

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/  
Couverture de couleur
- Covers damaged/  
Couverture endommagée
- Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée
- Cover title missing/  
Le titre de couverture manque
- Coloured maps/  
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur
- Bound with other material/  
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments: /  
Commentaires supplémentaires:

- Coloured pages/  
Pages de couleur
- Pages damaged/  
Pages endommagées
- Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées
- Pages detached/  
Pages détachées
- Showthrough/  
Transparence
- Quality of print varies/  
Qualité inégale de l'impression
- Continuous pagination/  
Pagination continue
- Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

- Title page of issue/  
Page de titre de la livraison
- Caption of issue/  
Titre de départ de la livraison
- Masthead/  
Générique (périodiques) de la livraison

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
					✓						

*Not complete*

THE

CANADIAN

UNITED PRESBYTERIAN

MAGAZINE.

---

VOL. V.

---

Pray for the peace of Jerusalem, They shall prosper that love thee—Psalm cxxii, 6.  
Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem—Psalm li, 18.

---

TORONTO:

PRINTED FOR THE COMMITTEE, BY LOVELL AND GIBSON, YONGE ST.  
1858.

## THE MAGAZINE.

According to the good hand of our God upon us, we have been enabled to bring the labours of another year to a close. Let our hearts expand with devout gratitude to the giver of all good for the forbearance and tender mercy he has been graciously pleased to exercise, and let us supplicate his blessing on our endeavours for the advancement of His glory and the good of His Church, imploring at the same time his forgiveness of all our omissions and failings, and faults. Enter not into judgment with thy servant, for in thy sight shall no man living be justified.

To our readers and friends generally, especially to our contributors, we cordially and respectfully offer our best thanks, and hope that the relation in which we stand to one another will be cheerfully and happily sustained on both sides. It is highly satisfactory to be able to state, that, in a financial point of view, notwithstanding the badness of the times, the past year has been our most successful. The Committee who kindly undertook the publication, have the goodness to continue rendering their invaluable services, and we can, in these circumstances, find no excuse for withdrawing from the editorship. It would on many accounts, however, be exceedingly desirable that the number of our subscribers were increased, and that those who subscribe would promptly make payment, so that a considerable debt incurred in former years may be cleared off. There are a number to whom it can surely afford little pleasure to reflect, that they have been receiving the Magazine for four or five years without paying one farthing.

To such a denomination as ours, a medium of communication among the different parts seems almost necessary, and at present it is especially so. We refer both to the effort we are called to make for self-sustentation, and to our interesting position as regards Union with our Brethren of the Presbyterian Church of Canada. These two matters, besides being highly important in themselves, have obviously a considerable relation to one another, which renders them doubly worthy of our pursuit; and the pages of the Magazine will be freely devoted to both objects.

To Union we have been unjustly and, we almost fear, maliciously represented as unfavorable. Of some petulant and unmannerly remarks and insinuations in another journal we have disdained to take notice. As we have always declared, we are anxious for a Union on sound principle, and one which may be reasonably expected to be attended with good feeling and cordial co-operation. One of an opposite sort we regard as worse than none. Into a narrow, cribbed, sectarian Church, or one at the door of which we must profess what we do not believe, we hope we shall never enter. It is surely needless to add, that for the sentiments of our correspondents, on this or any other subject, we are not responsible. We are not only professedly, but practically, in favour of free discussion.

We are glad that the number of our contributors has extended, and we earnestly invite a continuation of their highly appreciated labours. It would oblige us if every one would give a title to his paper. Let him be sure that if he cannot find a title, he wants also a subject. Ecclesiastical Notices sent in reasonable time are always highly acceptable.

And now, having reached almost the termination of another year, let us engage in those exercises and cultivate those feelings of a solemn and religious nature, to which a consideration of the lapse of time naturally invites us; and may God cause goodness and mercy to follow us all our days, and bring us at last unto Himself in Heaven.

# INDEX.

## MISCELLANEOUS ARTICLES.

	PAGES.
Church and Temperance Question.....	111
Family Worship, Address on.....	70
Funds, Raising.....	329
Grant's, County, Wisconsin.....	19, 48, 104
Hall, Divinity, Lecture at close of.....	139, 166
India, God's Judgments in.....	2, 33
Intelligence, Denominational, Wanted.....	78
Jenkins, Rev. W., Sketches of.....	136
Mission, Foreign, Question.....	109
Fund.....	269
Missions, Speech on, by Rev. W. Barrie.....	200, 231
J. Gibson.....	255, 262
Preachers, how to obtain.....	51
Revival, Desirableness of.....	298
Work.....	143
Revivals, Thoughts on.....	169
Statistics, Our.....	232, 327, 363
Sustentation, Church.....	333
U. P. Church History.....	9, 42, 68, 97, 129, 161, 194, 225, 257, 289, 322, 353
Union.....	17, 76, 203, 239
Water and Blood, he that cometh by.....	294
Witnesses to Jesus Christ, Three.....	359
Young, Rev. Joseph's Ordination, address at, by Rev. D. Caw.....	267

## REVIEWS OF BOOKS.

Baptism, Lectures on, by Rev. A. Wilson.....	209
Baird, Rev. Dr, Funeral Sermon for, by Rev. J. Macfarlane, LL.D.....	148
Beattie, Rev. Dr., Jubilee Services of.....	180
Bochim, by Rev. J. Gibson.....	23
Caird, Rev. J., A. M., Sermons by.....	275
Divinity, Modern, marrow of.....	56
Elliot, Rev. A., Life and Sermons of.....	113
Idolatrous City and Stirred Spirit, by Rev. J. B. Johnston.....	147
Indian War, by Rev. R. T. Jeffroy, M. A.....	55
Jamaica, its curse and cure, by Rev. A. Renton.....	177
Minister's Portfolio, Leaves from, by Rev. D. Fraser, A. M.....	206
Missionary Travels in Africa, by Rev. D. Livingston, LL.D., D.C.L.....	82
Narrative, Gospel, by James Peddie, Esq.....	207
Nature, Light of, by Rev. N. Culverwell.....	242
New Testament, Greek, by Rev. H. Alford, B. D.....	369
Opinions respecting Christ, by Rev. P. Davidson.....	368
Psalms, Hymns, and Harmonies.....	79
Saint and Saviour, by Rev. C. H. Spurgeon.....	302, 333
Stark, Rev. Dr., Posthumous Discourses and Life of.....	174
Stirling, James, Life of.....	25
Temperance, Lectures on.....	336
Toronto, Hand Book of.....	179
Wilson, Rev. D., Life of, by Rev. P. Mearns.....	209
MISSIONARY INTELLIGENCE, 26, 58, 84, 118, 148, 182, 186, 208, 243, 276, 307, 337, 370	
ECCLESIASTICAL NOTICES.....	31, 60, 89, 120, 151, 210, 244, 278, 314, 341, 371
GLEANINGS.....	61, 96, 128, 159, 189, 222, 254, 284, 315, 350, 380
OBITUARY.....	287, 319, 351, 380

# THE CANADIAN

## United Presbyterian Magazine.

VOL. V.—TORONTO, JANUARY 1, 1858.—No. 1.

### TO OUR READERS.

At the opening of the January Number, we beg to offer to our readers our most cordial New Year's salutations; and the over-crowded state of our pages, at present, with original matter, will permit us to do very little more. Let us not fail to render to the Giver of all good, our heartiest thanks for the past, and let us earnestly supplicate and devoutly hope in his mercy for the future; let us also humble ourselves at the remembrance of our unprofitableness and sinfulness, and let us resolve, in dependence on divine grace, henceforth to do with our might whatsoever our hand findeth to do in the service of God.

There are some circumstances of the times to which we should have been glad to solicit attention for a moment. The commercial embarrassment which prevails is doubtless known to all, and severely felt by many. If the Indian Mutiny is to be regarded as a Judgment from God, so, we apprehend, ought the derangement of trade; and if the former is at the same time to be viewed as just the natural and legitimate result of conduct on our own part, so ought the latter. If the one demands confession and humiliation before God, so does the other. Let us entreat Him therefore, to forgive our extreme worldliness, our sinful hasting to be rich, our foolish, rash and excessive speculation, and whatever else we have been guilty of, which have brought upon us the manifestation of His displeasure, and let us entreat Him to give us grace henceforth to act a wiser and better part, and implore Him to return to us in mercy. The straitened circumstances of many of our members are obviously fitted to affect the pecuniary affairs of our Churches and the contributions for religious and benevolent purposes. This, however, is not the department in which retrenchment ought first to be made. Let us all continue to give according to our ability, and if there be first a willing mind it is accepted according to that a man hath and not according to that he hath not, and let those whose position is easy, regard the present as a time when a special call is addressed to them to supply by abundant liberality the deficiency occasioned

by the diminished ability of others. It need scarcely be added that the great christian duty of alms-giving to the poor, to which generally in this country we are not much called, is one which the times peculiarly demand. Wherefore let us lend unto the Lord by having pity on the poor.

It gives us great pleasure to reflect that the proposed union with the Presbyterian Church of Canada, is intensely desired by almost all connected with our denomination. It is manifest to every one that if that junction could be satisfactorily accomplished most advantageous consequences might be reasonably expected to result. We cannot but view it as a happy circumstance, and highly honourable to our Church, that we have, all along, held and avowed that the matters about which we chiefly differ from our brethren, namely, the relation of the civil powers to the Church, ought to be matter of forbearance, so that we are perfectly ready to enter into incorporation with those who may differ from us most widely in sentiment on that point, provided only they don't insist on it as a term of communion—don't require us to violate our consciences by professing what we do not believe. It is cheering to observe that there are some indications of a common understanding being arrived at, on this topic. May it please God speedily to bring the matter to an issue which shall be glorifying to Him and beneficial to His people.

We hope that the arrangements made for conducting the Magazine during the ensuing year, will prove satisfactory. We will continue earnestly to endeavour to promote the peace and prosperity of the Church, and we solicit the co-operation and the prayers of its members and friends. An important service might be rendered by sending us suitable articles, which should generally be short. We beg to repeat a request we have often expressed that we should be favoured with notices of Ecclesiastical Transactions, and that within a reasonable time of their occurrence.

---

## Miscellaneous Articles.

---

### GOD'S JUDGMENTS IN INDIA.\*

BY THE REV. WM. RITCHIE, DUNSE.

ISAIAH XXVI., 9,—“*When thy judgments are in the earth the inhabitants of the world will learn righteousness.*”

This is a part of a sacred song, composed for the people of Judah, on their return from exile in Babylon. They are taught here to lift up the voice of faith in coming back to their beloved Jerusalem, and to sing, “We have a strong city, salvation will God appoint for walls and for bulwarks.” They are led also to review their exercises during their long years of captivity in a strange land. It is a common thing with men to

---

\* Discourse delivered in the East United Presbyterian Church, Dunse, Scotland, on the National Fast, Wednesday, 7th October, 1857, on account of the sufferings of our countrymen in India.

forget God, or to murmur against him, under the trials of his providence. But these patriots of Israel can testify, "Yea, in the way of thy judgments, O Lord, have we waited for thee, the desire of our soul is to thy name and to the remembrance of thee." We believed all our troubles were sent in righteousness, and we looked for the divine deliverance from them. "With my soul have I desired thee in the night, yea with my spirit within me will I seek thee early; for when thy judgments are in the earth the inhabitants will learn righteousness." These last words reveal a principle in the divine administration, and also a fact in human experience. All God's judgments are sent by him in order to teach men righteousness, and this is a frequent result of severe calamities in the world. We cannot doubt this is God's design in the national calamity we this day deplore. And while our country bows this day before God in humiliation for sin, may this be the effect of judgments in our experience, that we this day learn righteousness. It shall be my humble endeavor at this time to present such views of this crisis in India as through the divine blessing may lead to this issue in our history, as a portion of this great nation. For this purpose we shall contemplate the judgments experienced in this crisis, and then consider the righteousness to be learned in it.

