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THE
CANADIAN PRESBYTER.

SEPTEMBER, 1858.

PUBLIC AFFAIRS.

It is not exactly our province to discuss questions of political concern. We do not wish to mingle in the strife of political parties. The field we have chosen to ourselves invites us to consider matters of higher import than those relating to the kingdoms of this world. Notwithstanding therefore the title of this paper, it is not now our intention to become an inquisitor into the public policy of our Government. Nevertheless circumstances may arise in the progress of public and national transactions which demand the serious attention of the professedly religious press of the country. The cry of "politics, politics," ought not certainly to daunt the guardians of morals and piety from either lifting up their voices or wielding their pens against actions and proceedings which violate the plainest commands of God, or which disregard the principles of His Word. These are issues in national affairs which religious men cannot contemplate without alarm. Wickedness and wrong are bad enough when perpetrated in the private circles of society, but when they proceed from the seat of power itself, and are publicly gloried in by the governors of the country, they have a tenfold more fatal effect upon the community; and unless they be protested against, rebuked, and punished by the public voice, they involve the nation itself in the guilt of dishonouring God.

If, therefore, we find anything like public impiety in high places, silence in regard to it, by those who are solicitous for the maintenance of true religion, is unfaithfulness to their profession, and a pusillanimous betrayal of the cause of truth and righteousness. Now we think we do find impiety in the proceedings of our governors in the political movements of the past month. We find, for instance, our Government, in the execution of a political manœuvre, playing fast and loose with the holy name of God—taking solemn oaths in His presence to discharge duties they do not intend to undertake. In these circumstances we feel constrained to mark and to protest against such impiety. The plain English of the matter is that, to escape a political inconvenience, our rulers

have taken the name of the Lord in vain. Besides twisting an Act of Parliament in a way that every straightforward man must say is a perversion of judgment, and which if applied to criminal or civil jurisprudence would render law a mockery;—besides this, the majority of the present Cabinet have insulted the Majesty of Heaven by taking a deceptive oath. The law provides that a Cabinet minister may vacate one office, and within thirty days assume another in the same Government, without the necessity of resigning his seat in the Assembly or appearing before his constituents for re-election. But how this has any bearing upon the resignation of an entire ministry, or the formation of a new Government, we fail to see. Yet, with an ingenuity more than human, we find this statute twisted in such a way as to screen the new Cabinet from the inconvenient ordeal of appearing before their constituents. The device has the merit of perfect novelty. To comply with the letter of their own interpretation of the law, the Ministry, except three, assumed for the nonce other offices than those they intended to fill, and solemnly took oath before God faithfully to discharge their duties; yet the very next morning these offices are resigned, new ones accepted, and new oaths taken. In sober judgment, was not this, we ask, a mockery of the name of God? Was it not a violation of the Third Commandment, which says: "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain"? We cannot conceive of any man, whose moral sense is not vitiated, acting such a part as this, or stamping such proceedings with his approval. From some of the actors we had expected better things. Their position and antecedents led us to believe that they would not thus have wantonly profaned the sacred name of Jehovah. But the old word seems in this instance to be true, which says that "evil communications corrupt good manners."

What blessing can such a Government expect from God? How can its members pray for His approving smile, when, in the act of taking office, they have dishonoured His name? Political necessity may be pleaded in defence, but we have yet to learn that it is a principle of our constitution that "the end justifies the means," or that any political necessity can justify disobedience to a plain command of God.

We besides hold that the magistrate is under law to Christ—that he ought to be guided in all his official transactions by a regard to His revealed Word. The question with him is not always what is expedient, but what is right. Nineteenth of the corruptions which have stained governments and afflicted nations have arisen from the fact that the law of expediency, and not the law of God, has been the rule in political transactions. There is a constant tendency among men entrusted with power, to forget, that, in their official station, they are under obligation to Christ. In public affairs they not unfrequently act upon principles from which, in private life, they would recoil. It is all the more necessary, therefore, for religious men and the Church to maintain the doctrine of Christ's supremacy over the nations, and to insist upon its practical recognition in all the affairs of the State. This is an instance in point which we offer to

our voluntary friends of what we mean by the magistrate, in his official capacity, having regard to the revealed Word of God. No man, and no set of men, could, we are persuaded, so profane God's holy name as our Cabinet have done had they first considered, "What doth God require of us?" If first they had asked, not "does the letter of the law cover our transaction?" but "does the Word of God approve or condemn it?" they would, we are persuaded, have hesitated ere they trifled with the solemnity of an oath. We fear the "kingdoms of the world and the glory of them" have been too strong a temptation for their religious virtue to withstand—that in one of the three great forms in which the tempter is ever seeking to seduce men to dishonor God our rulers have been tempted, and have fallen. We can suppose that by some of their number the act has been inconsiderately done under the excitement of political events and partisan feelings. If so, we trust that on reflection they will repent, and that we may witness the edifying spectacle of their public confession of sin. We wish we could entertain such a hope. We fear that such an act of moral courage is not to be expected from our rulers. Let us hope that the nation will not be corrupted by their example, and that amongst the people the time may be far distant when the solemnity of oaths will be tampered with. Reverence for the thrice-hallowed name of God is the bulwark of justice; let this once be broken down, and our national glory as a God-fearing people will be destroyed. The example which has been set before us in our high places may, if it be not rebuked, have a most pernicious influence on the country; we cannot therefore but wish that God would, in some signal way in his providence, stamp this act of impiety with his displeasure. We ask not for judgment but for rebuke that our rulers may know themselves to be but men, and be led to acknowledge that the Lord God Omnipotent reigneth in the world.

PROSPECTS OF PRESBYTERIAN UNION.

PRESENT ASPECT OF THE SUBJECT—REPLY TO UNITED PRESBYTERIAN MAGAZINE—
BASIS OF UNION FRAMED.

A very moderate knowledge of history and of human nature suffices to tell us that divisions are more easily effected than unions. Accordingly, bent though we are on a union of the Presbyterian Church of Canada and the United Presbyterian Church, we are not surprised at any hesitation, or irritated by any delay. In the advocacy of the object we do not weary; of its happy accomplishment we in no wise despair. We do not overlook the fact, that on both sides a few men are found, and some of them men of weight and experience, who contemplate a union with a degree of reluctance and suspicion. However few these anti-unionists may be, we would respect their conscientious doubts and even their honest prejudices. Let difficulties be stated, and if possible solved, in frank, friendly, and patient discussion. Meantime, the cause of union so far from being checked or injured, gains strength every day, and its friends may well thank God and take courage.

In order to a successful issue of the pending negotiations, however, all parties concerned must combine to frown upon all needless revival of old controversies, and especially on all unfair statements or misrepresentations of the views and

motives of one Church or the other. If, from the side of the Presbyterian Church of Canada any attempt should come to misquote the doctrines or overbear the convictions of the United Presbyterians, we shall not be slow to expose and reprove the injustice. If, on the other hand, we see in the "Canadian United Presbyterian Magazine," a mis-statement of the position and belief of the Free Presbyterian Church, fitted to prolong deplorable misunderstandings and prejudices, we feel it our duty to remonstrate against the course taken by certain correspondents of that Magazine, and by implication sanctioned and relished by the Editor. Although the U. P. Magazine is not an official organ of the Church whose name it bears, it cannot but exercise an influence on the question of Union. We have, therefore, observed the language held in regard to that question in the number for August, with much regret. The peevish note by Dr. Ferrier, at page 227, is bad enough, but scarcely deserving of our notice. Our strictures apply rather to a paper on "Union," signed by "Aliquis," and published without a word of editorial remark or dissent.

It is not consistent with the facts of the case to affirm, as this writer does, that the question involved in the negotiations for union is that of a "State Church," and that "the instruction of the Presbyterian Church to their Committee was, to hold inviolate their grand distinguishing characteristic or principle, which is the essential principle of State-Churchism, or in other words, that the civil magistrate, in his official capacity, has to do with the religion of his subjects." We beg to assure our United Presbyterian friends that this confident statement is a mere delusion. The Presbyterian Church does not require as "a term of ministerial communion," any opinion whatever regarding what is commonly called a State Church, or any permission to civil rulers to interfere with "the religion of their subjects." These phrases are attributed too often to the Presbyterian Church of Canada, but have never been used or authorised by her. Within her pale, as truly as within the United Presbyterian Church, latitude of opinion is permitted to ministers and people on the question of State endowments of religion, and the cause of liberty of conscience is quite as dear to the one Church as to the other. The point at issue is not the relation of the magistrate to his subjects, but the relation of the State, in all departments of its administration, to the Lord Jesus Christ. It is little better than trifling to tell us that on the "civil magistrate's power in religion" the United Presbyterian Church has "no dogma." No one has asked for any dogma on such a point. But can a Church be faithful to the royal prerogatives of the Redeemer, which holds nothing and teaches nothing on the relation and responsibility of nations, both rulers and ruled, to Him in whom all nations of the earth shall be blessed?

The writer in the U. P. Magazine makes a curious acknowledgment, to the effect that the Presbyterian Church takes "the ground of the old Seceders," from which the United Presbyterians have departed. He adds, however, a distinction, viz., that the Free Presbyterians left the Scottish Establishment "on the principle of mere non-intrusion, whereas the first Seceders left contending for free election." On this we think it worth our while merely to remark, that although the maintenance of the non-intrusion principle occasioned the conflicts of the General Assembly with the Courts of Law, it was the wider principle of the spiritual independence of the Church that led to the great Disruption of the year 1843. It is passing strange that the Disruption Church, and her Colonial children, should be suspected of a readiness to betray the independence and freedom of the Church to the civil power!

"Aliquis" is venturesome in his historical statements. He gravely tells us, as one of the things with which the ministers of both Churches are supposed to be "perfectly acquainted," that on the question at issue between them, the Presbyterian Church of Canada goes back for its principles no farther than the year

1647, while the United Presbyterian Church is so happy as to "have receded all the way back to the apostolic age." Now we are tempted to some jocularity on this very complacent passage; but, resisting the temptation, we seriously inform our friend, that we contend for nothing that was not held in the apostolic age, and expressed by apostolic men. Waiving, for argument's sake, all reference to the Old Testament, we are at no loss for clear New Testament affirmations of Christ's headship over the nations of men, and of national subjection and responsibility to Christ. To avoid misconception, let it be understood that we do not here refer to the individual responsibility of each and every man in whatsoever relation or position of life to the Lord Jesus; we assert the subjection of the collective national body, the responsibility of all human power, whether exercised by kings, by ministers of state, by legislators, or by electors, to His power, who is over all, God blessed for ever. For this we claim the authority of the New Testament, which undeniably teaches that Christ is "King of kings and Lord of lords;" that civil government is a ministry of God for good; that all principality, power, might, dominion, in this as well as in the future world, is put under the feet of Christ; and that the glory and honour of kings and nations of the earth shall be brought into New Jerusalem, or made to conduce to the strength of the Church in its highest ideal, as revealed to us in the Word of God. Will the United Presbyterian Church join hands with us in displaying a banner because of these momentous truths, and in inculcating upon the public mind of our country the royal prerogatives and holy law of Christ? Surely 'it is incumbent on the Church, as the pillar and ground of the truth, to have a "dogma" on points so essential; not indeed to restrict or coerce the just liberty of the individual conscience, but to penetrate the national mind with Christian ideas, and impress on it Christian obligations—leading it to give its power to the service of the Lamb, and to inscribe on the trappings of its horses, i.e., on its national resources and strength, "Holiness to the Lord."

We have good reason to know that notwithstanding the strange mis-statements of the U. P. Magazine, there begins to exist a clearer apprehension of the true nature and great importance of the principle contended for by the Presbyterian Church, than ever appeared in the course of former negotiations and discussions. It begins to be perceived that here is no question of "State Churchism," or of "the magistrate's power in religion," but a question of the supremacy of Christ's will and word over all the seats of power and influence among men. It also begins to be seen that this is no shadowy abstraction, but a principle of most weighty practical application, eminently promotive of the public weal; and conservative of the highest interests of truth and justice, education and morals. The dust of old controversies may have obscured that principle and hindered its recognition by many good and godly men, but essentially it must ever be dear to all Christian hearts, and enshrined in the convictions of every Christian Church.

