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THE CANADIAN
UNITED PRESBYTERIAN MAGAZINE.

VOL. II.

TORONTO, OCTOBER 1, 1855.

No. 10.

Miscellaneous Articles.

ON PROCURING STUDENTS OF DIVINITY.

To the Editor of the Canadian United Presbyterian Magazine.

SIR,—Impressed as I am with the great importance of procuring a larger supply of native ministers for our church, I cannot but take a deep interest in the movement now made to raise a fund for aiding and encouraging Students of Divinity; and it delights me to hear that the scheme is meeting with acceptance and support in our congregations. Nothing can be farther from my object, at present, than to abate in the least the interest taken in that measure, which I sincerely hope will be vigorously and wisely prosecuted, and will, under God's blessing, subserve the object contemplated. At the same time, I think other means, and means of another kind, should be diligently used along with the above. I feel disposed to place great dependance on means of a strictly moral nature—truth and duty assiduously and closely pressed on the understanding and the conscience. And I hope to be excused for saying, in the friendliest spirit, that I am humbly apprehensive the pulpit has been somewhat at fault in this matter. So far as my observation extends, there has been less both of preaching and public praying on the subject than there ought. I can scarcely imagine anything so well fitted to lead a reflective and pious young man to devote himself to the ministry, as hearing it habitually brought forward in the solemn services of the sanctuary, as an indispensable part of Christian duty, binding not on all, but clearly and indisputably on some, of the disciples of Jesus—on those who by reason of the endowments bestowed on them by the Head of the Church, and the favorable circumstances in which He has placed them, have a special aptitude for the office. I cannot but believe also that if this duty were constantly and earnestly urged on the hearers of the gospel, parents, and others having influence over such young men, would be induced to exert it in a way fitted to turn them in the direction of the ministry.

I have heard it alleged that this topic could but seldom be introduced into the pulpit, without dragging it in, in a forced and unnatural manner,

which of course would be injurious. On that point I do not profess myself to be a competent judge, but the allegation rather surprises me. To speak only of the "improvement" of sermons, which some say is the most important part, what seems more natural there, than exhorting men to manifest the sincerity of their faith in the doctrines of the gospel, and the genuineness of their love to the Saviour by devoting themselves to his service. Various departments of service might, from time to time, be condescended on, and might not the work of the ministry be pretty frequently mentioned among the number. Or what is more usual and appropriate than to inculcate imitation of Jesus Christ? And was not he a minister? Was not he sent to bear witness unto the truth? Was not he habitually occupied in preaching the gospel, and promoting the moral and religious welfare of mankind? Or, once more; what so fit and proper to be urged on the hearers of the gospel, as obedience to the two great commandments on which hang all the law and the prophets—to love the Lord our God with all our heart and soul, and mind, and strength, and to love our neighbors as ourselves? Now, what more easy than to shew that among the many ways of displaying such love, there is none more direct or likely to be more effective and fruitful, than devoting one's life to the furtherance of the gospel of the grace of God, which at once brings glory to Him in the highest, and at the same time promotes most certainly and abundantly the real good of men both here and hereafter?

But, supposing all this based on misapprehension, still I am at a loss to understand why we so seldom hear it made matter of supplication by our ministers in the pulpit, that God would dispose the hearts of such as he may approve, to give themselves to serve Him in the gospel of His Son. Almost every minister, in some part of the public service, offers up supplications for the furtherance of the gospel, and for a blessing on those engaged in proclaiming it. Would it not be natural to subjoin a petition that an additional supply of laborers might be sent forth unto the harvest? The efficacy of prayer for good and holy objects is surely not doubted. We often hear, and for my own part I believe, that it proves effectual in two ways—direct and indirect. It is a divinely appointed means of bringing down blessings. What less could our Lord mean when he said "ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you?" But besides this, the fitness of prayer to operate in an indirect or reflex way, is quite obvious. It is a very impressive and solemn mode of presenting truth and duty to the mind; and from the continued and unceasing reiteration of that, surely good effects may be expected, in due time, though that may not be immediately, nor even speedily. Let us imitate the husbandman, who ploweth and soweth in hope, and waiteth for the precious fruit of the earth, and hath long patience for it. I observe that in the States, it is not unusual, with some denominations, to appoint seasons and meetings for the specific purpose of interceding with God, that he would vouchsafe to His Church a due supply of pastors and teachers. To that I know of no solid objection, but I would place far more dependance on the ordinary exercises of the sanctuary from Sabbath to Sabbath all the year round.

I shall deeply regret, Sir, if anything I have said is fitted to be offensive. But if the subject to which I have referred is habitually excluded from the

pulpit, (and so far as my observation goes, it is so in a great measure) one is almost tempted to conclude either that our ministers are not much concerned about our destitution of students and preachers, or that they do not sincerely and practically believe in the efficacy of preaching and praying for the attainment of spiritual objects. Neither supposition is pleasant.

I am, &c,

A WELL-WISHER.

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

About this time (1770) the venerable Mr. Adam Gib of Edinburgh was anxious to carry a motion in the Synod, in the form of an extended Overture, with a view to publish an Act, "bearing their homologation, and constant profession of the whole state and management of the Secession Testimony," as set forth in various documents, emitted from time to time by the Synod. He assigned the following reasons for this motion—1. Being more than thirty years since the standard of the Secession was reared, it was necessary to refresh the minds of the present generation with a new and complete declaration of the character and designs of their Church; 2. Much opposition was made to their Testimony by their separating brethren and their congregations; and 3. A few years ago, an attempt was made by these brethren to effect a union with this Synod, on a proposal which would have been a virtual dropping of their whole Testimony, which, being keenly taken up by the people, led to many disorderly meetings on both sides.

For these reasons, chiefly, it seemed to Mr. Gib to be high time for the Synod to make a stand, by vindicating their position as a Church, and correcting that spirit of neutrality about the necessity of their Testimony, which prevailed with many of the present generation. The Synod, after considerable discussion, agreed to proceed with this Overture. But as they did not enter into its details, as Mr. Gib wished, he had occasion to protest against some of their decisions, and was dissatisfied with the steps they took in regard to it.

The seeming indifference which the Synod manifested about this Overture, with some other occurrences at this period, induced Mr. Gib to discontinue his attendance on the Synod for a time. At the Spring meeting in 1771, the Synod finding that he had not taken his seat among them, sent a request for his attendance. When Mr. Gib appeared, they inquired into his reasons for absenting himself. On this, Mr. Gib gave in a paper, in which he expresses himself to have been aggrieved, for some time, with the Synod's procedures, so that he did not see how he could be useful among them, that the grievances, which he did not wish to particularise, were such as required some satisfaction; that he was willing to put up with anything he would feel a shadow of satisfaction, and that the least measure of this was to get his representation engrossed in the minutes of Synod.

After some discussion, the Synod agreed to engross Mr. Gib's paper. At the same time, they expressed their dissatisfaction with him in having so long concealed his scruples, and in withdrawing from them without having assigned any reason.

When the Synod met in August, 1771, they entered fully into this consideration of the Overture, and, after a tedious discussion, they carried by a great majority the motion which follows—"That the Synod lay aside the Overture, because, though they heartily approve of all our received and sworn-to prin

ciples, yet they cannot see the necessity, propriety, and expediency of bringing them into question, and of passing such an Act as the Overture proposes, while all the acts and deeds, mentioned in said Overture, are standing acts and deeds in as full force as when they were passed." Mr. Gib himself, with two or three ministers, and two elders, dissented from this deliverance.

All along, this Synod took a deep interest in every scheme of Christian beneficence, whether of a general character, or more immediately connected with their own denomination. In the year 1772, at the meeting of Synod in September, their attention was turned to the formation of a fund for the relief of the widows of ministers and their children, when they might be left destitute. The following overture on the subject was introduced into the Synod, and cordially adopted—"That in regard the Word of God, former Acts of the Church, and even reason itself, require that the widows and fatherless children of ministers should be provided for, in a decent manner, with regard to the necessities of life, the Synod recommend it to the several congregations under their inspection, where any of the Lord's servants have been, or shall be, called off by death, to make some provision, according to their respective abilities, for their widows and children. But the Synod declare, that this recommendation shall be without prejudice to their former Act, requiring all their congregations to contribute for the provision of the widows and children of its deceased ministers, and that where any congregation makes provision for the widow or children of its deceased minister, it shall, in that case, be exempt from contributing in conjunction with other congregations, according to said Act."

Some years after this, it being evident that this arrangement was insufficient to secure a fund adequate to the important object in view, other measures, which it is unnecessary to specify, were adopted to render it more productive, so as to accomplish the objects which were contemplated.

About this time, the General Associate Synod took into consideration the importance of extending their Church among the Gaelic population in the northern parts of Scotland; and with this view they authorized their Professor of Theology to look out for a few students who were acquainted with the Celtic language, and who were to be aided and encouraged in qualifying themselves to preach the Gospel in that language. Accordingly, in the summer of 1774, Messrs. Howieson and Laing, licentiates, were sent to labour in the north of Scotland, and several congregations were soon organized in that part of the country.

In the year 1778, the Synod were led to turn the attention of their people to the subject of ministerial support; and to recommend greater liberality in those places, where, with sufficient means, it was in some measure neglected. It is not to be wondered at that there should have been occasion, at that period, to inculcate this duty; for the voluntary support of the Gospel was then new in Scotland; and as those who belonged to the Secession, both ministers and people, had mostly been brought up in the Establishment, the matter of supporting divine ordinances, according to the Scriptural law, had never been seriously considered. It was even common at this period for ministers to exhort their people to pecuniary liberality, as in their present circumstances as a Church, ordinances could not otherwise be supported—evidently implying that they regarded legal support as lawful, and expected at some future period to obtain it—that they considered their former state as the rule, and their present as the exception. In the origin and early progress of the Secession, financial matters had no influence; and although these could not be altogether overlooked, yet acting on the Saviour's precept, the godly and disinterested founders and other fathers of our Church sought first the kingdom of God and His righteousness, believing that all these things would be added unto them. And they were not disappointed; for, in general, they were comfortably provided for; and any negligence was in places where the people were willing, but either unable, or, from their circumstances in life, did not advert to the neces-

sity of greater exertion. The most of the people who formed the Secession were the godly of the lower ranks of society, and were incompetent judges of the amount necessary for the support of their ministers in the station in which they were obliged to move. To plain people living by their daily labour, £100 a year appeared to be a large income. I recollect of a pious tradesman who had a salary of £50, to support his family, who conscientiously objected to raise his minister's stipend from £150 to £200, because, judging from his own expenses, he was satisfied that the minister had enough, or more than enough already. I recollect of another case, where a very worthy man, in one of the larger cities, devoted to his minister, objected to raise his stipend to £300 per annum, which was not more than adequate, because he thought it would be injurious to his pastoral fidelity to make him a companion for princes. It was from ignorance and inexperience on the part of the people, and not from parsimony, that the stipends were often inadequate.

It was quite different in the late Free Church movement. By that time dissent was common, and even in a worldly view was not disreputable; and the ministers of the Secession congregations, and of other denominations, especially in the larger cities, had incomes which could bear comparison with those of the Establishment. Society was much advanced, and the minds of the people in general more enlarged. Besides, the Disruption brought away from the Establishment multitudes of the more wealthy and influential classes, and even some of the nobility; and the matter of ministerial support was at once made an essential element in the movement. This was all right. But at that early period, when the Secession arose, it was unattainable; for the first Seceders did not come out, but were thrust out, of the National Church. They were, however, in part to blame, as being too delicate with the people about the means of support. I am not sure if Mr. Wilson of Perth lived to receive anything in the way of stipend from his people. His death took place during the second year after the ministers of the Associate Presbytery were finally deposed; and a document in possession of the writer, who is a descendant of that venerable minister, seems to intimate that his legal support was made up to his family by the Town Council of Perth after his decease. Mr. Moncrieff, his neighbour and friend, being an independent landed proprietor, refused to take stipend from his people, which, though well meant, was calculated to have, and actually was afterwards found to have, an injurious influence on his congregation, in regard to the support of his successors. It is said that Mr. Erskine, of Dunfermline, with one of the largest congregations, actually died in debt, from the inconsiderateness of his people, to whom it had not occurred that it was their duty to provide for his ample support, and who could have done it without an effort.