First. We shall contemplate the judgments experienced in this crisis, and observe—

(1.) This fearful disorder that prevails. How benign is the reign of law and order among communities of men. The pious Hooker, in one of the grandest passages in our language, has said, "Of law there can be no less acknowledged than that her seat is the bosom of God, her voice the harmony of the world; all things in heaven and earth do her homage—the very least are feeling her care, and the greatest are not exempt from her power; both angels, and men, and creatures, of what condition soever they be, though each in different sort and manner, yet all, with uniform consent, admiring her as the master of their peace and joy." This is not more eloquent in language than it is noble in sentiment. How blessed is the reign of law, assigning proper limits to power, giving rule to individual will, and uniting men together in a community of interest. This it is that is the guard of life, the defence of property, the patron of liberty, the mother indeed of all social peace and joy. Judge, then, of the calamity when the voice of law is defied, and anarchy prevails in society. Might, in this case, in its worst form, takes the place of Right. The vilest of men rise to power, and the most depraved passions of bad hearts burst forth to an indulgence that knows no control. Picture to yourselves a great river overflowing its banks, and sending its rolling torrents over fields and towns in wide spread devastation; or picture to yourselves a devouring fire breaking out in a crowded city, and fanned by a mighty wind, sweeping from house to house, till the flames of hundreds of burning houses go up to heaven in the darkness of night. Yet these are but feeble emblems of the direful effects of disorder among communities of men. Nevertheless, this judgment has befallen our nation in India, in its most appalling form. It is alarming when a mob seizes the sceptre, and aims at the power of the throne. It is bad when a lawless, undisciplined multitude sets all rule at defiance, and gives the reins to its wild passions. But it is a disaster even more awful than this that has fallen

on our country in this crisis. Immense hosts of armed soldiers are the leaders in this revolt. Those who have been trained to military skill by British science, those who have been supplied with arms by British money, are here the prime movers in anarchy. Walking at large with their deadly weapons in their hands, they are everywhere overawing their own people, and breathing out slaughter against our unhappy countrymen. There the anarchy is wide spread. Not at one point alone, as in the meeting at Vellore; not in one district alone, but over large territories, containing many millions of inhabitants, and wherever it prevails the cry is still for death to the white man and the Christian. Observe:—

(2.) The awful loss of life that has occurred. It has been common with certain writers in this country since the British conquest of India, to represent the Hindoos as an amiable race, and their religion as a harmless faith. We have thus heard much of the soft, inoffensive character of the people of Bengal, and have read loud protests against disturbing them in their harmless creed. It has been in vain that the mysteries of their sacred books were brought to light, showing their gods to be incarnations of lust, of falsehood, and of blood. It has been in vain that their history was recorded, unfolding oppressions and cruelties, perpetrated in their daily life, or in their superstitions, almost without a parallel in this fallen world. Still it has been the fashion with many to find for their character an apology, and for their religion a defence, or at least a plea for existence along with other beliefs on the earth. What a withering rebuke do all such dreamers receive in these calamities we now deplore! Do we not behold here Heathenism and Mahomedanism in their native cruelty and thirst for blood? If men will but open their eyes, do they not see into the very heart of the idolatrous and fanatic Hindoo—that it is a heart unfeeling as a stone, animated by the fiercest passions, full of cunning, and prone to the basest treachery? In the history of the world I question if we shall meet with cruelty and treachery surpassing in atrocity these massacres in India. It is cruelty that, in multitudes of cases, has shown itself deaf to the appeal of superiors, alas! too trustful of falsehood, and unheeding to the call of comrades that had stood by its authors in the hour of battle. It is cruelty that has refused all compassion to unoffending women, and massacred in cold blood suppliant mothers and their innocent babes. But this is a theme which I dare not pursue, else I should only harrow up your feelings with tales of woe. Who, however, can fail to remark in this fearful loss of life that has befallen our countrymen the tokens of the judgments of the Lord. Why has he thus let loose these heathen in their career of blood? Why has he permitted them to shoot down so many brave soldiers, and to dash multitudes of little ones against the stones? Why have so many noble men and amiable women been allowed by an over-ruling providence to fall in this common massacre? Is it not because the Lord has a controversy with our land, and visits us in judgment on account of our sins? Observe—

(3.) The obstacles to the progress of the Gospel that are raised. All honest testimony unites in affirming the recent progress of Christianity in India. Men of all classes have been on the spot, and they concur in declaring the success of modern missions in the conversion and religious education of multitudes of the natives of India. So undoubted is this



progress of Christian knowledge, that the voice of hostility to missions has been almost silenced before it, or at least is forced to speak with bated breath. The time was, when the idea of Christianizing Hindostan was ridiculed as a vain dream of a few fanatics, or the attempt to preach the Gospel there was fiercely opposed as certain ruin to the British dominion in the East. The request of earnest Christian men, for permission to teach the natives Scripture truth, was sternly refused, and our countrymen presented the strange spectacle of forbidding all endeavors to diffuse the religion which themselves professed to receive as from heaven. In spite, however, of mere human restriction and interdict, the servants of God, obeying His higher law, found their way to India to preach Christ's Gospel. Quietly, prudently, perseveringly, and prayerfully, they labored among the heathen to show unto them the way of salvation through Jesus' cross, and God gave testimony to the word of his grace. Thus from year to year the missionary enterprise has advanced, and a great work has been accomplished for the good of India. Hundreds of native churches have been planted as centres of light on that dark land, thousands of youth have been taught at Christian schools, and large numbers of the heathen have been converted to Christ. It is a cheering contrast to the state of things when the illustrious Carey and his devoted companions arrived at Serampore, full fifty years ago. Then only a very few Dutch and German Protestant missionaries were found in India, and the number of true converts was small. But now nearly four hundred missionaries of different Christian denominations are laboring with unwearied zeal in the land, and multitudes of idolators there have turned to the Lord. How sad is it to think that, for the present, a complete check is put on all this benign agency for the elevation and evangelisation of the millions of India. Mission premises have been at several stations burned to the ground, printing presses broken to pieces, large editions of the Scriptures in the native languages destroyed, flourishing schools have been dispersed, and faithful missionaries forced to flee for their lives. Who can look on this wide spread spiritual disaster without taking up a lamentation for the arrest, meantime, put on the progress of the great cause of God in that land. It is an injury this to the Christian enterprise in India which a brief period will not repair. Even when order is once more restored, it will take years of missionary toil to recover the ground lost to religion by this unhappy mutiny. Like all suppressed rebellion in a country, it will leave behind it humiliations, and heart-burnings, and hatreds, which will strengthen the native prejudices of the human heart to the reception of the Gospel. You have seen a goodly tree putting forth its early bud and blossom, and have perceived how the frost of a single night has blasted it. You have observed then how the vital force seemed to be smitten with a sudden chill to the very core, and how many days of genial sunshine were required to repair the damage of that one deadly frost. Even so it will be seen what patient toil, and earnest prayer, and Christian love, and Gospel charities, will be needed to recover the ground for Christ's cause now lost, and to gain for the chariot of salvation that progress which has here been checked. And is not this obstruction to the Redeemer's reign for a lamentation to his followers, as a judgment from the Lord?

*(To be concluded in our next.)*

## THE CHARACTER OF JOSEPH, A PATTERN FOR YOUNG MEN.\*

It is not my design at present to enter into minute detail or remark upon the singularly beautiful and instructive history of Joseph, as given with such inimitable simplicity and skilfulness of narrative in eleven closing chapters of Genesis. The limited time to which I must confine myself forbids this, and obliges me to select and condense rather than expatiate. My intention is to bring before the young men of this Association the pre-eminent feature in the character of Joseph—his piety from his youth upward all through life—a character wonderfully complete, though not absolutely perfect—and highly worthy of your earnest and prayerful study, my young friends, that, through divine influence shed down upon you from above, you may become like him in mind and in conduct.

You all know that Joseph was the favourite son of Jacob by his much-loved wife, the beautiful Rachel, who, if Jacob had got his own will, might have been his only wife. She died, after giving birth to another son, Benjamin. However, through the practices which prevailed in Oriental society, and which Jehovah over-ruled for important purposes, Joseph was the eleventh son of his father, and is therefore called “the son of his old age.” On this account, and also because of the peculiarly amiable and excellent qualities which he displayed from his childhood up, he was regarded by the Patriarch, now far advancing in life, with a very fond affection, which he manifested too injudiciously, to the production of many sad results, in his own bitter experience, in the criminal acts of his other sons, and in the painful experience of Joseph, the loved one. But we must say on behalf of Jacob, though he cannot be fully vindicated from unwise partiality, that the very favourable contrast in Joseph, when a mere boy, the contrast as to moral goodness, between him and his brethren, older than he, so far explains Jacob’s great preference of him, while certainly he should not have doted on him, nor marked him invidiously in the eyes of the rest of the family; and thus Jacob stands forth to the view of considerate parents as a beacon, telling them to beware of showing distinctions among their children, whatever reason they may have for esteeming some more than others. They should keep this as much as possible within their own breasts, and consider, that if any of their family are less deserving of their complacency than others, there is the more need to seek their spiritual improvement, and to abound in prayer that God may accomplish it by his Holy Spirit.

But I must return and keep to what is strictly my subject,—to hold up the character of Joseph as a bright pattern to young men, calling upon them to seek, that in the elements of their character, they may be such as he was; that so they may happily pass through life with true honour, the

---

\* The substance of this article was lately delivered as an Address to a Young Men’s Christian Association—hence its spoken style. There are yet but few of these important Institutions in Canada; but they should be very generally originated and carried on, by Ministers and others, as an efficient instrumentality for improving and elevating the mental and spiritual status of the young men in this our country; and also as an excellent agency for doing good in the communities where they exist.

honour which cometh from God, and with usefulness to those around them.

Now, the grand part of Joseph's character, its great basis, to which I would especially direct your contemplation, was his *juv. nile piety*; his *early religion* begun, and brought out to the delighted view of his godly father, when he was quite young, and giving pleasing evidence from day to day that he grew in stature and in grace together. And this is what is devoutly to be wished for in every young person, as their passing indeed into spiritual life,—their being “born again,” in a far higher sense than their natural birth. This is the ground-work on which a superstructure of true holiness may rise up in them, to make them shine as “lights in the world;” to fit them for being serviceable in their generation; and to render them meet for an immortality of pure bliss and glory in Heaven, when they shall have finished their course on earth.

That this was happily the case with youthful Joseph we may easily see from what is said of him in Genesis, chap. 37, v. 2. It is not indeed the manner of scripture to give *full portraitures of character*, but usually mere touches of the inspired pencil, indicating that much more than appears to our view is there. Thus it is stated of Joseph that when he was yet but young, and away feeding the flock with his brethren, “he brought unto his father their evil report,” that is, he informed his father of their evil conduct; doing this, we think, not from a blameable talkativeness, which is too common, but from an impression of duty, a movement of conscience. It would seem that he had heard them speak, and seen them act in ways very reprehensible, and we are to infer that there was in him a strong repugnance to their sinful practices, whatever they were,—a repugnance arising from a moral state of mind in him quite different from theirs. If he had been such as they were, he would have conformed to them, as the younger in a family are generally disposed to imitate the older in speech and behaviour. And much more still in evidence of Joseph's early piety, whenever he was put to the test—and this soon occurred—he showed such decided principles of goodness in him as evinces to us that what we call *a work of grace in his heart* had previously taken place. We shall see him, when a mere stripling, suddenly brought into circumstances most trying to the moral state of his mind, to the real spiritual condition of his heart, and nothing but the power of religion within him could have borne him up, and carried him through.

I shall now state some instances in which the religion which had been made to exist in Joseph's heart enabled him to act in a manner glorifying to God, and honourable to himself; and it would be well for themselves and others if young men were to follow in his steps.