It does not, therefore, surprise us that at the meetings of the Union Committees of the Presbyterian and United Presbyterian Churches, held at Toronto on the 18th and 19th August, after long and frank discussion, a substantial oneness of mind was discovered on both sides to exist, and misunderstandings rising out of the use of an unfortunate and obnoxious phraseology were removed.* The Committees have advanced so far as to prepare a formal "Basis of Union," on

* At these meetings, which were of a most satisfactory character, there were present—For the U. P. Church—the Moderator of Synod (Mr. Aikin), Drs. William Taylor and Jennings, Messrs. Thornton, Kennedy, Gibson, and Skinner, ministers. For the Presb. Church of Canada—Messrs. Ure, Scott, Fraser, Ross, Gregg, and Laing, ministers; Messrs. Heron and Jeffrey, elders. Rev. Wm. Reid and Professor Young also took part in the deliberations. The Moderator of Synod (Mr. Wardrope) and two or three other members of Committee were unavoidably absent.

which if the two Synods shall agree to stand together, the good cause is won, and the object of so many reasonings and negotiations is accomplished. We take the earliest opportunity to lay the proposed "Basis" before our readers, merely prefixing to it two observations (1), that the article on the Headship of Christ over the nations (No. IV.) was prepared by the representatives of the United Presbyterian Church, and accepted simpliciter by those on the other side; and (2), that the notes appended form no part of the document, but are to be reported to the Synods at the request of the U. P. Committee, in explanation of the course that they have taken.

BASIS OF UNION.

I. Of Holy Scripture.—That the Scriptures of the Old and New Testaments, being the inspired Word of God, are the supreme and infallible rule of faith and life.

II. Of the Subordinate Standards.—That the Westminster Confession of Faith, with the Larger and Shorter Catechisms, are received by this Church as her subordinate Standards, exhibiting the sense in which the Holy Scripture is to be understood.

But whereas certain sections of the said Confession of Faith, which treat of the power or duty of the Civil Magistrate, have been objected to, as teaching principles adverse both to the right of private judgment in religious matters, and to the prerogatives which Christ has vested in His Church, it is to be understood:

1. That no interpretation of those sections is held by this Church, which would interfere with the fullest forbearance, as to any differences of opinion which may prevail, on the question of the endowment of the Church by the State.

2. That no interpretation of these sections can be received by this Church which would accord to the State any authority to violate that liberty of conscience and right of private judgment which are assented to in Chap. XX. Sect. 2 of the Confession; and in accordance with the statements of which, this Church holds, that every person ought to be at full liberty to search the Scriptures for himself, and to follow out what he conscientiously believes to be the teaching of Scripture, without let or hindrance.

3. That no interpretation of those sections can be received by this Church, which would admit of any interference on the part of the State with the spiritual independence of the Church, as set forth in Chap. XXX. of the Confession.

III. Of the Headship of Christ over the Church.—That the Lord Jesus Christ is the only King and Head of His Church; that He has made her free from all external or secular authority in the administration of her affairs, and that she is bound to assert and defend this liberty to the utmost, and ought not to enter into such engagements with any party as would be prejudicial thereto.

IV. Of the Headship of Christ over the Nations, and the Duty of the Civil Magistrate.—That the Lord Jesus Christ, as Mediator, is invested with universal sovereignty, and therefore is King of nations, and that all men, in every capacity and relation, are bound to obey His will as revealed in His Word; and particularly, that the Civil Magistrate, (including under that term all those who are in any way concerned in the Legislative or Administrative action of the State,) is bound to regulate his official procedure as well as his personal conduct, by the revealed will of Christ, to bow to the authority of Christ as King of nations, and conduct his whole administration according to the dictates of the Word of God, while he does not interfere with the religious liberty of individuals, and has respect to their conscientious convictions.*

* Notes on the above article by the Committee of the United Presbyterian Church:—

1. That the first part of it having relation to Christ's headship over the nations, has always been one of the things most surely believed, and most firmly maintained by the

V. Of Church Government.—That the system of polity exhibited in the "Westminster Form of Government" in so far as it declares a plurality of Elders for each congregation, the official equality of Presbyters who minister in word and doctrine, without any officers in the Church superior to said Presbyters, and the unity of the Church, in a due subordination of a smaller part to a larger, and of a larger to the whole, is the government of this Church, and in the general features of it herein set forth, believed by this Church to be founded on, and agreeable to the word of God.

VI. Of Worship.—That the ordinances of worship shall be administered in this Church as they have heretofore been by the respective Bodies of which it is composed, in a general accordance with the directions contained in the Westminster Directory of Worship.

NOTES OF TRAVEL IN ENGLAND AND SCOTLAND.

BY THE REV. PRINCIPAL WILLIS, D.D.

GLASGOW, 30th July, 1858.

Messrs. Editors,

I think I gave you something like a promise that I would send to you across the water some notes of my journey, or my impressions of men and things. These are sometimes thrown off by travellers too hastily. My delay till now, if not a pledge that I shall avoid the common error, at any rate has given me advantages for larger observation and riper reflection.

Writing to one situated near my port of embarkation, and interesting yourself no doubt in the success of the Canada line of steamers, I wish to express my very great satisfaction with my good ship the "Indian," and to say here in writing what I have once and again said in speech, that nothing could well exceed the attention of captain, mates, and hands, to the safety and comfort of the passengers. And, in particular, I have much pleasure in remembering with what cordial approval by the commander, and with what frank acceptance by a most agreeable company of all denominations, my overtures for sacred services on Sabbath, and also on week days, were entertained. I have most frequently travelled by the Cunard line of steamers, but I reckon the Quebec (or Portland) line nothing behind them, if all are like the Indian and all the captains like Captain Jones.

I spent some time in England—I may say I lived a London season in a week. I mean, that into eight days or a little more were concentrated so many things of interest, sacred and civil, that they might have sufficed an ordinary appetite for the enjoyment of half as many months. Parliament was sitting; Exeter Hall was holding; Shaftesbury, Ellenboro', Derby, Brougham, Spurgeon—all these I heard, and with one of the latter—Lord Brougham—I had the pleasure of ex-

United Presbyterian Church, while, at the same time, she has constantly and carefully guarded against the practical inference drawn from it by some, that Christ, as King of nations, delegates his power to earthly Kings—that they are in any sense his vice-gerents, or that magisterial interference in matters purely of a religious nature is a medium through which Christ exercises the authority, with which, as King of nations, He is invested.

2. That the second part of this article having reference to the duty of the civil Magistrate, is to be understood, as simply expressing what the Committee of the United Presbyterian Church believe to be the general sentiments held by that Church on the subject, for no declaration of sentiment regarding it has been required by her as a term of communion, and their instructions forbid their acknowledging it now in that character.

changing words, as he was leaving the seat he so worthily filled as chairman at the anniversary of the British and Foreign Anti-Slavery Society. Octogenarian as he is, the steady follower in this noble cause of Clarkson, Wilberforce, and Fox, he came forth once more, excepting, as he said, from his habit of avoiding all public meetings which he was not officially bound to attend, that he might give his testimony against slavery and the slave trade. His address, which was heartily cheered by a crowded and respectable auditory, proved that not in his "ashes" indeed but in his fading heart-strings "lives their wonted fire." I have often myself pleaded the anti-slavery cause, but on this occasion for the first time took part in the proceedings of this time-honoured Metropolitan Society.

I was in the House of Lords on the great night of the Session, the subject India and Lord Canning's proclamation. The Bishops were in full muster, and so also the lay lords. Had the former waited all the winter that my Presbyterian eyes might see them to all advantage, nothing could be better, and very quiet they were, not obtruding themselves on a discussion which neither involved questions touching the liturgy nor overtures on Church rates; and though their bench was half vacated when Argyle rose, the speech of the latter was so little to my own taste, albeit on what I rather judged the right side, that supposing them gifted with any power of anticipation, I did not feel it necessary to impute their sudden dispersion to any prejudice against a Scotch Duke and a Presbyterian. You know long ago the result of that debate, and how Derby stood the shock, and, aided by a happy juncture of circumstances, survived with his Cabinet both the assaults of his Gentile opponents and the scarcely less dangerous defence of his Israelitish friend.

But you and your readers—since I have named Spurgeon—will be more desirous to have my opinion of the preacher than my strictures on the politicians. Well, my opinion is very favourable. I heard him on a week day. It was not exactly a crowd; it was on the same day that an Exeter Hall meeting was being held, and at the same hour. The church—Mr. Noel's—was just filled. Perhaps I heard him at a disadvantage for himself, since he had not the animating sight of his eight or ten thousand auditors. But he was animated enough, evangelical, striking, rousing; old and young were arrested, and my critical taste nearly offended once and again, was yet as often propitiated by the solid, pointed, racy illustrations of truth, till, after relaxing into a smile as others did, and dropping a tear too, I concluded, approve. Better, thought I, there were less provocation to smile, but I would bear a little play even of sanctified wit, when it is but the exception, for the sake of the serious matter, which is the rule, and which this serves him to thrust home. His doctrine was thoroughly Calvinistic, his order lucid, and his style simple without being common. His text was, "He keepeth the feet of his saints." He spoke of the smooth ways and the rough ways in which it was alike necessary that they be kept. "Not the head but the feet," he said; "the dog of hell scarcely caring to bark at a man's opinions if only his feet could be got to stray." Yet, justly qualifying this, he did not omit to assert the value of sound opinions. Another man would have said they cannot but influence the practice. Spurgeon's way of saying this was, an error in the head "will work its way to the heart, and down to the feet also."

I pass to Scotland. Though I took opportunities of representing Canada interests to ecclesiastical friends in Edinburgh, I waived the privilege which was proffered to me, of addressing the Assembly. Other representatives of our Canada Synod had been recently heard. I had little or nothing to add, nor did I come as a delegate, and duty called me elsewhere on the day given to Colonial subjects. Perhaps I was influenced also by an imagination that a full statement of what it was in my heart to say touching American religion and moral righteousness, might not be so welcome to some Free Church friends as it ought to be.

Certain it is, had I touched the subject of American revivals, I would have done so in another manner than that subject was treated by a spokesman from the United States—president of a college too—whose details indeed warranted the eager interest with which he was listened to, but did not justify the slippancy of his style—ill besitting the sacred theme—nor, to my mind, redeem the fault of ignoring on the occasion the whole subject of American slavery. No representative of the old school Presbyterians ought, in my opinion, to talk with confidence of his Church's spiritual prosperity, who is not prepared to express his conviction, or at least his desire, that any body of Christians believing itself favoured with impulses of heavenly grace should rouse itself more than heretofore, to a sympathy with millions of oppressed immortals, who within two days' journey of the scenes of revival, are excluded from the privilege of seeing God's blessed Word; and so excluded without one vigorous remonstrance in their behalf, put forth by large and influential Churches, reputed evangelical and professing to glory in the perfect law of liberty.

You will see in the published and authenticated report of the late General Assembly's proceedings—I think in their Mission Record also—full notes of the Conference I refer to, and of the acclamations which greeted at the beginning and middle and end, the speech of this representative of old school Presbyterianism. You will see how he speaks, unchallenged, of the union of the Free Church and his Church or Churches; how he compliments his audience on their known candour, and liberality, in judging the religion of America; and not a few will doubt the meaning of the speaker, and question the wisdom of the "applause," as he claimed for his Church the character of all that is scriptural and orderly. "Our principles," he said, "are the principles of the Word of God, and our practice is conformed to those principles." (Applause). That he avows, quite passingly, the support given by his Church to the Tract Society, whose most recent as well as earlier doings and not doings, are known to many of your readers, would itself "give pause" to thousands in America, ere they would admit the claim so heartily accorded by a Free Assembly. But, believing as I do, with a correspondent of the *Edinburgh Witness* (July 14), and on such good grounds as he sets forth, that American Churches are the bulwarks of slavery, I regret these transactions at Edinburgh—not the Conferences—but their manner and issue, *quoad hoc*. I fear they are fitted to subvert the slaveholder's cause, and must strengthen the impression that the unsatisfactory position of the American Church is regarded with indulgence by their Free Church Scottish friends; and that if not on slavery, at least on communion with slaveholders, the views of both Churches are nearly at one. And yet, what Erastianism can be so gross as that which is submitted to, nay practically approved, by the Churches of the South? I rejoice that I but echo the resolutions passed, and re-affirmed, in our Canada Synod, when I assert that a large share of the responsibility of maintaining the oppressive law which intercept the light of Divine revelation from millions residing within the limits of professing Christian communities, lies with those who, whether by their perversion of Holy Scripture dare to justify, or by their passive, taciturn, non-remonstrating policy, suffer the great enormity, —suffer it in their presence, in the face of the known consequence, that souls are hourly passing to their final account, in total ignorance of the only charter of salvation, or who, if enjoying some partial oral ministrations of the gospel, are precluded from testing these by the heaven-appointed standard, and so distinguishing between the spirit of truth and the spirit of error.

