



# THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

VOL. IV.

TORONTO, APRIL 1, 1857.

No. 4.

## Miscellaneous Articles.

### UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

When the Union took place between the Burgher and Anti-burgher Synods, Professor Paxton who had the charge of the Theological Seminary of the General Associate Synod, declined to join in the Union. On receiving notice of this, the United Synod appointed a committee to consider the expediency of choosing another Professor. This, however, was delayed for some years. In 1823, the committee printed a report favourable to the measure of instituting another Professorship. The Synod took up the matter repeatedly, and at length came to the determination that a second Professor was necessary for promoting the improvement of the system of theological instruction.

Accordingly, on the 15th September, 1825, the Rev. Dr. John Mitchell, of Glasgow, was chosen Professor of Biblical Literature, and it was agreed that the students of the first and second years should attend his class, and after that proceed to the class Dr. Dick, Professor of Systematic Theology, during the remaining three years of their course. These two eminent Professors wrought harmoniously and efficiently together till the death of Dr. Dick in 1833, when a more extended scheme of theological instruction was contemplated, and was afterwards carried into effect. This important subject occupied the attention of the Synod at their meetings in April and September, 1833. It was submitted to a large committee whose report occasioned much discussion; but it was finally adopted by a great majority. The following is its substance:—

“Students, in addition to the course formerly prescribed, viz: instructions respecting the history, evidence, and interpretation of the Holy Scriptures, and ii. Systematic Theology, shall have critically expounded to them, during their course of study, one or more of the books of the Old Testament, the gospel history, the Acts of the Apostles, one or more of the doctrinal epistles, and the pastoral epistles to Timothy and Titus; that they shall not only be instructed in Systematic Theology, but have a detailed view given them of the divine dispensations; as these are developed in the Holy Scriptures, on a plan similar to that of President Edwards’ History of Redemption; that the qualifications of the ministerial character, and the duties of the pastoral office, shall be fully explained to them; that they shall be instructed in all the services which, as teachers or rulers in the Christian Church, they may be called on to perform, —such as conducting the public devotions of the Church, the composition and delivery of pulpit discourses, both lectures and sermons, ministerial visitation of families, public catechising, visitation of the sick, the government and disci-

pline of the Church, as administered in Sessions, Presbyteries, and Synods; that they shall be instructed in ecclesiastical history in general, and especially in the history of the primitive Church, and the history of the Church in Britain, particularly the history of the Secession Church; and finally, that they shall be made intimately acquainted with the Confession of Faith, and the Testimony of the United Secession Church."

This course of theological instruction was to be directed by four Professors: one of Biblical Literature, one of Exegetical Theology, or exposition of the Holy Scriptures, one of Systematic Theology, and one of Pastoral Theology and Ecclesiastical History.

The three new Professors, who were to co-operate with Dr. Mitchell, Professor of Biblical Literature, were elected on the 13th of April, 1834. These were the Rev. Dr. Brown, for Exegetical Theology, the Rev. Dr. Balmer for Systematic Theology, and the Rev. Dr. Duncan for Pastoral Theology. The Divinity Hall was appointed to meet alternately in Edinburgh and Glasgow, and the pulpits of the Professors were to be supplied by the Synod during the sitting of the Hall.

The Hall was to meet during the months of August and September, and it was considered indispensable that every student should attend the whole time, unless in special cases satisfactory reasons could be assigned for being absent during part of the Session. This attendance was to be given during five annual Sessions. On the first two they were to attend the lectures on Biblical Literature, and Exegetical Theology; and on the remaining three, the lectures on Systematic and Pastoral Theology. During the other months of the year, the students to be under their respective Presbyteries, and were to have exercises on various departments prescribed, on which they were to be regularly and minutely examined.

It was necessary to the admission of students into the Divinity Hall, that they should be members of the Church, that they should have attended at least three Sessions at one or other of the Scotch Universities, and that they should be examined upon Latin, Greek and Hebrew, and on the different Philosophical branches. The students were required to take a fourth year at one of the Colleges, for Natural Philosophy; but it was optional with them to do this either before, or the year after their entrance into the Divinity Hall. There was also a very searching examination by the Presbyteries into the motives and views which the students had in proposing themselves for the study of Theology.