These remarks will serve to show how it happened that the Secession, in some quarters, were behind in the support of their ministers. It was this that led to the present discussion in the General Associate Synod, and to the recommendation which was issued. Of this the following is the tenor:

“As it hath pleased God, by the foolishness of preaching, to save them that believe; as a Gospel ministry is a standing ordinance in the Church, appointed by our God and Redeemer; and as our Lord hath ordained, that they who preach the Gospel should live by the Gospel—it becomes the duty of every Church, and has been the practice of every pure one, to take care that this ordinance of Christ be observed, and his laws respecting it obeyed: And whereas it is apprehended, that there are various congregations under the inspection of this Synod, which are greatly defective in supporting the Gospel among them, according to their numbers, abilities, and engagements in the call which they subscribed to their ministers:

“It is therefore humbly overtured to the rev. Synod, that they would take this matter into their consideration, and that an Act be made by them to the following purpose, or with such alterations and amendments as shall be thought

necessary—1. That the Synod appoint the several Presbyteries under their inspection, to inquire into the state of every congregation in their bounds respectively: also, how the Gospel is supported in each of these congregations, according to its number and abilities. 2. That the Presbyteries be appointed, also, to inquire how public charges about sacramental solemnities are defrayed in the said congregations, and what is usually done for that purpose. 3. That the Presbyteries be further appointed to inquire, whether in those congregations where no glebe is provided for the minister, anything is done by the people towards furnishing him with a horse, in his attendance upon Presbyteries, Synods, and sacramental occasions. 4. That the several Presbyteries be enjoined to take effectual care, that the Probationers under their care be properly supported by the congregations, where they are appointed by them to preach. 5. That every Presbytery be appointed to bring a minute of their proceeding in this matter to the first meeting of Synod, after such Act shall be made."

It was about this time that the British Parliament passed an Act "for better regulating the Government of Quebec," where a legal establishment had been given to the Roman Catholics in Lower Canada. At the same time, certain statutes affecting the Roman Catholics in England had been repealed, whereby, on taking a certain oath, they were permitted to exercise freely the rites of their religion, and to organize schools for the instruction of their children. These proceedings produced alarm among serious people, and especially among the Seceders in Scotland, as giving encouragement to Popery, both at home and abroad. The General Associate Synod, therefore, appointed a Committee to prepare a Testimony against these measures of Government. In this document these enactments are characterized "as inconsistent both with the principles of our holy religion, and with the safety of the State; and as having a tendency to weaken the Protestant interest, by reviving and strengthening a Popish faction—the irreconcilable enemies of the Protestant religion and liberties; inconsistent with the duty of Christian and Protestant rulers; contrary to the laws of God, greatly dishonouring to the Redeemer, and a further progress in the public and national apostacy from the Reformation." The Synod likewise declare that they "detest the principle of persecution for conscience' sake, or of denying the enjoyment of natural rights to such, whose principles or practice are not inconsistent with the peace and order of civil society. But they cannot consider those who own unlimited subjection to a foreign head, namely, the Roman Antichrist,—who believe in the infallibility of a Church which has decreed it lawful to keep no faith with those whom they call heretics—who believe in the power of the Pope to absolve them from all allegiance to princes, and in the doctrine of papal dispensations, or jesuitical equivocations—and whose known principles are destructive to the civil and religious rights of mankind; they can never consider such persons as entitled to such public favour, or that they can be viewed as good or faithful subjects of any Protestant State, notwithstanding any oaths they can swear to the contrary. On account of the idolatry, blasphemy, and persecuting cruelty, inseparable from that religion, do they give this testimony against it."

Certainly there was good reason to object to the legal establishment of the Catholic religion in Lower Canada. But although they saw it not, there was equally good reason to object to the establishment of any religion, whether true or false, in any country. And although the grounds on which they protest against the repeal of the laws in England, which had deprived this class of British subjects of their natural rights and liberties, are true, yet the alteration of these laws was a measure of enlightened policy, on the part of the Government, which ought to have been commended. The mistake of the Church was, that although they detested persecution, yet they did not see it to be persecution to prevent even Roman Catholics from worshipping God according to their consciences. The protest should have been, not against the Government, but

against the Catholics themselves; and whilst they should have commended the repeal of all such laws, they should have held up the duty of Government to punish not only Roman Catholics, but Protestants of every name, not for religion, but for any civil offence, even though committed under pretence of religion. But it was the fault of the age, more than of the religious persons who lived in it, to imagine that it was right to check error, whether real or supposed, by civil disabilities. This, however, has been found the very way to preserve and advance the system thus oppressed, and it is now very generally felt and acknowledged to be the best policy, as it is in accordance with the natural rights of men, as well as with religious liberty, to leave all classes to profess and practise what they please as Christianity, provided they do not trespass on the civil rights and privileges of society. On this subject, although, perhaps, this Church were further advanced than others, yet they had much to learn. But the time of their full enlightenment, on the great subject of civil and religious liberty, though now approaching, had not arrived.

(To be continued.)

Reviews of Books.

WHAT IS CALVINISM? Or the Confession of Faith in Harmony with the Bible and Common Sense. By the Rev. WILLIAM D. SMITH, D.D. Small 12mo, pp. 260. Philadelphia: Presbyterian Board of Publication.

Sydney Smith calls Scotland the "land of Calvin." That is a designation, we are sorry to say, not applicable to Canada. Omitting Roman Catholics, who, even in the Western Province, compose a large proportion of the population, it is not to be disputed that, among Protestants, taking in all the sections, Arminianism decidedly bears the sway. Were this the result of the truth being fairly and candidly presented on both sides, we could, of course, have nothing to complain of; and should think of no remedy, but clear, forcible, and endlessly re-iterated statement of sound doctrine, adorned by the holy lives of its advocates; together with fervent, persevering prayer that the Spirit of truth may be vouchsafed to lead men into the truth. We desire no victories but such as are gained by the armour of righteousness on the right hand and on the left. It may easily be believed, however, that, as in most other places, so especially in a country like this (such as this has hitherto been), there is, partly through ignorance and misapprehension, and, still more largely, through prejudice and partizanship, abundance of misrepresentation on the subject in question. We know that Presbyterians are charged with misconceiving and caricaturing Arminianism. That the allegation is wholly without foundation, it would probably be rash to deny; and we shall make no attempt to justify or palliate the wrong wherever it can be shown to exist. But sure we are that Calvinism suffers most grievously from the distorted and utterly hideous perversions of it that are very generally exhibited. Almost as certainly as you will hear from a Mahometan, that there is one God and Mahomet is his prophet, so certainly will you hear from one of the less educated votaries

of Arminianism that this is Calvinism, namely, that if a man be elected he will be saved, let him be as wicked as he please; and that if not elected he will be damned, let him be as holy as he may.

We are led to make these remarks, from finding that one of the first topics taken up in the little volume before us is the "Misrepresentations of Calvinism." And the author does not bring forward the unguarded, reckless sayings of ignorant and obscure individuals, but formally quotes the Doctrinal Tracts published at New York, in 1850, by order of the General Conference of the Methodist Church; and unless he be himself guilty of the very garbling and forgery which he charges on the Tracts, we must say that these are most disreputable productions, and that the sooner the Methodists of Canada repudiate them, the better for their own respectability. Passing over a variety of instances adduced, in which there is, along with the grossest unfairness, extreme negligence and carelessness, reference being made, for example, to the "Chapters" of the Catechism, and sentences being given as from it, while neither these nor anything resembling them will be found there—passing much of this sort, the author (speaking of Tract No. 8, as we understand,) says:—

"On page 8, I find a reference to Calvin's Institutes, chapter 21, section 1. Calvin's Institutes consists of four books, and these books are divided into chapters and sections. As the particular book is not referred to in the quotation, I suppose it must be the third that is intended, as none of the others contain twenty-one chapters. I have examined chapter 21, section 1, of book 3, and can find no such language as is quoted, nor anything like it. And, lest there might be a typographical error in the reference, I examined sections 2 and 3, of the same chapter, and section 1 of every other chapter in the whole work, and can find nothing of the kind. On page 97, there is another reference to Calvin's Institutes, chap. 18, sec. 1. As the particular book is not referred to, I have examined chap. 18, and sec. 1, of books 1, 3, and 4, the only ones containing 18 chapters, and can find no language of the kind; and am led to believe, that there is no such language in the whole work. The quotation is as follows:—'I say, that by the ordination and will of God, A man fell. God would have him to fall. Man is blinded by the will and commandment of God. We refer the causes of hardening us to God. The highest, or remote cause of hardening, is the will of God.' Book 1st, chap. 18, treats of the manner in which 'God uses the agency of the impious, and inclines their minds to execute his judgments, yet without the least stain to his perfect purity'—and, though Calvin uses some expressions that I would prefer to have expressed differently, yet no such language as the quotation, or anything bearing its import, is to be found."

And again:—

"Another quotation, equally unfair, I find on the same page; and here, for the first time, I find the reference correct, though the language is garbled and misrepresented. It is in Book 1, chap. 16, sec. 3. The quotation is as follows:—'Every action and motion of every creature, is so governed by the hidden counsel of God, that nothing can come to pass but what was ordained by him.' This is made to apply to the actions of men, which would be unfair, even if the language were quoted correctly; for Calvin is speaking of God's providence over his irrational creatures, and arguing against 'infidels who transfer the government of the world from God to the stars;' and adds as encouragement to Christians under God's government, 'that in the creatures there is no erratic power, action or motion, but that they are so governed by the secret counsel of God, that nothing can happen but what is subject to his

knowledge and decreed by his will.' So you perceive, that the language is not only widely different from the quotation, but it is on another subject altogether. On page 176, I find a reference to Toplady's work on Predestination, and the following sentiment given as his: 'The sum of all is this: One in twenty, suppose of mankind, are elected; nineteen in twenty are reprobated. The elect shall be saved, do what they will. The reprobate shall be damned, do what they can.' Then follow some garbled extracts from Mr. Toplady's works; and an attempt is made, by distorting their meaning, to prove, by inference, that such is his meaning. I need scarcely tell you, that neither Mr. Toplady, nor any other Calvinistic writer, ever penned such a sentiment. It is a gratuitous forgery. The history of it is this: Mr. Toplady published a work on Predestination, which, though it contained unguarded expressions, proved the doctrine so clearly, that Arminians felt it was dangerous to their system. To bring it into disrepute, Mr. John Wesley published a pretended abridgment of it, which was, in fact, only a gross caricature of the work; and yet he put Mr. Toplady's name to it, as if it was the genuine work. To his garbled extracts, he added interpolations of his own, to give them a different meaning, and then closed the whole with the following sentiment: 'The sum of all is this: One in twenty, suppose of mankind, are elected; nineteen in twenty are reprobated. The elect shall be saved, do what they will, the reprobate shall be damned, do what they can. Reader, believe this, or be damned. Witness my hand. A. T.' Every word of this was a forgery of his own. And yet, he affixes the initials of Mr. Toplady's name, with a 'witness my hand,' to make his readers believe that it was, in reality, Mr. T.'s language. You will find this, with other facts in the case, stated at large, in Mr. Toplady's letter to Mr. Wesley on the subject, appended to a later edition of his work. Such facts need no comment. The tract in which I find the sentiment again ascribed to Mr. Toplady, was evidently written with a design to screen Mr. Wesley. But such things cannot be excused, in any way, to hide their dishonesty, when the facts are known."

Of this affair we have some vague impressions from other sources, but not having documents before us, we give the passage just as we find it in Dr. Smith's book; and, to say nothing of himself personally, we are slow to believe that the Philadelphia Board would have given their sanction to what is not at least substantially correct. Assuming that the case is as here represented, surely every respectable Methodist in the Province will agree with us, that it does no credit to the memory of Wesley, and that the "General Conference" would have displayed greater wisdom had they allowed the matter to drop into oblivion.