Some would say no doubt that it is surely possible to discuss the subject of American revivals without insisting on a reference to the great American sin. I grant there is a time for everything, but I maintain it was the very time and occasion which a becoming zeal should have embraced; at least to express a little

solicitude on this very subject. Revival was spoken of as reaching the South, and certainly no one may presume to say *that* is not possible; but is not the religion of the South notoriously defective in this particular? and alleged revivals twenty years ago having worked, it is to be feared, little fruit of righteousness as concerning the oppressed. It would have become the occasion to indicate a hope that Churches so boastingly talked of might know the day of their visitation, and interpret rightly the striving of God's Spirit. There are two views, Messrs. Editors, which may be taken of revivals. In one view they may be regarded as God's method of rousing a Church to repentance and amendment; in another, as a seal of God's approval to a Church's fidelity. It is quite possible to confound these, to mistake means of conviction for tokens of acceptance. Besides, to recur to the question of seasonableness, were not these months last past the very time when the friends of oppressed Africa had more than wonted cause for anxiety? when the slave traffic, with its appalling horrors, was brought vividly before the public mind in connection with attempts or threats to revive that accursed thing, and when all the wisdom and energy of the British Senate were required to exact the fulfilment of treaties for its suppression. True, according to the call of the time, the British and Foreign Anti-slavery Society was in this very late month of May issuing affectionate remonstrances to ecclesiastical bodies, whether in England or Scotland, or resolutions expressive of their concern, lest British Churches, by too indiscriminate intercommuning with slaveholding Churches, or too facile and unqualified recognitions of brotherhood with representatives of these, should serve to confirm them in their false interpretations of the divine law. I am quite sure many who applauded Dr. McLean's speech were not contemplating such consequences. Let us joyfully hail every token of the advent of the blessed Spirit to Churches on either side of the Atlantic. We honour the feeling which prompted the eager hearing of a messenger of good tidings from the scene of the recent manifestations. But the grand test—the effect—must be waited for, and we deprecate any attempt to take advantage of the simplicity of parties remote from the scene, by inviting as it were a vote of confidence in the principles and practices of a Church that has cared so little to protest against the most crying iniquity of its place and day.

Space fails me to touch on other topics, so I close this already long letter by subscribing myself,—Your fellow-labourer in the cause of liberty,

M. WILLIS.

MARRIAGE WITH THE SISTER OF A DECEASED WIFE EXAMINED IN THE LIGHT OF SCRIPTURE AND EXPEDIENCY.

It will be readily admitted that no event in life is, in general, attended with such momentous consequences, both to society and individuals, as marriage. On the future destiny of the parties more immediately concerned, it tells with resistless power. It affects the whole colour of their future life, leading either to greatly increased comfort or to vastly augmented discomfort, amounting often to absolute misery. It gives a decided impression for good or evil to the whole character, and is productive of consequences which are not limited to this life, but extend into eternity. Hence the propriety of everything connected with marriage being guarded with the most jealous care, and of everything being avoided, which, in the intimate intercourse of domestic life, might lead to mischievous results:

Grave consequences will depend, not only on the original character of the parties themselves, but on the relation in which they stand to each other before-hand. And hence God has thought proper, in the revelation of his will to man,

to give minute directions as to the degrees of family relationship, within which it is unlawful to marry. Our object in this article is to show the unlawfulness of a man marrying the sister of his deceased wife; and we have no hesitation in asserting that such a connection is prohibited by the Word of God, and therefore cannot be justified. This was admitted by the whole Church of God, till about a century and a half ago; when, as now, some individuals in high places sought, by special enactment, to give legality to that which had before been strictly forbidden by the universal law of Christian nations.

I. We shall endeavour to show, *first*, that such marriages are forbidden by the law of Moses. It is granted that there is no special enactment forbidding such marriages in so many words; but their unlawfulness necessarily follows from the general principles that are laid down in the eighteenth chapter of Leviticus, and repeated in the twentieth. The object of the first seventeen verses of the eighteenth chapter is to point out the degrees of consanguinity, i. e., blood relationship; and affinity, i. e., relationship by marriage, within which it is unlawful to marry. The sixth verse may be considered as the key to the interpretation of the whole passage. There it is said, "None of you shall approach to any that is near of kin to him," &c. From this, then, it is plain that the following verses, down to the seventeenth inclusive, refer to the degrees of relationship within which it is unlawful to marry, and not to the sin of adultery, which is specially taken up at the twentieth verse. In these verses all the prohibited DEGREES of relationship are specified, but all the particular *cases* which might occur under each are not given. Thus, at verse sixteenth it is said, "Thou shalt not uncover the nakedness of thy brother's wife," &c., i. e. of her who had been thy brother's wife, or of thy brother's widow. Now, here a man is expressly forbidden to marry the widow of his deceased brother, because the relationship is within the first degree of affinity; and it follows that the law must apply equally to all who are within the first degree of affinity. Thus the sister of a deceased wife is within the same degree of affinity as the wife of a deceased brother, or, which is the same thing, as the brother of a deceased husband; and, if a woman may not lawfully marry two brothers, by the same rule a man may not marry two sisters. It is obvious that both these parties stand to each other in precisely the same degree of affinity, and, therefore, it was not necessary to specify both; for, if a woman is expressly forbidden to marry the brother of her deceased husband, by the same rule it follows that a man is prohibited from marrying the sister of his deceased wife.

"The Bible," says Symington, "in many cases lays down general principles, without entering into minute details; for, to have stated all the cases which might be comprehended under every principle, would have been to swell it to a most unwieldy and expensive size. It follows, therefore, that wherever any particular case is comprehended under a general prohibitory law, it is just as much prohibited as if it were mentioned in express terms. Thus, though the prohibitions in this chapter are all addressed to the man, they are by fair implication equally binding upon the woman; for, in God's sight, the sexes are on a perfect equality as moral beings. "For example, if a man may not marry his father's wife, neither may a woman marry her mother's husband. By the same rule, if a man may not marry his brother's wife, neither may a woman marry her sister's husband." The object of these laws is to preserve purity in families; to remove, as far as possible, all temptation from those who come into close and familiar contact in the endearing intimacy of family intercourse.

Again, in Leviticus xviii. 14, a man is prohibited in express terms from marrying the wife of his uncle; but surely such a connexion presents much less temptation than that which exists between a man and the sister of his wife; and, as there is no blood relationship in either case, there is a still stronger

reason why a man should not marry the sister of his deceased wife than the wife of his deceased uncle. It is surely a miserable, superficial criticism, which, after deliberate investigation, can attempt to show that, whilst the Word of God forbids a man to marry the wife of his deceased uncle, or departed brother, it permits him to marry the sister of his deceased wife.

An objection has been taken to this interpretation altogether, on the ground that Leviticus xviii. 16, does not refer to marriage with a brother's widow, but with a brother's wife. The language, it is alleged, is precise, and it is a brother's wife that is mentioned, not a brother's widow. There is something very plausible in this objection; but it cannot stand a searching investigation. The wife of a living brother a man could not marry: the thing involved a legal impossibility. A wicked man might commit adultery with her; but it is not of adultery the law is here speaking, (that is taken up at the 20th verse), but of the degrees of relationship within which it is unlawful to marry, when there is no other barrier. That it cannot be adultery which is here alluded to is still farther evident from the fact, that, in chapter xx. 10, adultery is prohibited on pain of death. And surely, if common adultery is to be punished with death, adultery with a brother's wife merits some punishment, if possible, still more severe. But the only punishment threatened to the parties who violate the law contained in chap. xviii. 16 and xx. 21, is that they shall be childless.

It has been alleged, however, that the prohibition refers to a woman who has been divorced by a brother. The prohibition would, no doubt, apply in such a case; but this is not what is mainly intended here; for, in such a case, the woman would be no longer the brother's wife, and could with far less propriety be so termed than the widow of a deceased brother. In familiar language, it is perfectly common, and not at all improper, to talk of a widow as the wife of her departed husband.

It has been thought that this objection is greatly confirmed by the fact, that a man was by law bound to take the widow of a deceased brother who had died childless. This, however, was a special law for a particular case, and intended to serve an important purpose in the peculiar economy of the Jews. If a departed brother left a wife and children, no surviving brother was allowed to marry her. But, if she had no children, then the eldest surviving brother was bound to take her, that he might raise up seed to his brother, that they might be called by his name, and possess his inheritance. And probably this law was intended to preserve the distinction of inheritances, and prevent the accumulation of property in families.

Another objection to this interpretation has been founded on Leviticus xviii. 18: "Neither shalt thou take a wife to her sister to vex her, to uncover her nakedness, besides the other in her life-time." It has been alleged that, though this verse positively forbids a man from marrying his wife's sister during her life-time, it contains no prohibition to that effect after her death. If the translation in our authorized version conveyed the true meaning and spirit of the original, this would indeed be a formidable objection; for if a man is simply forbidden to marry his wife's sister during her life-time, it seems a legitimate inference that he may marry her after his wife's death. We have no doubt, however, that the authorized translation of Leviticus xviii. 18 conveys a false impression of the original. The correct meaning of the Hebrew phrase is given in the margin: "One wife to another"; "Thou shalt not take one wife to another," &c.; and it is deeply to be regretted that the phrase should not have been translated here, as in many other places, without any regard to the mere letter of the Hebrew words. It is well known that the expressions, "a woman to her sister," and "a man to his brother," are Hebraisms of exactly the same import with "one to another." For example, in the treaty with Abimelech and

Isaac, our English version has it, "They swear one to another"; Genesis xxvi, 31. This gives the true meaning and spirit of the passage. And yet in the original it is, "They swear a man to his brother." In the account given by Moses of the structure of the tabernacle, an order relative to the curtains runs thus: "The five curtains shall be coupled together, *one to another*," Exodus xxv,

3. The original for *one to another* in this passage is, "A woman to her sister." The Hebrew words in this passage of Exodus are identically the same, without the change of a single letter, as those which in Leviticus xviii. 18 are rendered, "a wife to her sister." Common sense shows that the rendering of them given in Exodus, though not perfectly literal, conveys the true meaning and spirit of the original, and that the literal rendering of them would not do so; and they ought, without doubt, to have been so rendered in the passage before us.

In explaining the word *ashe*, here rendered wife, without allusion to this controversy, Parkhurst, in his dictionary, renders it a *being*, or *thing subsisting*, or *existing*. "The word," says he, "has no relation to kind or species; though, according to its different genders, it has to sex, but is applied to almost any distinct *being* or *thing*; as, for instance, to man, Gen. ii. 23-24; to clean and unclean beasts, Gen. vii. 2; to the isles of the Gentiles, Gen. x. 5; to the curtains of the tabernacle, Exod. xxvi. 3-5-6; to the faces of the Cherubim, Exod. xxv. 20; to their wings, Ezekiel i. 9. It may be, and frequently is, rendered *each, every one*."

Every scholar knows that the idioms of one language do not admit of literal translation into another, and it is absurd to attempt it. The passage in Leviticus may, with more propriety, be translated thus: "Neither shalt thou take one wife to another to oppress *them*, to marry one in addition to the other in her life-time." It will be seen from the word *her* being printed, in the authorized version in italics, that it is not in the original; and the verb translated *vex*, more properly signifies to oppress. And when a man marries two wives, the oppression extends to both: he does a wrong to both. The truth is, that this passage has nothing at all to do with the marriage of a wife's sister. It is a clear, simple, and absolute prohibition of polygamy.