This course of theological study, with these prerequisites to an entrance on it, must surely be considered as very complete in itself, and calculated to secure with the divine blessing, a supply of talented, pious, and efficient ministers of the gospel. Such was the plan prosecuted by the United Secession Church during the whole period of its history.

So far as we know, there was no change in this Theological Institution till the 25th of January, 1844; when it, and the whole Church, sustained an un-speakable loss, by the death of the Rev. Dr. Mitchell, minister of Wellington Street congregation, Glasgow, and Professor of Biblical Literature.

The character of this excellent minister is ably drawn by Dr. Brown, his colleague in the Theological Institution, and by Dr. Robson, his colleague in his pastoral charge, in sermons preached on the occasion of his death. From these we make the following quotations:—

"A larger portion," says Dr. Brown, "of the purity, of the benignity, of the peacefulness of heaven, has seldom departed from earth in a single individual, than in him for whom we deeply sorrow; though not as those who have no hope! It would be a melancholy gratification to me to dwell on the graces of his personal, and domestic, and pastoral, and ecclesiastical character—in all of which he exhibited a measure of likeness to the holy-harmless One; the wise, compassionate, faithful Great Shepherd of the sheep; which has been rarely attained even among genuine saints and devoted ministers. But I

restrain myself from interfering with a 'labour of love,' which is the appropriate work of my much esteemed and beloved friend, your surviving pastor."

"The qualities of his character," says Dr. Robson, "were numerous—many of them very distinctly marked—and all of them most valuable and useful. It was formed of enlightened knowledge, sincere piety, cordial faith, and energetic christian principle; and it displayed, in an eminent degree, the graces of the Spirit, and the deeds of holiness.

"His intellectual powers were of a high order; admirably cultivated, nicely harmonized, and capable of great and continued exertion. \* \* \* His piety was of the most enlightened, sincere, and consistent kind. It could not be said to be ecstatic and rapturous, for his temper was calm and serene; but it was deep and influential, arising from a comprehensive view of the divine character in its infinite wisdom, grace, love, and mercy. Himself, and all his interests, he committed implicitly to the care, the guidance, and the disposal of his covenanted God, and reposed on Him with unvarying confidence,—thus exemplifying the declaration,—'they that know thy name will put their trust in Thee.' His piety pervaded all his words and actions, and threw a hallowed lustre over his whole conduct. \* \* \* His conscientiousness and assiduity in the discharge of his numerous and important duties, were extreme. Active labour was his element. Favoured with an athletic and vigorous frame, he devoted himself with increasing and faithful diligence to the performance of all the parts of the work of the ministry. The service of the Lord was his delight, and, in a very high degree, it was his 'meat and his drink to do the will of his Father, and to finish his work.' \* \* \* His generosity and benevolence were warm and extensive. His sympathies embraced persons of all denominations, and of all classes. There was in his heart a fountain of benevolence that never ceased to flow, in deeds of considerate kindness. How few, especially of his younger brethren, ever came into contact with him, who had not reason to regard him as a benefactor. \* \* \* His meekness, gentleness, and courtesy, were very distinguished. His affections were of the sweetest and most amiable character, and his manners were highly polished and refined. \* \* \* His practical sagacity, and knowledge of men and things, were very great. He was in every sense of the term, a wise man, whose counsel it was ever safe to follow, who had carefully observed events both in the church and in the world. Numerous were the maxims of wisdom—the result of observation and reflection,—which he had treasured up, and which he was wont to express in language terse, pointed and beautiful. \* \* \* With all his excellences he has passed from amongst us. A burning and a shining light has been extinguished,—rather, I should say, has been transferred from the earthly to the heavenly firmament, there to beam in bright and eternal splendour. We bow to the dispensation; and with sorrowful, but not, I trust, with murmuring hearts, we say,—'even so, Father, for so it seemed good in thy sight.'"