That many of the points involved in Calvinism are hard to be understood, and probably, in some respects, beyond the range of the human faculties, we readily admit. The undue obtrusion of these on the hearers of the Gospel, and, still more, the injudicious handling of them by presumptuous weaklings, we exceedingly deprecate. The minister who regularly expounds the Scriptures (and is not that our principal business as teachers of religion?) never can be wrong in treating of such subjects when he meets with them in course; and he "walks on a pavement of adamant," when he gives a fair, grammatical interpretation of the passages which, from time to time, present themselves; but let him recollect that he has no warrant and no direct assistance from the inspired writers themselves, for attempting to reconcile all such passages with others equally numerous and express. All the portions of truth, doubtless, admit of being harmonized; but in some instances, perhaps, God only knows how;

and we injure a good cause by our abortive attempts. As to answering objections, though that may, in many cases, be done with admirable effect, yet, in many others, the only wise course we can adopt is to follow an example of which we need never be ashamed, and say, "Nay but, O man, who art thou that repliest against God?" The great features of Calvinism (not of hyper-Calvinism) we hold to be sanctioned both by Scripture and right reason; and if we cannot, owing to the limited powers of the human mind, satisfactorily meet every difficulty with which Arminians may press us, certain it is that we can at least retaliate in kind, and overwhelm them with something equally crushing. Let it be recollected on both sides, however, that such dialectic contests lead entirely out of the regions of theology into those of pure metaphysics, and are, in connection with preaching, worse than unprofitable and vain.

In Dr. Smith's little work, which is in the form of dialogue, there is a considerable range of subjects, the last six sections being devoted to—Admission to the Church; Church Government; Bible Republicanism; Bible Presbyterianism; Primitive Presbyterianism; and Presbyterianism of the Reformers. We are not called on to endorse every sentiment it contains, any more than it fully approves of all that is in Calvin and Toplady. But we cordially recommend it upon the whole, especially to such of our readers as may be troubled with the Doctrinal Tracts, directly or indirectly. It should, at least, enable them to secure for themselves a truce. The volume may be had from our friend, the Rev. Andrew Kennedy, of London, or any other Agent of the Board, for the reasonable charge of 20 cents., or in better binding, for a trifle more.

CANADA; PHYSICAL, ECONOMICAL AND SOCIAL. By A. LILLIE, D. D., 12mo., pp. 294; Toronto, Maclear & Co., 1855.

This handsome volume is an Essay which was written in competition for a prize, and duly forwarded to the Executive Committee of the Paris Exhibition, at Quebec; but was returned unread, on the allegation that the M.S. could not be deciphered. To what extent this sentence was a reasonable one, we have not the means of judging; we understand, however, the printers had no particular difficulty in the case; and we know that we have public opinion on our side when we express our deep regret that the work was prevented from coming fairly under the consideration of the adjudicators. But our regret is greatly lessened by the publication, and it must be no small compensation and consolation to the author to receive, as he is doing, the cordial approval of a very numerous and intelligent body of readers. Dr. Lillie had previously established his character as a writer on Canada, and it was well that he felt the favorable reception given to his former production as laying him "under obligation," as he says, "to attempt something on the same subject, fuller and more complete." We very cordially congratulate him on his success; and were it not that such a thing would be superfluous, and now too late, we should warmly recommend his book as in our estimation, the standard treatise on Canada—a subject which is daily becoming more and more interesting and important to

a fast-extending class of readers in almost all parts of the world, especially in Britain. It is true indeed, that no work on such a subject can, in the nature of things, be other than ephemeral.

It is justly remarked by the author:—

“Canada is constantly outgrowing the descriptions which are being given of her. The picture which was correct a few years ago thus misleads, if, instead of being regarded as exhibiting what *was*, it is viewed as illustrative of what *is*. And so it will continue to be. Without the gift of prophecy, the production now of a work which will be true to the facts of even half a dozen years hence, is an impossibility. It is only by frequent revisal, bringing them up every few years to the state of things which has grown up since their first appearance, that the very best works can be made to possess a permanent value as sources of information.”

This is itself no inconsiderable eulogy on the country; and in the meantime Dr. Lillie has done what the case admits of; he has given us a very full, and, we doubt not, faithful and accurate delineation of Canada as it now is, in all the aspects in which he professes to exhibit it. Providence, we hope, may spare him to do equal justice to the subject when it shall deserve to be described in loftier terms.

The following is the conclusion of the Essay:—

“The character of the people of Canada we cannot dwell upon, though to omit all reference to it might be deemed an impropriety. Doubtless there are points in which there is room for improvement, in which it is called for; but take them all in all they have little to fear from comparison with any people with which we happen to be acquainted. The generous-minded stranger who comes among us has nothing to dread. He will find here, as he has done elsewhere, those who will treat him with affection, and whom he will soon learn to love and respect. Instead of an inferior character there is every thing at work which is calculated to form a character of a high order. Receiving, as we do, much of our population from the very best countries of Europe, we can hardly help, unless exposed to some specially deteriorating influence, of the existence of which we have no knowledge, to come into the possession of a measure of their more valuable qualities. The comfort in the midst of which the mass of our people live, or to which they feel they can look forward,—the freedom they enjoy,—the conscious dignity which the constant exercise of important privileges and powers imparts,—the circulation everywhere of valuable knowledge,—and, in association with all, and above all, the ennobling influence, already noticed, of Christianity,—guarantee, on every ordinary principle, the formation, and will, I hope, secure the development of a superior character, with its transmission to the generations by which the present is to be followed.

“Time was, and that but recently, when it might have been necessary to defend ourselves against the charge of want of enterprise, but no such necessity exists now; we shall, therefore, take no further notice of it. Should there be, by any chance, an individual found, still disposed to cling to the old prejudice, we would ask him to account, on his principle, for the facts presented in this Essay, which are under rather than over-stated.

“There are many points on which, were it allowable, or did time permit, we would yet gladly touch; but we must forbear. We ask no man to leave his home, be it where it may, that he may take up his abode with us. But to him who has made up his mind to emigrate we say, come; and welcome. If you bring honorable principles with you, fair capabilities of useful exertion, including, of course, good health, with a disposition to work on for a time in hope, we entertain no fear as to your success. For you and yours there is

room, as well as for us,—a field for the exercise of your powers, profitable employment for capital if God has bestowed it on you, and a sphere of usefulness if you desire to make yourself of service to your race. Should you come hither, set to work with the least possible delay; and lend us your best help to carry the country forward to the high destiny which every thing proclaims to be in store for it."

We ought to mention that the value of the work is greatly enhanced by two large, distinct and, we believe, accurate maps—the one of Canada West, the other of Canada East. We must say, however, we are a little surprised, that such a publication, so carefully got up, and one partaking so much of the character of a book of reference, has not only no index, but not even a table of contents. We hope this friendly hint may be available for a subsequent edition.

Missionary Intelligence.

MISSIONS OF THE U. P. CHURCH.

JAMAICA.—STIRLING.

The following letter, dated 8th June, of the Rev. H. H. Garnet, describes the state of his congregation, and intimates that a new out-station has been opened:—

I presume that you will be interested to know something regarding the state of things at Stirling, and our progress since I last wrote to you, and I embrace this opportunity to do so. The condition of the congregation is gradually increasing and the attendance is better than it has been at any previous time since my residence here. A few persons among the candidates have been admitted into church-membership, and the number of candidates has not fallen off to any considerable extent. The very heavy falls of rain have prevented those who live at a distance from attending regularly, for in some cases the roads have been rendered impassable. I am sorry to say that it has been necessary to suspend and to expel some of the members, either for their connection with, or winking at, the sin of licentiousness—a sin which is the most common among the people, and the one which, I fear, will be the last which will be destroyed in the land. These, and other sins which are too prevalent, are painful; but the gracious Lord has given us encouragements which outweigh these. The influence of the church is unquestionably extending, and our field is widening.

Some eighteen months ago an aged Scotch gentleman, a native of Dundee, and for thirty-six years a resident in Jamaica, sent a very cordial invitation to me to visit him at his estate, called Riverside, and to preach at his house. I complied with his request, and was agreeably disappointed in finding a very large attendance. Several subsequent meetings were well attended, and from the first he requested me to consider the propriety of opening an out-station in that thickly-populated district. This I deferred to do at once, as such a measure required mature and prayerful consideration. On the 29th ult. we had a meeting at Riverside to consider the matter, and such was the spirit manifested that we felt justified in undertaking the work. The venerable man said that he was very anxious to have the work commenced, and that I was at liberty to select any spot that was suitable upon the estate, and that he was ready to give a deed for the ground, and also all the lumber that was necessary to finish the building. In addition to this he started the subscription with £2. The whole sum made up on the occasion was £11 10s. in money, and seven weeks' work. With this encouragement we agreed to undertake the enterprise. This gentleman's name is William Whitson, and you will be pleased to hear that he has taken sittings for himself and family in the church at Stirling,

and he, with other members of his family, are candidates. The distance of Riverside is six miles in the mountains, and is surrounded by a large population. The Rev. Mr. Main of Manchester being with us to assist in the Lord's Supper, which was celebrated on the last Sabbath, accompanied me to the above-mentioned meeting.

I returned yesterday from a meeting of our presbytery which was held at Brownsville. All the ministers were present, and the meeting was of the most gratifying nature. The roads between Stirling and Brownsville are in a most fearful state. In many places, large masses of earth have fallen across the narrow paths, and have rendered the passage both dangerous and difficult. Mr. Curling, our teacher, had a narrow escape, while his horse fell down a dreadful precipice to the distance of twenty feet, but fortunately sustained but little injury. The new school at Townhead has 82, Stirling 70, Industrial 40, pupils on the roll. We are all well.

Since the above was in type, we have received the following note from the Rev. W. Marshall, Coupar-Angus, (Scotland) with the accompanying extracts from a letter of Mr. Whitson:—

"I send you the accompanying extract for insertion in the *Record*, if you shall see fit to give it a place there. It is from a letter of the worthy proprietor of Riverside, Jamaica; and it has occurred to me that your readers might be gratified in perusing it. I may add, that the friend to whom the letter was addressed, and who has kindly permitted me to take the extract, has, though not of our communion, expressed the purpose of putting at least *one stone* in the church of Riverside, should the building be proceeded with."

Extract.—It is a long time since I have mentioned Mr. Garnet's name: he is a very particular friend of mine; and, when the weather and my health permit, I am of late a pretty regular attendant on his ministry at Grange Hill church. He is truly a very pious and worthy man, an excellent preacher, and greatly respected by all classes of society. We are very desirous to get him to officiate occasionally in this quarter; and if it is in his power, he would be very willing to do so. I have tendered him a site for a chapel here, and I expected he would shortly be up to officiate at my house. He will then be guided in a great measure by what the residents have to say; and if he find that they are inclined to lend assistance in raising the building, it would be giving him some encouragement to go on. I should sincerely hope it may be accomplished; for it would be a very great blessing to this quarter, a greater number being for the Presbyterian than for the Wesleyan Church. Were it to take place, I believe his intention would be to preach every third or fourth Sunday, and once every week on a week-day; but he says we must do the best in our power, on the vacant Sundays, to keep the people together. Besides the church, he has two other chapels to supply; so that he has a great deal of work on his hand, in addition to visiting his members.

CAFFRARIA.

We give the following extracts from a letter of the Rev. J. F. Cumming, dated Glenthorn, 4th April, 1855.

The Converts at Peulton.—With respect to the condition of that portion of the mission in Caffreland, I cannot speak at present from personal observation, as I have not been there since Mr. Niven's departure from the country. From correspondence with, as well as from the visits of several of our most esteemed native agents, I am enabled, however, to understand how matters are going on in that quarter.

The larger portion of the people are still at Peulton, under the kindly superintendence of the Rev. Mr. Bird, of the London Missionary Society, where the work of the Lord is prospering. At that station, the population under Christian instruction, is perhaps greater than at any other in the country. The schools for the young are well attended. And no small gratification must it be to you to know that the native teachers of these schools, both English and Caffre, are members of our own mission. Notishi, Pepe, and Pela, are thus engaged. But I regret to learn that the health of the two latter is so precarious, that it is uncertain how long they may be able to continue their labours. They complain of their chests. Toby, one of the elders, who, during the late war, was bereaved of all his four children in so painful a manner, is also lingering under the same complaint. The people say that Peulton is too

bleak, and destitute of fuel to be at all healthy for them. They are under disadvantages from which others are free, even with all the benefits resulting from their present position. That position they do not clearly understand. Although associated with Mr. Bird's people, they still consider themselves as belonging to our Church. They long to have this connection confirmed by some instructions from our Mission Board, respecting its reality. Elders, teachers, and people are all united in this point as one man. In a memorial drawn up by them, they have expressed their ardent desire to be acknowledged by the Board, and have appended their names to it. They are all in the situation of a family separated from their accustomed protectors, and cast upon the sympathy of friends in their distress. They desire to breathe a more independent spirit, so that occupying a place of their own, they may be better fitted for diffusing the light they possess among their more benighted countrymen.