We shall just make two remarks more to show the untenableness of the authorized translation of this verse. If the interpretation put upon it by those who use it to support the lawfulness of marriage with a deceased wife's sister be correct, then, by the same process of inference, it goes equally to support the lawfulness of polygamy; for, if a man is only prohibited from marrying the *sister* of his wife during her life-time, it follows that he is not prevented from marrying any other woman who is not his wife's sister. To be consistent, therefore, the man who, from this verse, advocates the lawfulness of marrying the sister of his deceased wife, should also advocate the lawfulness of polygamy. It is true that many of the Jews did practise polygamy; but this was in direct opposition to the divine law, as here plainly enacted.

Again, it would follow, if the translation against which we contend were correct, that it was only when a man married his wife's *sister* that he vexed her, and that his marrying a stranger would not have produced the same effect; in other words, that a woman would have accounted it a greater hardship that her own sister should have been brought into the house to share with her in its comforts and duties, and in the affections of her husband, than that an entire stranger should have shared with her in these privileges; and that two sisters would be more apt to disagree, and quarrel with each other, than two strangers. This is surely inconsistent both with reason and experience. An interpretation, which admits of such an inference, cannot be the correct one.

We trust, then, that it has been satisfactorily established that the Mosaic law gives no uncertain sound in reference to this matter; that it clearly proclaims

the unlawfulness of the marriage of a man with the sister of his deceased wife. But it may be alleged that these restrictions belonged to the judicial or political law of the Jews; and that, as their peculiar economy has long since passed away, it is therefore not binding upon us. To this it may be replied, that though the political law of the Jews is not binding upon us as political institutions, yet those parts of it which are founded on the moral law, and which have regard to a state of things common to us and them,—all such parts of it are of perpetual obligation, and ought to regulate our moral relations in society. Farther, the prohibition here contended for, of marriage with the sister of a deceased wife, is part of a system of prohibitions of such a kind, that, if we reject one, we reject the authority of the whole. He therefore who contends for liberty to marry his wife's sister, so far as the law of God is concerned, may just as well contend for liberty to marry his own sister.

Be it observed, that the transgression of these very laws is specified as the cause of God's ejection of the Canaanites from their country. They are prefaced with these words: "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do." And then we have these words following the promulgation of the laws: "Defile not yourselves in any of these things; for in all these the nations are defiled which I cast out before you, and the land is defiled; therefore do I visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants." This clearly shows that the matters here forbidden to the Jews are equally forbidden by the unwritten law of nature as by the written law of Moses. The Canaanites sinned against a law prior to and more general than the Mosaic dispensation, and binding equally the seed of Abraham and the Gentiles. The prohibitions arise out of principles common to all mankind, and not peculiar to the Jewish family alone.

II. We now proceed to show that the illegality of marriage with the sister of a deceased wife is plainly deducible from the words of our Saviour himself.

There must have been some reason for God's forming Eve out of a rib from Adam's side. It would have been as easy for Him to form her out of the dust of the ground. But he chose to form her out of a part of the man's body, to impress upon us the closeness of the union which ought to subsist in the married state. "This is now bone of my bones, and flesh of my flesh," said Adam. And it is added by the sacred historian, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." This statement is homologated by our Saviour, (Matt. xix. 5), and he draws from it this conclusion: "Therefore they are no more twain, but one flesh." Now this is not a mere figure of speech: it embodies a great truth, and announces to us, that, in point of law, the married couple are in every respect to be considered as one. From this, therefore, it follows most clearly, that a wife's relations are to be considered and treated by a man as his own. This principle is recognized in many parts of the Bible, where it is not formally enunciated; and, according to it, a man is not at liberty to marry any of his wife's relations in a nearer degree than his own.

It will be universally admitted that it is unlawful for a man to marry his own sister, or his own niece; and because his wife and he are, in God's sight, one—the two being necessary to form one perfect, self-producing being—the wife's relations become the husband's relations; and, consequently, he can no more lawfully marry his wife's sister, or his wife's niece, than he can marry his own sister, or his own niece.

There is something exceedingly beautiful and affecting in this view of the divine law. What a striking illustration does it afford us of the close and endearing nature of the marriage relation, gathering as it were from afar every

thing that can give us clear views of the strength, and sacredness, and blessedness of the matrimonial bond, which knits the subjects of it so closely that they are thenceforth to be considered one. Thus we have not only the law of Moses prohibiting marriage with the sister of a deceased wife, but by fair inference we have the law of Christ doing precisely the same thing. Those who deny this must either believe that Christ's words have no authority, or if they admit that they have, then to be consistent they must contend that it is also lawful for a man to marry his own sister or his own niece.

III. The prohibition of such marriages tends greatly to the moral safety and comfort of domestic intercourse.

Such marriages are not merely unlawful because God has forbidden them, but he has forbidden them because they are every way improper. In the intimate intercourse of domestic life, what temptations to impurity and impropriety would there be if marriages with the nearest collateral relations were admissible! And the strict prohibition of such marriages preserve the moral safety of society amid the close and endearing intimacies of family intercourse. They are the grand bulwarks of purity, and the individual who would take any step which tends to undermine them, is, in our judgment, a traitor to the community and an enemy of all that is beautiful and dignified in the intercourse of domestic life.

It is true that the same amount of evil might not at first and directly result to society from legalising marriage with the sister of a deceased wife as from legalising marriage with one's own sister, and thus breaking down all the restraints and eradicating all the sentiments by which the purity of family intercourse has been hitherto guarded, but the evil would nevertheless be certain. It would be like carrying the outposts of a fortification; and let them once be carried and kept, and soon the fortress itself, however strong, will be destroyed or forced to capitulate.

We are told sometimes that such marriages would be most conducive to the happiness of the parties more immediately concerned. "Where," it has been asked, "could such a suitable stepmother be found as the aunt of the motherless children? Who could be expected to take such an interest in them as the sister of their own mother?" To this we would reply that, even if all this were unquestionable, the presentation to frail mortals of temptations which do not at present exist, and the introduction of jealousy and dispeace into families, and of scandal into communities, is a price too great to pay even for such advantages. But the reality of these advantages may well be questioned, for the moment the sister-in-law becomes the wife, she becomes the subject of new feelings. The moment the aunt becomes herself a mother, she is influenced by new instincts, swayed by new motives, and stimulated by new prospects, which may hinder her from acting as a kind and judicious stepmother.

A strenuous attempt is at present being made in the British Parliament to alter the law, as it now exists, and to legalize the marriage of a man with the sister of his departed wife. To sanction such a law as this, will, we believe, be fraught with mischief to the best interests of society; it will, we fear, introduce distrust into the social circle, discord and misery into families, and demoralise society to an extent beyond what we can at present conceive. If we have any regard for the peace of families, any admiration for what is pure, and lovely, and of good report, any value for the virtue and happiness of our race, and any honour and respect for the law of God, let us lift up a protest against such a law as this, which if carried in England will soon reach this country also, and will remove one of the ancient landmarks our fathers have set up by which to guard the sanctity of family relationships.

W. B. C.

A VISIT TO THE EAST.

It is not to the Oriental possessions of our Queen that we wish to direct the attention of our readers. These lands, however interesting and nationally important, are too far away for us to visit. It is to the East of our own Canadian country that we would, at this time, invite our readers. We have a vast territory stretching from the shores of the St. Lawrence to the line of 45° , bounded on the East by the State of Maine and the British Province of New Brunswick, and on the North by the St. Lawrence. To many this land is a terra incognita, and supposed to be only a fit habitation for the bear and the fox, and perhaps an adventurous French habitant or two. Certainly it has not met with much favour at the hands of the public for many a day. As compared with the more sunny West, it is generally represented as barren and inhospitable, and little, if anything, better than the Arctic circle. A hasty run through those parts will, we are sure, dissipate such impressions, and convince the most sceptical that there are noble lands in the East ready for settlement—waiting for the hardy sons of the Mother Country to come in and possess them. We had lately the pleasure of visiting a considerable tract of the easterly division of the Eastern Townships, and of forming a personal estimate of the people who have there become the pioneers of civilization and religion.

Starting from Montreal by the Grand Trunk Railway, we passed through a country, which, for beauty and fertility, if properly cultivated, is not surpassed by any part of Canada. The far-reaching and well-cleared plains were bounded by the bold bluff outliers of the White Mountain range. As we approach Richmond—the point at which the railroad intersects the River St. Francis—we find the land rising into gentle undulations and picturesque hills, through which the river cuts its somewhat rapid course. This is an old settlement, and it seems to be flourishing. Scotch, English and American people have fixed their homes here, and their enterprise and intelligence have been crowned with considerable success. For many years we have had a station of our Church in this place, which, though not large, has yet been faithful and persevering. They have had the services, for more or less extended periods, of many of our faithful ministers. The station contains several Gaelic families, who look to us for the bread of life, and whom we have endeavoured to supply with the ordinances of the Gospel. On account of this diversity of tongue, it has hitherto been difficult to find a permanent pastor to occupy this field. Various attempts have been made by the people in this direction, but as yet without success. They are, however, steadfast in the maintenance of their pure Presbyterian principles; and hopes are now entertained that ere long a devoted servant of Christ, speaking both languages, will be permanently settled among them.

We pass from Richmond along the banks of the St. Francis for some distance through a delightful country of well-cleared and cultivated hill and dale, till we reach the flourishing town of Sherbrooke. This town is the centre of a most enterprising district. The lumber trade is here carried on to a large extent. The River St. Francis has a considerable fall at its passage through the district and affords abundant water-power for manufacturing purposes. The Presbyterian Church has no representative in this place, chiefly from the fact that the number of resident Presbyterian families has never been very great, and also that a Congregationalist Church was early established here under the pastoral of an able and evangelical minister, a native of Scotland, who, for a period of nearly a quarter of a century, has gathered around him the Puritan and Presbyterian families of the country.

Having left the cars at Sherbrooke, we now obtained a horse and wagon, and, passing from the County of Richmond, entered that of Compton. The

roads were excellent, and the country along the way looked remarkably well. While much of the land is cleared and highly cultivated, a good part remains yet to be occupied by the farmer. The inhabitants, from the appearance of their houses and barns, their oxen and horses, seem to be in a flourishing condition. In every direction, we saw fine fields of barley, oats and hay, with many luxuriant patches of potatoes: the season promises to be a good one. About twenty-five miles from Sherbrooke we came to a village named Cookshire, which, for beauty of position, we have not seen equalled in this country. It is built upon the western slope of a fine and fertile vale of several miles in extent, through which flows a considerable stream, a tributary of the St. Francis. This district was early settled by New Englanders, and has to this day an unmistakable American character and appearance. There is a Church of England Church in the village, the incumbent of which, we were informed, is a Scotchman from Aberdeen, whose antecedents belong to the Presbyterian Church of Scotland. So far as we could learn, there is only one resident Presbyterian family in this place. Passing through this beautiful country, we enter, after a drive of a few miles, upon the Township of Bury. The land here rises to a higher elevation than that through which we have passed. The bush becomes more dense, fewer clearances are seen, and stumps everywhere hold their place in the fields. Nevertheless, it is a good land. It rests upon the altered rocks of the Upper Silurian. The rock is everywhere slaty and friable, and cannot fail to make fertile soil. The post-tertiary drift deposit is chiefly a fine sand and gravel, with bands of clay; the whole topped with a rich vegetable humus. These lands will yet, we believe, teem with people. They are fifty per cent. better than much of the land which in Scotland is wrought with great labour and little profit to the farmer. The people at home who are spending their days in thankless and thriftless toil, with a God-fearing desire to live an honest life, have only to be brought to these wood-tenanted districts to renew the face of nature, and to fill their broad acres with a happy and thriving people.

