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# THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

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## Miscellaneous Articles.

### CHRISTIAN BAPTISM—ITS MODE.

There prevails a difference of opinion among Christians as to the proper mode of administering Baptism. Some affirm that *immersion* is the only mode—that there is no baptism without it; others affirm that *pouring* or *sprinkling* is in accordance with Scripture—is the proper mode of administering the ordinance. We proceed to shew on what grounds we reject the former, and embrace the latter opinion. One preliminary remark we must offer. The question about the mode has no connection with the question about the subjects of baptism, whatever view we take of the one, we are under no necessity to take a particular view of the other; though usually Pædobaptists practise sprinkling, and Antipædobaptists immersion; yet this is not owing to any necessary connection between them; one might admit the right of children to the ordinance and yet plead for immersion; and another might deny the right and yet plead for sprinkling. Nor would there be any incongruity in this. So that while we have, in a previous paper, proved that the children of Christian parents are proper subjects of baptism, it does not necessarily follow that sprinkling is the proper mode of administering the ordinance, any more than if Antipædobaptists *could* prove that immersion was the proper mode, they thereby proved that none but adults were to be baptized. The two questions are entirely unconnected—each stands on its own merits. We make this remark because we fear the distinction is not always kept in view by ourselves, and is frequently overlooked by our opponents.

1st. *The mode of administering is not essential to the ordinance.* Baptism is a symbolic ordinance. It means more than what meets the eye. Under a very simple act, important spiritual truth is conveyed to the mind, viz.: the purifying of the Holy Spirit. The emblem is very appropriate. Could any outward act indicate this more clearly? Water cleanses, and it is applied to the body in baptism, not to cleanse the body, but to indicate spiritual washing. The kind of water, therefore, or the quantity, or the particular mode of applying it, does not enter into the ordinance, for example: it does not matter whether the water be salt or fresh, cold or tepid, whether the quantity employed be small or great, or whether it be applied to the body by pouring, sprinkling or dipping; all that is required in the ordinance is, that it be water, and that it be applied to the body. Were immersion necessary to the proper observance of the ordinance it must teach some spiritual truth; and so it does, replies the Antipædobaptist; it teaches the burying of the believer with Christ. But this

is no Christian truth, it is a figurative expression which requires to be carefully examined to be understood, and to apply it to the subject on hand would be to make the symbols of the sacrament, symbols not of important truth but of other symbols. Moreover, this reference supposes that Christ was laid in a grave similar to what prevails amongst us, whereas the historian tells us, that he was buried as the manner of the Jews is to bury, and every one knows that this was in a tomb and not in a grave; and this destroys the whole comparison. Again, a small quantity of water, and that sprinkled on the body, will as effectually signify the cleansing of the soul from sin as though the whole body were immersed in water. Hear the word of the Lord, Ezek. xxxvi. 25, "Then will I sprinkle clean water upon you and you shall be clean; from all your filthiness and from all your idols will I cleanse you." Psalms li. 7: "Purge me with hyssop and I shall be clean," and hyssop was applied by sprinkling. Heb. ix. 13: "And if the blood of bulls and of goats and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh." We adduce these proofs to shew that immersion is not essential to the ordinance, that the grand truth intended to be conveyed by the ordinance may be taught as fully by sprinkling, and indeed is taught in several passages of the Word.

2nd. We advance another step and remark that *the mode is not distinctly and definitely described in the terms of the Institution*. Had the word employed in the commission "go ye therefore and baptize all nations" &c., been invariably used to signify dip, or immerse, it might have been presumed that the mode was thereby fixed, though even that would only have been presumptive evidence; but this is not the case. We do not deny that the Greek word translated, "baptize" often means to dip, but we do deny that it *always* means this; and if it sometimes means something else, the word itself cannot settle the question, for may it not in this instance bear some of its other meanings. This part of the discussion receives an interest from the frequency with which it is asserted by our opponents, that immersion is the only meaning of the word. Can it be possible that men who set themselves up as guides can make this assertion and persist in it, if it be not so? Judge for yourselves. Mark vii. 3, 4: "For the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders; and when they come from the market, except they wash, literally BAPTIZE, they eat not." Luke xi. 38: And when the Pharisees saw it, *i. e.*, Christ sitting down to meat without washing, they marvelled that he had not first washed, *baptised*, before dinner." In these places the word signifies to wash, to wash the hands. When Elijah washed his hands, Elisha poured water upon them. 2 Kings iii. 11. This indicates how this complimentary act was sometimes at least performed, viz: by pouring water upon them. But let us return to Mark. In the same passage we find these words, "And many other things there be, which they have received to hold, as the washing, literally baptism, of cups and pots, brazen vessels and of tables." Now how were these things washed or baptised, some of them could not be by immersion. The word rendered tables is acknowledged by all to mean the couches on which the Jews reclined at their meals. These were usually from 15 to 20 feet long 4 feet across and 4 feet high. How unlikely that these cumbrous pieces of furniture were immersed, especially where water was so scarce as at Jerusalem. It would have been an interesting sight to have seen an inmate of every dwelling in that large city, hurrying to some water with a couch upon his shoulders, and there plunging it in the stream! Is it not more reasonable to suppose that while the Pharisees required the washing of these things, not required by the law, they still retained the legal mode of purification, which we find prescribed, Numb. xix. 18. "And a clean person shall take hyssop and dip it in the water and sprinkle it upon the tent, and upon all the vessels, and upon all the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave." Again. 1 Cor. x. 2. "They were all baptized unto Moses, in the cloud and in the

sea." Here is baptism without immersion; for Moses expressly says not one of them was immersed, they went through on dry land; and still the Apostle declares they were baptized. Could any thing be plainer or more conclusive? Dan. iv. 33. "Nebuchadnezzar was wet with the dew of Heaven—the word rendered wet, is from the same root and might have been translated *was baptized*—and how—by the dew falling on him. Heb. ix. 13. "Divers baptisms." Two kinds are mentioned, baptism by blood and baptism by water. In the context he refers to three rites all performed by sprinkling, v. 13, 19 and 21. If the Apostle understood himself in speaking of divers baptism in this connection, his chief reference was to the application of blood and water by *sprinkling*. It is unnecessary to add more examples. "All important Judges," says Dr. Miller, "by which I mean all professed and mature Greek scholars, who are neither Theologians nor Sectarians, agree in pronouncing, that the term in question imports the application of water by sprinkling, pouring, tinging, wetting or in any other way, as well as by plunging the whole body under it." But even were it true, which it is not, that the original term never meant any thing but immerse, this in itself would not be sufficient to limit the mode; for is it not possible that when the term is appropriated to this ordinance, it may be used in a peculiar sense. The force of this remark will be seen by looking at the other sacrament, the Lord's Supper. The term supper points out an evening meal; but does it retain this meaning, when applied to the New Testament passover? To commemorate the death of Christ, is it necessary to take a regular meal, and that in the evening? If so, who shews forth the Lord's death? The small crumb of bread and the smallest quantity of wine, constitute no meal, and these taken at mid-day make no supper. Now if the term about which there is no diversity of opinion do not retain its meaning when applied to the one sacrament, why should we think that the term, about which there is a diversity of opinion, cannot but retain its meaning, when applied to the other sacrament? If we cannot press the significancy of the word in the Lord's Supper, how can we press it in Baptism? What applies to the one, cannot be inapplicable to the other. Upon the whole then, whether we view the meaning of the original term, or consider its appropriation to a particular ordinance, the conclusion forces itself upon us, that the mode of administering the ordinance is not distinctly and definitely described in the terms of the institution.

3rd. While the mode is not essential to the ordinance, nor is distinctly defined in the terms of the institution, yet we regard sprinkling or pouring as more in accordance with what seems to have been the practice of the Apostles. The first recorded instance of Christian Baptism is of three thousand converts on the day of Pentecost. In the circumstances of the case, it is impossible to conceive of any other mode. Peter commenced his sermon about nine o'clock in the forenoon. The account given of it in the 2nd chapter of Acts is a mere skeleton. The historian does not profess to give the discourse in full; for he adds, v. 40, "with *wany other words*, did he testify and exhort." Then we have the anxious enquiries of those convicted thousands—their confessions—the Apostles' explanations and replies. Some hours doubtless were spent in this way; but what remained of the day could not suffice to immerse so many. At the lowest calculations, it would have taken the twelve all day to do nothing more than immerse, even in the most favorable circumstances. But where did they get the water in which they could immerse? It is known to every one at all acquainted with Jerusalem, that that city was not near a river. "The brook Kedron" was a small stream easily crossed without bridges, and during a certain part of the year was altogether dried up. The only other water about Jerusalem was "the fountain of Siloam," which formed two small pools, containing just sufficient water, Josephus tells us, for women to wash their linen, and this also, the same authority says, was often dried up during the summer. This dry season had commenced, and there was no possibility of immersing so many in either of these waters. Many of the

families had baths and cisterns in their dwellings, but how unlikely that they would throw them open for such a purpose. The Temple was well supplied with water, but would the priests be disposed to favor "this sect," and allow them the free use of their water? Still further, is it possible that the Apostles would spend so much more time in administering an external ordinance, than in preaching the Gospel. Did not the people require instruction, and did not the converts require council and caution. Surely this was far more important than baptizing. The great work of the Apostles that day was, to *make disciples*, the acknowledging them as such by the initiatory rites, was but a small matter compared with it, and could occupy comparatively little of their time. View the matter which way so ever you may, and you are compelled to admit that the probabilities are altogether against immersion—the narrative requires another mode.

The next instance of baptism is recorded Acts viii. 36. It is that of the Ethiopian Eunuch. This instance is frequently referred to, to prove immersion; how far it does so, will be seen on a candid examination. The whole force of the argument is made to rest upon the translation of two Greek prepositions "They went *down into* the water," and "come up out of the water." It must be a sinking cause that lays so much stress upon these prepositions, which, every tyro of the Greek knows, are susceptible of a great variety of signification. The same word that is here translated into, occurs in the following passages: Matt. xvii. 27. "Go thou to the sea, and cast in a hook," &c. Does this mean that Peter was to *plunge into* the sea, and then cast in his hook? "He went down to Antioch." "Philip was found at Azotus." "And his fellow-servants fell down at his feet." And in many other places in still different significations, why *must* it signify *into* in this passage; would not the meaning be equally clear to say, they went down to the water, just as Peter was commanded to go to the sea, or as one might go to the river or to the lake, when all that was meant was, they went down to the brink of the water. Of course the corresponding preposition, translated *out of*, would then bear the signification of *from*, which it frequently does in other passages. Nothing more can be inferred from the language, than that they both went down from the chariot to the water, and when the ordinance was administered they came up from the water. The truth is, this text does not hint at the mode; the going down to the water and the coming up from it, were altogether separate from the ordinance itself; this was performed when they were at the water—but how, the historian does not tell—this much is clear that neither going down to the water nor coming up from it, formed the ordinance of Christian baptism. Should any still persist in viewing this as descriptive of the mode, then he must at least acknowledge, that Philip as well as the Eunuch was baptized and baptized by himself; for both went down to the water. Moreover, where did this take place? On the "way from Jerusalem to Gaza, which is desert." This would intimate that there were not many flowing rivers there; and travellers have traversed that road from the 4th century, up to the present time, and no one has succeeded in discovering any stream deep enough for immersion—a few small rills and fountains are all that are found in that region. Can the country have changed so much in three centuries, that not even traces of former waters remain? Who would believe this?

In this way we might notice other instances of Baptism, and shew the insurmountable difficulties in explaining them as performed by immersion; but it is unnecessary. A candid examination of all the instances would but strengthen the conviction, which already forces itself upon our minds, that in whatever way baptism was performed, it could not be by immersion. We would simply remark that the baptism of Paul, of Cornelius, of the Samaritans, of the Juoler, of Lydia and others, is described in such language as indicates no difficulty, no inconvenience, no delay; but in the prison and in the private dwelling, in the parched desert and in the crowded city, *whenever and wherever* the sinner is born again, the ordinance of baptism is administered. Surely

this fact favors the mode of baptism we practise, no other supposition can harmonize with it. Here we leave the argument for the present. In our concluding paper we will shew that sprinkling harmonizes with the language employed to describe the spiritual blessings signified in the ordinance; and also is best fitted for universal adoption.

D. D.

## UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

We know that the voice of slander is sometimes loudest and longest when the language of commendation would be more befitting. We know that there are those, who, unwilling to be undeceived, delight to circulate falsehood against parties which a little patient examination, and the exercise of christian candour, would not only thoroughly disprove, but would find substitutes in honorable traits of character, and deeds of excellence. There is still so much corruption in some christian hearts as to make them slow to see, to hear, and to believe the truth, in regard to those against whom they have hastily taken up an evil report, and who, after all, may be worthy of their friendship and confidence. It is a good rule to be silent if we cannot praise.