The New Governor.—Sir George Grey, our present governor, has recently visited Caffreland. He seems to inspire the hope that he is destined to solve the Caffre question, which has baffled the attempts of so many of his predecessors in office. He takes a deep interest in the elevation and Christianization of the native tribes. It is said that he has a large sum at his disposal for that purpose. He proposes to erect industrial schools under the superintendence of the various missionary societies occupying the field. To obviate any ecclesiastical difficulties connected with the support of missionaries, he proposes that the salary of each society's agent should be defrayed by the one with which he may be connected, while the expenses of the buildings, and educational apparatus, be advanced by himself out of the above fund.

Sandilla, the Gaika Chief.—In the midst of these anticipated changes, Dukwana and Toby have, as opportunities occurred, been itinerating amongst the Gaikas, by whom they are received with great cordiality. Sandilla, himself, they say, causes his people to assemble, when they come to his neighborhood, in order that they may hear the Word of God from their lips. So strong has the Chief been impressed with the manner in which he has been treated, respecting the mission to his people, that he has declared he will receive no other school until he has a satisfactory explanation given, why his former teachers are not allowed to return. The German missionaries made application to him for a site, but he refused them permission to commence their labours amongst his people. This point, Sandilla, no doubt, had in view, amongst others, when he sought to have a public interview with the Gervernor, on his late visit to Caffreland. His excellency, however, upon that occasion, informed him very considerably, that it was not his intention to grant such a request, as former experience had shown, that words uttered at such meetings were apt to be forgotten, but now, any grievances, or other matters, which he wished to submit to him, must be in writing, through his appointed officers, and that then, his reply being returned in writing, there would be no dispute respecting his intentions towards himself and people.

Church at the Mankazana.—Concerning the *Mankazana*, I desire to be brief. The little church at Glenthorn, is a centre of instruction to a large, and, in some respects, a destitute neighbourhood. It seems to exercise a pleasing and a hallowed influence upon many who attend the Sabbath services. In general, there is a good attendance, of English as well as of native hearers, especially the latter. The salt, as well as the leaven of the Gospel, is being felt in the surrounding neighbourhood. The native population is very large. It consists principally of those who have listened to the Word of Life at different times and in different places. Partially civilized, from their long continuance in the colony, they are, in some measure, better fitted to appreciate the value of the Gospel than those sunk in utter ignorance. The fallow ground is easier to cultivate than the unbroken soil.

On a recent occasion, I was enabled to add to the Church, by baptism, six female adults, who have long been under my instructions. The number of inquirers still upon the list, has again risen to twenty-two. Of these, some are very hopeful. They give pleasing indications of progress in a knowledge of Divine things.

Of the eighteen members of the church, seventeen were present at the last dispensation of the Lord's Supper in February for that occasion. Bocela assisted as an elder for the first time, since his being set apart to that office. I had felt the responsibilities of the native population increasing upon me, more especially on

account of their scattered condition, many of them coming a distance of from twelve to fifteen miles on Sabbath; and on looking around, the assembled members of the Church, fixed upon him as fitted for that sacred office. This accorded with my own opinion. Many years ago, he was baptized by me in Glenthorn church, and has ever since exhibited a consistent Christian character, apparently growing in grace, and in the knowledge of the Saviour. Three elders from Peelton were present at his ordination. His residence is about twelve miles distant from this, in the midst of a large population, amongst whom he holds forth the Word of Life. His instructions and his exemplary conduct have, I believe been instrumental in awakening, and in edifying not a few.

At the Cowie, which is four hours' ride from this, I hold service on the last Sabbath of each month. On the last occasion, it was exceedingly pleasing to see the large and attentive native audience assembled under the roof of an open shed. The few that come along with Bocela, snowball-like, attract others in their course, and thus increase the meetings considerably.

Most of those present were respectably dressed. One of the beneficial effects of these meetings to the rude barbarian is, that they generate feelings of self-respect, in regard to external appearance. In many instances, the trader experiences the worldly benefit of this feeling in the purchases of clothing, which are thus made. Many around are taking notice of this pleasing external change, which is thus being exhibited.—*U. P. Missionary Record.*

GOPT MISSION.

The Rev. C. F. Martin, an American Missionary, writes as follows:—

Our main occupation as yet is the study of the Arabic. We take a lesson every day. Our teacher is said to be the best Arabic scholar in Egypt; although he knows very little else, having a very slight knowledge of French. He is a Mohamedan, but I am certain that his faith, in the details at least, of the Koran, is not very strong. We have had some conversation with him on astronomy; and as the Koran teaches in substance the Ptolémaic system, he must needs be a little cautious about receiving the doctrine that the earth is round and moves. He has been reading with us selections from the Scriptures, both the New and Old Testaments, and has seemed considerably interested in some portions. How long it will be before we can communicate freely with the people, we cannot tell; but you may be very sure that the complete acquisition of the Arabic is no trifling matter.

Mr. Barnett has a service in Arabic every Sabbath morning, at which a very few attend, but we do not look as yet for a large congregation of natives.

We recently obtained a small number of Italian Testaments, which Bro. Murad has been selling with some success. We have just seen Rev. Mr. Loundes, agent of the British and Foreign Bible Society at Malta, and have made arrangements with him to send us a full supply of Bibles and Testaments of all kinds needed here.

I think I have not previously mentioned that the slave-trade is abolished in Egypt; at least the importation of slaves. An order to this effect was issued by the Government about two months since. This was done, it is said, mainly through foreign influence. But do not suppose that the importation will cease at once, for though illegal, a little "*backsheeh*" blinds the eyes of the officers of the law here, and slaves may, after all, easily come in. But the tendency of the times here is, I think, against slavery; many are emancipating, and if the importation for the most part ceases, slavery must gradually diminish.

In speaking of slavery I am reminded of "Uncle Tom's Cabin." In Alexandria Brother Murad received from a gentleman a copy of the work in Armenian, printed in Vienna. He was afterwards told by the Armenian bishop here, that a large edition of this was published at the expense of an Armenian, who wished its circulation among Armenians, particularly in Turkey, for the express purpose of injuring the influence of the American missionaries with that people. He wished to give them an opportunity to reply to the missionaries when urging duty upon them, "Physician, heal thyself," "Purify first the churches at home, then come and seek to cleanse us." I should have mentioned that Brother Murad has already considerable acquaintance among the Armenians, and that not long since the Abyssinian Arme-

nian bishop attended our English service, and expressed himself very well pleased. He is an intelligent man, and in some respects not wholly satisfied with his own Church.

As to schools, we are not yet ready to establish them, but shall do so as soon as may be. We feel that there is a great work to be done here, and we desire to enter fully upon it as soon as possible, and to be entirely prepared in spirit. *Pray for us.*

Ecclesiastical Notices.

U. P. PRESBYTERY OF TORONTO.

This Presbytery met on Tuesday Sept. 4th., when a certificate from the Secretary of the Mission Board in Scotland was presented, in favour of the Rev. Walter Inglis, late Missionary to the Bechuanas in South Africa, and he was formally received as a Probationer of the U. P. Church in this Province. Mr. Thomas C. Chesnut, Student in Divinity, gave in some Essays and Discourses which were approved of. The Presbytery adjourned to meet again on Tuesday 16th Oct.

U. P. DIVINITY HALL.

The Session of the Hall will be opened in the Mechanics' Institute, Toronto, on the 16th of Oct., at 7 o'clock P. M. The examination for Exhibitions, we believe, will commence next day. The members of the Committee on Theological Education are respectfully invited to attend.

CALEDON.

The new U. P. Church here was opened on Sabbath 23rd ult. The Rev. W. Ormiston of Toronto preached, forenoon and afternoon, with his characteristic eloquence and vigor, to respectable and delighted audiences. The fabric is a neat frame building, capable of containing 250; and to the credit of the Congregation, is raised entirely by their liberality. They have been, for some time, destitute of a settled pastor, but we are glad to hear they are taking steps for procuring one. At next meeting of Presbytery they will apply for a Moderation, and offer £100 stg., as stipend. The temporal circumstances of the people are rapidly improving, and the facts just mentioned, show that they are not destitute of spirit and zeal as a congregation. May their eyes soon see their teacher, and may the beauty of the Lord our God be upon them, and establish the work of their hands!

MONTREAL.

The Ladies of the United Presbyterian Church here, have presented their esteemed Pastor, the Rev. W. Taylor, D.D., with a pulpit gown and cassock. This is the third which that gentleman has received during his long pastorate amongst them.—*Montreal Pilot.*

PRESBYTERIAN CHURCH OF CANADA—STATISTICS.

Hamilton is the Presbytery that raises the largest amount of money, and Côté Street Church Montreal, the Congregation. In the latter case, the sum is £1,435 5s. 8d. The Committee feel that they are safe in calculating that the Congregations not reported, raise in the way of stipend at least £1,000. Let the amount thus raised—say £12,500—be equally divided among the 104 ministers, and the share of each would be a fraction over £120. In conclusion, the Committee cannot close their Report without adverting to the short history of our separate organization as a Church. Eleven years since, the ministers of the Free Presbyterian Church of Canada amounted to 22; now they number 104, with a membership of 12,000 souls, raising yearly, for sustentation and missionary purposes, £25,000, and possessed of property estimated moderately at £60,000. The Lord hath done great things for us, and it becometh us to be glad.—*Report in Ecclesiastical Record.*

HUNTINGDON, C.E.

The ladies of the U. P. congregation of this place, and of St. Michael's, have presented their worthy Pastor with over \$68, to purchase for himself a horse. This Congregation, though not large, is animated by an excellent spirit, and is giving indications of progress.

U. P. PRESBYTERY OF WELLINGTON.

This Court met in Eramosa, on the 25th September. Mr. Robert Dewar,

having signified his acceptance of the Call by the Lake Shore Congregation, Sydenham, the Presbytery proceeded to hear him deliver trial exercises; which were highly approved, and duly sustained, and his ordination appointed to take place on the Wednesday after the second Sabbath of October, the Rev. Mr. Fayette to preach, and Mr. Torrance to ordain, and address both minister and people. Mr. Inglis was appointed to serve the edict on the last Sabbath of September.

Petitions were read from the Congregations of Owen Sound and Esquesing, praying for a moderation in each, the former promising £100 stipend at the commencement, and an increase as their

circumstances improved. The prayer of both petitions was granted. Notice was given by Mr. Muir that he had moderated in a Call at Garafraxa, on the 11th of September, which had come out unanimously in favor of Mr. Stuart, but the Call had not come to hand.

Mr. Duff reported that he had gone to Garafraxa according to appointment, and preached and dispensed the Lord's Supper to the Congregation there.

The Presbytery resolved to recommend that the Congregations within their bounds observe a day of humiliation, in recognition of the judgments, and of thanksgiving in recognition of the mercies, of God in the present day.

PUBLICATIONS OF THE PRESBYTERIAN BOARD AT PHILADELPHIA.

To the Editor of the Canadian United Presbyterian Magazine.

DEAR SIR,—In your Magazine for September, you kindly published an article from my pen on the subject of Colportage, as an important work to which our Church, in connection with other Protestant Evangelical Churches, is called in this country, which requires special efforts for diffusing throughout it sound scriptural truth, that the spiritual enlightenment of the people may keep pace with their progress otherwise, and be a proper moral safeguard to them. It will be ill for the present and future population of Canada, as a remarkably fast-growing community, if true Christian knowledge and principle be not spread and rooted over its length and breadth. It is righteousness alone, real moral goodness based upon the Gospel of Christ, which exalteth a nation. But righteousness cannot flourish without heaven-born light and truth being sent forth, and entering into the hearts of the people. Hence the vast importance of Colportage, as one means of accomplishing this very desirable end.

The article which was referred to was specially intended for the consideration of the office-bearers in our Church; and it is to be hoped that this has not been withheld. Particular attention was directed to the publications of the Presbyterian Board at Philadelphia, as being rich in that kind of instruction, doctrinal, ecclesiastical, and practical, which we believe to be in accordance with the Bible. This has been followed up by sending a copy of the Catalogue of these Publications to every minister in our Church: and my object in requesting you to give this a place in your next number, is, through you, to respectfully urge the ministers and their sessions to give the matter a share of their deliberations. It would be well if they would see in what state their Sabbath-schools are as to Catechisms and books for the young, and what need there is for additions to the Congregational Library. For both of these interesting departments of religious usefulness, the Presbyterian Board can supply exceedingly valuable materials, at a very cheap rate; in short, whatever is required for enabling the Presbyterian people to understand and defend the whole system of principles which they professedly hold. There is an especial need for our striving to give extension to what we are persuaded is Bible truth. There is much of the land that yet remaineth to be possessed of it; there is still, and will long be, a great scarcity of good preaching and good books; there are many districts of settlers who would greatly prefer Presbyterian ministers, and ordinances, and helps, if they could get them; and these are very strong reasons why the existing Presbyterian Churches should lay aside petty differences, and act unitedly with heart and hand for the good of the land.