Having been intimately acquainted with this eminent minister, from my earliest years, I cannot omit an opportunity here of bearing my own humble testimony to his rare, and rarely equalled excellencies. He was closely associated with my own father in semi-annual sacramental correspondence for a period of more than forty years. I shall never forget many of his sacramental visits, so regular, and so sweetly profitable. Many of his sermons seem still to sound in my ears, and I trust that some of them have left salutary impressions on my heart. As I grew up I always found him ready to give judicious counsel, and to show himself an affectionate, generous and faithful friend. I may say that he was my own friend, as well as my father's friend. None ever adorned the ministerial character more than Dr. Mitchell. He was a model of diligence, dignity and fidelity, in the discharge of all sacred duties. He was one of the brightest ornaments, and strongest pillars of our church. Most conscientious and true to the peculiarities of his own denomination, he was not only entirely free from party spirit, but influenced by liberality of sentiment which few reached so early, and which, I believe, he was a happy

instrument of infusing extensively in others. He magnified his office: and he was the means, in a high degree, of elevating the character, extending the influence, and of increasing the efficiency of the church to which he belonged. It would be difficult to say for what he was most distinguished, for he seemed to combine, in a high degree, almost every excellency of an intellectual and moral kind: and I think, he approached as near to perfection of character as any man I ever knew. The feature, however, which most attracted me was, the large share he had of 'the meekness and gentleness of Christ.' This shone forth in his whole character, and appeared on all occasions in his conduct, whether in public or in private. In conversation, with sweet urbanity of manners, and wise adaptation to circumstances, he was luminously instructive. He was most upright, candid and sincere:—always cheerful, and on fit occasions, as he could receive, so he could impart delight, by good humour, mingled with dignity and refinement. In the pulpit he uniformly supported his high character. His discourses were always excellent, and often most impressive. His style was correct, chaste and beautiful. His plans were always distinct, logical and memorable; and his illustrations were most thoroughly evangelical,—rich in gospel truth, and, to every appearance, his well selected words, and always important, and often profound and original sentiments, seemed to flow from a soul most deeply imbued with the spirit of his Divine Master.

On the same year Dr. Mitchell died, another of the Professors also finished his labours. This was Dr. Balmer, of Berwick, upon Tweed, Professor of Systematic Theology. He departed this life on the first of July, 1844. His character is finely drawn by Dr. Henderson, of Galashiels, in a memoir prefixed to Lectures and Discourses published since his death, from which we make the following extracts:—

"If Dr. Balmer was eminently endowed in regard to his intellectual powers, he was still more remarkable for a certain moral greatness. In his character, in this respect, deep and fervent piety, was, it may be said, the leading and most important feature. It was exhibited, not in any frequent or open expression of personal feeling, for in regard to this he was on the whole reserved; but you saw it pervading and actuating his whole manner of life. He seemed to conduct himself under the habitual consciousness that the eye of God was upon him, and with a prevailing desire to approve himself to Him. In his prayers, especially, you were made to feel the profound reverence with which he approached the majesty of the Father, as well as the holy boldness with which he drew near, through the mediation of the Son, whom he made all his confidence, and all his hope. Never was there one more entirely free from anything like affectation or conceit; more full of candour in explaining his own views and actions, and in judging of those of others." \* \* \*

"I never knew," says one of his co-presbyters, "any one more remarkably distinguished by the pure love of truth and goodness, for their own sakes. He seemed to me to live habitually in the calm and delighted contemplation of the morally and spiritually beautiful. His character was one of transparent purity and simplicity. Of simulation in all its forms, his nature was profoundly ignorant. He seemed always to me, 'an Israelite indeed in whom there was no guile.'"

In reference to this amiable and accomplished minister, we add the following extract from a letter of Dr. Heugh, to Mrs. Balmer on the occasion of her husband's death:—

"My acquaintance with Dr. Balmer was but imperfect; but it was sufficient to impress me with his rare value. I have always regarded with respect and admiration his calm and clear intellect, his soft benignity, the singular gentleness of his nature, the almost ethereal tone of his spirit, the transparent sincerity of his character, the meekness and modesty of his constant bearing, his unsullied purity, his fervent piety. As often as I reflect on whatever I knew of him, the character of Leighton comes before me, and that of two Bible

saints, of whom the one has this eulogy from the Saviour, 'behold an Israelite indeed in whom is no guile;' and the other is distinguished by the Holy Spirit as 'the disciple whom Jesus loved.' We almost wonder, not that he has been taken to heaven so soon, but that one so heaven-like was detained on earth so long."

In consequence of the death of these two Professors, the Synod proceeded to supply their places, by choosing Dr. Eadie of Glasgow to be Professor of Biblical Literature, in room of Dr. Mitchell, and Dr. Harper of Leith, to be Professor of Systematic Theology, in room of Dr. Balmer.