We have seen, that notwithstanding the voice of suspicion and censure, which was lifted up against the Relief Body, they were in earnest in seeking the glory of Christ and the prosperity of his Church. We have seen that their general doctrines were Scriptural and in accordance with those which were held by other Presbyterian denominations around them. They had, however, their peculiarities, which made them a distinct denomination: their standard was different from those of the denominations around, and they were sufficiently distinguished by peculiarities to justify the organisation of a Church of their own; and there was scope, without interfering with other dissenting denominations, for their opposition to the corruptions which still degraded the National Church. Free Communion, being a doctrine of the Confession of Faith, we do not consider as a peculiarity of this Church. At any rate, it is only so in so far as it was more openly and distinctly avowed by them. There were, however, peculiarities which presented their distinctive character. They did not go along with the Secession Bodies in their views of the National Covenants, and of making pointed and particular testimony against the defects of other churches, and against national sins, and, therefore, did not join with them; but they went as far in their opposition to violent settlements in the establishment. And if we take Mr. Hutcheson for our authority, they went further in his time in their opposition to civil establishments of religion. Yet it must be granted that they were less consistent than the Secession in mingling more with the establishment than their professed principles seemed to warrant: but there is one peculiarity, not to mention others, to which we shall more particularly attend, by which the Relief Church may be said to be characterized! It is their views of the Messiah's Kingdom, as entirely distinct from all worldly systems. In this they differed from the Established Church, and from some new and strange notions of the present Free Church; and in this too, they were in advance of the Secession Bodies. It must be regretted, however, that they did not bring forward their sentiments as might have been expected in their collective capacity. They seemed to be

contented to let Mr. Hutcheson speak for them, and to have manifested little zeal, so far as we know, to enlighten the public, as they surely ought, if Mr. Hutcheson's sentiments on this subject were general among them. It was not till similar or the same sentiments were brought forward and made prominent by the United Secession, that it was generally known that they had been held by the Relief. If generally held, there really seemed to be little zeal among the ministers or people in maintaining them; they were not made a part of public testimony, and we have known ministers and private christians among them who were no way initiated in these views, but rather manifested a clinging to the opinions of the Established Church. For a long time, too, the people were in the habit of giving, and their ministers of receiving bonds, as security that the stipend promised would be faithfully paid, thus doing what they could to make their ministers livings as legally secure as those of the establishment. This practice was latterly given up, being found inexpedient, and perhaps inconsistent with the scriptural principles of a voluntary church; and the Relief became more and more open and explicit in the exhibition and practice of their professed principles.

It is pleasant to present Mr. Hutcheson's views on the Messiah's Kingdom, and we shall regard them as those of the body, since we are informed that what he says is to be understood as applying to his brethren as well as himself.

We found that in joining the Established Church originally, Mr. Gillespie was allowed to take exception to the confession on those passages which give the civil Magistrate an official control over the Christian Church. In this they were more liberal than the present Free Church, where, in some of their Courts they have enacted, that on the part of the ministers and other office bearers there must be an entire adherence to the Westminster Standards, insisting that an assent be given to all that arbitrary and persecuting power which these standards assign to the civil magistrate: and they have even excluded from, or refused admission to their Church, those who refused to submit to an enactment which puts the magistrate in Christ's place, and to maintain the scriptural doctrine of the sole Headship of the Redeemer over His Church and over the nations.

The Secession Church, soon after its origin, felt that such an assent was inconsistent with their new position, as no longer a Church established by civil law, and the magistrate having no control over them as in the Church of Scotland from which they had seceded; and it was not long afterwards that this new position, favorable to clearer views, led them to perceive that the scriptures assign no authority whatever to the civil magistrate as such in the Christian Church. In consequence, that their public creed and their private sentiments might more evidently correspond, they took exception to the doctrine of the Confession on the head of the civil magistrate. The Free Church, in the cases referred to, have taken a directly opposite course, for, not contented with the standards as they are, jealous of any deviation from their practice in the establishment, and, probably fostering the preposterous idea of Dr. Candlish at the Glasgow meeting of 1855, on the Manse Scheme, that they are the Church of Scotland, dating their existence, not from the Disruption of 1843, but from the time of Knox, in 1560,—they seem to grasp these standards with a firmer hold, and resolve, though called FREE, to profess at least all the antiquated tenets by which their liberties were till lately circumscribed. Different from both these extremes, the Relief Church never gave in to these passages of the Confession at all, but openly objected to them from the beginning. They did so from the enlightened sentiments they held respecting the Messiah's Kingdom, which are exhibited by Mr. Hutcheson, and which marked out the peculiarities by which as a denomination, they were distinguished, and sustained their separate organisation. We shall now present these in a few quotations.

"It was," says Mr. Hutcheson, "under the doctrine of Christ, considered

as King in Zion, that the peculiarities of the Relief Church properly consisted. A clearer distinction was now beginning to be discerned between the Kingdom of Christ and the kingdoms of the world than formerly, and they set up their denominations in the acknowledgment thereof. They held that the Kingdom of Christ was two-fold—essential and mediatorial! His essential Kingdom is His by nature, as the Son of God, and equally belongs to Him with the Father and Spirit. This Kingdom is equally the natural right and property of God, the Father, Son, and Holy Ghost, as the powerful Creator, Preserver, all-wise, and Righteous Governor of the universe. Christ's essential Kingdom is of vast extent; it extends to the whole universe of things, and commands every thing that hath being; universal nature is subject to His control, and is disposed of by Him, according to His pleasure. All creatures, animate and inanimate, material and immaterial, through the wide extent of creation, are the subjects of His government.

“Besides His essential Kingdom as the Son of God, as IMMANUEL, or God and man in one person—He is invested with a delegated power and authority by the Father, for carrying into execution His mediatorial administration, till He present all His redeemed people faultless and spotless before the Throne of God. The universal kingdom of Providence and of Grace, is, in the character of Mediator, committed to Him. His Mediatorial Kingdom, however, is more especially confined to the Church. Here he rules in the perfection of wisdom, clemency, and grace. As He is the author of the first creation, and universal Governor, as God; so as Mediator, by special donation, He is placed at the head of the new creation; being made King in Zion, and head over all things unto the Church. He is her head of *government*, as by His mediatorial power, he gives her an entire system of laws, suited to every state of her being. He is her head of *vital influence*, as He communicates out of His own exhaustless fulness, the quickening, sanctifying, comforting, and establishing influences of His Grace.

The truths of the Gospel will make their way in the world, by their own internal beauty, excellence, and importance, and the energy of the Spirit of Grace attending them, without the absurd, irrational, and heterogeneous power of the sword, would men only learn the wisdom to suffer the Kingdom of Christ to remain distinct from the worldly kingdoms, and fight its battles by weapons that are not carnal, but spiritual, like itself. This Church-state; or establishment of religion, which is constituted by human authority, or which cannot live without it, is not from Christ, it is not His Kingdom, nor has the least connection with it. It is only a worldly kingdom or political constitution, framed and established by Church and State politicians, which Messiah the Prince will never acknowledge for His Kingdom; for His Kingdom He has established Himself to stand through all ages, and has not left it to be framed and constituted by States or Churches.

“None have a right to usurp dominion over the faith and consciences of men. The inspired Apostles themselves claimed no such power over christians in their day. These venerable, holy men, inculcated the rights of conscience and private judgment in their excellent writings, and sacredly observed them in their practice. To commit depredations on the rights of conscience was left to the pretended vicar of Christ, and those succeeding ages of despotism, which have disgraced the annals of the Church, and stained them with barbarity, carnage, and blood; but in the primitive apostolic age, they were unknown in the Church itself, whatever injuries she sustained from other quarters.

“The civil magistrate has no more right to dictate a religious creed to his subjects, than they have a right to dictate a religious creed to him. By being placed at the head of the state, to give law to the subjects of the state, he is not therefore placed at the head of the Church, to give law to the body of Christ. If ever he assumes this character and power, he transgresses the just limits of his authority, which is civil, not religious, invades the dominions of

another Prince, and arrogantly claims the power of giving laws to a community that knows, and ought to know, no King but Jesus. This is a stretch of prerogative as unreasonable and absurd, as it would be for the French King to pretend to give law to the British subjects, or for the King of Britain to assume the power of prescribing laws to the subjects of a foreign prince.

“Every civil magistrate ought to have the power of judging, in matters of religion, for himself, for this belongs to him as a man and a christian, and therefore he ought not to be deprived of it by becoming a magistrate. But, as by becoming the Supreme Magistrate he does not lose the unalienated right of judging for himself in religious matters—so, by being raised to supremacy in the state, he acquires no right over his subjects, to prescribe to them in matters of religion, or to interfere with the sacred rights of christians, to regulate their faith, conscience, and religious worship, according to the information and conviction of truth and duty, which they have received from the Word of God. In these things the conscience is sacred to God, the alone Lord of the conscience: and christians, in these matters, are accountable only to Christ, as their master and Lord, and must stand or fall by His judgment. As the civil magistrate is a member of the Church he is not a ruler, but a subject of Christ's Kingdom; and, if he is a good man, he will account this a higher honour and privilege, than to be the head of the State. As he is a member of the Church, he is upon equal footing with other christians. The meanest subject of Christ's Kingdom has as good a right to all the privileges of it as the greatest prince on earth; for here is no respect of persons, and no man is known after the flesh.

“Though in matters of religion, and things pertaining to the law of their God, christians are the subjects of Christ's Kingdom, and not of the civil state; yet in things pertaining to this life, and the outward man, they are the subjects of the worldly kingdom, and in these things the civil magistrate has a right to command, and to be obeyed. The law of Christ commands all the subjects of His kingdom to be subject to every ordinance of man: by which is meant, a cheerful and ready obedience to all those ordinances of the civil magistrate, that are of a lawful nature, fall within his jurisdiction as the head of the state, and do not interfere with their rights as christians, and members of the Church of Christ.

“Earthly kingdoms indeed owe a duty to the Church! But how? Earthly kings may be nursing fathers, and their queens nursing mothers to the Church, without interfering with the rights of her members. By their own example they may recommend religion to their subjects. They may exert their influence in promoting the interests of Christ's Kingdom a great variety of ways, without abridging the rights of conscience, and private judgment in matters of religion. But if they in harassing and distressing the rest, as was too much the case in the cruel state uniformities of the last century, they are rather tyrants, than nursing fathers and mothers to the Church, as they invade the sacred prerogative of Christ, and the rights of His people. And every such invasion is a step towards the overturning of their throne.”

Such are some of the sentiments of Mr. Hutcheson on this subject; and of the same amount are the following, with which we shall conclude, by another Minister of the Body, the Rev. Mr. Smith. They were published towards the close of last century:—

“The Church is Catholic, composed of all the faithful in Christ Jesus scattered abroad over the face of the earth; of the redeemed out of every kindred, tribe and nation; of all who in every place call on the name of the Lord Jesus out of a pure heart, and love him in sincerity and truth. These, and these only, are the children of the Kingdom, and are all brethren, however they may be distinguished from one another by birth, language, complexion, education, station, local situation, or other accidental circumstances. This is the Church of Christ; and its Catholic nature shows at first view that it cannot be thrown into any national or provincial mould. Yet in nations where the christian

religion has been generally professed, princes and states have thought proper to interfere with their authority, by attempting to give it a civil establishment, which it is not capable of receiving. For what in effect have these boasted guardians of religion, and affectionate nurses of the Church established, or can they establish, that is, enforce by their authority? Not the original plan of that Grace which hath appeared unto men, bringing salvation; that must stand on the basis of divine institution, and its own intrinsic excellence, and it is calculated to be the religion of every man for himself, voluntarily chosen and voluntarily professed, on which its whole value and efficacy depend; not to be the religion of civil communities, as such, and enforced by their authority, for they are not capable of it. But on examination it will be found that the civil powers, (while they pretend to establish christianity,) have only established peculiar forms of professions, and particular sects of professing christians, giving them an outward sanction, and granting them certain exclusive civil privileges, and when thus embodied, nick-named them, *THE CHURCH*,—the Church by law established! What a pompous title! What a glorious privilege! How secure they are who are within her consecrated pale! High is the dignity. They are the *best* citizens, and the *only* christians! Worthy therefore of the civil patronage they receive. Their creed, their ritual, their understandings, their wills, their consciences, are all stamped with the great seal of civil authority! They have surely reason to rejoice that they are authorized to be christians, and that they have received a patent which warrants them to worship their Maker! O, the blasphemy! O, the daring impiety!"

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## Reviews of Books.

*THE MODERN WHITFIELD*; the Rev. C. H. SPURGEON, of London. Six Sermons, with an Introduction and Sketch of his Life, by E. L. MAGOON. New York: Sheldon, Blakeman & Co.; Chicago: S. C. Spriggs & Co.; Toronto: Charles Fletcher, 1856.