The winter is approaching: the particularly busy season will soon be over; the

long evenings, with their leisure for reading, are at hand: now, then, is the time to take measures to provide and dispense food for the mind, real food, fitted to make it grow in knowledge and in grace, at the same time, through the blessing of God. The subscriber will be most happy to assist in this, by executing applications that may be made to him for any of the publications which are at his command; and the sooner these applications are made, the better. Whatever is wanting, less or more in quantity, will be carefully forwarded with due expedition.

London, C.W., 20th Sept., 1855.

ANDREW KENNEDY.

DISTRIBUTION OF U. P. PROBATIONERS, OCTOBER—DECEMBER, 1855.

PROBATIONERS' NAMES.	October—4 Sabbaths.	November—4 Sabbaths.	December—5 Sabbaths.
Rev. Mr. Caldwell.....	L 1, 2, 3; F 4	F 1; W 2, 3, 4.	W 1, 2, 3, 4; T 5.
“ Clarke.....	W 1, 2, 3, 4.	W 1, 2; B 3, 4.	L 1, 2, 3, 4, 5.
“ Fotheringham..	T 1, 2, 3; D 4.	D 1, 2; T 3; F 4.	F 1; B 2, 3; L 4, 5.
“ Ingles.....	W 1, 2, 3; F 4.	F 1; L 2, 3, 4.	L 1, 2; F 3; T 4; D 5.
“ Monteath.....	L 1, 2; D 3, 4.	D 1, 2, 3; Lan 4.	Lan 1, 2, 3; C.E. 4, 5.
“ Muir.....	W 1, 2; B 3, 4.	L 1, 2, 3, 4.	F 1; D 2, 3, 4, 5.
“ Stuart.....	L 1, 2; F 3; C.E. 4	C.E. 1, 2; T 3, 4.	T 1; W 2, 3, 4, 5.
“ Watson.....	Lan 1, 2; D 3, 4.	W 1, 2, 3, 4.	W 1, 2, 3, 4; F 5.

Vacancies reported 23: L—London 6; B—Brant 1; F—Flamboro' 2; W—Wellington 7; T—Toronto 2; D—Durham 3; Lan—Lanark 1; C.E.—Canada East 1.

(Signed)

JAMES DICK, *Con. Committee.*

REGULATIONS.

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

1. “That no Preacher shall be ordained or installed, till he have gone at least once over all the Presbyteries.

2. “That Probationers under the inspection of this Synod be, so far as practicable, appointed by Presbyteries to officiate in the same locality, not less than two Sabbaths; that during the intervening week they shall be expected to visit ministerially on two or three days; that one Probationer begin his visitations where the former one terminated his; that the Elders or Managers keep in view the arrangements; and that in all cases the Minister or Preacher respect the arrangement, and abide by it.

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

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

5. “That Preachers be enjoined to attend the meetings of the Presbyteries in the bounds of which they may happen to be, so far as practicable; and that Presbyteries take opportunity of conversing with them, for the purpose of re-

ceiving information; and giving advice and direction; and that Presbyteries be also enjoined to enforce the laws of the Synod respecting the duties of Preachers, and that Preachers be exhorted to a diligent and conscientious discharge of all the services expected of them."

(Signed)

JAMES DICK, *Con. Committee.*

NOVA SCOTIA—APPROXIMATION OF PRESBYTERIANS.

In the September No. of the *Presbyterian*, the organ of the Presbyterian Church in Canada in connection with the Church of Scotland, we find the following items of intelligence:—At the meeting of the Synod of the Church of Scotland in Nova Scotia, held in July last, it was intimated by the Clerk that the Synod of the Presbyterian Church of Nova Scotia (United Presbyterian) had appointed a deputation to wait on the Synod of the Church of Scotland, and also on the Synod of the Free Church then assembled, for the purpose of conveying a desire to establish confidence among these Synods, and to promote harmony of feeling and action. The Synod of the Church of Scotland unanimously and cordially agreed to receive the deputation, which took place accordingly, and some interesting speeches, expressive of mutual respect and fraternal feeling, were delivered on both sides. It was then, on motion, unanimously resolved—"That this Synod, heartily concurring in the strong desire expressed by the rev. the Synod of the Presbyterian Church of Nova Scotia, in the extract minutes communicated by order of said Synod to this Court, and by the sentiments now uttered in the addresses of the members of the deputation, to whom the members of this court have been privileged to listen, hereby declare themselves ready to co-operate in the adoption of such steps as to them may seem proper for the establishing of mutual confidence between the Synods, and for securing and promoting of harmonious feeling and action—appoint a Committee to confer with any Committee that may be appointed by the other Synod for the attainment of these objects; and instruct the Clerk to send a copy of this Resolution to the Clerk or the Synod of the Presbyterian Church of Nova Scotia at its earliest convenience." Prayer was afterwards offered up, and the deputation withdrew, both parties declaring themselves highly gratified by the interview.—The Synod of the Church of Scotland in Nova Scotia also received very favourably a suggestion that had been made that a closer connection should be formed amongst all the branches of that Church in North America, and that the several Synods should be united in one General Assembly. From another quarter, we learn that at the close of the Synod of the Church of Scotland in New Brunswick, a meeting was held at St. John's, when the following resolutions were adopted—"I. That this meeting desire to express their thankfulness to Almighty God, for the amount of success that has accompanied the efforts of the Church of Scotland at home and in the Colonies, to extend the cause of the Redeemer, and promote the spread of his Gospel; II. That, as the Church of Scotland in the colonies has suffered much from the want of a sufficient number of labourers—this meeting express their approbation of the efforts that have been made, and are making, for raising up a native ministry; III. That, as the successful prosecution of any scheme depends much, under the blessing of God, on combination, this meeting think it highly desirable, that a closer connection should subsist between the several branches of our Church in Canada, New Brunswick, and Nova Scotia, that their respective measures for the advancement of the cause of Christ, may be prosecuted in concert."

U. P. PRESBYTERY OF BRANT—MISSIONARY OPERATIONS.

This Presbytery has now, in the Providence of God, all the vacant congregations filled with pastors. This being the case, at a recent meeting, it was suggested, that we ought, as there was much land to be possessed, to look out for a new field of labour. The Townships of North and South East-Hope, in the County of Perth, were brought to view as a field in which, owing to the very great destitution of the means of grace, there was an urgent call for ministerial labour. It was therefore resolved to occupy this field.

One of the brethren of Presbytery, was soon afterwards sent to these Townships; to make enquiry respecting the circumstances of the people; to ascertain what means of grace they enjoyed; and, when occasion offered, to preach the gospel. That brother was favoured with a very welcome reception from the people; preached to a considerable audience at Grant's Corners; preached also to a numerous meeting at Shakspeare—a rising village on the Huron Road. Other brethren have recently preached at these stations, and found them in a very spirited and prosperous condition. The audience at each of the stations is considerably over a hundred people.

It is very encouraging to learn, that the people at these stations approve more of the U. P. Church, than any other Presbyterian denomination; her doctrine, worship, government, and *spiritual independence* being, as they believe, clearly founded on Divine truth. There is likewise at each of these stations, an individual who has kindly proffered a site gratuitously for a U. P. Church. A friend in the village of Shakspeare, who has recently sold a great number of building lots there, had reserved three-fourths of an acre as a site for a church in connection with our denomination. Another friend in the village of Neithburg, adjoining Grant's Corners, also offers a site gratuitously for a church to this station. These stations are ready to be congregated; and, in a few months, we trust, each shall have in the course of erection their own place of worship.

Having received from the Mission Committee, by request, a missionary to labour two sabbaths in this Presbytery, he was sent, one Sabbath to these stations—Shakspeare and Neithburg. On the week following, he was requested to explore, as extensively as he could, the adjoining Township of Mornington; and to select two stations, at least five or six miles apart, at which he might preach on the Sabbath. Mr. James Cadwell, the preacher sent, willingly and frankly undertook the work. He has sent a statement of his labours in Mornington, which we shall give in his own words:—

“Having fulfilled my engagement in Shakspeare and Grant's Corners, in North and South East-Hope, I proceeded on a missionary inquiry to the Township of Mornington, with a view to ascertain the condition of the people with regard to the means of grace, and to preach in suitable localities, on Sabbath the 2nd of September.

“I found in performing my woodland visits, a very cordial reception from the people. Though some, in connection with the Free Church, contemplate building a place of worship in the centre of the Township, still there are many families in the South East and South West parts of the Township much neglected; and to these I preached on the Sabbath above named, in two different places, to audiences of about seventy in each place. Those whom I addressed were deeply attentive, as I preached to them the words of life, from Psalm lxxxix. 15; and 2 Samuel xiv. 14, last clause of the verse. May the Lord the Spirit seal His own precious truth on the hearts of those who heard it, and cause fruit to appear many days hence.

“It being the harvest season, I found it inconvenient, owing partly to the shortness of my sojourn, and partly to the employments of the people, to have any week-night services as I had hoped to have. Before leaving the Township of Mornington, I obtained information concerning Elma. Elma is the Township contiguous to Mornington. In this Township there are a great many Scotch settlers, the most of them Presbyterians, and many belonging to the U. P. Church; there is no Presbyterian minister that visits them: they are very destitute of the means of grace. One of the settlers, a member of our Church, expressed to me a strong desire that a Presbyterian minister might be sent to labour among them. I would earnestly suggest, that this newly settled Township of Elma, merits the attention of our Church, and that occasional supply should be granted in accordance with the injunction: ‘Sow beside all waters.’

“JAMES CALDWELL.”

Thus Township after Township meets our view, each one, in a great measure, destitute of the means of grace, and crying out: "Come over and help us." We will go over and help them. As the field widens, we will occupy it as extensively as we can. We have already two Stations in North and South East-Hope, we have other two in Mornington, and two more in prospect in Elma. These six stations must be supplied. We will look to the Mission Committee for men.

While our brethren in Wellington Presbytery, are nobly and energetically grasping those Townships which range along Owen Sound, and those also that stretch into the interior—Sydenham, Euphrasia and Garafraxa; and while our brethren in the Presbytery of London may lay hold on the Townships Ellice, Logan, McKillop, Hulett and Colborne; we will embrace those in the middle range, Mornington, Elma, &c. Thus we can make a beginning, to embrace those extensive districts of country, Huron and Wellington. To excite us to action in this missionary labour, we have before us the command of Christ, and the necessitous condition of our fellow-men: this is enough.

Paris, September 10th, 1855.

[Our readers will be delighted to learn, that the Brant Presbytery has so hopefully commenced an aggressive movement. There remaineth yet very much land to be possessed, and the gigantic efforts of other denominations may well provoke us to emulation, in Paul's sense of the expression, Rom. xi. 14. In the Edinburgh *Witness* of the 11th August, there is a letter signed "George Burns, D. D., Corstorphine," which is chiefly occupied in urging the claims of New Brunswick, where the writer states that he laboured for some time as the first and only minister in connection with the Scottish Establishment. In that letter, Dr. Burns says, that "Canada is making an immediate demand of ninety labourers from the field of our Zion," (Scotland.) This indicates no ordinary measure of energy and zeal. At the same time it bespeaks an unsound and unhealthy state of things, that Canada should have to seek her labourers, at least so large a portion of them, from other fields than her own. Our Hall, at the close of last Session, furnished only two students for license; and Knox's College, we understand supplied just the same number. We may at present state, that of the five labourers, whom the Mission Board of our Church in Scotland lately engaged for Canada, the two who have not come out, need not now be expected. We hope other two may be induced to take their place. The Rev. R. H. Thornton, at present in Scotland, we doubt not, will embrace the opportunity of pleading for us.]

OLD AND NEW SCHOOL PRESBYTERIAN STATISTICS.