The Divinity Hall continued in this manner under four distinct Professors till towards the time of the Union of the Secession and Relief Churches, when another of the distinguished group was called to his rest and reward. We refer to the Rev. Dr. Duncan, of Mid-Calder, Professor of Pastoral Theology.\* Our acquaintance with this excellent person was not intimate, but, being of thirty years continuance, was sufficient to produce the impression that he was a truly great and good man. His theological knowledge was most accurate, profound and extensive. He was a thorough classical scholar, and was distinguished for striking and often original views of divine truth. He was well acquainted with philosophical, historical and theological writings, both ancient and modern. He was instructive and agreeable in his private conversation; and his affable and polite manners commanded the respect of all who knew him. His piety was sincere and fervent. His discourses in the pulpit were valued by his own people, and by the judicious and serious wherever he was called to labour. His prelections in the professorial chair were calculated, in a high degree, to edify and delight his students, to excite them to cultivate habits of close and accurate study, and to be satisfied with no superficial view of any portion of divine truth.

Soon after the death of Dr. Duncan, the Union between the Secession and Relief Churches took place, the prospect of which made it less necessary to supply his place, as that union was likely to bring, and actually did bring, two additional Professors into the Theological Seminary.

Thus it appears that the United Secession Church was at the utmost pains to render their system of theological instruction complete and efficient; and we are persuaded that the students in this Seminary were privileged with advantages at least equal to any other of the kind, throughout the British dominions.

*(To be continued.)*

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## THE BLESSEDNESS OF GIVING AND RECEIVING.

All the sayings of the Lord Jesus Christ are worthy of being remembered. They are all profitable either for doctrine, or reproof, or correction, or instruction in righteousness. But there is one which we are told of in the twentieth chapter of the Acts of the Apostles, especially worthy of being remembered by all His followers. "Remember," said Paul, verse thirty-fifth; "remember the words of the Lord Jesus, how he said, It is more blessed to give, than to receive." This, it would appear, was one of the common sayings of our Lord; it was one which He frequently brought under the notice of his disciples, and which He uniformly recommended by his practice. Yet, strange as it may seem, it is not to be found in the writings of any of the Evangelists, where the history of His life is professedly recorded. What could be the reason of this? The evangelist John explains it. He has recorded many of the sayings and doings of Christ which are omitted by the other evangelists; and after recording these, he concludes with these remarkable words, "Many other things did Jesus, the which, if they were written, I suppose the whole world would not

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\* Dr. Duncan died on Sabbath, 10th November, 1844.

contain them." But it has been recorded among the sayings of Paul in the Acts of the Apostles; and whether he received it by inspiration of the Spirit, or from the lips of them who first heard it, we are assured that it is one of the true and faithful sayings of Him who is emphatically styled "the faithful and true Witness;" and we may be equally assured, that it is one of weighty import. "It is more blessed to give," said Christ "than to receive."

He does not deny that it is blessed to receive. It cannot be denied. It is blessed to receive the supply of our temporal wants. These wants return daily. And what misery and wretchedness would be entailed upon us, if they were not regularly supplied! But He that made us, is mindful of us, although we have sinned against him. He opens the riches of his treasures, and "daily loadeth us with his benefits." What a blessing is this! What a blessed thing it is for man to "eat of the corn of heaven," and to be "filled with the finest of the wheat!"

It is blessed to receive the alleviation of our sufferings and sorrows. Where ever sin exists there will always be suffering; and wherever there is disease and death, there will always be sorrow. There is no such thing as suffering or sorrow in heaven among the angels and glorified spirits; and why? because there is no more sin, and no more disease or death there. And could we see into those bright regions, those glorious orbs of the Deity that revolve around the central sun of the universe, and are peopled by innumerable orders of pure and exalted intelligences, there we could not behold one falling tear, or hear one solitary sigh. But this fallen world in which we now dwell has departed from God, or rather these weak hearts of ours have cast Him off and forgotten him: hence those sufferings and sorrows which fill our cup of woe. Who is there that does not see how blessed it is to have these sufferings and sorrows removed, or even alleviated. Was it not blessed for the man that was born blind to have his sight recovered and to behold the light of the sun; or for the leper to be cleansed and cured of his leprosy; or for the poor widow of Nain to have her son restored and brought back from the gates of death? Surely they were blessed in receiving such distinguished favours of the Lord; and "blessed is the man whose iniquities are pardoned, whose transgressions are forgiven, and to whom the Lord doth not impute sin," for then the real cause of all his sufferings and sorrows is removed. This suggests another leading idea:—