These sermons and their author are of no common character. We should be grateful for variety, if the distinction or the difference be not positively for the worse. The eye wearies in gazing even on objects of faultless beauty, if unvaried; unchanging sounds, however sweet, soon grate and dull the ear, and were fabled nectar the daily drink, it would speedily pall on the palate. Variety, except in things really evil, is a great blessing; it is a perennial source of pleasure, tending and intended to increase our mental strength and stores, and to promote our spiritual interests. The monotony of pulpit style and tone has long been complained of, and the proverbial sameness and tameness of sermons, however excellent their matter, have rendered such compositions well nigh unsaleable in the literary market. Exceptions there are, which are, and ought to be, gratefully hailed, even though far short of perfection. These sermons with all their blemishes, we hesitate not to say, deserve to be welcomed by the christian community. They differ widely from the general type of evangelical sermons, and yet are strongly marked by that essential characteristic; they do not belong to "*the gravelled road of preaching.*" But before saying more of them and their authors, the "Introduction" by an American hand, claims a moment's

notice. It is certainly a curiosity, and not wanting in worth. It is partially biographical and largely descriptive, oppressively labored and highly laudatory, characterised by considerable power and more pomp. The writer seems to have composed it on his literary stilts; and the reader might innocently suppose that he had pointed his *stylus*\* by rubbing it hard on the "*blarney stone*." However we must say that it is written in an eminently congenial and christian spirit. To verify in so far the foregoing remarks, we quote the first and last sentence of this rather unique introduction:—

"In perusing the present volume of sermons, the reader will no where find their author rising in a chilling fog of lugubrious cant, or simpering out inane formalism after the following mode: *Dearly beloved brethren, and my esteemed and respected friends: Permit me to invite your serious and solemn attention to that portion of celestial truth, which you will find recorded in the one hundred and seventy seventh verse of the sixty-ninth chapter of Saint Ichabod's sixteenth epistle to the Simpletons.*"

That is merely the introduction to the "Introduction." We suspect that some, even of those whose tastes are not over fastidious, will think that the caricature here attempted is too broad—that the burlesque is too blatant, and owing to lack of charity, may feel inclined to include the writer among the "Simpletons." Irony and its kindred instruments are exceedingly keen-edged, so that unless delicately and cunningly handled, they are apt to injure those that wield them.

In closing the "Introduction," he apostrophises Mr. Spurgeon in the following worshipful and inflated style:—

"Brother, all hail! This last drop of ink hastens into words, which may perchance meet your eye amidst the dust and exhausting strife incident to that great arena of your spiritual gladiatorship. Well, let them assure you of fraternal sympathy, at ten thousand altars in far-off climes. When the prospective issue of your glowing thoughts was here announced, orders for the same were promptly returned from every section of our republic; and soon you will be read, as your continued usefulness is fervently desired, in homes of affluence and cabins of industry, spread under the care of our common Father, from the Eastern Atlantic to the great Pacific of the West. May grace still bind thee in humble allegiance to the cross, and render thee yet more radiant, for the benefit of a dark and perishing world."

To the prayer in the last sentence, every christian reader will readily and cordially say, Amen. But the previous portion of the paragraph is a piece of fulsome flattery, and might be quoted as a specimen of benevolent and pious gasconade.

The author of the sermons before us, Mr. Spurgeon, is quite a young man, only 23 years of age, and minister of a Baptist Church in London, England. His pulpit ministrations attract large crowds in the metropolis and wherever he preaches, even in Scotland, we learn, where, of all places in the world, clap-trap and mere "sound and fury" are detested and loathed. His oratory is said to be very striking and commanding. This being the case, no one that reads his published discourses will wonder at his popularity. The volume before us, containing fifteen sermons, testifies abundantly that his mental powers are of a high order, and also that these

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\* Writing instrument.

powers have not been subjected to the severe discipline and stern logic of the schoolmen. It is owing him a wrong to say that he is an original thinker; although he is as much so as many who lay claim to, and are awarded, that high distinction. There have been but few originators in any age, the present not excepted. There have been, and there are, many adepts at combination and adaptation, which pass for originality with the multitude. The more familiar we become with the records of mind, we are the more convinced that original thoughts are "like angel visits, few and far between." Originality is not Mr. Spurgeon's forte; but he is an unusually clever resurrectionist, combiner and exhibitor, digging rich thoughts from the best books, bringing them forth in his own order and for his own ends, and in his own verbiage, with which, aided by a somewhat fertile fancy, he not unfrequently succeeds in throwing around them a winning drapery. He is unquestionably a gifted young man, and would seem to be fired with a holy zeal for the salvation of souls; and, as far as we have observed, he is sound in the faith, having fewer doctrinal eccentricities than almost any modern popular preacher within the compass of our ken. In this respect he is not an unworthy successor of the purest of the "Puritans." Still his sermons, if tested by the logical and literary laws laid down by modern essayists and sermonisers, would be found faulty enough; and many passages, we admit, are not in accordance with the *dicta* of a cultivated taste. Egotisms and story-telling, as a general rule, are out of place in the pulpit; and that slap-dash colloquial style of address, sometimes indulged in, is dangerous, and scarcely compatible with the solemnity of preaching the gospel of God's grace to dying men. But Mr. Spurgeon and his sermons have great redeeming qualities. There is a satisfactory fulness and a convincing force in his exhibitions of Bible truth which we greatly like. And there is a freedom and a freshness about his thoughts which are seldom to be met with in addresses from the pulpit. But we will do him greater justice and our readers more service, by a few quotations, than by any thing that we could say.

In the sermon on "preaching Christ and him crucified," he has the following truthful and pointed remarks on what it is to preach Christ and him crucified.

"My friends, I do not believe it is preaching Christ and him crucified, to give people a batch of philosophy every Sunday morning and evening, and neglect the truths of this Holy Book. I do not believe it is preaching Christ and him crucified, to leave out the main cardinal doctrines of the Word of God, and preach a religion which is all a mist and haze, without any definite truths whatever. I take it that man does not preach Christ and him crucified, who can get through a sermon without mentioning Christ's name once; nor does that man preach Christ and him crucified, who leaves out the Holy Spirit's work, who never says a word about the Holy Ghost, so that indeed the hearers might say, "We do not so much as know whether there be a Holy Ghost." And I have my own private opinion that there is no such thing as preaching Christ and him crucified, unless you preach what now-a-days is called Calvinism. I have my own ideas, and those I always state boldly. It is a nickname to call it Calvinism. Calvinism is the gospel, and nothing else. I do not believe we can preach the gospel, if we do not preach justification by faith without works; nor unless we preach the sovereignty of God in his dispensation of grace; nor unless we exalt the exalting, unchangeable, eternal, immutable, conquering love of Jesus; nor, I think, can we preach the gospel,

unless we base it upon the peculiar redemption which Christ made for his elect and chosen people; nor can I comprehend a gospel which lets saints fall away after they are called, and suffers the children of God to be burned in the fires of damnation, after having believed. Such a gospel I abhor. The gospel of the Bible is not such a gospel as that. We preach Christ and him crucified in a different fashion, and to all gainsayers we reply, 'We have not so learned Christ.'

In the sermon on "Behold he prayeth," Mr. Spurgeon takes occasion to offer the following common sense and God-reliant remarks on the much abused and world-hated doctrine of election:—

"I often find people troubling themselves about the doctrine of election. Every now and then I get a letter from somebody or other taking me to task for preaching election. All the answer I can give is 'There it is in the Bible; go and ask my Master why he put it there.' I cannot help it. I am only a serving man, and I tell you the message from above. If I were a footman I would not alter my master's message at the door. I happen to be an ambassador of heaven, and I dare not alter the message I have received. If it is wrong, send up to head-quarters. There it is and I cannot alter it. This much let me say in explanation. Some say, 'How can I discover whether I am God's elect? I am afraid I am not God's elect.' Do you pray? If it can be said, 'Behold he prayeth,' it can also be said, 'Behold he is a chosen vessel.' Have you faith? If so you are elect. Those are the marks of election. If you have none of these, you have no grounds for concluding that you belong to the peculiar people of God. Have you a desire to believe? Have you a wish to love Christ? Have you the millionth part of a desire to come to Christ? And is it a practical desire? Does it lead you to offer earnest, tearful supplication? If so, never be afraid of non-election; for whoever prays with sincerity, is ordained of God before the foundation of the world, that he should be holy and without blame before Christ in love."

To those believers who are in trouble, it may be in darkness and distress of mind, the sermon on "*The Comforter*" will be found peculiarly suitable and savoury. Having mentioned that the world translated "Comforter," sometimes means teacher and advocate, he says:—

"But besides this, (Teacher) the Holy Ghost is the advocate in men's hearts. Ah! I have known men reject a doctrine until the Holy Ghost began to illuminate them. We who are the advocates of the truth, are often very poor pleaders; we spoil our cause by the words we use; but it is a mercy that the brief is in the hand of a special pleader, who will advocate successfully and overcome the sinner's opposition. Did you ever know Him to fail once? Brother I speak to your soul:—Has not God in old times convinced you of sin? Did not the Holy Ghost come and prove that you were guilty, although no minister could get you out of your self-righteousness? Did he not advocate Christ's righteousness? Did he not stand and tell you your works were filthy rags? And when you had well nigh still refused to listen to his voice, did he not fetch hell's drum and make it sound about your ears: bidding you look through the vista of future years, and see the throne set, and the books opened and the sword brandished, and hell burning, and fiends howling, and the damned shrieking for ever? And did he not convince you of the judgment to come? Ho is a mighty advocate when he pleads in the soul, of sin, of righteousness and of the judgment to come. Blessed advocate! plead in my heart; plead with my conscience. When I sin, make my conscience bold to tell me of it; when I err, make conscience speak at once; and when I turn aside to crooked ways, then advocate the cause of righteousness, and bid me sit down in confusion, knowing my guiltiness in the sight of God."

In concluding his sermon "On the Bible," he tells a story of a woman

whose memory, it would seem, was aided by her conscience. We suspect she had at home a bushel of rather limited dimensions:—

“I have done. Let us go home and practice what we have heard. I have heard of a woman, who when she was asked what she remembered of the minister’s sermon, said, ‘I don’t recollect any thing of it. It was about short weights and bad measures, and I did’nt recollect any thing but to go home and burn the bushel.’ So if you will remember to go home and burn the bushel, if you will recollect to go home and read your Bibles, I shall have said enough. And may God of his infinite mercy, when you read your Bibles, pour into your soul the illuminating rays of the sun of Righteousness, by the agency of the ever adorable Spirit; then you will read to your profit and to your soul’s salvation.”

We give another extract illustrative of his eccentric yet forcible manner of presenting and applying truth. It is from the last sermon in the volume, and on the words, “The children of the kingdom shall be cast into outer darkness.”

“Again, these people are the children of pious fathers and mothers. There is nothing touches a man’s heart, mark you, like talking about his mother. I have heard of a swearing sailor, whom nobody could manage, not even the police, who was always making some disturbance wherever he went. Once he went into a place of worship, and no one could keep him still; but a gentleman went up and said to him, ‘Jack, you had a mother once,’ With that the tears ran down his cheeks. He said, ‘Ha! bless you, sir, I had, and I brought her gray hairs with sorrow to the grave, and a pretty fellow I am to be here to-night.’ He then sat down quite sobered and subdued by the mention of his mother. Ah! and there are some of you ‘children of the kingdom,’ who can remember your mothers. Your mother took you on her knee and taught you early to pray; your father tutored you in the ways of godliness. And yet you are here to-night, without grace in your heart, without hope of heaven. You are going downwards towards hell as fast as your feet can carry you. There are some of you who have broken your poor mother’s heart. Oh! if I could tell you what she has suffered for you. Do you know what your guilt will be ye ‘children of the kingdom,’ if ye perish after a pious mother’s prayers and tears have fallen upon you? I can conceive no one entering hell with a worse grace, than the man who goes there with drops of his mother’s tears on his head, and with his father’s prayers following him at his heels. Some of you will inevitably endure this doom; some of you young men and women shall wake up one day and find yourselves in utter darkness, while your parents shall be up there in heaven, looking down upon you with upbraiding eyes, seeming to say, “What! after all we did for you, all we said, are ye come to this?””

The foregoing extracts have been selected very much at random. Others perhaps might have given a more favorable impression of the preacher, but those given are fair specimens of his manner of exhibiting truth, and dealing with the consciences of his hearers. We are far from wishing to see Mr. Spurgeon’s style and manner imitated as a whole, yet we have long felt convinced that our preaching would not lose any of its intellectuality, and that its acceptability and efficiency would be greatly increased were it characterised more than it is by fervor, plain-dealing and vigorous home thrusts. But “Who is sufficient for these things.”

