, or a still more blameable avarice, either give very sparingly, and far below their ability, to any religious or benevolent object; or, with many excuses, refuse for the most part to give at all. With these excuses, one by one, we have neither space nor desire at present to deal, I would only ask the Christian professor who is in the constant habit of pleading them, and acting upon them, to go forward in thought to a period when—if these excuses are, for him, really of worth and weight—their worth and weight will be still more manifest. Think you then, that when about to leave this world, you review your past life—if at such a time power and calmness are mercifully given you to make the review—your meditation will be, ‘How greatly I now deplore my foolish extravagance in giving so large a portion of my temporal means to aid the Redeemer’s cause; how much better to have spent the same in pampering my appetites, or in dressing my tabernacle of clay more gaily,

or to have had it still with me to enjoy the pride of dying rich, and of bequeathing it to those who, on its account, are longing for my departure;—oh! foolish man that I am, would that I had life to live over again, and how much cheaper a Christian would I be!’ Or tell me, is it likely that your dying ejaculation will be, ‘O Lord! thou who didst suffer so much, and give thy life a ransom for me, on whom all my hopes for eternity depend, and whom I expect so soon to meet in bliss, I thank Thee that I have been permitted in this life to do so very little for Thee in return—that not only all suffering and labour in thy service, but that even my very money has been spared to me;—I thank Thee, that while some have been statedly giving large portions of their earthly means to support and extend thy cause;—while others, in their efforts to defend the same, have braved cruel mockings and scourging, and ascended through the flames of martyrdom to glory, I thank Thee, O Lord! that I have been allowed to pass so easily to heaven?’ Oh, brethren! can you conceive it possible that this, or aught like this, will be the strain of your death-bed reflections? We are persuaded better things of you, and that, as regards the grace of liberality at least, you have not so learned Christ.”

SIN.

Look now at sin; pluck off that painted mask, and turn upon her face the lamp of the Bible. We start; it reveals a death's head! I stay not to quote texts descriptive of sin: it is a debt, a burden, a thief, a sickness, a leprosy, a plague, a poison, a serpent, a sting—everything that man hates it is; a load of evils, beneath whose most crushing, intolerable pressure “the whole creation groaneth.” Name me the evil that springs not from this root—the crime that lies not at this door. Who is the hoary sexton that digs man his grave? Who is the painted temptress that steals away his virtue? Who is the murderess that destroys his life? Who is the socrass that first deceives and then damns his soul?—Sin! Who, with icy breath, blights the sweet blossoms of youth? Who breaks the hearts of parents? Who brings gray hairs with sorrow to the grave? Who by a more hideous metamorphosis than Ovid ever fancied, changes sweet children into vipers, tender mothers into monsters, and their fathers into worse than Herods, the murderers of their own innocents?—Sin! Who casts the apple of discord in home hearths? Who lights the torch of war, and carries it over happy lands? Who, by division in the Church, rends Christ's seamless robe?—Sin! Who is the Delilah that sings the Nazarite asleep, and delivers the strength of God into the hands of the uncircumcised? Who, with smiles on her face, and honeyed flattery on her tongue, stands in the door to offer the sacred rites of hospitality, and when suspicion sleeps pierces our temple with a nail? What Siren is this, who, seated on a rock by the deadly pool, smiles to deceive, sings to lure, kisses to betray, and flings her arms around our neck, to leap with us into perdition?—Sin! Who petrifies the soft and gentle heart, hurls reason from her throne, and impels sinners, mad as Gadarene swine, down the precipice in the lake of fire?—Sin? Who, having brought the criminal to the gallows, persuades him to refuse a pardon, and with his own hand to bar the door against the messenger of mercy? What witch of hell is it that thus bewitches us? Who nailed the Son of God to that bloody tree? and who, as it were, not a dove descending with the olive, but a vulture swooping down to devour, vexes, grieves, thwarts, repels, drives off the Spirit of God? Who is it that makes man in his heart and habits baser than a beast; and him who was once but little lower than an angel, but little better than the devil?—Sin! Sin! Thou art a hateful and horrible thing; that abominable thing which God hates.”—And what wonder? Thou hast insulted his holy Majesty; thou hast bereaved him of beloved children; thou hast crucified the Son of his infinite love; thou hast vexed his gracious Spirit; thou hast defied his power; thou hast despised his grace; and, in the body and blood of Jesus, as if that were a common thing, thou hast trodden under foot his matchless mercy. Surely, brethren, the wonder of wonders is, that sin is not that abominable thing which we also hate.—*Dr. Guthrie.*

CHINA.—AMOY.