The relative statistics of the New and Old School bodies, as drawn from the reports just issued, are as follows:—

	New School.	Old School.		New School.	Old School.
Synods	24	30	Churches	1,659	3,079
Presbyteries.....	103	148	Licentiate.....	111	237
Ministers.....	1,567	2,261	Total Communicants	143,039	231,404

The net gain or loss of the two bodies, compared with the preceding year, may be seen from the following:—

	New School.	Old School.		New School.	Old School.
Synods, increase of....	1	2	Licentiate, less by.....	3	Inc. of 58
Presbyteries, no change	0	Inc. of 2	Candidates, increase of	40	" 45
Churches, less by.....	2	" "	Communicants, incr. of	1552	" 6000
Ministers, increase of.	5	" 103			

Total number of communicants added on examination during the year, by the New School, 5,816; by the Old School, 13,085.—*Presbyterian*.

Gleanings.

DR. CUMMING ON PREACHING.

The following is from Dr. C.'s Lectures on the Epistles to the Seven Churches:—

“Strengthen the things that are ready to die, by waiting upon the ordinances of God, upon the worship of God, on the preaching of the Gospel. I know that many say, and say truly, that if they stay at home, they can read a sermon far more argumentative, eloquent, and beautiful, than anything that any man in London can preach from the pulpit. This is perfectly true; but there is just this difference—that you come to the house of God, not merely to hear a sermon, but you come to pray—to join in public prayer; you come to praise—to join in public praise; which is an ordinance of God. When you hear a sermon preached from the pulpit, you not only hear a man speak, but you listen and do honour to an ordinance that God has instituted, in observing and honouring which, God has promised to come and bless you. And more than this: you know quite well that there is a power, as there is a freedom, in the spoken word which there is not in the written or printed word. In explaining the Bible to you, I could not write down all I say; I feel far more freedom in talking to you with my lips, than ever I could do in sitting down to write with my pen. You know well that a truth which has slipped from your mind and left no impression when you read it, has, when spoken from the pulpit, entered the ear, and sunk into the heart, and has never forsaken you, nor been forgotten by you. You yourselves give testimony to this, when you tell me what you have told me with regard to my own preaching. You have heard me preach a sermon; and some one in this congregation has felt, as I bless God I hear some do feel, it to be blessed unto him. The sermon, perhaps, is printed, and you read it; it has been taken down, as many of them have been, *verbatim*; and when you read it you say, “This is not the sermon I heard.” It, however, is the very same; it is so, *verbatim*. But yet, there is that in the living voice, speaking to living men, which there is not in the dead types, speaking to the looking and most attentive eye. God, therefore, has laid hold of the best instrumentality to produce the best results.

“You know too, in preaching, how much more useful to you is the freedom of a preacher who does not read his sermons, than the preaching of one who reads them. I do not think reading sermons is best. I like myself best to hear them read, because I am often better satisfied with them; but I am convinced that the living speaker, speaking the thoughts that are in his soul in language furnished to him at the moment, does speak with a power, and demonstration, and effect—notwithstanding his little inelegancies, his periods not so well rounded, his sentences not so perfectly finished for critical ears—with which you never can be addressed in sermons merely read from manuscripts. I am no fanatic; I am sure you will acquit me of that; but I know that the best thoughts I have ever spoken to you, and the thoughts that I know have been most blessed to you, are the thoughts that never occurred to me in my study, but that have sprung up in my heart at the moment I have been speaking, suggested often by that attentive face that looked to me there, and by that rivetted eye that was fixed upon me here, and by that silent listening that was perceptible elsewhere.

“I am persuaded, therefore, that God speaks to his ministers in the pulpit, and there through his ministers to the people. I do not say that to read one's sermons, (because good men do so, greater and better men than I), is to dishonor the Holy Ghost; but I do say that, in my case, and in my experience, it would be parting with an element of power and a means of good, which I would not resign for the whole world. But do not suppose that by extemporaneous preaching, I mean going into the pulpit, and saying what comes uppermost. Though I do not write my sermons, it costs me hard and weary thinking, often followed by many a sleepless night to prepare them. It is quite possible to write in the most extemporaneous manner, as it is to speak in the most extemporaneous manner. Sermons that are written may be the merest random shots; sermons that are not written may be the results of the deepest study, meditation, and prayer. A sermon, my dear friends, will always be

blessed to you, when in your homes, in your closets, and when as you seat yourselves in these pews, you lift up your hearts to Him who can give unction to the minister's lips, and open the people's heart, and pray that He will be pleased to give His servant a word in season that will be blessed to you."

METHODISM—ARE THE CHANGES TAKING PLACE, WITHIN AND WITHOUT, FAVOURABLE TO ITS PROSPECTS ?

"We are not certain that the Methodists are not now undergoing certain transitions, which are destined to limit their future success. We think it not at all improbable that the process of intellectual, and, to some extent, social elevation, through which they are passing, will remove them from the range of labour where they have found most favor and the largest fruits, and lead to other such modifications as shall, in some degree, destroy their power with the masses. A Methodist itinerant preacher, as a general thing, has heretofore been a man fresh from the people. What he regarded as his call to the ministry, found him in his field or his shop; and forthwith he left his plough, his bench, or his anvil, and lifted up his voice as an embryo herald of salvation. His habits of life, his modes of thought, and forms of expression, were those of the plain 'common people,' among whom, at the outset at least, his mission carried him. He knew how to talk to them; they were capable of, understanding him. His language was rude, and his knowledge meagre; but his heart was fired with zeal, and he soon learned the art of moving his hearers by working on their emotions. To him, too, itinerancy was no self-denial. It was not as if he were giving up the refinements and luxury of a more cultivated life, or the recluse habits of the student, to take such fare as he might meet with in the pioneer's cabin, or to buffet winter's storms, to swim swollen creeks, to be scorched by arid suns, and to share the companionship of society in its roughest forms. The itinerant, in most cases, was promoted; and, in a mere temporal estimate, actually benefited by his translation. Instead of an humble, hard-working young man, who must earn his bread by daily toil, whose name was never heard out of his immediate neighbourhood, and who received no special respect, he at once becomes a man of note. He shares the best viands at every table; he is the chief man at every fireside on his wide circuit; his life on horseback is easier than that at the bench of his work-shop, and it gives him good health, and a cheerful flow of spirits. He may marry perhaps the most attractive maiden among his hearers, and be sure of a competent support for life for himself and family. Such, indeed, is not the exact picture of every Methodist circuit-rider; but, in the main, it represents the class, at least under the old regime.

On the other hand, while the preacher was placed in a position so favorable, provision was also made, as far as practicable, to bring the people and himself into contact. So long as unmarried, he had no home, but that which he found from night to night, and week to week, as he travelled his rounds. This brought him among the people. He knew their families, and their families knew him, and welcomed his coming. He preached in their cabins, their school-houses, and such extemporaneous meeting-houses as they could throw up of logs and clap-boards. Even when substantial and comely churches were erected, free seats invited all alike to come in and worship, ostensibly without money and without price.

Thus, and for these reasons chiefly, as we believe, has the Methodist Church found so much favour with the masses. Whether it shall continue to occupy that position depends, in our opinion, in no small degree on the extent to which the modifications, which have been set on foot among them are carried.

We have our doubts whether the result of their increased attention to education will not divorce them in some measure from the common people. They will gain, undoubtedly, in intellectual power, and did the spirit of piety and self-denial increase in the same ratio, it would add, in all respects, to their efficiency. But it admits of a question whether the student, after his four, six, eight, or ten years of study, will understand the masses as well, or they him, as if he had gone directly to them from the shop. Out-door labour, horseback life, exposure to weather, and associations with the uncultivated, too, may not now come as easy to him as if the training of the schools had not changed his unsophisticated nature and habits. It

will be a hardship to ride the circuit perhaps, instead of a promotion which he would have welcomed and enjoyed. Add to this, the growing tendency among our Methodist brethren to the pew system; wait until free seats have ceased to invite the denizens of the highways and hedges to come in, and then tell us what shall have become of the hold of this Church on the masses.

We are not saying that the changes aimed at are not in themselves desirable and important; but we say that there is room here for philosophical speculation, as to the relation of cause and effect in ecclesiastics. According to the testimony of past history, the different branches of the Church each have something peculiar, which may be regarded as an advantage; and thus far it would seem that, as to policy and its out-working, no one Church has been able to comprehend within itself the benefits of all. It is the effort after this which is the moving spring in the proposed modifications in the Episcopal Church; it is the same thing in another shape which has been calling the attention of our own Church to the idea of an itinerancy; and on the other hand, the same spirit has been inducing the Methodists to provide an educated ministry and pewed churches."—*Presbyterian (Philadelphia)*.

[We have heard it remarked by persons of intelligence and experience, that there is no section of the Church from which our own might learn more, and copy more, than from the Methodists; and that without the slightest abandonment of anything, in our principles or institutions, that can be regarded as distinctive. The organization of the Methodists is remarkably complete; and for giving employment of some sort or other, to almost every one connected with them, from the very children upwards, there is no denomination more distinguished, while there is scarcely any less so than ours. Now they have no departments of labour which we might not equally prosecute, except, perhaps, those of local preachers and class-leaders; and as an offset against these, we have the office of the Ruling Eldership. The active employment of so large a proportion of the adherents of a denomination is beneficial in two ways: first, it may be presumed that the results of the labour they are engaged in are directly useful; and secondly, the mere fact that they are employed under a proper superintendence, not only prevents surplus activity from putting itself forth in some troublesome and mischievous direction, but it greatly increases the attachment of the individuals to the body which recognizes them, and honours them with something akin to an office. Great prudence and considerable administrative talent, however, are certainly needed on the part of the authorities of a Church, to manage a system of this kind, so as to avoid the many and great dangers to which it is, obviously, exposed.]

THE RELIGIOUS CENSUS OF THE PROVINCE—ITS INACCURACIES.

Our attention having been drawn to the volumes containing the result of the Census, we were struck with the exceedingly imperfect manner in which the Religious Census had been taken by the Enumerators. The total population of Canada West by the Census appeared to be 952,004 (in, say 1851, for the Census is in fact the Census for that year). The Anglican appears there to be the predominant denomination—the numbers being 223,190, the Church of Rome 167,695, Wesleyan Methodists 96,640. The Church of Scotland is set down at but 57,542; but great injustice is done to it, as will presently be shown. Free Presbyterians are ranked at 65,807, and *Other Presbyterians* at the large number of 80,799! Thus, on the showing even of this Census, the Presbyterian bodies collectively number 204,148; but we are quite convinced that their numbers are much more considerable. It is well known that there are now three prominent bodies of Presbyterians—the Presbyterian Church in connection with the Church of Scotland, the Free Church, and the United Presbyterian Church. In the next Census we hope a column will be appropriated by name to each of these bodies, and care taken to allot their respective adherents to each Church, so that the large numbers assigned to the sweeping head of "Other Presbyterians" may be properly distributed. We presume one reason of the number under this heading being so large, is, that the popular answer of members of our Church to the Enumerators interrogating them would be, "I am a Presbyterian." But, as we have already stated, we are thoroughly convinced that, while the enumeration of the Presbyterian bodies is inaccurate, with reference to

our own body it is grossly so. In Hamilton City, for instance, the returns do not show a single adherent of our Church; in London the return is the same; in Bytown but 198; in the extensive county of Waterloo none; in Frontenac none; in the rapidly settling county of Bruce but 65; in Lambton 146. In the county of York, again, the Census credits us with no adherents, though the contrary is so manifest, while no less than 9159 are set down under the accommodating head of "Other Presbyterians." But we have shown that very slight dependence is to be placed on it with regard to Upper Canada. Let us turn to Lower Canada, and we meet the same results. The gross numbers there are set down—total population, 890,261; and the distribution thus—Church of Rome, 746,866; Church of England, 48,402; Church of Scotland, with 16 settled congregations, but 4,047; the Free Church, 267; and these accommodating "Other Presbyterians," 29,221! But to particularize: in Beauharnois district, where we have large and numerous congregations, and where, as an accurate and reliable correspondent of one of the daily papers, "Papius Cursor," showed in a letter transferred some time ago to our columns, we have a very large number of members and adherents, no adherents are assigned to our Church. In Gaspé, where we have one congregation with a settled pastor, and one without, there appears but 10. Huntingdon, again, none; and to cap the climax, the city of Montreal, none! It is unnecessary to enter upon an analysis of the return of the various counties in the Province; we have pointed out sufficient inaccuracies to demonstrate that no reliance can be placed upon the returns of the various denominations. In fact, we would be disposed to estimate our adherents in all Canada at 120,000, rather than at the low figure assigned to them, and would esteem even this a moderate estimate. We trust that, ere another Census be taken, measures will be resorted to, to secure accurate returns, without which, however carefully and systematically compiled, as the volume before us really appears to be, the Census is a mere delusion. The assigning of distinct headings to the Presbyterian bodies, and the giving particular instructions to the Enumerators, may perhaps remedy the evil. In our examination of the Census, we have been struck with several features of interest, which we may hereafter develop in an article exhibiting the distribution of the members of our Church, and the need of a Home Mission on a comprehensive plan.—*Presbyterian (Montreal)*.