# Missionary Intelligence.

## RELIGION IN THE COLONY OF VICTORIA.

The population of this colony may be estimated at present at about 300 000—this allows for the increase since the census was taken in 1854. It may be interesting to exhibit the numerical proportions of the various denominations, as reported by the registrar in November 22, 1855. The numbers were as follows:

Church of England,.....	108,002	Baptists,.....	4,724
Roman Catholic,.....	45,111	Lutherans,.....	3,014
Presbyterians,.....	42,317	Unitarians,.....	1,180
Wesleyan Methodists,.....	15,284	Irvinites,.....	75
Jews,.....	1,547	Mormons,.....	132
Mahometans and Pagans,.....	3,009	Of no religion,.....	805
Independents,.....	7,700		

In regard to ministers or persons discharging ministerial duties, the following table will exhibit the condition of the churches named, at the close of the year:

			In all
Church of England,.....	48 ministers,	8 lay preachers.	56
Roman Catholic,.....	35 priests,		35
Presbyterians—			
Synod of Victoria,.....	14 ministers,		
Free Church Synod,.....	18 do.		
U. P. Synod,.....	14 do.		45
Methodists—			
Wesleyans,.....	20 do.		
Primitive Methodists,.....	2 do.		
Wesleyan Meth. Assoc'n.,.....	2 do.		
Bible Christians,.....	1 do.		
Independents,.....	16 do.	1 do.	17
Baptists,.....	5 do.		5
Evangelical Lutherans,.....	3 do.		3
Unitarians,.....	1 do.		1

One pleasing feature in the ecclesiastical state of the colony is the absence, I may say the entire absence, of sectarian strife and jealousy, and the evidence displayed on all occasions of brotherly good-will, and a desire to co-operate in the work of the Lord. The tone of the preachings, with certain exceptions, are decidedly evangelical; nor is there the slightest encouragement for the moral-essay style of pulpit address. The most energetic and aggressive body are the Wesleyans; and, looking at their numbers on the census roll, I am really astonished at the great things they have done; their system of lay-agency has many advantages in a country like this. It enables them to provide in some measure for the spiritual wants of a district so soon as the necessity presents itself. Scotch Presbyterians will be satisfied with no services but those of an ordained minister or a regularly trained licentiate—which argues, perhaps, a higher intellectual taste. But, in the circumstances, such an attainment is often a decided evil; for between the demand for ministers, that is, the need of them, and the ability to supply, there is a lamentable disproportion. Few Scotchmen will tolerate lay-preaching—they must have an able minister or none; and the consequence is, that thousands of them are rapidly forgetting the habits of better times, and settling down in a state of absolute ungodliness. The Church of England is seen here in the fairest aspect. The bishop is not only esteemed but beloved by all; and most deserving he is of the popularity he enjoys. He is in his own person an earnest, unassuming, servant of Christ. His great anxiety is to secure for his people a zealous clergy and a pure Gospel. No one better understands the peculiarities of Victoria. He employs all his influence at home to obtain evangelical preachers for his diocese, and takes care that a suitable income be warranted to them for so many years. Pursuing this plan he is building up an evangelical Church of England in the colony with a celerity which put us to shame, and with a wisdom which other churches would do

well to imitate. I rejoice that the doctrines of grace are fully and faithfully proclaimed from the pulpits of the Church of England to so very large a proportion of our population. There is no taint of Tractarianism, I believe, either in the preaching or in the ceremonial of the Episcopal Church; and the continued working of this good leaven will soon produce a degree of knowledge and a state of feeling, which would revolt from Tractarianism, should it at any future time invade the land.

Popery is here, as elsewhere, true to her genius and her antecedents. Wise as the serpent, she preaches liberality, and, could you believe her, is afraid of nothing so much as the shadow of intolerance. Appreciating the place and season, she is all smiles, sweetness and candour, meek and gentle as a lamb—a perfect paragon of all Christian virtue. And yet she concedes nothing; she maintains her absolutism; she grasps at universal power. Her object has been to conciliate the press, to fill the public offices with her minions or her friends, to turn education to her own purposes, to get hold of the public institutions, and to wield a quiet but commanding influence over the government and legislature. And her success has been formidably great. But I must reserve what I wish to say on this and several other topics for another opportunity.—*News of the Churches.*

#### IRISH MISSIONS.

A missionary writes from Drogheda, one of the most Popish towns in Ireland, that Mr. Vickers, missionary in Dublin, having obtained access to a room, when a lecture was being delivered in defence of Purgatory under the sanction of all the clergy of the town, respectfully asked permission to put a few questions at the close. Instead of being refused a hearing, or thrust out, as he would have been some years ago, his questions were listened to with the most earnest attention on the part of a very crowded audience. "Seven priests were present, and every one of them looked perfectly aghast when they heard the questions, hung their heads, and remained perfectly silent. The lecturer was confounded, and could say nothing. The people then began to shout, evidently to cover the confusion of the priests, but they treated Mr. Vickers with the greatest possible civility; and one of the readers had a long discussion, carried on with the most perfect good humor in the street, upon the subject of the lecture. I immediately prepared a placard and hand-bill on the subject of 'Purgatory,' and set forth some of the leading arguments against that doctrine in the form of questions. Our effort now will be to keep the work alive; but this gratifying fact has been made plain, that the minds and feelings of the people have undergone a most marvellous change towards us, since the time when two of our readers were nearly beaten to death, within two hundred yards of the same place where this meeting was held; and for my own part, I am most hopeful that Popish Drogheda and Popish Louth will before many years pass over our heads, cast off the chains with which they are bound, and rejoice in the glorious freedom of Protestantism. The visiting of the readers goes on most regularly in all the stations, and civility characterizes their intercourse with the people; in many cases they are even welcomed and invited."

The superintendent of the mission in the Connemara district relates the following scene:—

"A crowd having collected round the house of a dying woman, whom one of the missionaries was visiting, in order to interrupt the proceedings, the parish priest soon came up and cheered the people, a number of whom were following him. He got up on a barrel and addressed the crowd, at this time amounting to thousands. As I came up I heard him call us disturbers of the peace; on which I said to him that we had given no offence, but that he had now an opportunity of satisfying the minds of the people, and showing some authority from the Word of God for what I condemned—the keeping of a holiday in honor of what he called them to worship at the chapel that day as the body of Christ. The people then opened a way for us up to him. When he saw us come up, he called out, 'Gentlemen, you have no business up; don't come here.' When he saw that we continued to approach, and repeat what I said before, he made off, calling us blasphemers."

A public meeting took place the same evening in the Romish chapel, to discuss the proceedings of the day. The Superintendent of the missions attended, and

though not allowed to speak, he was permitted to leave in quietness; some of the people being anxious even to give him a hearing. Such facts as these speak for themselves, and give proof of a new phase of public feeling in Ireland.

A testimony, however, of even greater value is the alarm which has seized the Romish hierarchy, and which manifests itself not only in words, but also in the adoption of energetic measures to put a stop to the progress of the work. The letters of "Testis," in the *Freeman's Journal*, to which we referred some months ago, were the first strong manifestations of this alarm. At the close of the third of these letters, he said, "You behold now within your city, more than twenty proselytizing societies, drawing into their vortices about five thousand Catholics, children and adults, and yearly bringing hundreds to apostatize." Since the appearance of these letters Dr. Cullen has devoted nearly an entire pastoral to the subject. Not satisfied with this, he has convened a Synod of Irish Bishops, from whom an address has emanated to the people, occupied also chiefly with this subject. Counter organisations have been set on foot in Dublin, and collections have been made in all the Romish chapels in their aid. Threats and violence have also been resorted to in the streets, to prevent the children attending the schools, and the adults visiting the meetings or receiving the Scripture-readers. A war has been begun, which is likely to be carried on with all the art and resources with which the Romish priesthood in Ireland have long been notoriously conversant.—*News of the Churches.*

#### ARMENIANS.

The work of the Lord still prospers in Marash, notwithstanding the troubles which have recently prevailed there. "Never have I seen such an audience," wrote Mr. Beebe on the 16th of May, "as we had last Sabbath forenoon. Our place of worship was crowded to its utmost capacity; and some were even obliged to sit on an adjoining roof. The congregation must have numbered two hundred and thirty, if not, indeed, two hundred and fifty."

A letter from Mr. Morgan, dated June 12, mentions a visit which he made to Kessab a few days previously. "We received a hearty welcome from the pastor and his wife," he says, "as also from the Protestants of the village, who soon heard of our arrival." Three young men who were suspended while Dr. Anderson was there, had given evidence of contrition, and had been restored to the fellowship of the Church. "The pastor has the most complete confidence in the depth and sincerity of their repentance." This is a very gratifying fact. Fifty women have begun to learn to read, children being their teachers, as at Aintab.

A recent letter from Mr. Bliss contains a narrative of very great interest. It is as follows: "Some fifteen years ago an Armenian from *Bilidjik* was in Broosa, inquiring for a book in his language entitled, 'A Flourishing Garden.' He was directed to one Mr. Serope, as a learned man who could give him information in regard to the object of his search. Mr. Serope told him that there was a book which, though not named 'A Flourishing Garden,' would prove a 'garden of delights' to him if he should read it; and he offered him a copy of the New Testament. The man took it home, and found it to be all that he was told. For ten years he read it diligently, but in secret. At the end of that time certain enemies of the truth, finding the book in his house, took it and burned it. He succeeded in finding another copy, however, and read on. Of late, since the increase of religious freedom, he has begun to speak to his neighbours of the contents of his book, and has obtained copies to offer for sale in his shop. The Lord has inclined the hearts of some to join him; and prayer meetings are held in that little shop, which will hardly measure six feet by ten. The number attending increased, till some were obliged to stand in the street. They now meet in a private house. One who has recently joined them, is the father of the man who brought the book from Broosa. For a long time he bitterly opposed his son, beating him with his own hand, and trying to stir up the Turks to acts of violence against him. One day his wife said to him, 'We have for a long time opposed our son and his friends for their new faith; but you have never attended any of their meetings, to see what they do and say. Go once; very likely you will find something which will justify even greater violence against them; and then we shall be enabled to make an end

of them.' The father went to scoff and oppose; he remained to pray." The readers of the Journal will be glad to learn that Mr. Serope is now a licentiate of the Bebek seminary; and, being regarded by the Protestants of Bilidjik as the sower of the first seed in their now "flourishing garden," they have united in requesting him to become their pastor.

The young licentiate of the Bebek seminary, who has for some months labored with great acceptance and usefulness in Baghchejuk, has received an unanimous call from the church and community to become their pastor. "This young brother has directed my attention," says Mr. Parsons, "to three young men, members of this church, of good talents and devoted piety, who may be qualified by a short course of training, to be pastors of some of the village churches in this region; if in the providence of God such churches shall soon be formed." "From what now rejoices our hearts, as well as delights our eyes, we can not anticipate that our residence in this place will be of long continuance. When this church shall have been provided with a good pastor, and witnessing churches shall have been gathered and fully organized in the villages in this vicinity, we may go to Boli [Claudiopolis] or to Nice, or to some other central point. The field is large, accessible and inviting."

The church at Nicomedia has been for a long time in an unhappy state. "But recently," Mr. Parsons says, "the brethren have confessed their faults one to another, and have agreed to forgive each other, and have renewed their covenant. They have united in inviting Baron Serope, who has recently been licensed to preach, and is now preaching in Scutari, to come to Nicomedia with the view of becoming their pastor. At present Baron Bedros, who was with us in Salonica, is laboring among them, overflowing, as usual, with Christian love."

At the request of the church at *Adabazar*, their school teacher has been licensed to preach the gospel to them. His appearance was perfectly satisfactory to the examining committee, consisting of two missionaries and two native pastors. "We hope," Mr. Parsons writes, "that he will eventually become pastor of the church." — *Journal of Missions*.

#### OLD CALABAR.—IMPORTANT DOINGS AT DUKE TOWN.

We have received the following deeply interesting communication, dated 30th June, from the Rev. W. Anderson of Duke Town. It describes a crisis in the history of the mission, which has been happily overcome. Three persons who, to escape the ordeal of the poison bean, had fled to the mission house, were, after being there for five months, charged with killing, by means of witchcraft, a person who died at a distance of many miles, and whom, during all that period, they had not seen! and a formal demand was made by Duke Ephraim and hundreds of blood-men, that they should be given up. This demand the missionary boldly refused. The refugees were secretly put on board a ship in the river, and means were taken by the missionaries and the ship captains, who acted nobly on the occasion, to make the chiefs abandon their bloody designs. The Duke, irritated at the escape of the refugees, and the refusal of the missionary, blew Egbo on the mission premises, and interdicted all intercourse between the mission and the town. He raised, also, the question as to the right that the missionaries had to the property, asserting that they were there only by sufferance, and it became very obvious that this struggle with an evil custom, had brought on a state of things, which, if vigorous measures were not adopted, might seriously damage, if not destroy, the mission. Mr. Anderson, whose conduct during the contest is worthy of the highest praise, found an opportunity of sending intelligence to Mr. Consul Hutchinson at Fernando Po, who, on 13th June, came up the river, along with Commodore Adams, in Her Majesty's steam-ship "Scourge." Various meetings were held, at which the chiefs were severely rebuked for their unjust and cruel proceedings, the validity of the tenure by which the mission premises are held fully established, the right of sanctuary confirmed, and a treaty made which guarantees the rights of British subjects trading with, or residing in, Old Calabar; and thus these events, which seemed very alarming, have, by the good hand of God, been made to work for the security of the mission. We commend the narrative, which we give entire, to the thankful perusal of our readers.

We have had rather stirring times at this station since I last wrote you. The occurrences which have taken place are of considerable interest and importance, and will probably exercise no small influence on the future of the mission, and also of the country. I proceed to give you some of the details.

In the *Record* for April 1855, I gave an account of "Poisonings at Henshaw Town." These poisonings, by the *esere* on poison bean, took place in November 1854, on the death of a boy, the son of a freeman called *Oko Odiong*. Three persons, an old man, with one of his sons and one of his daughters, were pitched on as having killed the boy with *ifot*, freemason, or witchcraft. They were compelled to take the *esere* on a glorious Sabbath morning, and all died under its influence.