The Missionaries of the London Society report the recent baptism of eleven converts, and give a general view of the progress of mission work at Amoy:—

“The number of Church members under our care, after deducting one, namely, Tin To, who has been called to his rest, is 161. Of these, 47 are women, and 114 men.

“Our American brethren have now under their care at Amoy, 124 Church members; and at the town of Chih Bey, other 31 members.

“Besides these, Mr. Douglas, of the English Presbyterian Board, has a Church at Peh-chui-ia under his pastoral care, consisting of 47 members. Several of these Chinese reside at Bey Pin, and at other places some miles distant from Peh-chui-ia.

“Thus you see that, connected with this mission station, including the city of Amoy, and towns embraced within a circuit of thirty miles around it, there are at present 363 Chinese Christians. So mightily has the Word of God grown and prevailed.

“And much harmony and Christian love prevail throughout these Churches.—All seem to feel as brethren in Christ, and they mutually sympathise in each other's joys and sorrows, while all strive together to extend the faith of the gospel. When a member of either of the two Churches at Amoy dies, the funeral is attended by a goodly number of the members of both Churches. So also, when a marriage takes place, we see the same interchange of kindly attentions. The monthly Missionary Prayer Meeting in Chinese continues to be held at our several chapels alternately, when the members of both Churches cordially unite to pray for the Divine blessing to accompany the preached gospel everywhere.”

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.

At the annual meeting of the Young Men's Christian Association in London, Mr. T. H. Gladstone (writer of the letters on Kansas in the *Times*) gave a graphic and interesting account of his visit to the Young Men's Societies of America. They commenced about the year 1851. The energy and speed characteristic of the American had been afresh exemplified in the rapid spread of these associations. In the first year they extended from Canada and New England in the north-east to New Orleans in the south-west—a distance of 2000 miles. In another eighteen months they had crossed the Rocky Mountains, and established a footing on the shores of the Pacific, in California. Every principal town and city had now its Young Men's Association, and they were multiplying at the rate of a new association every two weeks. There was in America a much wider public recognition of this work, as part of the fixed religious agencies of the land, than in this country. The associations were marked by a peculiar practicalness. They usually had a variety of committees, in one or other of which every active young man had a sphere of labour. Thus there were special committees on employment, to aid young men in obtaining situations, and on boarding-houses; also for visiting the sick and the relief of distress; Church committees, to introduce young men to pastoral oversight, and Sunday-school committees. When yellow fever prevailed in some of the cities of the south, members of Young Men's Associations organized themselves for systematic visitation of the infected districts, carrying sustenance and consolation, both temporal and spiritual, and ministering at the dying beds of hundreds. Mr. Gladstone then gave some account of Young Men's Societies in France and Germany which he had also visited. In France he had been struck by the spirituality, simplicity, earnestness, and devotion of the members, he might also say their obscurity; yet in spite of that they were doing a great work—greater, he believed, than that of any similar bodies. In Germany the social element was the leading characteristic. The Young Men's Association was to its members a home—a centre of attraction. He would add that he was struck with their peculiar delight in the service of song.

TEMPERANCE.

It will afford pleasure to the friends of the temperance cause, to read the following testimony, written about four years ago, by Dr. Livingstone, from Kuruman:—“I have acted on the principle of total abstinence from all alcoholic stimulants during more than twenty years. My individual opinion is, that the most severe labours or privations may be undergone without alcoholic stimulants, because those of us who have endured the most had nothing else than water, and not always enough of that. The introduction of English drinking customs and English drinks among the Natives of this country, inevitably proves the destruction of both their bodies and souls.”