[We do not stop to inquire into the correctness of the above statements; but it is unquestionable that the Ecclesiastical Statistics of the Province are altogether unsatisfactory and deceptive. If the Church of Scotland has ground of complaint, surely we have still more, seeing we are ignored altogether, except in so far as it may be supposed we are included under "Other Presbyterians," *other*, i. e., than the standard and respectable sorts, who will admit of being named without offence. It seems well to draw attention to this subject betimes, with the view of obtaining a remedy. For, when we are just on the eve of another Census, it will be too late. Surely, if the proper steps were opportunely taken, we might secure a heading for ourselves in the tables, as many smaller denominations have already done; and if all our ministers were, at the proper time, to recommend to their congregations that they should declare themselves "United Presbyterians," we venture to hope that something like an approximation to accuracy and justice might be obtained. If that is too much to be expected, then we should decidedly say that the object to be striven after is the omission of an Ecclesiastical Census altogether. All honest men must agree that the present, being utterly fallacious, is worse than none.]

IRISH REGIUM DONUM.

A Parliamentary return lately published in England shows the blighting influence of State support upon the liberality of Christians. The *Regium Donum* to the Trinitarian, and Unitarian Presbyterian Churches of Ireland last year amounted to £40,795. Of this sum upwards of £37,000 was divided among ministers of congregations. Seven Trinitarian professors received £250 each, and two Unitarian professors £150 each. Truth and error are thus both endowed. The congregations aided raised for the support of the Gospel among them only £21,481. The portion of Ireland's population thus aided is in a position as able to sustain ministers as any part of Scotland; yet all they raise for minister's stipend is an average of about

£41 per congregation, whilst the U. P. Church congregations in Scotland raise on an average £106, and the Free Church considerably more. The average amount contributed by the members of the Irish Presbyterian Church for the support of ministers is sixpence per head. It is to be feared that evangelical churches will not be improved by drawing money from the State, which alike aids Romanism and Protestantism, Unitarians and Trinitarians. The two Unitarian professors drawing £300 educate three students.—*Montréal Witness.*

BRITISH COLONIAL BISHOPS.

The following is a list of the Colonial Bishops and their salaries:—viz., George Jehosaphat Mountain, Bishop of Quebec, 1990; J. Strachan, Bishop of Toronto, £1250; E. Fulford, Bishop of Montreal, £800; Hibbert Binney, Bishop of Nova Scotia, £700; J. Medley, Bishop of Fredricton, £1900; E. Field, Bishop of Newfoundland, £1200; D. Anderson, Bishop of Rupert's-land, £7000; Aubrey G. Spencer, Bishop of Jamaica, £3000; Thomas Parry, Bishop of Barbadoes, £2500; D. Gateward Davis, Bishop of Antigua, £2000; W. P. Austin, Bishop of Guiana, £2000; E. Barker, Bishop of Sydney, £1500; C. Perry, Bishop of Melbourne, £1333; W. Tyrrell, Bishop of Newcastle, £833; A. Short, Bishop of Adelaide, £800; F. Russel Nixon, Bishop of Tasmania, £1250; G. A. Selwyn, Bishop of New Zealand, £600; R. Gray, Bishop of Cape Town, £800; J. Chapman, Bishop of Colombo, £2000; G. Smith, Bishop of Victoria, £1000; G. Tomlinson, Bishop of Gibraltar, £1200; J. W. Weeks, Bishop of Sierra Leone, £900; V. W. Ryan, Bishop of Mauritius, £850; J. Armstrong, Bishop of Graham's Town, £800; J. W. Colenso, Bishop of Natal, £800; and F. T. M'Dougall, Bishop of Labuan, £500. These salaries are derived partly from Parliamentary votes and partly from Colonial funds and the Colonial Bishopsrics' Fund.—*English Paper.*

THE INSTRUMENTALITY OF SIMPLE TRUTH IN THE PRODUCTION OF VAST EFFECTS.

The Rev. J. Angell James, of Birmingham, says of his well-known little work, the *Anxious Enquirer*:—

"In this country, its circulation has reached more than half a million, besides its circulation in America. It has been translated, without any interference or suggestion of mine, into twelve languages. Its success in the conversion of souls, surpasses my conception. One instance out of hundreds, if not thousands, may be mentioned. In one of the back-settlements of America, where no settled ministry had been obtained, one individual had a copy of the work, which was lent from one to another; and having awakened a general solicitude about salvation, twenty-seven persons dated their conversion from the perusal of that solitary copy. Accounts of its usefulness that have been sent to me would fill a volume, and do fill me with wonder, gratitude, and praise. I feel humbly, yet thankfully, the conviction, that if I had lived for no other purpose than to write that tract, I have existed for a most momentous purpose. * *

"What are the truths which the 'Anxious Enquirer' exhibits, and which, under God, give it such power over the sinner's mind and heart? Man's ruin by sin, his redemption by Christ, his regeneration by the Spirit, with all that is necessary to direct, encourage, and help him to put his trust in the Saviour. Within how narrow a compass, and in what simple truths, do those topics lie which God usually blesses for the conversion of sinners.

"If, then, the simple truths set forth in the 'Anxious Inquirer,' so affect the mind when read in the silence and solitude of the closet, what effects might not be expected from the same truths when published by an impressive oratory from the pulpit, and with all the auxiliaries supplied by the House of God, and a listening congregation? It is well for a minister to study books of learned criticism, of profound theology, and controversial divinity. He must go and sit at the feet of the masters in Israel, and become versed, as he may be able, in all the sacred literature of the age. But it would be a profitable exercise for him occasionally to take up and study the most elementary treatises which God has honored for the conversion of souls, and with a docile mind—a mind anxious to become proficient in the art of winning souls to Christ—be willing to learn from them how to wield the weapons of his

warfare. A person of inquisitive genius, who has heard of the extraordinary success of any instrument—say an instrument of husbandry, or any mode of action in his line—takes it up, if he has an opportunity, and says to himself, ‘What is the nature, the construction, the adaptation of this article or mode of action? What is the secret of its success?’ He is not deterred by its apparent simplicity from minutely examining it. That very simplicity commends it to his attention. He wants to know how to use it. He is solicitous to turn it to his own advantage. In like manner, ministers should take up any work that has been unusually successful in conversion, and say, ‘What, under God, is the secret of the usefulness of this book?’

[The “Anxious Inquirer” certainly does consist just of “simple,” and what may be almost called, commonplace truth; but it is such truth admirably set forth, and the means which has been so successful has a manifest adaptation to the end. Let no one be encouraged from this case, to make a slovenly exhibition of the Gospel.]

THE BIBLE.

Within this awful volume lies;
The mystery of mysteries.
Oh happiest they of human race,
To whom our God has given grace
To hear, to read, to fear, to pray,
To lift the latch and force the way;
But better they had ne'er been born
Who read to doubt, or read to scorn.

[These lines are said to have been found in a copy of the Scriptures belonging to Lord Byron, and are printed in the Paris edition of his works, 1826. They are also, however, ascribed to Sir Walter Scott. The verses in our last number were taken from the *Journal of Missions*, where they were attributed to Sir Robert Peel. A friend has informed us that their author was Sir Robert Grant. There is nothing in them but what we could suppose might have come from the pen of the former Baronet, but they certainly father themselves much more naturally on the latter, and we have no doubt they were really his.]

LOCUSTS.

The grasshopper plague has proved a very serious affliction to the Mormons at Great Salt Lake City. In the middle of June last these insects commenced an exodus. For three days the air was full of them, and the shores of the lake were so thickly lined with their bodies as to occasion offensive effluvia. Their places, however, were speedily filled by others from the mountains, which devoured the little vegetation left, including the young third crop that had just peeped forth from the ground. The *Desert News* states that the locusts, not content with eating up the grass and vegetables, had even barked and killed thousands of apple, pear and peach trees, two or three years old. The city-cows had failed to give milk on account of the scarcity of grass, and three dollars a bushel had already been paid for wheat.—*Exchange*.

PRAYER IN REFERENCE TO PUBLIC AFFAIRS.

Those of our readers who have been accustomed to join in social exercises of prayer, must, we apprehend, have often been dissatisfied with the extremely vague and purposeless, because ill-formed supplications having reference to public and political affairs. Many individuals who engage in these devout exercises, are very pious, very earnest; but they do not precisely know what to pray for; and, if they travel beyond the most insipid generalities, they become bewildered. They have not a sufficiently distinct knowledge of passing events and the issues to which they may tend, to shape their petitions. Where this is the case, little or no interest is excited; and “fervent, effectual prayer” there cannot be. Even in the public worship of the Lord’s day, there is no part of ministerial duty which is sometimes so slightly and inadequately discharged as the great work of intercession. Too often it is despatched in a few hurried sentences, at the close of a long prayer,

itself half a meditation or soliloquy. Nor is this fault likely to be generally amended, till intercessory prayer be made a distinct portion of the service. In some of our churches, this most desirable arrangement has been introduced with the happiest effect upon the character of the congregational worship and upon the spirit of the worshipper. As there is no exercise of the mind more elevating or better adapted to enlarge the mind, by awakening a sense of personal interest in the concerns of the Nation, of the Church or the World, so intercessory prayer, when sincerely joined in as a solemn duty, and realized as the business of the Church, makes prayer itself seem a more real and effective means, and thus nourishes that faith upon which its efficacy depends.—*London Patriot*.

MUNIFICENT BEQUESTS.

By the settlements of the late H. M. Gibb, Esq., he makes the following bequests to the charitable and religious institutions undermentioned, viz. :—

The Royal Infirmary	£1000
The Society for Industrious Blind.....	350
The Institution for Deaf and Dumb... ..	350
The House of Refuge (Queensberry House).....	400
The Night Asylum for the Houseless	250
The Royal Lunatic Asylum	250
The Society for Relief of the Destitute Sick	350
The Institution for Relief of Incurables.....	500
The Society for Relief of Indigent Old Men	500
The Benevolent Fund for Relief of Indigent Gentlewomen of Scotland	500
The Senior Female Society for Relief of Aged and Indigent Women.	350
The Junior Female Society for Relief of Indigent Old Women	350
The Shelter (Gilmour's Close,) 99, Grassmarket	150
The Royal Public Dispensary.	250
The Dissenters' Widows' Fund (instituted 1797)	500
The Association for Improving the Lodging-Houses of the Working- Classes (instituted 1841)	250
The Original Ragged or Industrial School	200
The Magdalen Asylum.....	250
The Edinburgh City Mission.....	1000
The British and Foreign Bible Society	500
The Scottish Bible Society.....	500
The United Presbyterian Church, Rose Street, for Educational Purposes at Home, or for aid of Decayed Ministers of that Church.	2000
Ditto, for Foreign Missions of Ditto	2000
The Grassmarket Mission, Edinburgh	150
The Scottish Missionary Society (instituted in 1796).....	350
The Scottish Monthly Tract Society	150
The Infirmary of Perth	500
The Minister and Kirk-Session of Dunbarrie (Mr. Gibb's native parish,) for investment for benefit of selected Poor	600
To the above may be added the following legacies, viz. :—	
Miss Jameson, daughter of late Rev. W. Jameson, Calabar.....	100
Rev. J. Campbell, Missionary, Jamaica	100
Rev. W. H. Waddell, Missionary, Calabar.....	100
Rev. G. Blyth, late Missionary, Jamaica	100

—*Edinburgh Paper*.