Well, in November last year, 1855, the pale horse and his rider, *Death*, revisited the household of *Oko Odiong*, and another of his sons then sickened and died. As usual here, several persons were suspected of having killed him, also, by *freemason*, and were doomed to take the ordeal of the *esere*. Three persons in particular were thus suspected, and thus doomed. These were, 1. *Okunga*, a half brother of *Oko Odiong's*, a young man of about 24 or 25 years of age; 2. a half sister of *Okunya's* named *Iquaya*, a comely damsel of 18 or 20 years of age; 3. a decent looking matronly lady of from 40 to 50 years of age. The two young people call her "mother," but I believe she is their aunt.

These three persons, dreading the too frequently fatal ordeal of the *esere*, fled to the mission house for protection. As I was confident that they had committed no crime, protection was at once afforded them. Time passed on; it was well known that they were on the mission premises, but they were never demanded from me, in any manner, by the gentlemen of the town. A band of the "blood-people" did, indeed, come to Henshaw Town one morning, and took off as prisoners several of the relatives of the refugees, in the expectation that either they would deliver themselves up, or that I should give them up, to take the *esere*. I went, accompanied, if I remember rightly, by Mr. Goldie, both to the head man of Henshaw Town and to the Duke, about the matter, as we had strong grounds of suspicion that both of them not only connived at, but encouraged the blood people in their violent proceedings.

I went repeatedly to the Duke, requesting him to allow the refugees to return to their home, under his protection; to cause *Oko Odiong* to restore their property, of which he had unjustly taken possession; and to have done with the *freemason* nonsense at once and for ever. The Duke, both when drunk and when sober, was very surly when spoken to on the subject, represented that as *Oko Odiong* was a head man among the blood-people, he could do nothing to protect the three refugees from these people; and finally, on my last application, he got very insolent, and charged me never to mention the thing again in his hearing.

When Mr. Consul Hutchinson visited this river officially in January last, I reported the matter to him, requested his good offices on behalf of the refugees, whom I presented to him. He approved of my having afforded them an asylum, and wrote a letter to the Duke, intimating that as they had been guilty of no crime, and had sought protection under the British flag, he (Consul H.) took them under his protection and they were not to be molested till he should return to the river.

After this, the refugees remained undisturbed for a time. They were afraid to leave the mission premises, but wrought industriously at any work which was going on at the station, and were thus entitled to their food. But a storm was impending.

In the end of April or beginning of May, *Oko Odiong* himself died in the plantation, between 10 and 20 miles from the mission premises. For five months the deceased and the refugees had not been within several miles of each other; yet, strange to say, they were pitched on as having killed *Oko Odiong* by *ifot*, or witchcraft. It began to be rumoured that the Duke and the blood-people between them, were resolved to administer the *esere* to the refugees. They were greatly affrighted, but I endeavoured to assure them, by representing to them that they were fully under the protection of the white people, and that they should not be given up. I could scarcely bring myself to believe that the Duke would be either so rash or so ill-advised as to molest them. In this, however, I was disappointed.

Yesterday and to day a number of "blood-men" are coming into the town armed to demand the supposed murderers of *Oko Odiong*, that they may take the *esere*.

At Old Town during the greater part of the day. On my return, was informed

that the Duke had sent for me three times. I could not conjecture for what, for up to this time I never imagined that they would trouble our refugees.

Was sent for by the Duke early this morning, and immediately went off to see what were his demands. I found him with all his gentlemen in council assembled. After the usual compliments, there was an ominous silence of two or three minutes, during which several of the more intelligent of the gentlemen seemed sitting on thorns, and then the Duke stated that "Them blood-man and all we gentlemen wait for you to bring down them man and woman to chop nut in market, for they kill Oko Odiong for freemason." I at once replied that if they would convince me that the man and the two women whom they wanted had killed Oko Odiong with sword, or gun, or poison, or with a stick, or in any other way by their hands, I would at once give them up, but that I knew it was an utter impossibility for them to have killed that man, as they had been in my yard for *five months*, and he had died only *four or five weeks* ago, a long way from them. I had then to listen to a lecture from the Duke explanatory of *ifot*, which it appears is far superior as an instrument of death to all other "long ranges" ever heard of, seeing that it enables its possessor to kill at any distance. This led to a rejoinder in reference to the folly of representing any human being as invested with the attributes of Deity.—Deut. xxxii. 39.

I then reminded the gentlemen assembled that H. B. M.'s Consul had taken the people under *his* protection, and that I should be incurring the displeasure of my country if I gave up people "to die for nothing," and that they had better allow the matter to lie over till the Consul should return, seeing he had been daily looked for some time past. They were inexorable—did not want "talk" about the matter—they must have the refugees. The Duke swore most lustily that the Consul had never sent him a "book" about them—a declaration which some of the gentlemen present knew to be untrue, but they *wisely* said nothing.

I told them that, come what might, I could not give up innocent people to die: but, I added, "This is a big matter—you must give me a little time to call all the white gentlemen together, and then you can hear what they all say about it." This was opposed by them; however, I left the meeting under promise to be back in a little, to give them my *ultimatum* on the subject. There were, to all appearance, several hundreds of the "blood-men" lounging about in all directions. I had every reason to suppose that the Duke had brought them into the town, and was, indeed, at the bottom of all the mischief. I was not sure, however, but that they might get excited beyond the Duke's control, and perhaps attempt to capture the refugees by force. To place them utterly out of the reach of the blood-thirsty rabble who were lounging for their destruction, I gave Mr. Haddison a hint as to what he might do, and in a few minutes he had them safely on board one of the ships.

I wrote a short circular to the river gentlemen, requesting them to meet immediately, and take measures to secure the safety of the refugees, sent it off, and, accompanied by Mr. Edgerley, went off to attend the meeting. I could now breathe freely, knowing that the refugees were *safe*. The rain was falling heavily, but we did not mind it. We observed the palaver house full of the blood-men, some of them looking ferociously enough on us. We met Captain Davies in the market-place. We all three went to the Duke's, and had a long talk with him about the matter. Captain Davies took a noble stand on the side of humanity, and joined us in condemning the abominable "chop nut." He attempted to show the Duke that it was *simply impossible* for any white man to give up any person who has gone to him for protection, on such a foolish charge as that of freemason. The Duke would listen to no argument, however. He said that he had just one word more to say. "What is that?" (Fixing his eyes on me) "I ask you last time if you will make them man chop nut?" My response was, "No." He shook his head in quite a threatening manner, and uttered, "Very well."

We left him, and went off to the ship "Africa," where all the supercargoes save one, who was not very well (who also had the refugees on board his ship, under his protection,) soon met. After consultation, it was considered that the best way to deal with the Duke was to impress on his mind the fact, that a British magistrate had taken the refugees under his protection, and that he might expect "big palaver" ere long if he should trouble them. A copy of the letter sent him lies before me, and I may as well transcribe it for you as report its substance.

(COPY.)

"KING DUKE,

"Ship, 'Africa,' 29th May, 1856.

"SIR.—We, whose names are at the end of this letter, hold meeting here this day, and unite in giving you our best advice about them three people who live at the mission house, that you better let them alone till the Consul Hutchinson come back to this river.

"You know very well that the Consul see them people that time he live here, and he say no man must trouble them. He send you book say they can't take *escre*. You be king for town, and we know very well that them blood-people no fit to do anything if you no will. Also we hear it be you send for them blood-men to come into town. We want to know if that be true. So if anything trouble them men it be your palaver. Better wait till Consul comes, then that palaver can be set.

"This no be mission bob—also it be no palaver for ship captain. It be Consul's palaver, so you better take care what you do.—We are, Sir, your friends, (Signed) EDWARD DAVIES, JOSEPH CUTHBERTSON, JAMES R. SHAW, WM. HEARN, JON. BAAK, WM. ANDERSON, SAML. EDGERLEY, SAML. MACMILLAN, J. A. ALDCROFT."

I was deputed to carry this letter to the Duke, which I did. I also read it and explained to him. He would not take it into his hands however, so I pocketed it, and left him, after having a few words with him in reference to Egbo.

While we were holding our meeting on board the "Africa," the Duke had sent out his Egbo messengers and drums to put the mission under ban. The first sound that Mr. Edgerly and I heard when we landed, was that of the Egbo drums and messengers issuing some proclamation, we knew not what, but we were soon informed. We learnt first from Henry Cobham, and I afterwards learned from the Duke himself (when I took the above letter to him), as well as from Mrs. A., and others on the mission hill, for the proclamation was made very loudly on the public road, within a few yards of the mission house, that on account of my refusal to give up the refugees to take the *escre*—

1. No person is to go to any of the mission premises with provisions of any kind whatever, for sale or *dash*.
2. All gentlemen who have children or slaves living on the mission premises, must take them away to the town at once.
3. No Calabar person must go to visit the missionaries.
4. No child must be sent or allowed to go to school.
5. No gentleman must allow meeting in his yard on Sabbath for the hearing of God's word; and no one belonging to the town must go to church on Sabbath, or to meetings of any kind, with the mission people.

Some declare there was a 6th article, forbidding all who live on the mission hill from going to the town market to obtain provisions. The Duke declares, however, that he did not *blow* to stop our people from going to market, so that I have not inserted that item among the things acknowledged to have been "*blown*."

The result of the proclamation was, that our people were excluded from market. It was verging on the market hour when it was made, and our young people who were on their way to exchange coppers and buy country provisions, as well as those belonging to Mrs. Goldie, Mr. Edgerly, Mr. Haddison, and the Sierra Leone people, were all turned back by the town people, and not allowed to go near the market. The case of the Sierra Leone people is one of peculiar hardship. We in the mission can manage to get on for a time without country provisions (vegetables, yams, fowls, etc.,) but they cannot do so as yet. To prohibit their access to market, is to sentence them to starvation.

Having an opportunity of sending to Fernando Po, I took the opportunity of forwarding the substance of the above statements to Mr. Consul Hutchinson.

Went round the town in the evening to announce the Sabbath as usual. No prospect of meeting any where in town, except in Henry Cobham's. Henry seems inclined to let the Duke see that he "be king for Cobham Town." Went to the Duke's. I found a number of native gentlemen assembled in his house. Some of them were very sulky—others very saucy—and others very silent. The Duke very furious, and gave me a good deal of insulting language. He and one or two others asked me how many coppers the mission had paid for the mission ground—stated that Eyamba had only *lent* the ground, and that I had broken country law, and Egbo law, and that by and bye they would want their ground, and that the mission

must leave the country, etc. etc. I stated to them that the mission had plenty books to show how the case stands about the ground we occupy, that we can attend to that by and bye—that I had broken no country fashion or Egbo law in protecting the refugees. I reminded them that, on King Archibong's death, the late Mr. Young and his brother (sitting among them!), and also Eyamba's daughter, all fled to Creek Town to escape the *esere*, and were protected there till the palaver was set; that King Eyo had told me that I had done "quite right" in refusing to give up the people; and that they themselves had broken country fashion and their own Egbo law, in troubling people who run to the mission house, and in blowing Egbo on me, and trying to stop me from speaking God's word in the town. I concluded by giving the Duke a formal invitation to come to me for lodging and protection, should the day come when he himself might wish to escape the "chopnut."

The more intelligent people of Duke Town admit that I have only done what is right, and in accordance with their own customs, in protecting the refugees, and seem glad at the stand I have taken on the subject. At this very time, the Duke himself has a refugee from one of the Efut villages. He is charged with having killed one of the gentlemen of Efut with *ifol*. His neighbours wished to subject him to the ordeal of the bean; he fled to the Duke for protection, and he (the Duke) very properly refuses to give him up.

Wishing to suggest suitable subjects of meditation to the young people who can read, and who will be afraid to venture out to church or Sabbath school, I cut a number of slips of paper, and jotted down a few texts on each. These I distributed as I had opportunity. I give you a copy:—

- " Read Dan. iii.
- " Matt. x. 28.
- " Luke x. 16.
- " Acts iv. 18, 19.
- " Acts v. 28, 29, 38, 39."

Went my usual Sabbath rounds. Had a pretty good meeting in Henry Cobham's. Read and commented (in Efik on Dan. iii. Afterwards I called at other five houses, where meetings are frequently held. Three of the gentlemen were "not at home," the other two were at home, but seemed as much afraid as if they had seen a spectre when I made my appearance. One of them vanished into his inner yard, after having begged of me not to bring him into trouble; and the other set a jar of mimbo and a tumbler on the table before me, which seemed all that he durst do in the way of showing me his friendly regards, and then bolted, leaving me in undisturbed possession of his yard, and the mimbo. I learned afterwards, that on leaving me, he hurried towards the Duke's, with the view, I suppose, of showing that he was observing the recent Egbo proclamation.

Having plenty of time before me, I walked the length of Qua. The headman was absent, but I got a small meeting in the house of one of the gentlemen (who was a refugee in my house for several weeks, about two years ago,) and repeated the discourse on Dan. iii.