Our road to the village of Bury was remarkably good—better by far than most part of the more western roads over which we have passed. But we now come to newer settlements, and but recently opened bush land. Travelling in a north-easterly direction, we enter the Township of Lingwick; most part, if not all of which is held by the American Land Company. This Company was set on foot in England many years ago as a commercial speculation, for the purpose of establishing settlements on lands acquired under their charter. They originally owned an extent of country in this county about ten miles square. The land is well timbered and watered. The soil is, for the most part, very good. We have seen no country so like the hills and dales of Scotland as this is. We rather think the Company's speculation has not yet, so far, proved a very profitable one. They have not lately made much effort to obtain settlers. Several of those who once occupied lands and were in process of clearing them, abandoned them on account, as they conceived, of the hard terms imposed by the Company and have since settled on Government lands farther to the East, which, though in some respects less advantageous, could yet be obtained on easier conditions. The policy of the Company which gave rise to these complaints was speedily altered; and now, we believe, there is no part of the country in which good and accessible land can be obtained on easier or more moderate terms. The plan of the Company is to sell, to actual settlers, lands at so much per acre, to be paid by yearly instalments. When the amount is paid, a deed is granted, by which the settler becomes the absolute owner of his farm. We trust that when better times come round some further effort will be made to bring out Presbyterian settlers to these tracts. Our Church might in this way be greatly enlarged, and our principles be made to leaven the populous communities who will ultimately inhabit these waste places.

In Lingwick we have a settlement of Highlanders from the Western Islands, about eighty families, whose numbers and wealth are steadily on the increase. At first these settlers had to encounter serious hardships and difficulties. They came to the country poor people, with almost nothing to fit them out for the laborious life of settlers. They, from time to time, however, obtained important assistance from their Protestant and Presbyterian brethren in this country. A faithful and devoted ordained Missionary of the Free Church was for some time stationed among them. Year after year they have been steadily advancing in prosperity. The helpless children have grown up to be strong and healthy men and women. New families have been formed, and new farms occupied. Although many of them are still poor, and find it difficult to get on, still the most part are unquestionably in comfortable circumstances, and every year is increasing their store. The Company very wisely allocated a piece of land for a Church and Manse, with a glebe for the Minister. We only wish they had been a little more liberal in this respect, and that their agent would at once grant a deed for the lots which have been acquired. A good frame Church and Manse have been built, and, with the exception of a small sum in process of liquidation, are free of debt. Although they have for some time been destitute of a fixed pastor, it is yet pleasing to know that, the elders have kept up meetings for prayer and mutual edification, both in the Church and in private houses. There are also four Sabbath Schools in the Township, conducted by the members of the Church, in which the young are thoroughly taught from the Word of God and the Shorter Catechism. There is a prospect that ere long a faithful pastor will be settled over this people.

Having had pleasant and profitable counsel with the esteemed elders of Lingwick, and having received at their hands most courteous hospitality, we were carried forward on our journey into still more uninhabited parts. Our destination was now the township of Winslow. In this district there are about 200 families of Highlanders, from the western islands of Scotland. They were sent out from the estate of the late Sir James Matheson. Land at nominal rates has been granted to them by Government. The land here is not so good as it is in some other sections of the country. There are rather too much of hill and dale and slaty limestone rock, with intrusive masses of granite and trap. Still the soil is fertile, and for the more hardy cereals, such as barley and oats, is very suitable, and in hay it yields an abundant crop. There are good streams suitable for water-power, on which, with little difficulty, mills may easily be erected to supply the wants of the settlers. The people of this place were chiefly employed as fishermen at home, and hence had very little acquaintance with agriculture. Knowing no language but Gaelic, their general education and culture was much restricted, and indeed almost neglected. For the most part they were also very poor, having brought nothing with them from home suitable for "roughing it in the bush." They were consequently exposed to many hardships and much suffering, from which they have not yet altogether escaped. Their previous habits of life did not fit them for the labor and perseverance required in the clearing of a new country, and for providing against the severe winters of Canada. They were not however left without sympathy or aid from their countrymen. Many generous hearts sympathised with their sufferings, and contributed valuable assistance to them in their time of need. The worst is we believe now passed. Much of their land is cleared. They have been able to gather in their harvests and to multiply their cattle, horses, and other domestic animals. The settlement may, in fact, be said to be in a flourishing condition. The most part of the people are gradually acquiring habits of agricultural industry. The rising generation are strong and active men and women, from whose exertions we may hope to see the district become one of the most flourishing in Canada East.

The people have been constantly supplied with the ministrations of the Gospel from the time they left their native shores even to the present. Their spiritual wants have thus not been neglected. There are many devout and God-fearing persons amongst them. Like most highland people, they have a great relish and thirst for the "preachings." More devout or attentive hearers are nowhere to be found than the Winslow people. They travel many miles and endure much fatigue to hear the preaching of the Gospel or to enjoy the lengthened services at sacramental seasons. We are not sure but they are sometimes to be blamed for neglecting home and domestic duties in their desire to attend religious services. Any evils of this kind which exist we may hope to see corrected by their increasing intelligence and good sense.

At an early time they selected a lot of land on which to erect a Church and Manse for the minister. A temporary log Church was first built, and is yet the only Church in the district. It is certainly of most primitive construction. Both light and atmosphere freely enter through the walls and roof. In summer, when the weather is dry and warm, it is an agreeable place to meet in; but in boisterous seasons and in winter it must be little better than the open bush. The Church need not be in this state. The people themselves, with little labour, could make it habitable in the worst of seasons. Moss and mortar to fill up the chinks in the walls and shingles for the roof, with two day's labour of five stout men, would work a complete reformation. The office-bearers of the Church have only to call a "bee" for this purpose, and we are sure the work will be done. The Manse is really a good house, very comfortable and neat; and although not quite finished, it is yet as habitable as are three-fourths of our Canadian ministers' houses. A new frame Church is in course of erection at a little distance from the present building, and more in the centre of the district, which, it is to be hoped, will be proceeded with at once and finished before the winter sets in. For this project valuable aid has been obtained from the United States.

Much requires to be done among this people to improve their social position. Their houses are yet but the roughest shanties which are used in the bush. A single apartment is most generally all that a family possesses; and not unfrequently more families than one, of all ages and both sexes, live together in a single room. For the morals of the people, such a state of things should not be allowed to exist one day longer than is necessary. The decencies and proprieties, if not the virtues, of domestic life will disappear under the continuance of such a system. We have reason to believe, that, from the growing prosperity of the settlement, a salutary change will ere long be effected in this respect. The mass of the people sadly want education and general intelligence. The acquisition of the English tongue, and the introduction of good schools, are greatly to be desired. In their own country they were long a neglected people. Living on the boisterous and inhospitable outskirts of Scotland, they were little known and cared for. They consequently grew up in ignorance; their minds were filled with superstitions and traditions, and their passions were untamed. We were not a little surprised to find that supposed cases of witchcraft are common amongst them. The Session-books contain more than one record of such accusations. A common form of witchcraft is that of one person charming away the milk from a neighbour's cow, or cream and butter from a neighbour's milk, to her own. Such cases of witchery are seriously believed in by many of the people. There are among them, too, such persons as witch-doctors, who are employed to test the milk of the accused. This is done by placing a penny-piece, with some incantations, on the cream of the accused persons' milk: if the penny sinks they are innocent, but if it floats they are guilty. The penalty in such a case is very serious in a community such as this. The

public fame brands the party as a witch. She is avoided and dreaded, and exposed to much painful annoyance. The true remedy for this is an increase of Christian intelligence and practical good sense. Only shew these people that ill-kept cattle won't yield milk, or that filthy pans and tubs destroy cream and butter, and witchcraft will vanish from among them. These incidents prove the necessity of combining a knowledge of common things with religion, in order to make the people of these parts intelligent and prosperous. It would, however, be wrong to speak of these people as either irreligious or immoral. Instances of vice or crime are very uncommon, and their general regard for religion is exemplary. A few years will produce a great improvement among them. Through the influence of the present School and Church agencies, existing evils will disappear.

Having discharged our mission in Winslow, having held friendly counsel with the elders and minister of the Church, and partaken of the generous hospitality of the Manse, our route now lay towards the north-east through the counties of Wolfe and Megantic to Inverness—a distance of sixty-miles. The whole region through which we now pass is almost unmitigated bush. Miles upon miles the dark wooded and mountainous landscape stretches out to the north, south and east. The road followed a straight course over hill and down dale. Only here and there was the dark monotony of the scene relieved by a patch of cleared land, and a little settlement of French Canadians. Along this route the settlers are chiefly French—young adventurers from the district of Quebec. Wild lands can here be got on easy terms; and, for those who have nothing in the world but strength, and a will to work, prosperity and comparative affluence are their reward. Into these wild regions we found the priest following his flock. On good elevated lands the Church and the priest's house are built, and that too in stately and elegant proportions. Nor have these people been neglected by the Protestants of Canada. Pierre LaHay, one of the most enterprising and intelligent of Colporteurs, has travelled this region on foot, with the Word of God in his hand and on his lips. He was our guide by the way, and from time to time enlivened our journey by accounts of his labours in these parts, and of the character of the settlers. There is an awakening intelligence among the French people. They are coming to know what Protestantism really is. They see the superior intelligence and progress of Protestants, and begin to guess that their religion accounts for it. The Word of God is read by many of them, and the leaven of truth is silently working. God will assuredly open a great door and effectual among these interesting and agreeable people.

Much of the scenery through which we passed was beautiful. Lake Aylmer, over which we were punted, is a fine sheet of water, and the banks all around it appeared to be well suited for settlement. The geological character of the country is the same over the whole of the district through which we have travelled. Altered Upper Silurian rocks were visible on the flanks of the granitic and trapean hills, and large boulders of the prevailing rocks lie scattered over the country. The drift chiefly consists of sand and clay; and in no place did we find boulders deposited to such an extent as to impede cultivation. One of the most beautiful and well cultivated tracts through which our road lay was that of the Township of Halifax. It lies upon high ground to the west of Lake William, in Megantic County. The road through it was in excellent condition. Winding along the banks of the lake for a distance of eight or ten miles, it afforded a noble view of a country picturesque and fertile. To those who have suffered from the ennui of travelling over the everlasting plains of Upper Canada, nothing can be more pleasing than the rich and varied scenery of the Eastern Townships. The tide of immigration will yet be attracted to these fine lands. The time is coming when the population of this part of the Province will be vastly increased. It is a mistake to suppose that Lower Canada is used up

With a Protestant population, it will yet become one of the noblest parts of the empire. Having travelled a hundred and thirty miles leisurely over these lands, and out of the beaten track, we are impressed with the idea that a great future is in store for this country. Our Church would therefore do well to plant her banners wherever an opening can be found. We have already stretched a band of Gospel light through the heart of them.—Richmond, Lingwick, Winslow, Inverness, Leeds, Sylvestre, are so many central stations which we possess, from which the sanctifying power of the Gospel may radiate. With men and money we can do much in these parts. God is manifestly blessing our work. In Inverness, where we spent a Sabbath in the snug and hospitable Manse, the Word is having free course. We preached here to a congregation of at least four hundred persons, and a more earnest or intelligent people we have not seen in Canada. The Church is much too small for their wants: a larger and more commodious building is immediately required. This, in due time, the people will themselves erect. They have done well hitherto. With only precarious supply of ordinances for many years, they nevertheless kept together, and maintained the discipline and order of the Church. Warmly attached to our principles, they have steadfastly defended them. By intrigue and stratagem, attempts have been made to wrest their Church property from them; but they have held it firmly, and still possess it. They may be prevented for a time from getting a good title to the land; but they can't, we believe, be dispossessed of it. It is theirs by right as well as by possession, and any attempt to rob them of it will, we doubt not, prove a signal failure. Under its present pastorate, Inverness is manifestly flourishing. It will ere long be one of our most thoroughly organised and vigorous of Churches. The history of this settlement is quite a romance of immigrant life. The people are originally from the Duke of Hamilton's estates on the Island of Arran. By their stubborn energy and thrift, they have conquered the wilderness. The stories of adventure by flood and field which the old people have to tell, are full of interest. From the first, they have been a God-fearing, Bible-reading people, and the God of their fathers has blessed them. They now possess smiling lands, fat oxen, and fine steeds. They have erected good houses, and their children grow like olive-plants around their table. We conclude by praying that Inverness may flourish by the preaching of the Word.

PARDON—ITS CONNECTION WITH PENITENCE.