But here it will be proper to say a few words in answer to a very momentous and necessary question, without understanding which I may speak to you uncertainly, and fail in reaching a right practical impression on your minds. The question is, what is true religion,—such religion as actuated Joseph, and actuates every one who has felt its power? For it is the same in all ages, and in every individual who comes under its influence. Well then, true, actual religion is not a mere outward profession of what may be called religion; nor a mere observance of forms of worship. These should be connected with it, but do not constitute its essence, its

main substance, and very often exist without it. No, we are a fallen race, fallen from God and holiness,—and therefore, the religion which has to be realized in us, and in all belonging to the human family who experience it, is a religion suited to sinful, guilty creatures. The Bible, as the revealing word of God, teaches us that that one great part of its basis is faith in a Divine Redeemer; and the other part of the basis, which always accompanies and springs up with faith, is a radical change of mind, which we call *repentance*, or *conversion*, and which brings forth practical fruits meet for it. It is thus only, that any of our apostate race can return unto God, to enjoy his favour, and to love and serve Him, as having saved them by his mercy through the Redeemer. This faith was exercised *prospectively*, by those pious believers who lived before the Saviour came in the flesh; as it is exercised *retrospectively*, by those of them who live after he has been in the world, and has re-ascended to heaven. There is one passage of Scripture (Heb. XI. ; 22,) which states plainly that Joseph was possessed of this faith, and tells us that “by faith Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones”; according to what is also recorded in Genesis L. ; 22, 25. He knew, at least to some extent, and believed, that the stay of the Israelites, in Egypt would be but temporary; that they would be taken back, multiplied into a great nation, to the land of Canaan, where, “in the fulness of time,” He who was spoken of by his dying father, Jacob, as *Shiloh*, or in New Testament language, our Lord Jesus Christ, should appear incarnate, and work out a great salvation, by which all the families of the earth might be blessed through believing in him. All who truly believe in this great and only Saviour are renewed in the spirit of their minds; their hearts are purified by their faith; and having experienced a vast deliverance, they serve God, who has done it for them by his grace, in holiness and righteousness, all the days of their lives without fear. Such is the religion adapted to sinful human beings. Let us now see how it operated in Joseph from his youth onward; and oh, that it may have the same efficiency in all of us.

When yet in his seventeenth year, he was sent by his father to ascertain how it fared with his brethren, who for some time had been pasturing the flocks at a considerable distance; and the good old man felt anxious about them. Little was he aware of what would be the issue of that mission, and that many a painful year would elapse before he should see his loved Joseph again. To Joseph it was a pretty long and difficult journey, and met with a strange requital from his brethren. Soon as he came within their sight, the deeply malevolent feelings which they had indulged and cherished against the hapless, unsuspecting youth, broke out as if they had been very savages. Methinks I see the looks of fell hatred with which they eyed him as he drew near, expecting a kind welcome, but getting a very different reception. At once they seized the defenceless boy, with rough hands, and vengeful countenances. Poor Joseph! where art thou now, far from thy Father, who would have died for thee, rather than that thou shouldst be so treated,—and far from all human help! But still thy God has the high control, and will guide the tragedy to fulfil His councils. At first these furious men, no longer brothers to him, would kill him outright. Then, upon a second thought, they cast him into a

deep pit, to suffer a horrible death of gnawing hunger and tormenting thirst; and they performed this most cruel deed in spite of all "the anguish of his soul," when he besought them to spare him. But here again the Providence of Jehovah, his God, wrought for him. In a little while a company of traders came along, going to Egypt; and his brethren, unworthy of the name, hastily drew him from the pit, and with relentless hearts, sold him for the pittance-price of a common slave, never likely again to behold father, home, nor his dear brother Benjamin; and off he was carried by his purchasers, who, on arriving in Egypt, disposed of him to Potiphar, an officer of the King, Captain of the Guard. Slave-trading in fellow human beings, what a foul stain, not yet wiped away under the benign religion of Jesus, art thou on the character of man—one of the many dark proofs that sin hath made him a moral ruin—and that he needs a great remedy from God, to restore him to the image of his Creator, who is Love!

But in the very forlorn state into which Joseph had now been humbled, the religious principles which had been well instilled into him came forth finely into action. He was cast down, but not forsaken; perplexed, but not in despair; for Jehovah was his God, present to help him in trouble. Endowed with inward strength and wisdom, in servitude he was enabled, by his diligence, his conspicuous integrity, and the remarkable success which attended his services, so to recommend himself to his master that he gave him the management of all he had. Yes, put a young man of sterling religion, into a place of trust, whether humble or otherwise, and he will discharge its duties in such a manner as to give all reasonable satisfaction and at the same time promote his own future interest. The way for him both to please employers, and to gain advantage to himself, is conscientiously, to do all he ought to do, to the best of his ability. On the contrary, how sure are they who neglect duty, and abuse confidence put in them, sooner or later, to eat the miserable fruit of their own ways. Those times of moral laxness and commercial adventurship in which we live, furnish numerous melancholy illustrations of this.

*(To be concluded in our next.)*

---

## UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

We have already noticed the several distinct statements of erroneous doctrine which the Presbytery of Kilmarnock laid to Mr. Morison's charge, and which, we think, sufficiently warranted them to suspend him from the exercise of the Ministry. Besides these, as we hinted, he was accustomed to use various strong and startling expressions, which were either evidently unscriptural, or calculated to bewilder and mislead. Of these the following are specimens:

"That the purpose of election comes in the order of nature after the purpose of atonement." Now this implies that our Saviour, in undertaking to make atonement, was not the representative of his people so as to

secure their salvation. God's people are chosen in Christ, therefore, says Mr. Morison, Christ must have been constituted the Saviour, and have undertaken his atoning work in the order of nature prior to election. But we remark that this expression 'chosen in Christ' does not warrant such a view. It rather shows that the purpose of election preceded the purpose of atonement, and that for those who were chosen in Him, and for whom God had a purpose of salvation, Christ undertook to make the atonement that was necessary.

Again Mr. Morison asserted "that notwithstanding the decree of election, it is in the power of those who are not elected to be saved." But if God's electing love is the sole cause to which salvation is to be ascribed, this assertion would lead to the conclusion that the non-elect may be saved independently of the electing grace of God, or though they are not ordained to eternal life.

Again, Mr. Morison affirmed, "that the atonement of Christ did not secure salvation to any, but rendered it possible to all." But if this were the case, where are the "strong and sweet consolations," which true believers are encouraged to seek? where is the stability of the everlasting covenant? where is the certainty of the exceeding great and precious promises being fulfilled? If Christ's death does not render certain the salvation of believers, which of them can say with humble confidence, "I know in whom I have believed and am persuaded He is able to keep that which I have committed to Him against that day." How can christians hear with full assurance of hope the gladdening intimation, that although Christ was rich, yet for their sakes he became poor, that they through his poverty might be rich.

Other exceptionable expressions were employed by Mr. Morison on which we cannot enter, some of which, however, will appear in the reasonings of the Supreme Court to which he had appealed, and from which we shall make a few extracts.

Besides these charges of erroneous doctrine, and unguarded expressions, Mr. Morison had been accused of disingenuous conduct in regard to his Tract. Of this we considered it unnecessary to take notice in the outset, as it is not connected with the character of the Church at large as faithfully adhering to its sound and scriptural constitution. It may, however, be briefly referred to, as brought forward by the Kilmarnock Presbytery. "The circumstances were as follows:—On the day appointed for Mr. Morrison's ordination, the Presbytery met at the Session-house, about an hour before the time fixed for the commencement of public worship. A member of Presbytery stated that he had seen an anonymous Tract, which was ascribed to Mr. Morison as its author, with the sentiments contained in which, he was very much dissatisfied. The only other member of Presbytery who had seen the tract, fully agreed in representing the doctrine contained in it as what the Presbytery could not allow to pass. Mr. Morison acknowledged that he was the author of the tract, and produced a copy. A few sentences of a very startling nature, from different parts of it were read. Mr. Morison gave explanations, which were so far satisfactory, and when expressions were pointed out as inconsistent with his explanations, he said he was sorry his language should be misunderstood, and that he would not contend for modes of expression; but that

he would not, and could not, preach any other doctrine than what the Tract contained. Nearly an hour after the congregation had assembled in the church, it was moved in Presbytery, that the ordination be delayed till they were satisfied as to Mr. Morison's orthodoxy. When this was apparently agreed to, and about to be minuted, a member rose and said he thought Mr. Morison would yield more than the Presbytery were supposing,—that there were three things he thought would be agreed to:—

1. Mr. Morison would express his regret for having used language which conveyed to the minds of the Presbytery ideas that were unsound, and inconsistent with our subordinate standards.
2. He would suppress the farther circulation of the tract in which that language was used.
- And, 3. He would in future study modes of expression that would not be so liable to be misunderstood.

Mr. Morrison rose and said he agreed to all this. Now if he at this time used language which implied that he reserved any right to use the expressions which had been objected to, or to convey the very same ideas, most assuredly the Presbytery did not so understand him; and finding that he felt no difficulty in answering the questions of the Formula, and could give his most solemn adherence to the doctrines of the subordinate standards, they agreed, though with great difficulty, to proceed to his ordination.

“Now, the Presbytery submit that Mr. Morison could not but know what were the doctrines, or aspects of doctrine, if he chooses so to call them, to which the Presbytery objected; he could not but see that, if the Presbytery had understood that he was to hold and teach all these, they could not have gone forward to his ordination; he must have seen that they had the hope that he would carefully avoid what had been pointed out as inconsistent with our standards. If Mr. Morison had not wished to give the Presbytery such a hope,—if he still resolved to maintain and teach every thing—the most offensive that the tract contained, why did he express regret at all? Why did he pledge himself to suppress the tract? Why did he promise to study different modes of expression in future? When the Presbytery reflect on these things—when they remember how he took advice of friends to keep up the tract that members of Presbytery might not see it before the ordination, confessedly because it was thought that, if it had been seen by members of the Presbytery, it would in all likelihood have prevented the ordination,—when they consider that, immediately after his ordination, he made the very doctrines which had been objected to, the grand object of his ministrations,—preaching and publishing them as all-important,—as the gospel,—recklessly disregarding every sentiment in our standards opposed to them, and endeavouring to bring into contempt every different style of preaching the gospel,—when they consider that he did not even keep his pledge to suppress the circulation of the tract, but lent it himself, and recommended it, and showed evidently that he rather rejoiced in its being printed and circulated by others,—when the Presbytery consider these things, they are sorry to say that they cannot free Mr. Morison from the charge of disingenuous conduct,—conduct calculated and designed to deceive them. His late expression of regret for not having used active measures to suppress the tract is so far well; but coming so late, and accompanied as it was with declarations of his conscience not having felt aggrieved in the

matter, it can go but a short way towards the satisfaction which the Presbytery consider necessary." \*

It was in the month of June, 1841, that the United Associate Synod met in Glasgow and entered on this important cause. It excited a deep and general interest. Crowds of people and ministers of all denominations attended the discussions. All the papers were read. Mr. Morison was heard on his reasons of protest and appeal. His address was long, extending through a succession of sederunts. It was delivered with eloquence and animation, although with less humility than became a young minister, appearing for the first time (and as it proved to be his last) in Synod. The Presbytery of Kilmarnock was heard at large; and Mr. Morison, in reply to the speeches of its members. Parties were then removed, and the members of Synod proceeded to give their judgment. A few extracts from several of the speeches delivered on this important occasion, will it is hoped, confirm and establish the orthodoxy of the United Secession Church as well as demonstrate their firmness, faithfulness, and zeal in the defence of evangelical truth.

The Rev. William Fraser of Alloa was the first that spoke on this cause and among other things, he said:—"I was much astonished at certain averments made by Mr Morison last night. He said "that the atonement does not secure the salvation of a single individual of the human race." "That the design of it was not the salvation of mankind, but the manifestation of the divine glory," and, "that the object of the atonement would have been attained though all mankind were eternally to perish." How uncomfortable this doctrine! how contrary is it to the Holy Scriptures! I admit that the glory of God is his chief end in all his works, and in none more than in redemption. But I deny that the glory of God could have been promoted by the death of Christ, unless that event had been followed by the salvation of, at least, some of the human race; unless it had been followed by the eternal salvation of all who were given to him by the Father. To Jesus Christ it was promised that 'He shall see his seed,' and that the pleasure of the Lord, in the salvation of men, shall prosper in his hand: I ask then how the faithfulness of God could have been glorified had Christ never seen His seed,—had the whole of all that seed for ever perished in hell,—and had the pleasure of Jehovah, in saving men instead of prospering in the Mediator's hand, been completely and eternally frustrated? How could the justice of God be glorified, if none of those, for whose sins satisfaction was made, were to be saved, but all of them to be perpetually punished for those very iniquities on account of which full atonement has already been made by their surety? How could his grace and mercy, his love and benevolence, be glorified, if the objects of them were all to be miserable for ever? The glory of God is indeed illustriously manifested in the atonement of Christ, but not in it abstractedly considered, but only as connected with the eventual salvation of those for whom he died, \* \* \* Our Church has reached a crisis, and, on your decision this day much depends. For a whole century she has been unfurling the banner of truth, and marching on gloriously in her noble career. The question now is, shall that banner continue to be displayed, or shall

---

\* See *United Secession Magazine*, for July, 1841, Part II, page 390.



a banner in behalf of error occupy its place? Or shall the Secession Church have two banners, a banner because of truth, and also a banner in behalf of error? I trust that this venerable court will do its duty, wisely, faithfully, and courageously. Truth is the glory of a Church. Let us love truth and peace—first truth, then peace. Let us buy the truth at any rate, and sell at none, not even for peace.”