On return home, I found that Mrs. Goldie, Mrs. Anderson, and Miss Bartie, had attempted their usual meetings in the women's yards, but—except at H. Cobham's—the ladies were all as afraid of them as the gentlemen were of me.

Mr. Edgerly preached the English sermon at 4 p.m. in the church. At the close of the service I made the following statement:—

"Present circumstances seem to require a few words from me ere we separate. The war is still going on between the seed of the woman and the seed of the serpent, according to the ancient oracle, Gen. iii. 15. The same spirit which animated the chief priests and rulers when they apprehended the apostles and cast them into prison, animates many in authority around us. We cannot be too grateful for our privileges as British subjects. The authorities here would cast the apostles into the inner prison (if there were one) if they dared; but situated as they are, they find it easier to put their whole country under interdict than to use violence towards any one of us. For this we should be grateful to the King of nations. Those of us who suffer most from the proclamation made the other day have this consolation, that we suffer in a good cause. I trust that every member of the church—that every one present—would be willing to suffer any thing and every thing rather than be necessary to the shedding of innocent blood. We must observe the laws of hospitality at whatever expense.

"Considering what has occurred as a manifestation of hostility to the progress of religion and civilisation, I think we should feel encouraged to prosecute our work with increased vigour, for the opposition shows that Satan is beginning to feel alarmed about this portion of his dominions, and is struggling hard to retain possession of it. I have every confidence that the things which seem to be against us shall soon be found to have tended rather to the furtherance of the gospel than to its obstruction. We have the 2d Psalm to cheer us, 'Why do the heathen rage?' etc. We can say, if we will, as well as Luther, 'Come, and in spite of the devil and all his children we shall sing the 46th Psalm.'

"In respect to the poor deluded ones all around us, what can we do but pray for them that they may be rescued from the destroyer? We can adopt this prayer in reference to them, 'Father! forgive them, for they know not what they do.' They allow us not to speak to them about God; let us earnestly and constantly speak to God about them. Let us now, before parting, pray for them."

About noon, on the 13th, H. M. S. "Scourge" made her appearance. She bore the Commodore's flag. Mr. Edgerly and I went on board to pay our respects to Mr. Consul Hutchinson and Commodore Adams. The Consul summoned a meeting of the native gentlemen on board to-morrow, that he may learn why Egbo had been blown on the mission.

An important meeting held on board H. M. S. "Scourge." Being called on by the Consul, I narrated as above the circumstances which led to the "blowing of Egbo," intimating my conviction that by thus acting the native gentlemen had broken the arrangements entered into at the commencement of the mission, both in the attempt to stop the work of the mission and in trying to do away with the right of sanctuary on the mission premises for runaways who are guilty of no crime. I could appeal to all present that the right of sanctuary had never been abused by me; that while I had often sheltered the innocent, I had never protected any really guilty person further than this, that before giving up a criminal I always stipulate that he is not to be killed, and, if a slave, beg his master not to flog him "too much." I referred the Consul to Rev. Mr. Waddell for information as to the grant to, and arrangements made with, the mission at the commencement of operations here. Mr. Waddell having been called on for this information, showed most satisfactory that while it was true (as Duke Town people had been saying) that the land had not been sold to the mission, nevertheless it had been made over to the Mission Board for mission purposes "for ever" by King Eyamba and all his gentlemen, and that the present procedure of King Duke and his gentlemen was a violation of the stipulation entered into with the missionaries on their arrival, as well as of the promises made to them before they came. The Duke Town people being asked for their statement of the case, had nothing new to add to my version of the matter. Mr. Hogau who had to act as their chief speaker, seemed ashamed to refer to the root of the matter, *Freemason*, but confined himself chiefly to the declaration that the Egbo ban was never meant to prevent the mission people or the Sierra Leone people from buying and selling in the market as they had been accustomed to do, etc. The Duke, however, was dissatisfied with the line of argument pursued, and stated that, "when man kill other man with Freemason he must chop nut." To the questions, Why does the Duke himself protect at this moment an *efut* gentleman from the *esere* ordeal? and why did he disregard the letter of the Consul in reference to the refugees at the mission premises? I not think that there was any answer given.

Both the Consul and the Commodore strongly condemned their procedure, and, to cut matters short, I need only add, that in a very few minutes after the Duke and gentlemen reached the beach, Egbo messengers, with their drums, were traversing the town, publishing to all that the proclamation of May 29 was reversed, and that liberty to visit the missionaries, to attend school, to go to church, to carry provisions to the mission houses, etc., etc., was fully granted.

We have gained three points by the prompt interference of the Consul in this matter,—1st. There will, I should suppose, be no more misunderstanding on the minds of any of the present generation of Calabar gentlemen (or of the river gentlemen either) as to the validity of the tenure by which the Mission Board holds the ground occupied by the mission premises, and a small tract of land around them. 2d, The mission premises and mission work will no more be put

under Egbo ban, during the present *reign* at all events. The anti-progress party were evidently determined to try their strength, but they find they have gone a little too far. They have been made to feel that they are somewhat under check, and cannot carry *all* before them. And 3d, The mission premises have been more publicly than at any former period recognized as a sanctuary for refugees who are guilty of no crime. What has taken place is in fact equivalent to a public proclamation that any one doomed to the ordeal of the *esere* on the charge of *ifot* or freemason, will be protected from it if he can only reach the mission house.—*Miss. Record.*

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#### FRANCE.

The principal members of the Roman Catholic party in France, men, who boast of being completely submissive to the pontifical chair, and who incessantly adduce against Protestants the argument of their perfect unity, are not united in everything. Very far from that, their divisions become more and more striking and venomous. They deal in mutual accusations—before a public which is little edified—of bad faith, of falsehood, of perfidy, of the most disloyal acts; and if we believe their recriminations, we must conclude that those servants of the Pope are not the most honest and estimable of human beings. True, those who present this spectacle of reciprocal abuse are laymen. The bishops seem to live in tolerable harmony. But is this agreement real? Evidently not. Significant symptoms prove that if the prelates were free to speak out, and to reveal their secret sentiments, there would be profound dissensions among them too. Where, then, is the unity of the Papacy? It is the material uniformity of rites not the living union of souls.

Let us characterise the actual object of the struggle. On the one side there is a periodical entitled *The Correspondant*. Its patrons and editors are Count Montalembert, Viscount Falloux, the Duke de Broglie, the Duke of Noailles, M. Lemormane; men distinguished by their social position, their political career, and their talents. On the other side is the *Univers*, published by MM. Veuillot, Dulac, Barrier, Coquille, supported by the Jesuits, and accredited among the Ultramontanists. Such are the two factions, or the two powers, which, with their banners displayed, violently throw themselves headlong on each other, and convert the Romish Church in our country into a vast field of battle.

The friends of *The Correspondant* are comparatively moderate and tolerant. Mixing with the personages in France most eminent in politics, literature, and in the saloons of the aristocracy, they proclaim that Roman Catholicism ought to take into some account the ideas and wants of the present time. They accept, at least in some respects, the principle of liberty of conscience and of worship. They manifest sympathies for parliamentary institutions. They are prepared to yield something to the rights of human reason, and to the claims of philosophy. Their language is tempered by a constant urbanity. They are the party of compromise, of middle terms, of management. They are Romanists; but they are French Romanists, and Romanists of the present generation.

The friends and supporters of the *Univers* proceed in a very different way. Audacious, enterprising, absolute in their maxims, insolent in their language, going to every extremity, they have but one object and aim, which they call "the liberty of the Church;" that is to say, in reality, the omnipotence of the Papacy and of the company of Loyola. Provided the Church is free after this sort, they are disposed to ally themselves with all political parties; and at present, for example, they are humbly prostrated before the military dictatorship of Napoleon III., because they expect from that prince, and perhaps wrongly, inexhaustible complaisance towards the pretensions of the Pope and the clergy.

Between these two factions the struggle is not equal. The directors of *The Correspondant* have more credit in French society, more science, and very superior literary qualities. But the writers of the *Univers* are more consistent and logical in their system. They are more faithful representatives of the Papacy; of its spirit, tendencies, and wishes. They are also strongly supported by the supreme Pontiff, by his cardinals, by the majority of the bishops, and by the Jesuits, who at the present moment govern the whole body of the priesthood. On every important occasion the *Univers* has pronounced the last word with the consent of the Roman

Court. In vain have De Montalembert, De Broglie, De Falloux, and others given them counsels of prudence and accommodation. Their voice has not been heard in the Vatican, and the *Univers* has been authorised to attack them without mercy.

Well, we occupy as Protestants the place of simple spectators; and to speak frankly, we are not sorry that the Jesuit faction triumphs, Intelligent men will see better what Popery is, real and sincere Popery. They will perceive that no reasonable arrangement can be come to with it, and that the only means of getting on, is to leave the Pope, with his bishops and monks behind. When this conviction shall have penetrated public opinion, then will come the end, or the beginning of the end for the Papal Church.

Besides the ardent and the moderate of the Roman Catholic party, we have in France the Gallican party, who point out without reserve the defects and abuses of the Papacy, and even propose plans of reform. These decided adversaries of the Ultramontanists and Jesuits are neither numerous nor influential. The clerical faction accuses them of being schismatics, rebels, impious, &c. Still their views are curious, because they bring to light one aspect of our religious condition; and I will give some short extracts from their writings.

The *Catholic Observer*, a Gallican journal, published recently the following lines, little flattering to the Popish clergy:—"It is sufficient to cast a glance at the Romish Church of France, to perceive the deplorable state in which the clergy is placed; their ignorance of theology, and of all the ecclesiastical sciences, have been carried to their highest point. Their studies in the seminaries are nearly none; a great number of the priests once engaged in the ministry never study more, and forget even the little they had learned in their youth."

To this ignorance we must add the dependence of the most absolute of the inferior clergy on the bishops; a dependence which is not a reasonable subordination, but a blind obedience. In the present day, it must be confessed, the priests who distinguish themselves by their intelligence or by their noble sentiments, are too often regarded with suspicion. None are wanted among the clergy but slaves, attentive to their master's word, and anxious solely to deserve his favours, and humbly to execute his caprices.

Certainly the picture drawn by the Gallican *Observer* is severe, and Protestants might hold such language,—priests ignorant for the most part, and having scarcely a tincture of the theological sciences, and having the charge of presiding over the religious education of the French, while they want themselves the most elementary knowledge of Christian doctrine. These same priests, subjected to the caprice of the bishops, forced to bend before their despotic authority, treated as slaves and machines, and deprived of all the canonical guarantees which might give them a little independence. What a clergy! What a situation! And how could these priests, so ill instructed and so dependent, preserve before their parishioners the dignity necessary to the success of their ministry? Yes, the *Observer* has laid its finger on one of the wounds of Papacy in the present day.

Two writers who have acquired some reputation by their literary merit, *Bordas-Desmoulin* and *Huet*, go still further than the *Observer*. They have just published a work entitled, "*Essays on Catholic Reform*," which is divided into three parts. In the first they show the disastrous influence and the failure of the theocratic regime, and prove that the Romish Church needs to be renovated. The second part embraces the questions of ecclesiastical government and discipline. The two courageous authors invoke the great examples of primitive Christianity, and combat the abuses and superstitions of later times. The third and last part is entirely consecrated to the question of the Immaculate Conception, which they represent as a new dogma, contrary to Scripture and tradition, that is to say, as a great and unhappy heresy.

To give your readers an idea of the reforms proposed by Messrs. *Bordas-Desmoulin* and *Huet*. I will quote some fragments from the preface: "What do we, then, propose? That there should be formed a Catholic people, which takes the Gospel for its law, instead of Jesuitism, which is the law of the people now. The new people will separate the Church from the State. Repelling all despotism, it will govern the Church with the concurrence of all its members. Repelling all superstition, it will aspire only to worship God in spirit and in truth; it will place its confidence in Jesus Christ, the true Mediator. The saints will be simply brethren."

ren, who, taking an interest in us, pray to God, through Jesus Christ, to hear our wants. . . . Already this new people germinates. In several countries it embraces laymen and some priests. They are going to multiply rapidly. The impetuous and unlimited excess of Papal and Episcopal domination, opens men's eyes, provokes resistance, and creates adherents to the fundamental reform which the Church demands."

It would be no doubt, desirable that *this new people*, the people of free will, announced by Messrs. Bordas-Desmoulin and Huët, should appear in the bosom of the Romish communion, and should work there a radical transformation. But why are not these honourable writers attached to Protestantism? Their programme is, in many respects, that of our ancient Reformers. Do they think, perhaps, that they will obtain more numerous adhesions, by leaving out one side of the historical reform of the sixteenth century?