That pardon is the immediate and necessary consequence of penitence, is an error confined not altogether to Deists and Socinians. There are many within the pale of the Church who believe and practice this doctrine. Their views, however, are not so extravagant as those which are entertained by the supporters of natural religion, or by those who deny the necessity and efficacy of the atonement. While such persons admit in theory that God cannot legitimately dispense pardon to the offender without a *paid* equivalent, not only for his present but for his pre-contracted guilt, in other words, that pardon depends primarily upon the mediation of Christ, yet they believe in a certain efficacy in repentance which disposes the Almighty to placability, and moves him in a measure to act independently of Christ's mediation in the matter of pardon. The penitent offender of this kind fancies that by hard labour and unflagging effort he will reach a point of reformation which must meet the approval of the Almighty. His sorrows, and tears, and strivings, and self-denials, are each, he imagines,

possessed of a virtue which, when thrown into the scale of infinite justice, will weigh, if not outweigh, the full amount of his guilt, and pardon will, of course, be the consequence. Our penitent would perhaps be staided to hear, that notwithstanding the correctness of his views on the atonement, his *practice* yet coincides with the views of Deists and others, who ignore the doctrines of Christianity altogether. The Deist tells us "that as obedience must be the object of God's approbation, and disobedience the ground of his displeasure, it must follow by natural consequence that when men have transgressed a Divine command, repentance and amendment of life will place them in the same situation as if they had never sinned." Such also is the argument of some supporters of the Christian religion—of some who profess a knowledge of God's method of salvation. Their views being correct on many important particulars, how comes it that in this they err, and that their *practice* in regard to it is so *corrupt* as in many instances to run parallel to those systems of error which deny the atonement altogether? We can account for this singular phenomenon upon no other principle than that furnished by the Scriptures, namely, "the carnal heart is enmity against God."

To correct, if possible, such practice, and give it a *Bible bias*, let us inquire whether the conclusions of abstract reasoning will coincide with the deductions of experience; or, to put the question in another form, whether such practice as we have noticed actually and of itself brings the forgiveness of the Almighty.

If obedience be at all times a duty, how or in what way can present repentance release us from the punishment of antecedent transgressions? Can the sorrow or contrition which the offender now feels for sins which have been lately committed, annihilate what is past? Or does the active discharge of present duty—a full and cheerful obedience to the requirements of God—effect no more than an acquittal of present obligation? "Or does the contrition we experience, added to the positive duties we discharge, constitute a surplussage of merit which may be transferred to the reduction of our former demerits?" In a word, is the acceptance of the offender or the would-be Christian to be built upon the absurdities of supererogation? "We may as well affirm," says a learned divine, "that our former obedience atones for our present sins, as that our present obedience makes amends for antecedent transgressions."

It is the unvarying practice of those who deny the possible efficacy of the mediation of Christ, to preach repentance and amendment of life as the only necessary antecedents of a sinner's acceptance with his God. And surely this comes with "ill grace" from them, since the ground on which they deny the latter equally serves for the rejection of the former, "the necessary connection between the merits of one being, and the acquittal of another, not being less conceivable than that which is believed to subsist between obedience at one time and the forgiveness of disobedience at another." But what shall we say of those who admit the possible efficacy of the mediation of Christ, who have perhaps a well-defined theoretical knowledge of the bearing and working of the Divine scheme, and at the same time are acting in direct opposition to it—who know that pardon, is and only can be dispensed by the Almighty, because a satisfaction equal to the demerit of the sinner has been made and accepted by Him; and yet with the presumption and graceless defiance of those *philosophers* who are too enlightened to be Christians, sue for pardon upon the weak ground of their own penitence and external reformation. They believe in the efficacy of Christ's mediation, and yet practically ignore it. They admit that pardon is dispensed just because an atonement has been made, and yet, in their dealings with God in the matter, they lose sight of this altogether, and strenuously en-

deavour, by every available means, to work out an equivalent compensation for their own personal demerit. It is not, they conceive, the blood of the new covenant sacrifice, the sufferings and obedience of Christ; it is not his agony and bloody sweat and death upon the cross, but their sighs and sorrows, and promises of amendment, and actual reformation, which call into exercise the placability of God; it is not the Saviour's groans but the offender's tears; the sinner's penitence and not the Mediator's merit, which brings the acceptance and the pardon of the Almighty! But what is the actual position of such a penitent in the sight of God? is he nearer to Him now when he has so far reformed than he was ere he perceived and felt the necessity of repentance? Undoubtedly his present state cannot but be pleasing to the Almighty, and his present conduct cannot but receive his approbation. Still his reformation and his new obedience cannot have a *retrospective effect*. The past is the same, because his guilt has not been cancelled. The agent may be reformed, but not one of his antecedent transgressions has "been blotted out." "The convert and the sinner are the same individual person, and the agent must be answerable for his whole conduct."

To weave this argument a little closer, however, let us bring it down to the experience of the convert himself. What is the state of his conscience when he has brought himself round to the practice of virtue? Is it quiescent and peaceful, and are the sentiments which he entertains of himself unmingled with a single feeling of dissatisfaction? Oh no! complacent he may be at times and on happy terms with the "inward monitor;" the effects which his own hard indefatigable labour have produced on his character and conduct, naturally originate a feeling of approbation. When he contrasts his present with his former self, and sees the man who was given to many iniquities, to every gross and sensual indulgence, *now* the man of staid and temperate habits, the lover of virtue for virtue's sake, surely, then, he has reason to congratulate himself on his achievement. But this feeling of self-complacent gratulation is ever and anon dispelled by the remembrance of the *past*. There are voices there which he cannot silence, and sights which he cannot cover, and sins which he cannot forget. If the past then occasions him trouble and dissatisfaction, even though he has sincerely reformed, it is natural to suppose that these will be increased as he improves in virtue. The experience of the convert must ever prove that his practice, so long as it has not a true and strong Bible bias, will never receive the Divine approbation in the matter of pardon or acquittal.

It is painful to relate that Warburton in his ninth book of the *Divine Legation*, speaks in the most unqualified terms upon "the intrinsic and necessary efficacy of repentance," asserting that it is plainly obvious to human reason, from a view of the connection which must subsist between the creature and his Maker, that whenever man forfeits the favour of God by a violation of the moral law, his sincere repentance *entitles* him to the pardon of his transgressions."

This of course is just a broad and unqualified statement of the Deistical argument, and amounts virtually to a suppression of the Mediator's work in the matter of the sinner's acceptance.

Men, however, may have their own views of this and other vitally important subjects which touch the salvation of the sinner, but the Word of God is the *rule* and the infallible dictator of what constitutes the means to be employed for this end. It is nowhere said in the Scriptures that pardon is the necessary consequence of penitence, but rather the necessary and immediate consequence of the mediation of Christ; and so, this being true, the penitent will find that unless there be an entire unconditional surrender of himself to the clemency of God—a practical abnegation of everything like *contrition* and *amendment* of

life as a ground of acceptance with Him—he will never experience the joy and comfort, and peace, which are the immediate and abiding results of that act by which God justifies the sinner, and so places him in a position to receive all the other benefits and blessings of the Saviour's death purchase.

There can be no doubt that the sinner is the object of the Divine displeasure, and that he is so, even when by his own persevering effort he has accomplished an external reformation. The Almighty may indeed, as we have remarked, complacently regard his present conduct—nay, he may notify to him in a multitude of ways that He approves of all that is done; but at the same time, and apart from this, he is the object of His displeasure. There is nothing paradoxical here—nothing in the one statement which may conflict with the other; because changed though the man be, virtuous, and outwardly correct, his *heart is not changed*, his guilt is not cancelled, and consequently he is still a *sinner* before God. It is in this sense, then, that the *self-made* convert must ever be an object of the Divine displeasure. Vice and guilt, in whatever modified forms they appear to us, must ever be repulsive to God. "He cannot look upon sin but with abhorrence" and aversion. We cannot do better than close this paper in the words of the celebrated Adam Smith. In his Theory of Moral Sentiments, he remarks in connection with this subject: "If we consult our natural sentiments, we are apt to fear lest before the holiness of God we should appear to be more worthy of punishment than the weakness and imperfection of human nature can ever seem to be of reward. Man, when about to appear before a Being of infinite perfection, can feel but little confidence in his own merit, or in the imperfect propriety of his own conduct. In the presence of his fellow-creatures he may often justly elevate himself, and may often have reason to think highly of his own character and conduct compared to the still greater imperfection of theirs. But the case is quite different when about to appear before his infinite Creator. To such a being he can scarce imagine that his littleness and weakness should ever seem to be the proper object either of esteem or of reward. But he can easily conceive how the numberless violations of duty, of which he has been guilty, should render him the object of aversion and punishment; neither can he see any reason why the divine indignation should not be let loose, without any restraint, upon so vile an insect as he is sensible that he himself must appear to be. If he would still hope for happiness he is conscious that he cannot demand it from justice, but that he must entreat it from the mercy of God. Repentance, sorrow, humiliation, contrition at the thought of his past conduct, are, upon this account, the sentiments which become him, and seem to be the only means which he has left for appeasing that wrath which he knows he has justly provoked. He even distrusts the efficacy of all these, and naturally fears lest the wisdom of God should not, like the weakness of man, be prevailed upon to spare the crime by the most importunate lamentations of the criminal. Some other intercession, some other sacrifice, some other atonement, he imagines, must be made for him beyond what he himself is capable of making, before the purity of the Divine justice can be reconciled to his manifest offences.

"The doctrines of revelation coincide in every respect with those original anticipations of nature; and as they teach us how little we can depend upon the imperfection of our own virtue, so they show us, at the same time, that the most powerful intercession has been made, and the most dreadful atonement has been paid for our manifold transgressions and iniquities."

D. B. P.

WORDS OF THE WISE.

BY THE REV. RALPH ERSKINE, 1724.

Mercy and truth are met together ; Righteousness and peace have kissed each.
Psalm lxxxv. 10.

What is your duty, believer, who not only hear but know this joyful sound ? Your duty is, not only to rejoice in this matchless harmonious conjunction of divine attributes in Christ, but to exemplify the same by a harmonious conjunction of grace and holy virtues in you. Let mercy and truth, met together as divine attributes in Christ, be exemplified by mercy and truth meeting together as divine virtues in you. Let righteousness and peace, kissing each other in him, be exemplified by righteousness and peace kissing each other in you. Let the meeting of mercy and truth engage you to be merciful and true ; "Merciful, because your heavenly Father is merciful ;" and true, because "He desires truth in the inward parts." Let the embraces of righteousness and peace, engage you to be righteous and peaceable ; that is, to be students of purity and peace : For the wisdom that is from above, is first pure, then peaceable, James, iii. 17. It is declared in the verse following our text, that it is the design of these perfections of God looking down harmoniously from heaven, to make suitable graces spring up from the earth : Truth shall spring out of the earth, and righteousness shall look down from heaven. When the Sun of righteousness, in whom all the excellencies of God do shine, looks down, then, as the natural sun, shedding its influences, makes fruit to spring up from the earth, so the Sun of righteousness, looking down, and shedding abroad his influences, makes truth, and all the rest of the fruits of the Spirit, to spring out of the earth, out of the heart, the soil where they are sown in regeneration. O does mercy look down from heaven to you, in friendship with truth ? Shall not this mercy make you merciful to the bodies and souls of others, by doing them all the temporal and spiritual good that you can ? And shall God manifest his truth, in conjunction with mercy, towards you ; and will you not be a friend to truth, even to all the precious truths of the gospel ?