The Rev. Dr. Marshall of Kirkintilloch, said “there were certain great truths laid down in the Bible, which no right thinking person would call in question; and they were truths, which, he had flattered himself till very lately, all the Ministers of this Church believed and preached, and which the people of this Church generally embraced. One of these truths was, that the Lord had a peculiar people, a people whom he had separated for himself, and whom he called his own. The whole human race were not his people, but a portion of them only. On this principle he had acted from the beginning, and on this principle he acted still. Now, how did this agree with a universal atonement? If the great God had an equal regard to all—such a regard to all as to redeem all—if the Saviour whom he purposed to send was to be the Saviour of all, and to lay down his life in the room of all, whence this distinction among mankind? Let the advocates of universal atonement reconcile their doctrine with this fact. There was another fact of the same kind, or rather the same fact under another form, which forced upon them the same conclusion, and it was, if possible, still more decisive. What was the condition of the world—at the present moment? more than eighteen hundred years after the atonement had been made, was it not undeniable that still darkness covered the earth, and gross darkness the people? The great God, it was alleged, had loved all, and redeemed all, and not spared His own Son, the object of his ineffable regard, but had delivered him up for all. It was admitted that they could derive no advantage from this, unless they were brought to a knowledge of it through the Gospel. Nineteen-twentieths of mankind had not a single preacher, and they were suffered to live, and die, and perish, without once hearing of the Saviour’s name. Let the advocates of universal atonement reconcile their doctrine with this fact. To him it involves a serious charge against the character of God, as a God of wisdom and of goodness. According to the apostle, ‘having not spared his own Son, but delivered him up for us all, he will with Him, also, freely give us all things.’ He will follow up the best and greatest gift He had to bestow, with the bestowal of every other gift: the connection was indissoluble, and never would be broken; and was not this a glorious truth, and a consolatory truth? yet, according to this doctrine it was not true, it was an utter falsehood; the great God gave his own Son and nothing more. He cared as little for the millions of mankind redeemed by the blood of His Son, as the ostrich, the creature He had made without understanding, and without natural affection, no more than that foolish bird cared for the egg it dropped in the sand.

“The fundamental question was, what was the atonement? Mr. Morison meant one thing, and he meant another. Mr. Morison called the atonement a “*talismanic something*,” (speaking irreverently, he would say profanely,)—that is, something, the nature and bearing of which he, in accordance with his principles, could not well explain. When he spoke

more plainly, he said it was something that removed all obstacles to salvation, except those existing within ourselves. Now, he asked if the atonement did not remove obstacles within ourselves? if it did not, it was not the atonement he had trusted to, or to which the people of God had always trusted. Christ had given himself for the Church to redeem it from all iniquity. Did not iniquity exist within ourselves? He died to take away an evil heart of unbelief,—a heart at enmity with God—and were not these obstructions within ourselves? He would go on to another passage, where Christ was called God's unspeakable gift and he asked on whom God bestowed his unspeakable gift? According to Mr. Morison, he bestowed it on all the countless millions of profligate and wicked men who were doomed to perish,—nay, on the millions who had perished already. He asked, if God had any better gift to bestow, on his own people, the objects of his love? No he had none,—he never could bestow on them a gift half so precious as he had already bestowed, according to this doctrine on the damned. Would doctrines which involved such horrid things, be tolerated in any Church,—in our Church? \* \* \* According to the Universalists, the Saviour in dying had no love for any one. Election, as our wise theologians had discovered, came after the atonement, and the love of the Saviour after his death. Paul said, He loved me, and gave himself for me: every other believer could not say what Paul said, because every other believer had not the same assurance; but was it not true, notwithstanding of every other believer? and would not the day come when every believer would be able to say this, and to say it triumphantly? Was it not the language of all heaven, and would it not be so throughout eternity? But how could the universal man adopt this language? He put the election after the redemption; and the love of the Saviour after his death,—how could he, consistently with his principles, ever use such language? that is, how could he ever adopt the language of Heaven? There was nothing that astonished him more than to hear Mr. Morison adopt the language of Paul. It was one proof to him out of a thousand, that he did not understand his own system, which was a system of confusion and contradiction, one point did not hang with another, and when expounding one part of it, he was apt to forget another. Few arguments were more insisted on than from such passages as those which spoke of Christ being a propitiation for the sins of the whole world, 'God so loved the world, &c.' There was, however, no difficulty in explaining this language. It was addressed to Jews,—the wall of partition was broken down, and the Lord in His mercy was visiting the Gentiles, to take out of them a people for His name. The Jews who never believed that God loved any but themselves, were told that this distinction was abolished, and that He loved the rest of the world as He loved them."

The Rev. Dr. Stark of Denny-Lone Head, said, "He had endeavoured to make himself acquainted with the appellant's doctrines, by reading his tracts, and listening to his long defence. He had, he must say, felt his mind exceedingly perplexed. He felt himself going along with the appellant most cordially in some things, and was pleased with the impression that they were both as one; then he brought forward other things which were perfectly incompatible with what had gone before, so that he was often much perplexed. He would give instances. He said that the seeing or believing

the saving truth, that Christ died for all men, and therefore for him, gave him assurance of salvation; yet he taught that God designed, by Christ's death, merely to place salvation within the power of all. Then, again, he said, faith was the gift of God, and yet a sinner was not to ask this gift of God. Faith was the fruit of the operation of God's Spirit, and yet a man was able of himself to put away unbelief. He mentioned these as instances of what appeared to him inconsistencies in his doctrines. They might possibly be capable of explanation, but he need not say how they might tend, in his public ministrations, to mislead.

"In regard to the atonement, it is a blessed truth, that such is the excellency of Christ's obedience unto death, as the substitute of sinners, such is the demonstration of the divine righteousness in the infliction on Christ of the curse of the law incurred by transgression, and such is the glory which he gave to God by his holy endurance of the curse, that God would be just, and be seen to be just, in extending salvation to all men. As complete an infliction of the curse upon Christ, and as complete an obedience to the precept and penalty of the law by Him, was necessary for the due maintenance of the Divine power in saving any, as in saving all. He had no idea that a certain proportion of suffering was meted out to Christ, in correspondence to the aggregate of the sufferings which they, whom it is the good pleasure of God's will to save for ever, would have endured, if they had been left to perish; so that, if more were saved, He would have needed to suffer more, and if fewer, less. Not only do the finally impenitent suffer what Christ could not possibly suffer, but He suffered what they cannot possibly suffer,—the anguish arising from His being forsaken by his Father, whom He most intently loved, and treated by Him as if He had been a sinner. It may be added, that it was the prerogative of God so to arrange and fix, in His infinite wisdom, the time and all the circumstances connected with the exacting and with the giving of this satisfaction for sin, as should most instructively and impressively manifest His righteousness, as well as His grace, in the salvation of men. In the doctrine taught by the appellant which grows out of these views, he cordially concurred,—that no legal obstacle—no obstruction to the free access of any sinner to God's favour, arising from the righteous claims of His law on men as transgressors, remains. This is a sufficient basis for the universal call of the Gospel. In the dispensation of His grace, God, without any reference to His own purpose, or to Christ's intention, exhibits to sinners, without difference or exception, Jesus Christ, as a suitable and all-sufficient Saviour, who by His obedience to death, in the room of sinners, made reconciliation for iniquity, and brought in everlasting righteousness. He accompanies this exhibition with a command and a promise, a command to sinners to believe his testimony concerning His Son, or in the words of our excellent Shorter Catechism, "to receive and rest on Him alone for salvation, as He is offered to them in the Gospel,"—a promise that, so believing, they shall be saved. It is no part of the evangelical record, addressed to me in common with other sinners, that Christ died for me, and therefore I am safe; or that I am a believer, and interested in salvation. The interest that any one more, than another, has in Christ's death, and in the blessings which it hath procured, is not revealed. I may arrive at a knowledge of it, as a fact, that Christ loved me with an

everlasting love, and gave Himself for me, but I arrive at this knowledge by the Spirit's bearing witness with my spirit, that I am a child of God, by a just comparison of my experience and character with the revealed experience and character of genuine believers. As a perishing sinner, addressed in the Gospel, I have nothing to do with divine purposes and intentions concerning myself or any other. I have to look only at the testimony of God concerning His Son, as the Just one, who once suffered for sin in the room of the unjust, that He might bring us to God,—at the absolute freeness of His salvation,—His readiness to receive the very chief of sinners, and the certainty of my acceptance, believing this record. Christ may be said to be in me, as exhibited, offered, given to me in the word; but he becomes, and can become mine, in possession, only through my faith in the Gospel. The whole character of God is pledged, that any and every sinner believing in Christ shall be saved; and what other or better warrant can any believer have, or wish to have, for trusting in Christ for salvation? At the same time the scriptures, and our symbolical books, expressive of the sense in which we understand the Scriptures, teach us also, that Christ in making satisfaction for sin, did bear, by divine constitution, a special or peculiar relation to *some* of the human family, and, in coincidence with the purposes of God, did design to secure their salvation by that satisfaction. The Bible brings these *some* before us by a great variety of designations, and represents their pardon, acceptance, reconciliation, redemption, sanctification, and salvation, as the purposed and promised results of his atoning righteousness. They are called those whom the Father had given Him, his seed, his sheep, the Church which He purchased with his blood. \* \* \* Now, according to the appellant's doctrine, there is no truth or meaning in these and similar scripture statements. Christ died equally in the room of all,—bore no special relation to any class of sinners,—gave himself equally for all, and in doing so, did not design to secure salvation to any. His sole intention in dying was to bring it within the power of all to be saved. Salvation is thus completely dis severed from the satisfaction of Christ.

“The appellant's doctrine concerning human ability, he considered unscriptural and dangerous. He knew none who pleads that sin has destroyed our rational nature. As human beings we possess understanding, will, and power, and are capable of perceiving evidence, and judging of it, and of being persuaded by arguments and motives, to choose, or to refuse, to pursue one line of conduct, and to reject another. \* \* \* But is it not true, that in consequence of the sinfulness of our nature, we are so unable, or, if the word indisposed be preferred—are so indisposed to receive and use the divine testimony in the way God requires us, that, left to ourselves, we will remain in unbelief and disobedience? This the appellant admits. In what then, in regard to the homage we owe to God, does the practical result of our moral inability differ, from what it would be, if our inability were physical? \* \* \* What is the impression which the unqualified statement repeatedly made by the appellant—that Christ hath removed every obstacle to your salvation, but one, and that is, your unbelief, which you are able to put away of yourselves,—is calculated to have on those who hear it? It seems to be unavoidably this—that I can save myself, and that it is not true “that I am dead in trespasses and sins”

A few more quotations from the speeches of members of Synod, and the conclusion to which this cause was brought, will bring our notices of this controversy to a close.

(*To be continued.*)

---

UNION.