Lastly, to complete these communications on the proposed changes in the bosom of the Papacy, I ought to mention a priest in the diocese of Paris, the *Abbe Michon*, who has lately published a book with the title of "*The Papacy in Jerusalem*." This abbé is singularly eccentric and daring in his ideas. He maintains that the Pope ought to resign his temporal power in the Roman States, inasmuch as ecclesiastics have shown themselves incapable of governing the population under the energetic pressure of modern wants. But if the Pope ceases to be the temporal sovereign of Rome, will he continue to exercise there his spiritual authority? No, answers Abbé Michon. There would be violent and interminable conflicts. Where, then, would the holy father fix his residence? for, after all, he must dwell somewhere. It could not be either in France or in Austria, because the choice of one of these countries would excite the jealousy and distrust of the other. According to our original abbé, there is only one city, neutral and out of Italy and of Europe, which could offer to the Pope guarantees of independence and of grandeur, and that city is *Jerusalem!* The sovereign Pontiff might remain there under the protection of the great European States, and he might acquire a new *prestige* by his abode in the holy city, where have been accomplished the most striking miracles of Christianity. "May Rome," he exclaims, in conclusion, "not be too late in recognising who have been her true friends."

It is clear that this plan is impracticable. Neither the cardinals nor the Pope will quit the city of the Cæsars, to go and reside in a country governed by the Mohammedans,—in Jerusalem, where they would vegetate miserably, having to struggle with Turks and Greeks. But all these Utopias, however extravagant, attest at least a grave fact, namely, that Roman Catholicism is in a period of agitation and uneasiness, and that its most enlightened members seek in what way it should prevent or overcome the perils with which it is threatened.

Meantime, while these plans of reform are publicly developed, the dignitaries of the Papal Church plunge deeper into Mariolatry, hoping apparently to consolidate their authority by leaning on the popular superstitions. I have before me the accounts of the coronation of the two statues of the Virgin Mary. One of these fetes took place at *Puy-de-Dome*, in the ancient province of *Auvergne*. The other at *Verdelais*, near Bordeaux. On reading the strange details of these ceremonies, it is impossible to exclude a sentiment of sorrowful compassion. In truth, Paganism did not celebrate its ceremonies with a pomp more worldly; and the image of the great Diana of Ephesus was treated and crowned with the same observances as that of the Virgin Mary.

At Puy-de-Dome, four bishops were present. Triumphant arches had been dressed out on the whole route. Banners and oriflammes floated in the air. The crown of gold, enriched with precious stones, was carried by priests on a velvet cushion. The statue of the Virgin, surrounded by eight torches, rested on a throne of three stories, and was enveloped with gauze of gold. Public functionaries of every rank, magistrates, professors of colleges, officers, and soldiers, and more than 30,000 spectators formed the triumphal retinue. Drums and cannons sounded—mass was celebrated. A Jesuit having mounted on a platform constructed in the open air, recounted the miracles wrought by the Queen of Heaven. Then one of the bishops placed the precious crown on the head of the Madonna, amidst the ringing of bells, the sound of artillery, and of instruments of music; and while incense was offered to the statue by the priest, the whole multitude fell on their knees, chanting the

praises of "the Mother of God." In the evening there were grand illuminations and fireworks, and fires were lighted on the tops of the mountains of Auvergne.

The same rites at Verdélais. Cardinal Donnot, Archbishop of Bordeaux, assisted at the *fete*, with eight other prelates. The people shouted, while marching behind the image, "Vive Marie! long live our Lady of Verdélais! long live our Queen!" and immense plaudits saluted, from time to time, the august Madonna. When the Virgin was decked with her new crown—says the Curé of Quayrac, from whom I borrow this recital—she was carried in triumph around the market-place, with the sound of trumpets and repeated discharges of cannon. Then, by a spontaneous and filial movement, the ecclesiastics who composed her train threw themselves at the feet of the holy Virgin. Some kissed the hem of her garment, others touched her feet, or placed objects of devotion on the face of her statue, that they might be sanctified by this pious contact.

What a religion! The Fetichism of the negroes presents similar scenes; and why should the poor Romanists of Puy-de-Dome and Verdélais not concentrate their adoration on the Virgin Mary, when the highest dignitaries of their communion set the example of that unworthy idolatry?

During the terrible floods which have ravaged a part of France. There have been occurrences which may interest the pious reader. The village of Bezandun was converted to the Reformed faith by the celebrated *Casaubon*, who has burned alive at *Montelimar*, under the eyes of his father and mother, whom the executioners had tied to the windows, that they might compel them to witness that horrible punishment.

Since that time the inhabitants of Bezandun have persevered in the profession of Protestantism. They are good agriculturists, peaceable, laborious, and esteemed by their neighbours. On the 31st May last, they were suddenly surrounded by the waters. An eye witness says: "The earth reeled like a drunken man. I had to change my place every moment, that I might not be swallowed up in one of the large holes which were opening on all sides. Sometimes it was a field, sometimes a part of the walls, or a whole house, which disappeared. Trees of a century's growth were crashing around me, broken like slender twigs. The whole village was swallowed up. Fourteen houses were precipitated into the bosom of the earth with all they contained. Happily, it was at mid-day, and the inhabitants were able to escape."

In the night between the 31st May and 1st June, the choir of the temple, a building anterior to the Reformation, fell in, the steeple shook, more and more every hour; then towards evening, under the action of the having movements of the ground, the bell began to toll of its own accord; it was like a funeral knell, a last adieu, and soon the whole edifice fell in with a fearful crash. The bell was found afterwards in the greensward, and it bore this inscription: "I belong to the Reformed Church at Bezandun, 1602." The old Bible, which has served for public worship during so many generations, has been buried in the ruins. These poor peasants of Bezandun have especially regretted the loss of their temple. "Alas!" they cried, "what a misfortune; we shall have no more meetings." They may re-assure themselves on this latter point. Already a Protestant of the neighbourhood has offered them his house as a temporary place of worship; and who is there, not only in France but in the Protestant world, a disciple of Christ, that will refuse to give them his mite, for the rebuilding of their church and of their homes? Their catastrophe has been great, but the charity of their brethren will be still greater.

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## Ecclesiastical Notices.

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### JUBILEE SERVICES AT STRONNESS—ORKNEY, SCOTLAND.

The U. P. Congregation of Stromness commemorated its organisation in 1806, on Monday the 11th current, in two protracted meetings, the one commencing at eleven o'clock a. m., and the other at six o'clock in the evening. On both occasions the

church was densely filled, and the auditory deeply attentive. Along with the minister of the congregation—the Rev. Mr. Stobbs—who presided, there were present the following members of the presbytery, viz. :—the Rev. Dr. Paterson of Kirkwall, the Rev. Messrs. Buchan of Holm, Brown of Shapinshay, M'Gowan of Sandwick, and Reid of Firth. Owing to the Jubilee being held on Monday, and the day being somewhat boisterous, the other members of Presbytery, though fully intending to be present, were not able to be forward in time. The Rev. Dr. Taylor, Professor of Divinity to the U. P. Church of Canada, who had been assisting Mr. Stobbs in sacramental work on the Sabbath immediately preceding, was also present. The services of the day commenced with praise and prayer, conducted by Dr. Taylor, after which he delivered a very able and most instructive discourse from Acts xi. 26, last clause—“And the disciples were called Christians first in Antioch.” Rev. Mr. Stobbs then gave some historical notices of the congregation, from which it appeared that a few individuals in and around Stromness, who had been attracted by the evangelical preaching of some excellent ministers who had visited them from the General Associate Synod, and by the Rev. Mr. Broadfoot, then minister of the Secession in Kirkwall, had connected themselves with the Kirkwall congregation; had purchased the ground for the church in which the audience was now assembled, in 1804; had sermon for the first time in the church in 1806; were disjoined, at their own request, from the Kirkwall congregation, and were the same year congregated, and obtained a regular supply of sermon; had Rev. Mr. Wylie, a man of great worth, and a very successful minister, ordained over them in October 1809; were deprived of his services by death in 1826; were supplied by preachers for some time, had called their minister twice, and had him settled among them in June 1829. Mr. Stobbs noticed that death had made very many changes among them since 1806, and even since he became their pastor; that only *five* of the original members were now in life—all of them persons who had maintained a consistent walk and conversation during the fifty years past; but he also added that, while the changes had been very numerous, the congregation had continued to prosper, and that the original membership of *thirty* at its formation was now represented by a membership of about five hundred. He said, before sitting down, that while feeling much gratified at being surrounded by as many of his respected brethren in the presbytery as could possibly be forward, in the state of the weather, that he could not help expressing the peculiar gratification he felt, in divine providence having so arranged it, that they had among them on the occasion, his early fellow student and friend—the Rev. Dr. Taylor, of Toronto. The doctor and he had entered the university together forty years ago, they had attended the divinity hall as students of the same year, and had been examined for license together by the Edinburgh presbytery. Nor could he suppress giving utterance to the high estimation in which his valued friend was held, in having been appointed some years ago, by the unanimous vote of the United Presbyterian Synod of Scotland, to conduct the theological studies of the rising ministry of that church, in the important Province of Canada.

The large audience was afterwards addressed in the course of the two meetings by all the ministers present. The Rev. Dr. Paterson spoke on the Secession in Orkney; Rev. Mr. M'Gowan, on the prominent hindrances to vital godliness existing in the islands; Rev. Mr. Brown, on the duty of combining fervency of spirit with diligence in business; Rev. Mr. Reid, on the superior religious advantages of the young of the present day as compared with those of the young fifty years since, and their corresponding duties and responsibility; the Rev. Mr. Buchan, on the greatness of the missionary enterprise; and the Rev. Dr. Taylor on the religious state of Canada. The speeches were able and highly interesting.

In the course of the evening meeting, Mr. Peter Vellian, the only surviving male member of the few who were congregated in 1806, and who has been forty-nine years in the eldership, came forward and, after briefly addressing his minister, presented him in name of the congregation, with a purse containing £91 1s., as an expression of esteem and affection. Mr. Stobbs made a suitable reply, thanking the elders, members, and adherents for their munificence, as he was made to know, their most cordially bestowed gift, and said it was not the less gratifying to him, but the more so, that it had been made not near the outset of his ministry, but after he had been their minister for upwards of 27 years; and that he hoped he might be permitted to say that while he was sensible of many and deep imperfections

on taking a retrospective view of his ministry, and had much reason therefore to be humbled, still—if he knew his own heart—he had been humbly seeking to discharge as he could his official duties among them. One thing, he added, he reckoned it only due to them to state in the presence of his brethren that this was not the first substantial proof he had had of their regard; but that in the course of his pastorate he had received repeated tokens of their affectionate interest. Mr. S., among other matters, observed that, while he would forbear going into details respecting the present state of the congregation, he could not refrain from remarking—on the great harmony which subsisted throughout it;—on the earnestness of the eldership about the church's discipline;—on the externally prosperous condition of the congregation, their being no debt whatever on its valuable property; and on the vigorous efforts of the members for a number of years past, in the noble cause of missions. After singing the 7th and 9th verses of the lii. chapter of Isaiah, and solemn prayer by the Rev. Dr. Paterson, the presiding minister pronounced the benediction, and the large assembly dismissed at an advanced hour in the evening, but with no apparent flagging of the intense interest it had manifested throughout the meetings of the occasion.—*Orcadian*.

## DISTRIBUTION OF U. P. PROBATIONERS, OCTOBER TO DECEMBER, 1856.

Names of Probationers.	October—4 Sabbaths.	November—5 Sabbaths.	December—4 Sabbaths.
Rev. Mr. Baird.....	L 1, 2, 3, 4.	L 1; B 2, 3; T 4, 5.	T 1, 2, 3; D 4.
“ Clark.....	L 1, 2; B 3, 4.	F 1; W 2, 3, 4; G 5.	G 1, 2; W 3, 4.
“ Inglis.....	L 1, 2, 3; F 4.	T 1, 2, 3, 4; D 5.	D 1, 2, 3; G 4.
“ King.....	T 1, 2, 3, 4.	B 1, 2; L 9, 4, 5.	L 1, 2, 3, 4.
“ Livingston.	W 1, 2; D 3, 4.	D 1; L 2, 3, 4, 5.	L 1; B 2, 3; F 4.
“ Scott.....	L 1, 2, 3, 4.	L 1, 2, 3, 4, 5.	L 1, 2, 3, 4.
“ Stevenson.	D 1, 2; G 3, 4.	G 1, 2, 3; F 4; B 5.	B 1, 2; L 3, 4.
“ Walker....	C. E. 1, 2, 3, 4.	CE 1, 2; D 3, 4; T 5.	T 1, 2, 3, 4.

Presbyteries.	Clerks.	Vacancies in each Presbytery.
CE—Canada East.	W. Taylor, D.D., Montreal..	1 Lachute; 2 New Glasgow; 3 Hemmingford.
B—Brant.....	A. Drummond, Brantford...	1 Shakespeare; 2 Norwichville.
D—Durham.....	R. Thornton, Oshawa.....	1 Columbus; 2 Perrytown; 3 Napanee.
F—Flamboro'.....	J. Porteous, Kirkwall.....	1 St. George.
G—Grey.....	R. Dewar, Leith.....	1 Brant; 2 Sullivan; 3 Greenock.
L—London.....	J. Proudfoot, London... ..	1 Westminister; 2 Chatham; 3 West Nissouri; 4 North Nissouri; 5 Grey; 6 Brucefield; 7 Downie; 8 Tilbury; 9 Grant, Wisconsin.
T—Toronto.....	James Dick, Richmond Hill.	1 Pickering & Claremont; 2 Tecumseth; 3 Caledon.
W—Wellington....	R. Torrance, Guelph.....	1 Eden Mills; 2 Mount Forest.