O believer ! study you, through grace, to get a match made up betwixt mercy and truth, righteousness and peace in you, seeing there can be no merciful peace to the prejudice of righteous truth. And study to get all these attributes of God exemplified in your heart and life, and the seal and impress thereof upon your souls, you, being united to Christ, in whom all these excellencies of God do meet together with harmonious embracements ? Out of Christ's fulness do you receive, and grace for grace ? As the child receives members from the father, and the paper, letter for letter from the press, so, beholding his glory, be you changed into the same image, by receiving mercy for mercy, truth for truth, righteousness for righteousness, and peace for peace. Out of his fulness do you receive grace for grace, holiness for holiness ; and a holy virtue suitable to every holy perfection that is in him : And all those harmoniously meeting together, and kissing each other in you. Let no heavenly grace, or holy duty,

be excluded out of the meeting. Let faith and repentance meet together; let love and new obedience kiss each other: Let knowledge and practice meet together, and prayer and praises embrace each other. Yea, let opposite-like graces meet harmoniously in you. Let humility and boldness meet together: Let godly sorrow and holy joy embrace each other. Here is the gospel-holiness we call you to, in a suitableness to these harmonious attributes of God in Christ. If the world call you Antinomians, know it is the will of God, &c. 1 Pet. ii 15, Let the mouth that reproaches the gospel, be stopped by the power of it in your walk. The world will surely reckon you the greatest stars that give the greatest light; therefore let your light so shine before men, that others seeing your good works, may glorify your Father which is in heaven; by shewing, out of a pure conscience, the works of mercy, truth, righteousness and peace, hand in hand together. And thus, for the sake of the glory of God, the honour of Christ, and the credit of the gospel, let the world know, that you have seen the glory and felt the virtue of these perfections of God, harmoniously meeting and embracing each other in Christ.

POETRY.

THE MOSLEM.

From the Earl of Carlisle's second vision of Daniel.

The lab'ring centuries in long career
Weave their dark web of wonder and of fear:
The days of Rome's long glories wax and wane,
The vex'd earth moans beneath her guilty reign:
E'en at that hour, in Mecca's rocky cell,
The Warrior-Prophet frames his wizard spell,
Cons the dark sentence, and the mystic lore,
Then bids the nations tremble, and adore.
O'er all the slumb'ring myriads burst afar
The flashes of the Moslem scymetar;
The turban'd hordes of Araby advance,
Urge the fleet barb, and hurl th' unerring lance.
'Mid Egypt's temples, and o'er Barca's sands,
Copt, Moor, and Goth, uplift submissive hands:
On Xeres' bank, and Andalusia's plain,
Covers all the recreant chivalry of Spain:
Wealth sits enthron'd 'mid Cordova's high towers,
And Science dwells in soft Granada's bowers.

Damascus, loveliest scene on mortal soil!
Where perfum'd gales from Lebanon descend.
And Pharpar's streams with clear Abana blend.
Thou, too, fair Zion's consecrated hill,
Kedron's scant brook, and lone Siloam's rill,
Haunts of my Saviour, footsteps of my God,
Down to the dust by new Blasphemers trod!
Where Bethlehem nursed Creation's lowly Lord,
Hark! the fierce shout, "The Koran or the Sword!"
In warlike pomp the haughty Emirs ride
By the still hamlets on Gennesereth's tide,
And crafty seers proclaim a heav'n of guilt,
Where the pure blood of Calvary was spilt.

REVIEWS AND NOTICES OF BOOKS.

A HISTORICAL AND CRITICAL COMMENTARY ON THE OLD TESTAMENT, WITH A NEW TRANSLATION. By M. M. KALISCH.—*Genesis*, Hebrew and English Edition. (Longman & Co.)

An original commentary on the Book of Genesis, extending to nearly 800 pages, and bearing on its face abundant evidence of research, learning and independence, may well claim more than a few sentences of notice. In many respects Genesis may be regarded as laying the foundation of the whole Old Testament system, and as of more than ordinary importance to the critical student. Accordingly, its interpretation has given rise to many and violent discussions. From the account of the Creation in Gen. i. down to the prophetic blessing of Jacob in ch. xlix. its statements have all been analyzed, criticised, controverted, or defended,—and that with not a little of the *odium theologicum* or *anti-theologicum*.

Dr. Kalisch is favourably known to our readers as the author of a 'Commentary on Exodus' [*vide Athen.* No. 1448,] and he has brought to his present task the same industry which he displayed in his first undertaking. The plan of this volume is simple and clear. Discarding all questions connected with an "Introduction to the Pentateuch," the author furnishes a historical and critical commentary. Occasionally dissertations—on the Creation, the Deluge, the Dead Sea, the Genealogy of Nations, and the History of Babylon and Assyria—are inserted. With reference to the last of these topics, it may well be doubted whether, *à propos* of Gen. x., a brief outline of the Assyrian discoveries, and a chronological view of the monumental history of Assyria and Babylon—however interesting in themselves—are quite in place. But the chief value of this Commentary lies in its philological remarks, and in the ample and learned comparison which the author continually institutes between events recorded in the Old Testament and apparently similar legends current among heathen nations. In the latter respect scarcely anything is left to be desired—in the former we are much mistaken if Dr. Kalisch's explanations will always command assent. Indeed, not unfrequently they appear singularly arbitrary and unwarranted. Thus the much-controverted passage, Gen. xlix. 10. is rendered: "The sceptre shall not depart from Judah, nor the ruler's staff from between his feet—even when they come to Shiloh—and to him shall be the submission of nations." Manifestly, Dr. Kalisch supposes that the passage implies a promise that, even after the separation of the kingdoms of Judah and Israel, the sceptre should not wholly depart from the favoured tribe: a prophecy this, which we would scarcely have expected to have been worded in terms so enigmatic. But there are other and insuperable objections to this interpretation. What connexion it may be asked, is there between *Shiloh* and the separation of Israel from Judah? The conjecture that "the division was accomplished most probably by a public proclamation at Shiloh" is quite unsupported, and exceedingly improbable, since Shiloh entirely declined in importance after the period of the Judges. Besides, the translation of the Hebrew *ad chi* by "even if" or "even when," is wholly unwarrantable. Dr. Kalisch appeals to a similar use of the word *ad* in Gen. xxviii. 15; Ps. cx. 1; cxii. 8. But in neither of these passages can it bear such an interpretation, and our author himself translates the particle in Gen. xxviii. 15. by "until." The expression occurs again in Gen. xxvi. 13; xli. 49; 2 Sam. xxiii. 10; 2 Chron. xxvi. 15, and in all these passages must uniformly be rendered by *until*. Indeed, Dr. Kalisch himself translates it in this manner in the first two of these passages. *Noldius* ('Concord. Particul. Ebr. Chaldaic. Jenæ, 1734') aptly remarks of the version by *quando* or *postquam* ('Annot. et Vind.,' p. 927.) *ubi*

anim ad chi quando? In view of all this, the critical student will feel that this novel interpretation of the passage cannot be founded on so erroneous a philological basis. A similar instance of arbitrariness is the rendering of Gen. vi. 3, by "while he is also flesh," or "when he is still flesh"—for which, despite fair promises, not a particle of evidence is offered. These specimens suffice to show that, however able and excellent in many respects our author's philological remarks they are not to be implicitly followed, especially when a controverted passage is in question.

The estimate which readers will form of the notes, as contra-distinguished from the philological remarks, will vary with the theological views which they may have adopted. All, however, will agree that condensation would have been possible and desirable, and that many passages of fine writing might safely have been struck out, as well as repeated lucubrations over the prejudices of others, and asseverations of personal independence. A thoughtful, learned and really independent commentator impresses such convictions on the mind of his readers without having recourse to what to some may appear self-confidence and laudation of one's wares. A sentence or two will explain the general views of Dr. Kalisch on the Book of Genesis. He holds that on many subjects, such as the account of the Creation, of the Deluge, &c., Genesis cannot be reconciled with the results of modern scientific investigation. He goes further, and in opposition to many able scholars (such as the late Hugh Miller) declares it an "ignominious retreat" to assert "that the Bible never endeavours to teach that which the human mind is by itself able to discover; that it therefore in no way intended to give information on the origin of the world, since the natural sciences could by due exertion, without extraneous aid, furnish the necessary knowledge." Notwithstanding this, many, we believe, will continue to hold the opinion that the Book of Genesis was *not* designed to teach natural science, and that the provinces of theology and geology are quite distinct, and ought to be separately and independently followed. Nor are we prepared to admit that in other respects Dr. Kalisch's statements are so irrefragable as he seems to suppose. His general principle is, that while in its *form* Genesis partakes of the errors current among Eastern nations—sometimes through the ignorance of the writer, at others designedly—the *ideas* which it embodies are spiritual and divine. It will be evident that such a view must lead to forced interpretations (as in the history of the Fall,) nor, we suspect, will it prove satisfactory or appear consistent either to those who believe in, or to those who reject the idea of the inspiration of the Scriptures.

We are almost sorry to find so many exceptions, the more so, as we have carried from the perusal of this Commentary a high opinion of the learning and ability of its author. Every page bears trace of extensive and careful research—the Hebrew lore of the writer is profound and on the whole accurate—his acquaintanceship with classical writers and with ancient history, literature and manners wide, and his statements are decided and frank. Despite its drawbacks, the volume deserves to find a place in every theological library; and in the interest of critical study we express the hope of again meeting Dr. Kalisch in similar fields of investigation.—*Athenæum*.

THE SERVICE OF THE HOUSE OF GOD, ACCORDING TO THE PRACTICE OF THE CHURCH OF SCOTLAND. By the Rev. WM. LISTON REDGORTON. *Edinburgh*: Paton & Ritchie. *Montreal*: B. Dawson & Son.

This book professes to be intended for those who are necessarily detained from the public worship of God. It is not a book simply of directions for conducting

public worship and the various services of a private nature which belong to the office of a Minister. It may be suitable for this purpose, but its object is rather to give specimens of the complete services of the Church, to be used for private devotion and edification. The plan adopted is that generally in use in country parishes in Scotland where there is only one service during the day. First, we have the Morning Prayer, then the Lecture, then an Intermediate Prayer; after that the Sermon, concluding with what our author calls the Public Prayer. The volume contains three such Sabbath-day services in the *first part* of its contents. The *second part* contains a full Communion Service, beginning with the Preparation Sabbath, and passing to the Fast-day; for the Communion Sabbath we have the usual prayers, then the Action Sermon, Fencing the Tables, and the first to the fourth Table Services, with the Consecration Prayer; then follows the concluding address, prayer, sermon and prayer. After this we have Ordination Services for Ministers and Elders, with a form of Baptism and Marriage. The *third part* contains Sermons on Funeral, Fast-day and Thanksgiving occasions.

We consider the design of the book rather good. The author's aim and effort is pious and praiseworthy. The volume, however, contains manifest defects. We miss, for example, the Psalms which should be sung at the various services. Why overlook this most important department of divine worship in a book which professes to be an exhibition of the service of the Church? We miss, also, the apostolic benediction at the conclusion of worship; an omission for which we see no good reason. Then, again, in the communion service we have no notice whatever of the Friday, Saturday and Monday services, which are all but universal in Scotland. The value of this part of the work would be greatly enhanced as a directory for young ministers, by the addition of a few rubrics pertaining to the admission of young members. We should also have liked something to be said about Sabbath Schools, prayer-meetings and catechisings. The ordination service is also defective as a directory, and omits the important form of receiving and admitting the presentee by authority of the Presbytery. Room might have been made for these things by a judicious curtailing of both the Lectures and Sermons, which we regard as greatly too long.

The style of the book is plain, clear and smooth. No flights of eloquence are ever attempted. No animated passages enliven its pages. The sentiments are always sensible, but withal rather *moderate*—a term which Scotchmen will understand. In such a volume we would have desired a more clear exhibition of evangelical truth, and a more earnest pleading with sinners. The prayers are upon the whole respectable, though rather formal. They contain some very beautifully expressed petitions, but they sadly lack a recognition of the work of the Holy Spirit. In few of the prayers is there any reference to the Holy Ghost at all; and the Sermons and Lectures are equally defective in this respect. From beginning to end these last are characterised by the everlasting reasonings, which we regard as the grand vice of Scottish preaching. They are utterly barren of illustration. Their good sense and respectable style are their chief redeeming qualities. The division and treatment of most of the texts give no evidence of either complete or accurate thinking. The Lectures display a manifest want of acquaintance with the latest criticism of the Sacred text. The volume may be useful in Scotland to a certain class of preachers and hearers, but it is not likely to win for itself any wide-spread popularity.

GENERAL INTELLIGENCE.

MISSIONARY AND ECCLESIASTICAL.