---

*To the Editor of the Canadian U. P. Magazine.*

DEAR SIR,—I am really unwilling to trouble you or your readers, with any further remarks of mine on the subject—the somewhat vexed and thread-bare subject—of the Union; the more especially as, in the elegant language of your correspondent W. Y., my private “piece” has been already “let off,” and even though it *had* a second barrel, it would be quite shocking to “let off” again, merely for the pleasure of hearing what sort of noise it made. I cannot but say, however, that your correspondent is surely far from complimentary to himself and the Presbyterian Ministers in Canada, when he alleges that on a subject so gravely important, they have thought themselves engaged in a game with pop-guns, and have been so childishly *new-fangled* about their faculty for writing Magazine Articles, &c., as to have made the whole matter a pastime for the purpose of seeing how their lucubrations appeared in print. Far be it from me, for one moment, to question the correctness of W. Y.’s representation, as far as his own private “piece” and his motives for “letting” it “off” may be concerned; but I have a far different idea, in general, as to what has been spoken and written on both sides for the last ten years. At any rate, I must most respectfully, but decidedly object to being placed in the same category with your correspondent, in this “letting off” matter, and equally so to being rated either as a marplot or as one who has abused your “*readiness to give utterance to freedom of speech*”!

No one can rejoice more than I do, at the progress being made towards Union, nor can be more gratified than I am, by the, upon the whole, liberal, brotherly, and common sense statements in the “*Presbyter*.” But W. Y. must know even less on the subject than he seems to do, if he is not aware that such statements *are novel* in a Free Church publication, and at the same time, that they are just substantially what have been reiterated times and ways without number, by United Presbyterians, as setting forth the only basis on which Union is possible,—and he must be singularly ignorant of the common feeling and sentiment generally held and expressed by the great majority of our Free Church friends, till very recently, if he is unaware that *absorption*, rather than *union*, has been what they could have desired. I make bold to say, that there is scarcely a reader of your Magazine, whether lay or clerical, but could testify, that in conversations on Union with Free Church friends, he has been met again and again by the query, “What need of so much talk about Articles of Union? We are the larger body, you should come in to us.”

W. Y. tells U. P. Ministers to read and digest those “admirable

papers" of the *Presbyter*. Certainly the appetite would not be voracious, or the digestive faculty powerful to do both, for, as I have said, they state only what has "been familiar as household words" to U. P. Ministers for many years past.

I believe, Sir, it will be found that yourself put the matter on the right footing, in a very short note appended to the communication of one of your correspondents, when you in substance said, there *is* a difference and a difference of some considerable importance. Let it not be ignored. Let not ambiguous terms be adopted in order to have it believed that there is uniformity of opinion, which does not really exist. Let there be agreement to differ, and I am sure you must be pleased to notice this opinion spreading in the Free Church. One may be surprised, that it should have taken so long to come to this, the more especially, if what one of not the least devoted and prominent Ministers of the Free Church said to myself be true, that not half a dozen Ministers in that Church held exactly the same opinions on the points at issue; but that things tend so fairly in that direction, at present, must be a matter for thankfulness and rejoicing.

W. Y. and others who may have been "mortified and vexed" at my letter, may not understand how it comes to pass, that I could write as I did, and yet be anxiously solicitous that a Union be speedily consummated. There *are* things that do not come "within the range of their philosophy," and this is very likely one of them. Perhaps they may understand by and by. I can see no inconsistency (and perhaps you may be as little able) in a very excellent and devoted brother in the ministry, while expressing his concurrence in the sentiments of my letter, and in the propriety of stating them; sentiments, which he adds, "you have in common with many of us"—going on to write, "at the same time we must not lose sight of the Union, as something for which we must incessantly strive and pray. I despair of seeing any large measure of inward revival, and prosperity of a different kind, from simple numerical expansion, until we have this unseemly breach healed," and I can see as little inconsistency, strange as to some it may appear, in my adopting such a sentiment as my own.

There is not a single individual in the Free Church towards whom I cherish the slightest feeling of hostility,—not one with whom I have come in the slightest degree into collision,—there are some within her bosom, whom I have the pleasure of reckoning among my friends and acquaintances, and if I have given pain to any such, I must merely say it is well to have one who will honestly state what many others are thinking. "Am I become your enemy because I have told you the truth?"

It would be unpardonable in me to occupy another line of your valuable space. I can merely thank you for your kindness, and promise, which I do most faithfully, that you will be troubled with the "letting off" of no fourth "piece" on the part of yours sincerely.

W. I.

[We hope this matter will now be allowed to drop. That the subject of the Union should be further discussed, we have no objection; but anything approaching to altercation is exceedingly to be deprecated. The

question of Union itself has always seemed to us to lie in a narrow compass. On the one hand, the Westminster Confession of Faith is not Voluntary, but decidedly anti-Voluntary; on the other hand, right or wrong, a great majority of the Ministers, and we believe the Elders and Members of the U. P. Church are Voluntary. One of four issues, therefore, must, in our humble judgment, be realized. Either in the first place, the Voluntaries must be converted, or secondly, they must dishonestly subscribe a creed embodying principles opposite to theirs, or thirdly, forbearance must be exercised, or fourthly, a state of separation must continue. Union is certainly exceedingly desirable, but no good man will say that it is to be purchased at the expense of principle. We are glad to see that there continue to be some indications of progress. In the *Canadian Presbyterian* for December, there is an article on the twenty-third chapter of the Confession of Faith, in which, towards the close, it is said: "The safest and most upright, as well as practicable way is to *specify the exceptionable parts*, and say of them, or permit any one to say of them, "I except to the power of the Civil Magistrate therein described." In the event of a Union with the United Presbyterian Church, this is the settlement of the matter of subscription which we would advocate, and we cannot conceive what objection could reasonably be taken to it." If this should meet the approval of the Presbyterian Church, we should hope a clause might, without much difficulty be framed, with which both parties might be satisfied.—ED.]

---

## VISIT TO GRANT'S COUNTY, WISCONSIN, U. S.

---

*To the Editor of the U. P. Magazine.*

SIR,—The following communication, arising from a visit paid to the U. P. congregation of Blake's Prairie, Wisconsin, is transmitted to your pages in compliance with a request of the Brethren of London Presbytery, and I trust, there are matters in it which will prove interesting to a few, and profitable, it may be, to some at least, of your readers.

JOHN LOGIE.

---

### INCIDENTS OF TRAVEL.

The rapidity with which one is conveyed to their destination, however distant, is surprising. I left London on Tuesday, with the one o'clock train, and I had reached Cassville, in the neighborhood of our congregation, by the Wednesday at midnight. The distance of 600 miles is thus greatly lessened, as I had reached the end of my journey nearly as soon as the friend who accompanied me to London had returned to Warrensville, a distance of only 33 miles. I was greatly surprised with the kindness and courtesy of the various railway servants along the lines I passed in the States, all the more so from its being unexpected. Perhaps, however, a little of this courtesy may be owing to the insertion of a few brief words in the list of directions suspended over each seat, which in sub-

stance read as follows:—"Directors will feel obliged, on any passenger receiving incivility from the officers of Railway, if they will communicate such to their office." If so, then we commend a like course to the Directors of some of our Canadian lines. As we passed rapidly through the States of Michigan, Indiana, and Northern Illinois, we could not help admiring, especially in the last mentioned, the cleanliness and taste apparent, even from the cars, in the many villages along the line. And we could not help regretting the contrast presented to the American traveller as he passes along many of our Canadian villages. A little more attention to such matters as whitewash, paint, and architectural ornament, would add to our own comfort, and decidedly increase the pleasure of travellers. On their looking at us as we glided along, a smile now and again was excited as we met such Americanisms as these: "Variety Store," "Major Barton's Livery Stables;" and had presented to us in the cars at several stations, boiled eggs, side-by-side with pigs' feet. But something very different from a smile was enacted in connection with one or two of the incidents that occurred during our brief travel. Young America does not certainly appear to the best advantage in these incidents. I may be reminded, however, that it is unfair to determine a building from simply handling one of its bricks. I express no opinion about the building; but sure I am, from what I saw, some of the bricks are anything but of the right material, and it is not to be forgotten that "straws will show how the wind blows" at least. My own surprise at the past shameless repudiations of their debts on the part of several State Legislatures, and also of recent disclosures of a similar kind is greatly lessened, since I witnessed these incidents. Cents make up dollars and pence pounds. Had even Sidney Smith travelled for 36 hours along any of their great railway thoroughfares and witnessed what I saw, his denunciation might have lost none of its keenness, his wit none of its pungency; but certainly his surprise at State repudiation would have been greatly lessened. A couple of these incidents will enable your readers to judge. Not many miles from Michigan city, in Indiana, a young man well dressed and seemingly respectable, comes up and asks if I would favour him with the seat next the window of the car, which I occupied. Pointing him to the vacant seat in the outside, he added that he had two reasons for making such a strange request, which he would inform me of by-and-bye, if I complied with his request. Unwilling to seem unkind, I at once resigned the seat, occupying the outside. We had gone but a few miles when our young native American, (for he had been raised in the State of Michigan) produces his reasons. He had come on the train at Kalamazoo during the night. Had not yet paid any fare, and did not intend to pay any. He had escaped thus far, and seeing danger ahead, as he was nearing his destination; and judging from my head being uncovered, and the conductors passing me without asking my ticket, that I had come far, and was then well known to the conductor, he had concluded that once inside of me—his hat also off—his safety from payment was secured; told me he had cast himself on my honor, and I could not inform on him; deemed it smart if he succeeded. On my protesting against his conduct, reminding him of its utter meanness, as he had not even the plea of poverty or necessity, of the danger to himself as a young man, of the re-



gret he must endure when calmly reflecting over such an act, of the eye of God, of the righteous command "Thou shalt not steal" never to be broken with impunity. I spoke to him of death and judgment, offered him one of two alternatives, which duty demanded of him, either to pay or leave the seat immediately. He listened to me at first with surprise, then attention; at last, he coolly tells me that he knew long ago these things; his father was a Methodist Preacher and had often told him these things; still he thought it was no wrong if he escaped without payment, as he had once helped to extinguish a fire on this very line, had got no payment for his labour, and now he was only helping himself to his own. The other incident of a similar kind occurred on board the steamer which carried us up the Mississippi. An accident to my trunk, caused by rough handling, prevented me from going to supper along with my fellow passengers, and as I was standing on deck waiting to see my trunk put in a safe place, a second young native American (for he was raised in New York State,) also well dressed, and seemingly very benevolent, came up to me, and after a brief conversation, asked me if I had got supper. On my replying no, he said I ought not to lose supper, and then quietly added he had got his without paying for it. As he had only a deck passage to St. Paul's, he had gone among the crowd and had escaped payment. On my warmly denouncing his dishonesty, I was met with the defence: Oh, that is quite a common thing here. For the sake of his countrymen I would fain believe he added slander to dishonesty. Comment is unnecessary—these cases speak for themselves. I pass to more pleasing recollections. On leaving Michigan, on our way to the Mississippi, we entered for the first time the Prairie region—and the kind of prairie which first meets the eye of the traveller may well be called Scrub Prairie. Appearances are decidedly against its beauty. It consists chiefly of short bushy trees thinly scattered along the sturdy soil; so thin indeed that crops may be conveniently grown in their midst. A few miles west of Chicago we enter on a new aspect of the American prairie, which may well be called Grove prairie. The trees are no longer scattered. They are gathered into clumps or groves, leaving between each grove scarcely a single tree. The farm houses are near these groves, for the sake of fencing and firewood. It is only on reaching the neighbourhood of Treeport, 120 miles west of Chicago, that the genuine American prairie opens up before you—and what a sight! We will not forget it soon—that prairie sea with its green wave-like undulations, not a tree to be seen, save in the far distance—so lawn-like in its smoothness—so gently rounded in circles on long wavy lines. Few or no fences meet the eye, save in the immediate neighborhood of farm houses. Few or no barns, only a few sheds in their place—the farm houses of brick or frame—stand out very nakedly against the sky. We can understand now the statements of travellers amid the great western prairies, regarding the refreshing buoyant sense of freedom there so strongly experienced. We, perhaps, felt this all the more, coming from the backwoods of Canada—where one feels shut up as in a garden. As the cars glide along, new and even fresh aspects of that vast landscape are opened up. Some beautiful villages are passed through, with pretty Indian names, as: Pecatonica; others of European associations, as: Marengo; and others of still more sensible associations, as:

Apple River and Scales Mound. Fairly launched on the father of waters, expecting to land at midnight, I kept pacing the deck, sometimes alone. The ripple of the waters, the moonbeams revealing the dark colored bosom of the river, the dark shadows of the adjoining bluff, the wood-covered island, the silence of the night broken only by the noise of the engine—all helped to make our trip alike pleasing and interesting. We felt called on to re-arrange some of our notions of the Mississippi. We had imagined it rolling through rather a flat country, with trees in prairie, gently tending to its edge. On the contrary, the country along its banks is very rolling, and the river itself lies in a deep trough, from three quarters to a mile and a quarter broad. Its surface studded with bush-covered islands, having on either side its banks or bluffs, as they are called, several hundred feet high. As we kept walking the deck our reflections were at first of a mere personal kind,—then passed to the question, why was I there. My Mission from London Presbytery to ordain Elders and dispense the Lord's Supper to the U. P. congregation; besides, this father of rivers gave rise to a crowd of pleasing recollections and grateful emotions. I thought on the 500 congregations of the fatherland—the nearly 100 in Canada—the congregations in Nova Scotia, West India Islands, Central and Southern Africa, Australia, and the Pacific, and here one of them more recently formed, beside the Mississippi. I could not help associating them all with those first meetings of our sainted fathers, who met to form our first Presbyteries at Gairney Bridge and Colinsburgh. I felt myself instinctively uttering, "what hath God wrought," "the little one has become a thousand." I felt myself asking the question, Will those good fathers know of the progress and the triumphs of the cause they so much loved, and for which they made so many sacrifices—the cause of Christ's Gospel of sovereign grace? If so, will not the very knowledge be a source of rich joy to them in their heavenly home, and of increased praise to the adorable one, who, by the Spirit, has prospered a cause, once watched over by them with many distressing anxieties and watered with many tears. At that hour I felt myself earnestly desiring that their mantle of holy self-denying activity in defence of the truth as it is in Jesus might descend on all their living successors in the ministry at home and abroad, and that my own mission might be abundantly blessed.

I now joined some of my fellow-passengers, and here we feel compelled to relate another incident, ere we have done with our travel. Our first acquaintance was a *Scoto-Irishman*; he claimed to be a descendant of General Wayne, noted (if I mistake not,) in the Indian wars of the States. As a Pilot he had been engaged in navigating with a number of men under him, one of those large pine rafts, so numerous seen at this season coming down from the upper waters of the river to supply specially, the wants of the adjoining Prairie regions. Our friends having no suspicion whatever, of my clerical status, began to tell me in a very lively manner, of a fight he and his raftsmen had had with a number of Irish rowdies, about two hours ago, just before leaving Dubuque in Iowa. As we kept walking the deck, he seemed in the earnestness of relation to be fighting the battle over again, every now and then rivetting his account of details with an oath, and to convince me of his heroism in knocking down three of his opponents in succession, he shewed me his skinned knuckle, and one of

his fingers severely sprained. Whilst sympathizing with him as regarded the wrong done, which had led to the fight, I quietly pointed out to him a heroism higher and nobler than that which he had manifested. This was not merely my opinion—one of the wisest of men had said, he that ruled his spirit was greater than he who had taken a city. As I proceeded in the same quiet strain, to make it clear, he stopt at once, peered wistfully with the aid of the moonlight, into my face; he uttered not a word, but he had reached the conclusion, a mistake of some kind had been committed, at any rate the fighting mania is over; no solitary oath ever stumbles from his lips; he is the hero of a vulgar brawl no more; he mounts at once a higher platform, and startles me with the question,—If I was acquainted with the sublime works of the Poet Montgomery, (mistake not, my readers, it is not Moravian Sheffield Montgomery, the Poet, so dear for his quiet, tasteful, pious, strains, but Satan Montgomery—as he is too often rudely named—from one of the heroes of his muse. On assuring him that though I had seen and dipped into his poetry, however, my poetical readings did not often lie in that direction, however questionable our friend's taste, he did exhibit himself to some advantage, on the new and higher platform. He had both read and remembered, and had his own opinions on what he read, and as mine after mine was opened up, I found he possessed a large amount of general intelligence. He wound up at last by asking my opinion of some disputed matter in religion. As our conversation proceeded, a few had gathered round us, and in the diversity of country and race of that small company standing on the deck of that Mississippi steamer, we had in a small scale, what the States themselves furnish on the largest,—our friend of Scoto-Irish descent, and American by birth, two Swedes, one from the extreme northern and the other from one of the more Southern provinces, a Swiss from the Canton of Zurich and myself from Scotland. As I was nearing Cassville, my landing place. I could not part from my young friends without trying at least to let fall into the current of their thoughts some pebbles from the brook of life. I spoke of their interesting position,—young men—of their temptations in the far west—of their need of a friend. I spoke to them of Jesus the friend of sinners, ever present, ever able, ever willing, to be their friend, and so we parted.

(To be concluded in our next.)

---

## Reviews of Books.

---

**BOCHIM, OR THE WEEPERS;** *a Sermon preached on the day of Humiliation on account of the Indian Mutiny* By the REV. JAMES GIBSON, *Owen Sound.* 12mo., pp. 24. Toronto: Maclear & Co., 1857.

This is an exceedingly judicious, well-composed, and every way excellent discourse; it has also the recommendation of being quite to the times. We regret that want of space prevents us from substantiating this high commendation; but we beg our readers to peruse the Sermon for them-

selves, and we are much mistaken if they differ from us in opinion. The text is Judges ii., 1—5, and the method is to consider—"The *sins* committed; the *punishment* inflicted; and the *repentance* exhibited." The following passage under the first of these heads may be accepted as a specimen:—

"Turn we now to what Britain has done, or rather *not* done to ameliorate the *moral and spiritual condition* of her Indian subjects, and our consciences must be more seared than was that of Pharaoh's butler, if we are not constrained with him to say—'We do remember our faults this day.' It is for this very purpose that the day has been set apart by the Government of this Province, and by the Session of this Congregation, and God grant that the slight review now to be taken of our 'faults,' our national faults in connection with the religious state and prospects of India, may deepen our penitence on account of them. And here we dwell not on the flagrant immoralities practised by the British in India, and the injurious influences which they must have exerted on the religion with which they would naturally and universally be identified. But what have we done, as Christians, for the evangelization of that quarter of the globe, and its teeming millions? For a long period we did nothing. Nay, means were systematically employed to prevent anything being done. No Christian missionary was permitted to reside in the territory. The authorities, both on the spot and at home, were afraid to offend the prejudices of the natives, and, content with gaining their own secular ends, paid no attention to their spiritual interests. They were kept in entire ignorance of the Scriptures, and of the way of salvation by our Lord Jesus Christ. Well, therefore, and most truly might an eloquent writer say,—'If our Indian conquests were to be as suddenly lost as they had been speedily acquired, not a trace would remain to show that pagan India had ever been held in subjection by a professedly Christian nation.' At the time that he uttered these words of burning reproof and withering reproach, pagan India had been subject to professedly Christian Britain, *for more than half a century*. Nor was this all. Not only was Christianity thus carefully excluded from our Indian possessions for more than fifty years, but Hindooism, Mahomedanism, Buddhism and Heathenism in all the various forms that it assumes there, were countenanced and encouraged, directly and in many different ways. While the Bible was shut out of the government schools, the Vedas, the Shasters and the Koran were regularly read, and their doctrines systematically inculcated. While Christian missions were discouraged, contributions were made in support of idol temples. While the first preachers of the Gospel were ordered to leave the country, every indulgence was granted, alike to the priests and devotees of India's million gods. While the most effectual measures were taken to prevent the true religion from gaining a footing, measures as effectual were adopted to secure that the false religions, which were already flourishing, should strike their roots deeper and wider in the soil. It is true that for a considerable number of years past, this policy, as baneful in its results as it was unchristian in its character, has been greatly modified. British connection with Indian idolatry has to some extent been broken up. Some of its 'horrid cruelties' have been put down. The presence of missionaries in the country has been tolerated. But their labours have not been encouraged. The conversion of the nation is not wished. It is not more strange than true, that this has actually been punished as a crime. For no other reason than that he had become a convert to Christianity, a Sepoy was discharged from his regiment, the chaplain who baptized him was reprimanded, and an enquiry was instituted to discover if any of his comrades had been accessory to the result. If they had, they of course would also have been dismissed. Neither previous good conduct, nor present earnest entreaty could avail for the reversal of the sentence; and the words with which he left the commanding officer, might well have crimsoned his cheek, as they should impart a deeper tone to our penitence this day,—'You will allow me to serve your King, but not your God.'"

"Details of this description might be multiplied indefinitely; but judging even from the specimen that has been given, have we done our duty to India? Have we been true to the trust committed to us, as a Christian nation, when that rich and

extensive country was added to the British dominions? Are we not 'verily guilty' in reference to the millions of our brethren there, whom we left as we found, sunk in ignorance, superstition and brutality? Have we not been guilty of the very sins as connected with them, with which 'the Angel of the Lord' charges the Israelites in the text? 'Ye shall make no league with the inhabitants of this land; ye shall throw down their altars: but ye have not obeyed my voice.' No; the altars of heathenism are still standing in India, and we have made a league with its inhabitants, in maintaining the idolatrous systems to which they are dedicated, instead of labouring for their overthrow, and for the establishment on their ruins of the worship of the one living and true God, and the way of salvation by our Lord Jesus Christ. And now God is saying to us with a voice of terror, and in a tone of indignant remonstrance—'Why have ye done this?' He is calling on us to learn the enormity of our sin from the severity of our sufferings. He has been threatening to wrest from our grasp, the territory which we have so much misgoverned, and from our teeming population, of whose best and highest interests we have been thus sway grossly negligent. It is not long since one of themselves said to a British official—'Your Government alone has prevented India from becoming a Christian country.'

The Sermon, viewed as a specimen of Mr. Gibson's every-day preaching must surely be regarded as very highly creditable indeed. The author lately came amongst us, and his congregation must be sensible that he is no ordinary acquisition.

---

LECTURES ON TEMPERANCE, BY ELIPHALET NOTT, D.D., LL.D., *President of Union College*, with an INTRODUCTION BY TAYLER LEWIS, M.D., *Professor of Greek in Union College*. Edited by AMASA MCCOY, late Editor of *The Prohibitionist*. 12mo., pp. 341. New York: Sheldon, Blakeman & Co. Toronto: J. C. Geikie, 1857.

This volume, it will be seen, is of considerable dimensions and of highly respectable authorship, and certainly the subject of which it treats is one of paramount importance. It is therefore entitled to careful and candid perusal and consideration. We regret that want of space prevents us from giving our estimate of its merits. But we shall quote the testimony borne to it by persons of higher authority. The President of the New York State Temperance Society says of it:—

"It is my belief that, in the proportion that this work is circulated and read, the cause of Temperance will advance and be perpetuated

"I would urge all ministers of the gospel, all professing Christians, all heads of families, all organized Temperance societies, all instructors in institutions of learning, from the common school up to the university, to take immediate steps to give universal circulation to this work, called, by one of our most learned and benevolent citizens, 'THE BOOK OF BOOKS ON TEMPERANCE.'

"Let me urge all, in every state, county, town, village and hamlet, whether on the shores of the Atlantic or of the Pacific, or the intervening space between the two (who desire the cause of Temperance to advance), to flood the publishers with orders. A million of copies of these Lectures should be sold in this nation. If the work is successful in the English language, it will be published in the German and other languages, so that our fellow citizens from all nations and of all languages can have the benefit of the great and important truths contained in this volume.

The Editor says:—

"Of the tens of thousands of speeches, sermons, addresses and lectures; the editorial reports and prize essays; the papers, tracts, pamphlets and volumes which this prolonged and arduous discussion has elicited, there are no productions on this subject which are marked with so much learning, eloquence and wisdom, as these eleven Lectures by President Nott.

Dr. Lewis also says :—

“ The present Lectures may fail to meet the views of extremists on either side ; but we have little doubt of their securing everywhere a favorable and grateful hearing from the sincere friends of humanity and the candid and intelligent lovers of Divine truth.