[Mr. Gibb who was a native of Perthshire, Scotland, entered on life in very humble circumstances; and by exemplary good behaviour, accompanied by great suavity of disposition, attained, under God's blessing, to a measure of affluence. The above bequests might have been much larger, had he, like many, acted on the principle of retaining his wealth as long as he could, and disposing of it only after his death. But it is well known, that in connection with the benevolent and religious schemes of the U. P. Congregation of Rose Street, Edinburgh, (of which he

was a member) and, in many other ways, he distributed with a liberal hand during his life-time. Thousand-pound donations were no rarity with him; while his smaller benefactions were innumerable, and always performed with great privacy and delicacy. Of some of the latter we happen to be cognisant. On one occasion, two respectable females advanced in life, who we believe, had once been in his employment, proposed to rent a small house in Edinburgh, in which they might live together, and maintain themselves by their industry. Some difficulty presenting itself, they applied to Mr. Gibb to use his influence on their behalf. He engaged to do so, and on making inquiry, found that the owner of the property was willing to dispose of it. He purchased it; and to the astonishment of the two females, handed them in a few days, the title-deeds made out in their favour. His minister's wife, once applied to him, for a suit of cast clothes, for a poor man of her acquaintance. He immediately sent the articles, and on her looking them over, she discovered that he had stealthily pinned a pound note in one of the pockets. When we were in Fife, application was made to us by a friend, inquiring how a little money could be most advantageously laid out, for the moral and religious welfare of a village in the neighbourhood. We replied, that there was a small struggling Congregationalist Church in the place, and that we saw no more feasible way, than by giving it a little assistance. We know that, in consequence, a considerable sum was sent by Mr. Gibb, for several years; and the explanation we afterwards indirectly obtained was, that when a boy, he had been sent a messenger to that village, and had been maltreated by some rude and regardless young people; and that ever after, he had felt a wish to do something for the reformation of the inhabitants. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."]

THE DEPTH OF POVERTY ABOUNDING UNTO THE RICHES OF LIBERALITY.

The following letter, from an excellent minister of the U. P. Church in Scotland, appeared in the *Missionary Record* for July; and the self-denying liberality in the cause of Christ which gave occasion to it, seems to us every way worthy of being noticed side by side with the munificence of Mr. Gibb:—

"Stockbridge (Berwickshire,) 13th June, 1855.

"Dear Sir,—In visiting certain families of my congregation who have lately swelled the tide of emigration to America, I met with an affecting expression of interest in our missionary operations, which appears to me deserving of notice. One of these emigrant families had been severely tried by affliction, which kept them in such a state of poverty, that all felt they must have great difficulty in raising the passage-money. At the time when I called on them, the husband had gone to make visits and arrangements required by their approaching departure, so that I only found the wife at home, who, after some time spent in conversation, addressed me nearly as follows: 'Owing to affliction and death in the family, we have been kept poor, sometimes, indeed, so poor, that we were unable to pay our debts; and William and I have been grieved that we could not give to missions what we wished to do; but God favoured us last summer—we had good wages, and saved two pounds. These we devoted to the missionary cause, and I will now give you them.' Then, handing me two pound notes, which she took from a shelf, she added, 'You may give one pound to the Calabar mission, and the other to whatever object you think best.' Knowing the state of the parties, I felt deeply moved, and hinted that as they were going to a foreign land, and did not know what they might need, it was, scarcely prudent to part with this sum. She replied, 'The money is not ours, we have dedicated it to the Lord, and although we shall have enough to do, I think we shall manage to get out.' 'Well,' I said, 'I dare not object further, feeling assured the Lord will not suffer you to be losers by anything done for his cause.' The only stipulation with respect to this donation was, that the names of the parties should not be published, and I have, accordingly, directed it to be entered in the accounts as 'from a family in Stockbridge congregation on emigrating to America.'

"All things considered, this seems to me a noble instance of self-sacrifice, which cannot fail to be approved by Him who hath commended the poor widow, who of her penury cast into the treasury her two mites, more than the rich, who of their abundance cast in much larger donations.—I am, yours truly.

"DAVID M. INGLIS."

GOVERNMENT PENSION TO DR. DICK.

A pension of £50 stg. a-year has just been granted by the Government, from the Civil List, to that well-known and popular author of many works of Christian philosophy and literature, Thomas Dick, LL.D.—*Dundee Paper.*

[Many of our readers may not be aware that Dr. Dick belonged originally to our Church. He was ordained at Stirling as Colleague to Dr. Hough's Father in the old age of the latter. In fact Dr. H. succeeded Dr. D. at Stirling in the capacity of Colleague to the venerable old divine.]

THE WORD AND THE S-WORD.

"Magistrates ought to enforce the attendance of Atheists and Papists on the service of the Church, and punish them if they do not profit by the preaching of the Word."—*Archbishop Whitgift.*

PROSTRATION OF THE CHURCH OF ENGLAND.

The following is the return to an Address of the House of Commons, dated 9th August, 1855, for a "Copy of any Address from the Convocation of the Province of Canterbury, praying for Her Majesty's License to Convocation to consider and agree to any Canon or Constitution; and of the answer to such address."

THE ARCHBISHOP OF CANTERBURY TO SIR GEORGE GREY.

"Lambeth, 27th July, 1855.

"Sir,—As President of the Convocation of Clergy recently assembled, I have the honour of enclosing to you an address to her Majesty, which passed both Houses, and which, in the name of the Convocation, I hereby offer to Her Majesty's gracious consideration.

"I have, &c.,

(Signed)

"J. B. CANTUAR

"Right Hon. Sir George Grey, Bart."

"TO THE QUEEN'S MOST EXCELLENT MAJESTY.

"We, your Majesty's faithful subjects, the Archbishop, Bishops, and Clergy of the province of Canterbury, assembled in Convocation, humbly represent to your Majesty:

"That Committees of Convocation have sat, and after careful consideration, have reported to Convocation on various subjects deeply concerning the spiritual welfare of this realm—namely, on the measures needful for enforcing discipline amongst the clergy; the extension of the Church; the modification of her services, and the reform of the representation of the clergy in the provincial synod of Canterbury.

"We are convinced that the full consideration of these subjects is of great moment to the well-being of our Church, but in order that our deliberations on these, and any matters which our Majesty shall see fit to submit for our consideration, may be so conducted as to give the Church the fullest satisfaction, that in such deliberations the mind of the clergy will be fairly expressed, we humbly submit to your Majesty that it seems desirable to modify the representation of the clergy in the Lower House of Convocation.

"We venture, therefore, humbly to pray your Majesty to grant us your Royal license to consider and agree upon a canon or constitution to be submitted to your Majesty's consideration, for effecting such modification.

(Signed)

"J. B. CANTUAR, President."

SIR GEORGE GREY TO THE ARCHBISHOP OF CANTERBURY.

"Whitehall, Aug. 7.

"My Lord Archbishop,—I have had the honour to lay before the Queen the address transmitted to me by your Grace on the 27th ult., from the Archbishop, Bishops and Clergy of the Province of Canterbury assembled in Convocation, praying Her Majesty to grant them her Royal license to consider and agree upon a canon or constitution to be submitted to Her Majesty's consideration for effecting a modification in the representation of the Lower House of Convocation.

"I have the honour to inform your Grace that this address was graciously received by Her Majesty, but that Her Majesty has not been advised to comply with its prayer.

"I have, &c.,

"G. GREY.

"His Grace the Archbishop of Canterbury."

[In the above transaction the Church seems to have demeaned herself with all due moderation and humility: The object contemplated was merely the regulation of her own internal affairs; and all that was asked was permission to frame a canon for that purpose, to be submitted to her Majesty's consideration. Yet how absolute and relentless, and, in fact, politely contemptuous, is the refusal. Such is Church and State connection—golden fetters. "Shake thyself from the dust; arise, and sit down, (take thy seat) O Jerusalem; loose thyself from the bands of thy neck O captive daughter of Zion."

The number of the *Christian Times*, from which we take the preceding correspondence, informs us that the Pope has, by a decree dated July 20th, added the bastinado to his long catalogue of priestly penalties. His Holiness modifies his discipline without asking any one's leave, and has clearly the advantage in point of independence.]

OBITUARY NOTICE.

REV. SPENCER H. CONE, D.D.

This distinguished Baptist minister died at New York, on the 21st of August, aged seventy. The earlier part of his life was somewhat erratic, and not very promising. He was born of poor, but respectable parents, of the Baptist persuasion, who were laudably anxious that their son should have a superior education. Accordingly after a preparatory course, they succeeded in placing him at the age of twelve, in the College of Princeton, New Jersey. In consequence of domestic affliction, he found it necessary, in about four years, to leave college, and engage in teaching, at which he continued, in a variety of situations, during fully seven years. He then fell in with a company of players, and was for other seven years on the stage. He next held situations of various kinds, in some newspaper offices—joined a military corps, and became commander of the Baltimore Union Artillery Company. By this time he was married, and any religious impressions he once seemed to have, had apparently worn off, when a complete revolution in his character took place, of which the following account is in his own words:—

"In the month of November, 1813, after breakfast, I took up the newspaper, and saw, among other things, a large sale of books advertised at Wood's auction rooms, and said to myself, I will look in as I go to the office, and see what they are. I did so, and the first book I took up was a volume of the Works of John Newton. In an instant my whole life passed in review before me. I remembered taking that book out of the college library, while at Princeton, and reading Newton's life to my mother. His dream of the lost ring reminded me forcibly of my dream

of the well, and I felt an ardent desire to own the book and read the dream again, I left the rooms, having first requested Mr. Wood, who was a particular friend, to put it up as soon as he saw me in the evening, as it was the only work I wanted. He promised to do so, and I immediately went out towards our office which was nearly opposite; but I had scarcely reached the middle of the street when a voice 'like the sound of many waters,' said to me—'This is your last warning! I trembled like an aspen life—I felt myself to be in the grasp of the Almighty, and an earthquake could not have increased my dismay. I went to the office, took down the day-book to charge the new advertisements, but my hand trembled so that I could not write; and I put the book back in its place. I went home to dinner, endeavoring to conceal my feelings as much as possible from my wife. The day wore heavily away; I was at the auction room at the hour; purchased the book that seemed to be strangely connected with my weal or woe: returned to my house immediately and read Newton's eventful life through before retiring to rest. I commenced reading the Scriptures with deep interest to find out how a sinner could be saved; and in two months, read the Psalms and different portions of the Old Testament, and the New Testament, I think, more than twenty times through. It required great effort to attend to domestic duties and my business in the office; for I felt continually that it would profit me nothing 'to gain the whole world and at last lose my own soul.' I sought out preachers, and heard Mr. Duncan frequently; but could not learn from any of them the way of salvation. One evening, after the family had all retired, I went up into a vacant garret, and walked backwards and forwards in great agony of mind; I kneeled down; the instance of Hezekiah occurred to me; like him I turned to the wall and cried for mercy. An answer seemed to be vouchsafed in an impression, that just as many years as I had passed in rebellion against God, so many years I must now endure, before deliverance could be granted. I clasped my hands, and cried out, 'Yes, dear Lord, 1000 years of such anguish as I now feel, if I may only be saved at last.' I continued to read, and whenever I could steal away unobserved into the garret, there I walked the floor, when all around was hushed in sleep; there I prayed and poured out tears of bitter sorrow. While thus engaged one night, the plan of salvation was revealed to me in the figure of Noah's Ark. I saw an ungodly race swept away with the flood, but Noah and his family were saved, for God shut them in the Ark. I felt that as a sinner I was condemned and justly exposed to immediate and everlasting destruction. I saw distinctly that in Christ alone I must be saved, if saved at all; and the view I at that moment had of God's method of saving sinners, I do still most heartily entertain, after thirty years' experience of his love. This was Saturday night, and that night I slept more sweetly than I had done for many weeks.—I wished immediately to be baptized. There was no question as to the right way. I had read the New Testament so thoroughly that the doctrines of the gospel were perfectly plain, though I had not conferred with flesh and blood, or asked any one what church I ought to join."

Next day he applied to a Baptist pastor at Baltimore, for baptism, and in a few days, 4th. February, 1814, was immersed in the Patapso, the ice which was a foot thick having been out for the purpose. In November, 1815, he was ordained Pastor of the Baptist Church at Washington, and was soon elected Chaplain to Congress. In 1826, he removed to Alexandria, and in 1833, to New York, where he was minister first of one, and then another Baptist Church. He was one of the most popular pulpit orators in the States, his person being handsome and commanding, his manner graceful and winning, and his voice remarkably flexible, sonorous, and powerful. He held a great number of the most distinguished offices in religious associations, both of his own denomination, and of a general character. He was President of the Bible Union, one leading object of which is to procure a new English version of the Scriptures. In his public addresses on behalf of that Society, he was wont to say, that "the sword of the Spirit must be drawn out of the scabbard of King James." He died, in about a fortnight after experiencing a paralytic shock, very generally and deeply regretted.