MEETING OF VAUDOIS SYNOD.—The annual meeting of the Synod of the Waldensian Church, took place at La Tour on Tuesday, the 18th of May. Since the year 1851, when, by the withdrawal of the royal prohibition, the public were, for the first time, admitted to its meetings, it was remarked there never had been a Synod at which so few Christian brethren from other churches were present as at the one just concluded. As the representatives of Scotland, there were a deputation commissioned by the Free Church, consisting of the Rev. Dr. Stewart, David Kay, Alexander H. Burn Murdoch, and Patrick Tennant, Esq. England remained unrepresented, so far as regards her clergy, this year. Ireland was represented by the Rev. Mr. Day, an excellent minister of her established Church. M. Bunsen, Secretary to the Prussian Legation in Turin, and son of Chevalier Bunsen, was again present this year with his lady, and from the interest he takes in the Alpine Church, his face is always welcome.

The Synod was opened by public worship, conducted by M. Gay, pastor of Villar, who preached an excellent sermon from 1 Cor. xvi. 14:—"Let all your things be done in charity." After the public service the Synod was constituted by prayer and immediately proceeded to the election of the officers of the Synod. M. Meille, Italian pastor at Turin, President; M. Pilatte, of Nice, Vice-President; M. Muston, of Bobbi, Secretary, were chosen.

The first subject which the Synod entered into full discussion upon was the Home Mission, and the efforts made for increasing and deepening the knowledge of spiritual things in the parishes of the Waldensian Valleys. Several of the pastors spoke with much depth of feeling on this interesting topic; and M. Pilatte adverted with much power to the dead and formal condition in which the majority of worshippers in their various congregations were plunged.

On Thursday, 20th, Dr. Stewart and Mr. Burn Murdoch addressed the synod in French, on behalf of the Free Church deputation, and Mr. Day on behalf of the Established Church of Ireland. The report given in to the Synod on the Evangelization of Italy was very encouraging, and showed, that notwithstanding the absurd reports about the Italians not being willing to receive the gospel at the hands of the Waldenses, applications were being continually made to them from the villages in the neighbourhood of their stations in Piedmont for instruction in religious matters.

MISSIONARY CONFERENCE IN INDIA.—Last April the whole Missionary staff of the European Protestant Churches labouring in Southern India assembled in Conference at Cotacamund. The discussions ranged over all the questions as to the best way of conducting missions with the greatest promise of efficiency and success. The opinions of such a body must carry great weight. The deliverances may be regarded as embodying the united missionary mind of Southern India on the various topics discussed. The Church at home will be thankful for such a help at the present crisis. Great harmony of feeling and unanimity of sentiment appears to have pervaded the Conference. It was agreed on before the recent outbreak, and its meeting surely providential at a time when so many look to India with fresh interest and greatly deepened feeling. This is not the first time that such Conferences have been held; and we hail them as tokens for good to all the missions. They draw forth prayer. They strengthen faith. They promote brotherly love. They enlarge the views of the missionaries. In short the friends of heathendom at home may well be encouraged by such harmonious assemblings.

The proposal to hold this Conference originated with the missionaries at Bangalore in 1856, and, the missionaries in other parts of Southern India having signified their cordial approval of the plan, a list of subjects for the consideration of the Conference was agreed upon, and, after delegates had been chosen by the various societies, several were appointed to prepare papers on specified subjects, which should introduce the discussion of the topic at the meetings of the Conference. Besides these, it was agreed that a brief statistical and general paper, presenting the chief points of interest in the past history of each mission, or circle of missions, should be brought before the Conference, not for discussion, but for information and after reference, as well as for encouragement.

The historical and statistical papers read to the meeting, as well as all the papers on questions for discussion, and the resolutions of the Conference on the subjects, will in due time be published, and will, it is believed, form a most valuable as well as highly interesting volume on South Indian Missions.

FORMATION OF A PROTESTANT ALLIANCE.—We are glad to learn that the growing intolerance and power of Popery in Nova Scotia have at length aroused all Evangelical Denominations in the province to combine in measures against it. A Protestant Alliance has been formed. Of course the object of the Association is not to curtail the just rights of Papists, but to defend their own from encroachment and destruction. This province has been not a little distracted of late years by the intrigues of this restless party, and the Protestants have moved not a day too soon. Popery has operated there in Nova Scotia, as it does wherever it exists, as an obstructive to the most salutary and necessary measures of improvement. It has sought to monopolise the functions of legislation, and has striven to divert the current of legislation into the channel of ecclesiasticism or priestly power. While the foe of all enlightened education, it has clamoured for separate schools, that it may keep its youth intact from the humanizing influence of Protestantism and knowledge, and train them as thorough devotees of itself. It has had the art to obtain large concessions from men in power by the cunning game which it is playing in all Protestant countries of holding the balance betwixt rival political parties. These, and similar practices on the part of Popery, have led to the formation of the Protestant Alliance. The Society, we are happy to see, embraces all the Protestant Churches of the province.

GENERAL ABSTRACT OF GOVERNMENT GRANTS TO POPISH SCHOOLS IN ENGLAND, WALES, AND SCOTLAND FOR THE YEAR 1856-57.—Total for England, £53,147 7s. 0½d.; total for Wales, £913 10s. 1½d.; total for Scotland, £5,247 11s. 1½d.; grand total, £59,308 8s. 3½d.

Note.—1. Of this enormous amount not for education, but teaching Popish error, there has been given £11,097 19s. 2d. for building purposes solely.

2. The number of Popish Schools in the larger towns throughout England and Scotland are very remarkable and significant.

3. The amount of Grants stated to have been made to Roman Catholic Schools, in the Privy Council's Minutes (No. 1, Table A, p. 49), is £67,738 0s. 8d. There is thus a difference of £8,429 12s. 4½d., which is not yet accounted for by the Privy Council in their detailed statement.

4. The number of the above Schools in England is 213; in Wales 4; and in Scotland 22; making in all 239.

5. The number of Teachers is,—

1. Certificated, male 82, female 88; total 170. 2. Assistant, male 8, female 3; total 11. 3. Pupil, male 207, female 390; total 597. Grand total, 778.

ORDINATION OF A GREEK AS A PROTESTANT MISSIONARY.—The mission of the Free Church of Nova Scotia to Turkey may now be regarded as an accomplished fact. The Rev. Petros Constantinides, the missionary, is a Greek, the son of a Greek Protestant, who has long been in connection with the American Presbyterian missions in Turkey. Mr. Constantinides was for five years in the Protestant College at Malta, intending in the first place to qualify himself for being a doctor of medicine; but the light of Divine truth having shined into his mind, he resolved to devote himself to the missionary cause. At the request of the Foreign Mission Committee of the Free Synod, Mr. Constantinides was permitted, by the sub-committee who had charge of his support, to visit Nova Scotia. He arrived at New Glasgow just in time to be present at the opening of the Synod at New Glasgow. At the direction of the Synod, the Presbytery of Pictou heard and sustained Mr. Constantinides' trials, and he was ordained by the Synod as a missionary to the Greeks, Turks, Jews, and others in Constantinople.

RELIGION IN SWEDEN.—The Rev. Dr. Steane, who is now in Sweden, says in a recent letter: "I am assured that there is not a parish in Sweden where the religious awakening is not taking place, and persons of every grade of life are coming under its influence. Instances of sudden conversion, as sudden and remarkable as some of those in the New Testament, have been related to me, and attended with circumstances of which we have no experience in our country; and there is a freshness and simplicity in the new religious life here, which contrasts strangely with the old fixed and conventional forms in which we are accustomed to see it. It charms and wins upon your affection, like the smile of an infant."

PUSEYITE CONFESSORIAL.—It is stated that the Archbishop of Canterbury has confirmed the Bishop of London's decision against the Rev. Mr. Poole, whose confessional doings continue to excite a strong sensation in the Church of England. On Monday an open-air demonstration against these doings took place in London, and was attended by about ten thousand persons.

LITERARY.

THE BOOK OF JOB has been translated from the Hebrew on the Basis of the Authorized Version; explained in a large body of Notes, Critical and Exegetical, and illustrated by Extracts from various Works on Antiquities, Geography, Science, &c., also by eighty Woodcuts and a Map; with six preliminary Dissertations, an Analytical Paraphrase, and Meischer's and Doederlein's Selection of the various Readings of the Hebrew Text from the Collations of Kennicott and De Rossi. By the Rev. C. P. Carey, M.A. Although the labours of the American Bible Union have considerably lightened the difficult study of the Book of Job, there was room for a commentary on this portion of the Scriptures. This task Mr. Carey has discharged in a satisfactory manner. Critical scholars may not agree in all his views, either as to the authorship of the Book of Job, or as to the meaning attaching to certain words and phrases. Indeed, we have noted a number of passages in which Mr. Carey appears to us not to have hit the exact meaning of the original. Thus, to give an instance, we have not seen reason to adopt the rendering of "millin" (as in Job iv. 2,) by "verse"—a translation which is wholly unsupported. The preliminary dissertations are carefully written, the notes indicate learning and industry; the collation of various readings is accurate; and the illustrations from Egyptian monuments are useful. Mr. Carey deserves credit as having furnished a welcome help to the student of the Scripture in the original tongue.—*Athenæum*.

COMMENDABLE—A subscription was recently started in Glasgow, Scotland, under the auspices of the Evangelical Alliance, to buy a thousand or more copies of "Matthew Henry's Commentary on the Bible" at 45 shillings, and supply it to ministers and divinity students at 20 shillings per copy. The *Scottish Guardian* states that there have been 1356 applicants, all of whom were supplied; 446 of the applicants were clergymen of the Established Kirk.

THE BIBLE AND ITS INTERPRETATION.—Welcome to Hebrew scholars must be the completion now of Will. Gesenius's *Thesaurus Philologicus Criticus linguæ Chaldaæ et Hebrææ, edit. secunda auctior et emendatior*, Lipsiæ, 1858. This improved edition was begun as early as 1835; but the final volume has been published but a few weeks ago by Professor Köiger, as the author himself died in 1842. Ch. F. Riggenbach's *Vorlesungen über das Leben des Herren Jesu*: Basel, 1858 (pp. x. and 724), deserves cordial commendation. The work takes up an intermediate position between the learned and the merely popular treatment of the great subject. But even by this peculiarity it has greatly been benefited; for the author combines the warmth of an orthodox practical divine, with extensive scholarship and reading, not displayed, indeed, by a multitude of quotations, but by circumspect and thoughtful judgment. Educated people of good rank in Germany, are very frequently ignorant respecting biblical and religious subjects to an extent nearly incredible. Such classes may in that country gain very much by publications similar to that before us, which, I am sure, will be read with great satisfaction by many of our readers:—

CHURCH HISTORY.—The biographical work on the *Fathers of the Reformed Church*, mentioned p. 26, contains in its third volume the life of Peter Martyr Vermigli, written by Prof. Dr. Schmidt in Strasburg. Vermigli (1500-1562), driven by the Inquisition from Italy, displayed in Strasburg, Oxford, and Zurich a most important activity; few of the fathers of the Reformed Church have done more for her doctrinal settlement, and at the same time he had a most respected and amiable personal character. The work before us (containing 296 pp.) is written in a very attractive manner, and drawn from the best contemporary sources, many of which have never been printed. The interesting reformer has met here with a biographer, who, though Lutheran himself, does him as full justice as any reformed historian could have done. The work is a most valuable contribution to our knowledge of the great men of the age of the Reformation; Vermigli's Life is particularly interesting at the present moment, as he wrought for peace and union between the Lutheran and Reformed branches of the Reformation.—*News of the Churches*.

RUSSIAN LITERATURE.—Speaking of Russia, we are reminded of a statement we have seen to the effect that the present Emperor has not only reconstituted the Russian Bible Society, which was suspended under Nicholas, but that he has made a donation of 35,000 roubles (\$20,000), and has promised an annual subscription of 10,000 roubles (\$8000). The consequence of this patronage is extraordinary activity, and a new edition of 30,000 New Testaments in Finnish and Esthonian has just been printed, while religious tracts and books are circulated in immense numbers. We hope this fact will satisfy those who wish to know how far the circulation of the Holy Scriptures in the vulgar tongues is permissible under the Russian rule. It is not Bibles alone which the subjects of this great empire seek after. We observe that in Finland there are now published eighteen newspapers, ten of which are Finnish, and eight Swedish; not one appears here in Russian.—*Clerical Journal*.