---

## Missionary Intelligence.

---

### JAMAICA.

#### DEATH OF THE REV. MATTHEW STRANG.

It is with deep regret that we intimate that the Rev. Matthew Strang, who last spring returned from Jamaica, in disabled health, died at Bothwell, Scotland, on the 10th of November. Mr. Strang was a man of decided ability, of excellent character, of genuine piety, and of great fidelity and devotedness as a missionary. He was, we believe, in his youth engaged in business in Glasgow, with good prospects of success ; but, though married and having a family, he felt so strong a desire to devote himself to the work of the ministry, that he gave up his business and became a city missionary. Very severe hardships had to be borne by him in acquiring a collegiate education. His standing, both as a city missionary and as a student, was high, and secured the warm esteem of all who knew him. In the year 1845, his medical adviser stated that it would be unsafe for him to remain and labour in Glasgow during the winter, and recommended him to seek employment in a tropical climate. Mr. Strang accordingly made application, in the month of October, to the Foreign Mission Committee, to be accepted as a catechist for Jamaica. His testimonials were of the most satisfactory character ; but the Medical Committee of the Board reported that “ they had found him to be affected with disease of the right lung, which, although not then in an active state, might very soon terminate in consumption ; and that, whilst they were of opinion that the climate of Jamaica would be more likely to prolong his life than a residence in this country, they could not recommend the Committee on Missions to incur the responsibility of his appointment as a catechist.” In these circumstances the Committee stated “ that considering his high qualifications, they would, but for the unfavourable report of the Medical Committee, have been happy to secure his services ; that they deeply sympathized with him in the painful circumstances in which he is placed ; and that, should he be sent out to Jamaica by the benevolence of friends, and his health be then found such as to fit him for active labour, they will be ready, should he still desire the office, to employ him as a catechist.” By the aid of kind friends a sum was raised for defraying the expenses of his removal to Jamaica. He was located as a catechist at Hillside, in the parish of Manchester ; and being found able for active labour, his wife and family were, after some time, sent out to him. With his usual energy he gave himself to the study of theology, and was, in 1849, licensed by the Synod of Jamaica to preach the Gospel. Having been called by the congregation of Mount Olivet, he was ordained as its pastor, and has there, since 1850, zealously and faithfully performed the duties of a missionary. He was acceptable and efficient both as a preacher and as a speaker at missionary meetings and held a high place in the estimation of his brethren. It is a remarkable circumstance, that though the disease was in his constitution, yet such was the effect of the salubrious climate of the parish of Manchester in preventing its development, that during the eleven years of his residence, he was able, with only two or three exceptions, to officiate every Lord's day. But the disease at last came out, and made it necessary for him to leave Jamaica. He arrived in Glasgow, with his family, on the 22nd of April. During the summer he went to Rothesay, but he did not gather strength ; and, as his medical adviser said that Glasgow was not a suitable place for him during the winter, he removed to the vicinity of Blantyre.

The Rev. Peter Bannatyne says, in a letter dated the 11th,—“It is nearly three weeks since Mr. Strang came to Bothwell. He rallied for a few days after he came, but then gradually became weaker. He was able to be at church two Sabbaths, once a day. I had seen him several times; and, as he was not out last Sabbath, I called on Monday, fearing that he was much worse. I found him in his parlour, dressed as usual, but very weakly and scarcely able to speak. I did not, however, think that he was so soon to be called to his rest and reward. He became much worse, I believe, during Monday night, and gradually sunk yesterday—conscious till the last, and calmly trusting in the Master whom he had served.” He has left a widow and five children entirely unprovided for. They are in the charge of Him who has promised to be the husband of the widow and the father of the fatherless, and we trust that the members of the church will, as the dispenser of his bounty, do what they can to aid them, both now and in the future. And whilst we mourn the departure of this able and gifted missionary, it should not only abate the bitterness of our sorrow, but it should call forth thanksgivings to God, to reflect that he who was declared to be nearly incapable of labouring in this country, was by his removal to Jamaica, enabled to give to the cause of Christ eleven years of active and faithful services, and to perform labours which have been blessed to many souls, and which, we doubt not, will in the day of the Lord, obtain for the doer of them a great reward.

### CAFFRELAND.

#### SUFFERINGS OF THE CAFFRES.

The Rev. Tiyo Soga has sent a letter, dated Glenthorn, 10th August, to Mrs. B. A. Bogue of Glasgow, with the view of exciting the Ladies' Society there to take an interest in the starving Caffres. After describing the delusive promises of the false prophet, which led the Caffres to destroy their cattle and grain, and refuse to cultivate their fields—all of which have been detailed in preceding *Records*; and after noticing that the women, who are “the cultivators of the soil in Africa,” were the warmest supporters of the prophet, as they rejoiced in the anticipation of getting crops without labour, Mr. Soga thus proceeds:—

The result of this madness is a famine, which, in point of severity, surpasses that which followed the failure of the potatoe crops in Ireland in 1846. The sight of their misery has awakened, even among their enemies, the best feelings of human nature. The colonists, who might be supposed to glory in the downfall of a foe who did them much evil in days gone by, are organizing committees of relief in several towns. Caffreland is already deserted of more than half its inhabitants. Thousands of starving creatures have come to seek employment in the colony. Hundreds have already died in the neighbourhood of King William's Town, where they are to be found most thickly congregated; it being a place in the immediate vicinity of Caffreland. My brother Pestiri, who was lately there, told me, that in travelling, one is afraid to step out of the road, lest the eye might be greeted with the melancholy sight of the dead bodies of starved men, women, and children. It is no exaggerated tale which I am now attempting to unfold to you. What think you of the following cases, which are an illustration of what is now taking place in Caffreland? In Beaufort, an English town, the police, who are always on the lookout for cattle thieves, descried one day a smoke issuing out of a woody cloof or ravine. They forthwith set out to ascertain by whom and on what account this strange fire had been kindled. They were not far from the place, when three women came out of the ravine, and entreated them not to approach, for they might see a revolting sight.

This, of course, became an argument to the police to press forward; and oh! dismal story, when they came to the place, they saw *three heads* of children, whose bodies had been devoured by their own fathers and mothers to appease the cravings of hunger. Here is another case, about the veracity of which there is not the slightest doubt. A husband with a wife and child, were, to escape from the scene of suffering, making their way to the colony. The man had been carrying the child on his shoulders, which either must have been too young or too weak from suffering to be able to walk for itself. The man gradually slackened his pace, until the

woman who was leading the way lost sight of him. In vain she waited for his gaining upon her. She immediately returned, when she found he had severed her child's head, and had been roasting one of the arms on a fire which he had first kindled. Frantic with grief, and knowing not what she was doing, she, with an axe she had been carrying, inflicted a mortal blow on the wretched man's neck; and there father and child lay dead at her feet. In our way up to this place, we met with crowds of men, women, and children, entering the colony to seek for means of subsistence. One day, in a place in which we had rested our weary oxen, we had an opportunity, for the first time, of seeing for ourselves a sight which we had before only heard by the hearing of the ear. There we saw little children with heads which looked too heavy for their bodies, and with arms and legs thin and attenuated like straw. I assure you it was a sight that deeply affected us. The parents having resolved to spend the night among the bushes contiguous to the place where we had outspanned, I went up to speak with them, and at the same time carried a few crusts of bread for the children.

Having learned the particulars of their story, which was, substantially, that they were driven by starvation from Caffreland. I told them that I had brought a few bits of bread for the children. They clapped their hands in perfect astonishment at so unexpected an act of kindness. The children, at the sight of bread became impatient. One of the mothers having become the dispenser of the valued boon, it was both amusing and painful to see how interested they all were in the process of distribution. Who was to get the largest share, seemed a point of much importance with them. One little girl, especially, amused me. Observing that the mother was about to break off a second bit from the piece which was evidently designed for her, exclaimed with despair, "Oh! are you really breaking it off again?" upon which the mother inculcated the duty of being contented with the smallest thing she received, these hard times. I am sometimes disposed to say that the grown-up people are well chastised for their insatiated folly. But oh! who can think of the suffering innocent little ones, without deploring their misery! They are reaping the fruits of that which they had no hand in sowing. Think of these innocent sufferers, my dear Mrs. Bogue. Do plead their case before the ladies. The worst of this distress is not yet over. The only thing that will stem the devastating torrent in Caffreland, will be an abundant harvest. It is indeed a question whether, when harvesting comes, it will, after all, prove an abundant one. For, in the first place, having neglected to cultivate their gardens last year, they have little or no seed with which to sow. And, supposing they were supplied with ample seed, how much ground will a skeleton be able to dig? But the harvest will not be until seven or eight months from this date shall have passed. What a dreadful interval of suffering that will be!

In the midst of all these things, you will be ready to ask, What of your missionary work? Our missionary work is safe; in fact it never had brighter prospects. All we need to do is to make immediate commencement. The sight of a missionary station will attract hundreds of Caffres to it. They will come to it with the object of obtaining a little employment, or of being fed. But whatever be the motives which will impel them to come, some will be brought under the influence of the truth. It is in order that we might be able to employ those that might be able to work, and to help a little those who may be too weak to work, that we solicit your aid. Missionary stations in Caffreland are already swarming with Caffres, driven from their homes by the general distress; and as soon as we begin to form our own, we are sure of an inundation.

Another source of encouragement is in the fact, that all probability of those wars from which our mission suffered much formerly, is now at an end. God has put the rod with which he intends to humble, and with which he has already humbled the Caffres, into their own hands. They have, by giving heed to lies, destroyed themselves. Their nationality is broken up; and those guns and assegais, in which they formerly gloried, they have been compelled to sell for trifles to their enemies. God, I trust has purposes of mercy yet in store for my afflicted countrymen. The present affliction may be a means in his own hands to put an end to former desolating wars, and to subject my perverse countrymen to the obedience of the truth as it is in Jesus. Let me beseech you, my dear friend, and my friends the ladies of



the Association, to labour and pray for Caffreland. You have laboured and prayed before. I think the time when we shall reap the reward of these prayers and labours is not far remote. God will not cast away the benighted Caffres. Yea, I see in the present affliction, the means by which he is working out their ultimate redemption.—*U. P. Missionary Record.*

#### INDIA.

At a Meeting held in Edinburgh on the 9th of November, with reference to the propagation of the Gospel in India, the Rev. J. Murray Mitchell, a Free Church Missionary, who has long laboured in that region spoke as follows;—