The Committee of Distribution respectfully but earnestly call the attention of Probationers and Presbyteries to the following Regulations of Synod, passed at several times, and still in force:—

1. That no Preacher be ordained or installed, till he have gone at least once over all the Presbyteries.
2. That Probationers under the inspection of this Synod, be, so far as practicable,

appointed by Presbyteries to officiate in the same locality *not less than two Sabbaths*; that during the intervening week they shall be expected to officiate ministerially, on two or three days, that one Probationer begin his visitations where the former one terminated his; that the Elders or Managers keep in view the arrangements; and that in all cases the Minister or Preacher respect the arrangement, and abide by it.

3. This Synod resolve and ordain that no Minister or Preacher be allowed to decline the appointments he has on hand from the Committee of Distribution at the time of his accepting a call, and that no Presbytery proceed to the settlement of such Minister or Preacher till said appointments have been fulfilled; and farther, that the Committee of Distribution be instructed not to extend their appointments beyond a period of three months.

4. That although Preachers are urgently required to supply vacant congregations and stations, yet it is reasonable and proper that they be allowed at least two Sabbaths each, every year, to be at their own disposal, for the purpose of embracing opportunities of observing the Lord's Supper in congregations within their reach. It is left with the Preachers themselves and with the Presbyteries, to fix those Sabbaths when the several Preachers might be left unemployed, with a view to the object contemplated.

5. That Preachers be enjoined to attend the meetings of Presbyteries, in whose bounds they may happen to be, so far as practicable; and that the Presbyteries take opportunities of conversing with them, for the purpose of receiving information, and giving advice and direction; and that Presbyteries be also enjoined to enforce the laws of the Synod respecting the duties of Preachers; and that Preachers be exhorted to a diligent and conscientious discharge of all the services expected of them.

JAMES DICK, *Convener of Distribution Committee.*

PAKENHAM.

The U. P. Presbytery of Lanark met here on Wednesday, August 13th, for the ordination of Mr. Thos. Watson, Preacher, as Pastor of the U. P. Congregation of Pakenham and Arnprior. The Presbytery having been constituted, and certain customary forms observed, Mr. Aitken preached from 1st Cor. i. 21. Mr. Henderson, who presided on the occasion, then narrated the steps which had previously been taken with a view to Mr. Watson's settlement, proposed to him the usual questions, and offered up the ordination prayer; after which he proceeded to address suitable exhortations to the newly-ordained minister and the people of his charge, in introducing which, he took occasion to vindicate the Scriptural authority of the Presbyterian form of Church government, especially in opposition to the unfounded pretensions of Prelatic Episcopacy. The Rev. Messrs. Wardrope and Smith, of the Free Church, and Hobbes, Wesleyan, were present at the services, and joined with the Presbytery in the act of ordination. Mr. Watson was introduced to his charge on the morning of the ensuing Sabbath by Mr. Aitken, and began his labours as a settled Pastor, by a sermon in the evening from Heb. ii. 18. We trust that he may be long spared successfully to prosecute the

good work on which he has thus entered, and to which he brings qualifications of the highest order.—*Com.*

The collection for Mr. Lowden's widow and family in the congregation of Smith's Falls amounted to £1. 5s.—*Com.*

COLLECTION FOR THE THEOLOGICAL FUND.

We beg to remind Ministers, Sessions, and Congregations that, by the appointment of Synod, the annual collection for the *Theological Education Fund* falls to be made this month (October). From the statistics of 1855, it appears that out of 93 organized congregations and 40 stations, only 36 are reported as having contributed to this Fund last year. Should not every congregation do its part? Were this done, the sum required annually for this Fund (rather over £200) would be easily raised. Let our people have an opportunity of performing this Christian duty—of enjoying this Christian privilege.

We would also suggest that the collections be transmitted to the *Treasurer*, Robert Christie, Esq., Rosebank P.O., as soon after they are made as possible. All money received for the funds of the Church by the Treasurer, will be acknowledged in the number of the *Magazine* next following.— *Com. Com.*

## U. P. DIVINITY HALL.

The Session of the Hall will be opened in on Tuesday, 21st October, at P.M.; and the Committee on Theological Education will meet on that day, at 2 P.M.

## SUPPLY FROM SCOTLAND.

Three ministers have recently arrived in this country—the Rev. Mr. Inglis, formerly of Banff; Rev. Mr. Baird, formerly of Jedburgh; and Mr. King, preacher. We believe Mr. King has, ever since taking license, been studying in Germany.

## ANCASTER.

On the 6th day of September, the three congregations in the Township of Ancaster presented to their minister, the Rev. John Lees, an elegant horse, with

bridle and saddle, which cost upwards of \$160, as a testimony of their regard for him, and of gratitude for his unwearied exertions to promote their spiritual benefit. These congregations are all in a prosperous state. The one in the Village, although of more recent origin than the others, is now the largest. It is made up of Presbyterians of the different denominations, who all cordially united, with a view to form a congregation sufficient for the respectable maintenance of Gospel ordinances. They now occupy the commodious place of worship belonging to the adherents of the Church of Scotland, which they hold in lease on reasonable terms. May the Pastor and his congregations long continue united in the bonds of Christian love, and may his labours among them be crowned with great success!—*Com.*

## Gleanings.

### THE IMPOTENT MAN.—JOHN 5—47.

When Jesus passed by the pool of Bethesda, He saw a crowd of miserable objects lying about, waiting for the moving of the waters. His compassionate eyes were especially drawn towards one poor creature who had been a helpless cripple for thirty-eight years, and whose quiet but intelligent face expressed no eagerness of expectation, but had settled into the sober patience of hope deferred. Still he had no idea of regarding a cure as possible from any other source than from these waters; and when, therefore, our pitying Lord, knowing his melancholy case, asked, "Wilt thou be made whole?" naturally misconceiving the question, he simply began to relate, that being from his helpless condition unable to reach the water, and no one being willing, in the excitement and struggle of the moment, to put him in when the waters were troubled, he had never been able to secure the benefit for which he had waited so long. The reply of Jesus was conveyed in the most welcome words that ever fell upon the ear of man,—“Rise, take up thy bed, and walk!” What a command was that to a man who had for nearly forty years—perhaps all, or almost all, his life—lain in that forlorn condition, during which his poor limbs had forgotten what walking meant, if they ever knew! Yet at that word, the man, radiant with gladness, arose, and bore off with firm step and healthy tread, the bed which had so long been the companion of his sad days and weary nights.

This was the Sabbath-day; and the restored cripple had not gone far before he encountered those who told him with horror on their faces, that it was unlawful to carry a burden on the Sabbath-day. His answer was, “He that made me whole, the same said unto me, Take up thy bed and walk.” His meaning evidently was, that the order of the person who had healed him, was quite sufficient to account for and justify his proceeding. Then they asked, “What man is that which said unto thee, Take up thy bed and walk?” One would think that, in astonishment at such a miracle, their question would have been, “What a man is He who healed thee?” and that they would have lost in that all thought of the man’s bed. But it was the miracle they overlooked and thrust aside, regardful only of the alleged infraction of the Sabbath-day.

The man had no previous acquaintance with the person of Jesus, and had soon lost sight of Him in the crowd. He could not, therefore, furnish the information they demanded; but meeting his Benefactor a few days after, he learned who He was, and hastened to inform the questioners that "it was Jesus who had made him whole,"—in which we observe *his* mind dwelling exclusively on that part of the case which *they* had put out of sight. He thought only of the healing: they only of the bed being carried on the Sabbath-day. This seems to us to show, that the man, in his simplicity of heart, conceived that these persons only wanted to know his Healer, in order to render Him honour for the great work He had done. But it was far otherwise; for the Jews were so exasperated that they began to persecute Jesus, sought to bring Him to his death as a Sabbath-breaker. This gave our Lord occasion to deliver an impressive discourse. As it is not our object to expound our Lord's discourses, we need only state, that the general purport or collective meaning of this one was to declare, that there existed a perfect unity of mind, and will, and operation, between the Father and the Son. The works of the Son were really Divine works; so that neither could He be justly accused of Sabbath-violation for working on the Sabbath-day, nor of blasphemy in making himself equal to God.\*

Of this, some very plain declarations made by Him in this discourse had led them to accuse Him; He admitted the interpretation put upon his words, but denied that the claim imputed was any blasphemy in Him, and proved that it was not.

In the course of this address, after urging them to "search the Scriptures" for the ancient testimonies concerning Him, and which would establish all that He claimed, and prove all that He asserted, He broke forth into that piteous exclamation, "Ye will not come to Me, that ye may have life." It was to his enemies who panted for his life that He spoke; yet, seeing the perilous state in which they stood He declares his longings for their salvation, and laments that they will not come to Him to receive it. Life can be found nowhere else but in Him; and he stands ready with both hands open to bestow it:

"He is able, he is willing,  
Doubt no more."

Why, then, is it that sinners hang back from Him, and do not rather hasten with glad feet to claim the blessings He has to bestow? He exacts no hard conditions—He requires only that we come to Him—come as lost sinners, who know that, if they are saved, they must owe their salvation to Him alone; and are willing to receive that salvation as a gift from his hands, purchased for them by a price no less costly than his blood.

The only reason why sinners remain unsaved is, that they will not go to Him, or will not go to Him in the only way by which access to Him can be gained. Some will not go at all—some will go any way but by that strait and narrow way that alone leadeth unto life. These things must be mysteries to angels, who have not known sin. If a man were to stand at Charing cross, crying out that he would give half a crown to all that came for it—what rushing and striving there would be, and what eager crowds of people would presently pour down from Pall Mall and Martin's Lane, and rush up from the Strand and from Whitehall. But here, when One greater than all kings stands forth to offer gifts more precious than crowns and sceptres—the gifts of salvation, of eternal life—sinners feel no strong attraction towards Him—no really earnest desire for his blessings. Many pass heedlessly by—some do turn aside, but seek to get near by any of the thousand ways that lead *not* to Him, and soon find themselves "in wandering mazes lost." Others move so slowly on, with reverted glances to the world they profess to have forsaken, that life's short journey ends before they have reached the Christ towards whom they have been travelling so wearily and long.

How can these things be?

Alas, it is sin—sin, and nothing else, that creates all this coldness of the soul towards Christ. Not *between* them; for He has no coldness towards souls. He still invites. He still cries—"Come." He still stretches forth his gift-laden hands all day to a disobedient and gainsaying people; and still He knows no grief but that they will not come to Him that they may have life.—*Dr. Kitto.*

\* See Dr. John Brown's *Expositions of the Sayings and Discourses of our Lord*, i. 86.

## PRIDE OF THE BRAHMINS.

"Some years ago," writes a missionary, "when on a tour in Bengal, my companions and myself pitched our tent one evening in a mango-tope, a kind of grove. Early the following morning, as I was taking a walk under the trees, I observed the gosain or chief priest of the place, a pompous man, coming towards me, evidently with the purpose of entering into an argument on the subject of religion. I sent Mark my native catechist, to answer him. He was standing then about two yards from the Brahmin, and in a most respectful manner began to address him, saying, 'you see sir, we are all sinners, and need a Saviour. I, too, am a sinner, and without a Saviour would have not hope.'" On hearing this, the priest, interrupting him, cried out, "What! you a sinner, and not ashamed to confess it! and you dare to stand so near me! Get to a distance, and then speak to me, lest I be defiled by coming near one so vile." Notwithstanding this, the native teacher maintained his ground, and soon silenced his proud opponent, who, rather crest fallen, went sullenly home.

"After breakfast we chanced to pass before the house of the same Brahmin, and that at the very time when a poor, deluded, ignorant villager was making to him the abject obeisance often in use amongst them, viz., prostrating the body at full length, with the right foot of the Brahmin placed upon the villager's neck. The Brahmin triumphantly looked at us, as if wishing to say, 'I got but little honour from you this morning, but see how I am revered by my countrymen.' Poor man! we truly pitied him.—*Juv. Mag.*

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 HOPES OF HEAVEN.
 

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When all around seems dark and drear,  
 And earthly friends forsake,  
 Through care and sorrow, joy and fear,  
 Then, oh how sweet, are hopes of heaven.

When tossed upon the stormy wave  
 Of life's tempestuous sea,  
 How sweet to know—Jesus can save,  
 And give us lasting hopes of heaven.

When sickness holds the feeble frame,  
 And sorrow rends the heart,  
 And all is anguish, care and pain,  
 How precious then—our hopes of heaven.

And when the icy arms of death  
 Come with unyielding grasp,  
 To close the eyes and seize the breath,  
 What dearer then—than hopes of heaven.

Oh, yes, religion's power can give  
 True and substantial joys,  
 Joys, pure and lasting, while we live,  
 And when we die—sure hopes of heaven.

This be my portion, and I ask  
 No nearer, dearer boon,  
 Than in my Saviour's smiles to bask,  
 And know he gives me—hopes of heaven.

Then sinners, come and taste the joys  
 That from religion flow,  
 Forsake this world's vain trifling toys,  
 And thus secure sweet hopes of heaven.—*Echo.*