I need not occupy your time by saying how thankful I am to be present at a meeting of this kind; nor need I attempt anything in the shape of exhortation as to the need of earnest and energetic action on behalf of India. I believe you rather expect information,—something in the shape of facts,—from those of us who have been in India. The resolution which I have the honor to support, states that we must collect and circulate “full and accurate information” as to Government connection with idolatry and other evils. Now, suffer me to pause on that word “accurate.” Our Association must discriminate, and teach others to do the same, between facts and fictions. In the present excited state of the public mind many charges are brought against the Indian Government which every one, who has been in India, knows to be sadly exaggerated, sometimes quite erroneous. The fact of my being a missionary, and totally unconnected with the Government, only makes me the more anxious that the exact truth should be known. Fair play to everybody, and Indian authorities not excepted. While the nation proceeds,—as it is time it should, to inaugurate a new policy,—a policy which shall be imperial in its dimensions and truly Christian in its character,—let us not depose the old Administration on false pretexts, nor lay, in injustice, the foundations of the next. As an instance of accusations totally erroneous, I may mention the statement that the Koran is used in all Government schools in India. To any one acquainted with the composition of our Indian population, such a statement carries its own refutation along with it. But there is another class of facts regarding which still greater caution is necessary. When we speak of Government connection with idolatry and other evils, let us ever distinguish between past and present. A calm review of the whole history of that connection would be in many ways instructive. About the beginning of the present century matters were as bad as bad could be: and we cannot use language too strong regarding the sin and shame of the state of things that then existed. But since the year 1813, and still more since 1833, when the admirable dispatch of Lord Glenelg was penned, improvement has been going on. Every one knows that Suttee, Thuggee, and Infanticide have been suppressed. Slavery, too, has vanished from our territories, though it exists in a fearful form in Travancore, a native state. The payment of pilgrim taxes into the Government treasury—the administration of oaths in the name of the false gods—the fring of salutes in honour of native festivals—prayers for rain to false gods—the official attendance of Government functionaries at heathen festivals—the direct management by Government of temple funds—these, and similar evils, have ceased. Nor is there any more of Government opposition to missionary efforts. Our missions receive perfect toleration—and we have asked no other boon. Let us here, in fairness to the Indian Government, note that the administration of the island of Ceylon was defaced by blots as foul as those I have mentioned, although conducted directly by the Colonial Office. In that island, also, reforms equal to those in India have been effected. Buddhist priests are no longer appointed by the British authorities; nor is “devil-dancing” any longer paid out of Government funds, as performed (for so the official document expressed it) “for her Majesty’s service”—a statement at once horrible and ludicrous. These horrors, then, have departed, and we thank God for it. When we speak of them, let us speak of them as things that were. Other evils still remain; and it ought to be known that the Indian authorities were not blind to their existence. They were engaged in the consideration of some of them when this awful typhoon burst over their heads, and taxed every energy and every thought to secure the preservation of the state. I have, indeed, seen it stated that the Indian authorities

deny that they have any connection with heathen idolatry. They admit that there *was*; they deny that there is such a connection. It is hoped that no such ground is taken; for it is utterly untenable. There is a Government connection with idolatry. I specially refer to grants to heathen temples. This is a subject of immense importance, and will demand much investigation. The country will require to appeal to Parliament for returns, entering into full and minute details. For the evil ramifies to infinity; and neither the authorities in India have any adequate conception of its fearful extent. Why, there is hardly a paltry shrine over the length and breadth of Western India (I speak of the part of India that I am personally acquainted with,) that does not receive Government money. We shall be told, "Aye but when we took the country we pledged ourselves to keep up the existing institutions," for these words have often been rung in our ears in India when reforms were demanded. That argument however, if it proves anything, proves too much; for we have innovated again and again; and in the name of God, and for the sake of outraged humanity, we have destroyed institutions that existed when we came upon the scene. But when was the pledge given? and where is it recorded? and to how much does it bind us? It looms before us a terrible bugbear, forbidding advance: but when we go to grapple with it, it retreats into the darkness. Grants to heathen temples, moreover, made by former heathen Governments, were of two sorts. Some were perpetual, and secured by charter; others were discretionary, and liable to be withdrawn at the pleasure of the Government. Have we distinguished betwixt the two? I believe not. I think that in Parliamentary returns already given, the sum alienated to heathen temples in the Bombay Presidency is given as seven lacs of rupees or £70,000. But there is another form of this evil. In the accounts of the villages in Western India, there has been an item called "village expenses." Village expenses! That looks innocent enough. Well, the term is rather vague; what may it cover? Doubtless paper, pens, ink, lights in the public kah, and so forth, Yes, all that, and a vast deal more. Payments are made under cover of this very innocent-looking item to wandering religious teachers, religious gatherings, dresses for the idol, and so on. An immensity of mischief has been done in this way. The Government authorities in India, have had no idea of the infinite extent of the evil. But I believe they are now awake to its magnitude; and probably the evil will be cured without much delay. But this is one of the points on which full information must be obtained. I have not much time to speak of Government encouragement of caste. In Western India there has been a most gratuitous concession to its iniquitous demands. None of the lowest castes have been admitted into Government Schools. Now, this is an absurd anomaly, for caste is not recognized in the Bombay army—happy for India that it is not—nor is it recognized in the regimental native schools. For the Brahmin and the Mhar learn in the same, and sit on the same bench. Why was it allowed in the Government schools? Perhaps the explanation may be found in the fact that such matters were under the control of an Educational Board, half of the members of which were heathen; so that heathen counsels often ruled in educational movements. The evil was pointed out, at times without number, in at least the last fifteen years. We certainly spared no arrows; but to every protestation and remonstrance the Board remained impenetrable—more impenetrable than if it had been composed of the teak of our Indian hills. That was the Board, by the by, that ordered the Ten Commandments to be torn out of a translation of Chambers's moral class book, as bringing the Christian infection too near. Yet avowedly in thus attacking the Board and its President—a European Judge, alas!—I can by no means exculpate the Government, which had the surveillance of all its proceedings. But that suggests another point which in justice we must not forget. It is not fair to hold the present occupants of office responsible for the deeds of their predecessors. The present Governor of Bombay and the head of the educational department are not answerable for evils which they did not originate, and perhaps are anxious to remove. I rejoice to learn from a document received from Dr. Wilson of Bombay only by last mail that the authorities in Western India have begun to act in regard to the exclusion of the lower castes from their schools. We can hardly doubt, then, that this concession to Pagan tyranny, which has been the disgrace of Bombay for a quarter of a century will speedily be numbered among the things that were. But let the voice of Britain be heard in the matter, tell-

ing the authorities that she expects them to do their duty, and that with the least possible delay.

And now, Sir, after this long reference to Government misdeeds, let me remind this meeting that it is not Government alone that have committed acts fitted to arrest the progress of the Gospel and call down the displeasure of Heaven. Why, it has passed into a proverb with us in India, that the greatest impediment to the spread of the Gospel is the ungodly life which many Europeans lead in that land. Government opposition to missions has long ago ceased; not so the opposition of individual Europeans. Or, if open opposition has been comparatively rare, cold and heartless unconcern has been fearfully common. And what of the nation at home? Why, Sir, I have often in India, sorrowfully talked of two things as being both of them infinitely desirable, yet both seemingly impossible of accomplishment. The one was to awaken India to a sense of her spiritual miseries, and the other to awaken Britain to a sense of her duty towards India. We speak of the shortcomings of the Indian Government; and very properly; but why did Britain allow them? The same influence that will be potent to suppress the evil now were potent enough before. Let Britain humble herself before God as nationally guilty. "Our Empire in India," said the greatest of modern statesmen, "is an awful thing." If it was so when Burke uttered these words, how much more awful now! Yes, awful in its grandeur, and most awful in the responsibility it lays on Britain. Does Britain yet feel the sublimity and the solemnity of the trust committed to her? Assuredly no. God has startled us from sleep as by a thunder clap; let us not relapse into this guilty slumber, lest a still worse thing come upon us. The greatest nation of heathendom is committed to the care of the most favoured nation of Christendom, in order that Britain may, like an elder to a younger sister, take India by the hand, lead her in paths of righteousness, and teach her to emulate, nay, surpass herself in all that can adorn and exalt a nation. Ennobling task!—thrice glorious opportunity of doing good! That task—that opportunity—is still ours; may our nation recognize the grandeur of her mission, and so acquit herself

"As ever in her great Taskmasker's eye."

---

## Ecclesiastical Notices.

---

### U. P. PRESBYTERY OF GREY.

The Presbytery of Grey met at Owen Sound, on the 15th of December, and was constituted by the Rev. James Gibson Moderator; a letter was received from Mr. Fayette, saying, that from personal affliction he was unable to attend the meeting of Presbytery, and also a letter demitting his charge of the congregation of Meaford and Euphrasia. The Presbytery deeply sympathised with Mr. Fayette in his affliction and ordered his demission to lie on the table, and to summon the aforesaid congregations to appear in their own interest, before the Presbytery, which is to meet in Meaford on the Thursday after the second Sabbath of January, 1858, at 11 o'clock a.m.

The Presbytery met again on the 16th December, and was constituted when there were laid on the table documents from the Presbytery of London:—a call from

the congregation of Woodstock to the Rev. James Gibson together with reasons for his translation from Owen Sound to Woodstock. The call was presented to the Rev. James Gibson, and the Rev. Robert Dewar was to intimate the same to the congregation of Owen Sound, and to summon them to appear in their own interest before the Presbytery, which is to meet in Owen Sound on the Tuesday after the second Sabbath of January, 1858, at 1 o'clock p.m.

### U. P. MISSION COMMITTEE.

The Committee will meet (D.V.) in the United Presbyterian Church, Hamilton, on the fourth Tuesday of January, 1858, at 12 o'clock. All persons having claims against the Committee are requested to have them lodged in the hands of the subscriber, some time before that date.

ROBERT TORRANCE, *Convener.*

## U. P. PRESBYTERY OF BRANT.

This Presbytery met at Paris on Tuesday the 15th day of Dec. The Rev. Geo. Murray's demission was accepted, and he was accordingly loosed from his charge of the congregations of Blenheim and Burford, The Rev. A. A. Drummond accepted the call to Mornington and North Easthope, and his induction was appointed to take place on Tuesday, 15th Jany. next, Presbytery to meet at West's Corners at 1 o'clock.

## MISSION FUND.

We are requested to remind the sessions and congregations that the annual Collection for this Fund, is by appointment of

Synod, to be made in the month of January. No well informed person connected with our denomination can require to be informed how essential this Fund is to the maintenance, the independence, and the extension of the Church.

## TECUMSETH.

The U. P. Congregation here have unanimously called Mr. R. Hamilton, Probationer, to be their Pastor.

## CALEDON AND ORANGEVILLE.

We understood Mr. Alex. McFaul, Probationer, has signified his intention to accept of the call to the Pastoral office in these places.

## APPOINTMENT OF U. P. PROBATIONERS—JANUARY TO MARCH, 1858.

Names of Probationers.	January—5 Sabbaths.	February—4 Sabbaths.	March—4 Sabbaths.
Rev. David Allison...	L 1, 2, 3, 4, 5.	B 1, 2, 3, 4.	F 1, 2, 3; T 4.
" Stephen Balmer	T 1, 2, 3; L 4, 5.	L 1, 2, 3, 4.	L 1, 2, 3, 4.
" Patrick Greig...	C. E. 1, 2; D 3, 4, 5,	D 1, 2, 3; B 4.	B 1, 2; L 3, 4.
" R. Hamilton.....	L 1, 2, 3, 4, 5.	L 1, 2, 3, 4.	L 1, 2; B 3, 4.
" Alex. McFaul...	L 1; B 2, 3, 4, 5.	T 1, 2; D 3, 4.	D 1, 2; T 3, 4.
" Walter Scott....	L 1, 2, 3, 4, 5.	F 1, 2; G 3, 4.	G 1, 2; W 3, 4.
" Daniel Todd.....	G 1, 2, 3, 4, 5.	W 1, 2; L 3, 4.	L 1, 2, 3, 4.
" Joseph Young...	F 1, 2; W 3, 4; T 5.	T 1, 2; D 3, 4.	D 1; L 2, 3, 4.

Number of vacancies, 32, viz. :—London Presbytery, 14; Brant, 5; Flamboro', 2; Wellington, 1; Grey, 3; Toronto, 2; Durham, 3; Canada East, 2.

JAMES DICK, C. C. D.

## RECEIVED BY THE TREASURER. R. C. C.

1857.	Mission.	Institute.	Synod.	Foreign.
Nov. Chippewa Congregation,.....	£0 0 0	£2 15 0	£0 0 0	£0 0 0
" Ayr Do.....	0 0 0	2 7 4	0 0 0	0 0 0
" Flamboro' Do.....	10 0 0	6 0 0	4 0 0	0 0 0
" Glenmorris Do.....	0 0 0	2 13 0	0 0 0	0 0 0
Dec. Vaughan Do.....	0 0 0	1 10 0	0 0 0	0 0 0
" Albion Do.....	0 0 0	1 10 0	0 0 0	0 0 0
" Dumbarton Do.....	0 0 0	0 0 0	3 0 0	0 0 0
" Prince Albert Do.....	0 0 0	1 0 0	0 0 0	0 0 0
" English Settlement Do.....	4 8 7½	0 0 0	0 0 0	0 0 0
" Bethel Proof Line Do.....	1 14 4½	0 0 0	0 0 0	0 0 0
" McKillop Do.....	5 5 0	0 0 0	0 0 0	5 6 3
" Ancaster Village Do.....	0 0 0	1 1 6	0 0 0	0 0 0
" Ancaster, West Do.....	0 0 0	1 10 0	0 0 0	0 0 0
" Ancaster, East Do.....	0 0 0	1 2 6	0 0 0	0 0 0
" Esquesing Do.....	0 0 0	1 5 0	0 0 0	0 0 0