It is especially blessed to receive spiritual favours of the Lord. From our earliest infancy we have been favoured with civil and religious liberty, an open Bible, a preached gospel, and the offer of a free and full salvation. In Scotland, in Ireland, or in Canada, we have been permitted to sit, "each one under his own vine and fig-tree," none making him afraid. What a blessed privilege is this, compared with the condition of many of our fellow-men, and fellow-Christians, who are now living in Spain, in Italy, or in Naples; or even with that of many of our forefathers who lived at an earlier period of British history and who suffered, and bled, and died in the cause of Christ! What does our Saviour say of persons enjoying such distinguished privileges? How does he describe them? He represents them as highly favoured ones. "Blessed," says he, "are the eyes which see the things that ye now see; for I tell you, that many prophets and kings desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them." Men reckon themselves happy if they receive an abundance of the good things pertaining to this life; and so they may, if they have health to enjoy them; but what are all these good things, compared with the spiritual privileges we have mentioned? What are they compared with the light of the glorious gospel of the blessed God shining around us, and shining into our hearts? What are they compared with the comforts of the Holy Ghost? with the joy and peace that are found in believing on Jesus? It is an important enquiry, have we received, and do we now enjoy these spiritual blessings? Have we joy and peace in believing? Do we enjoy the comforts of the Holy Ghost?

Are our names written in the Lamb's book of life? Can we say, all are ours, for we are Christ's, and Christ is God's? He that hath an assured hope of salvation through faith in Christ, says yea, to all this. Then saith Paul, "Remember the words of the Lord Jesus, how he said, It is more blessed to give, than to receive."

We have seen how blessed it is to receive. It is not so easy to see how it is more blessed to give, than to receive. It is nevertheless true; for it is the testimony of Him who is the faithful and true witness. The following remarks are intended to throw some light on His testimony.

There is more *honor* in giving, than receiving. The men that led forth our armies to battle, and combated the enemy, and successfully defended their country from an invading foe, have been honored, and the monumental column has been erected to perpetuate their fame. The men that have traversed the ocean, and surveyed continents, and opened up mines of wealth to enrich their father-land, have been honored. And the men that have toiled in art and science, are being honored. But what are all those achievements compared with the illustrious achievements of philanthropy and benevolence? Who are the men that gave themselves to these? Who are the men that emancipated the slave, that ameliorated the condition of the prisoner in his lonely cell, that reclaimed the savage from his wildness and made him a denizen of Zion, that pitied the poor and the fatherless, and made the widow's heart exult with joy? A Wilberforce, a Howard, a Reynolds, a Clarkson, an Elliot, and a Williams. These are the men whose names will be held in everlasting remembrance. They will live in the hallowed recollection of future posterity when the names of statesmen, and philosophers, and warriors shall have perished from the earth.

There is more *pleasure* in giving than in receiving. We cannot appeal here to the sordid, the avaricious, or even the parsimonious. They know nothing of the pleasure of giving. But we make our appeal to the benevolent, the kind, the tender hearted; to those who are in the habit of giving most frequently and most freely. What is the testimony of such men? Their uniform testimony is, that "it is more blessed to give than to receive." They know our Lord's words to be true, because they feel them to be true. And they must be true in the nature of things, for giving always implies abundance, whereas receiving implies poverty and want; and surely it is more blessed to give out of our abundance than to suffer need. Withholding never will enrich, or render a man happy, but giving will. "There is that scattereth, and yet increaseth." Hence the testimony of such men as John Henderson, of Park, and others like him, who give, out of their abundance, hundreds, and even thousands of pounds annually to pious and benevolent purposes. "The more we give," say they, "the more we receive." God in his providence seems to open the sluices of His liberality to them in proportion as they open the sluices of their liberality to others. He smiles upon them in proportion as they smile upon others. The angels of heaven smile; and their own consciences smile; and those they relieve smile; and thus there is a noon-tide of joy and rejoicing together.

There is more *profit* in giving, than in receiving. This may appear paradoxical to some. It is nevertheless true. What saith Solomon? "Cast thy bread upon the waters"—is it lost? No: "Cast thy bread upon the waters," saith he, for thou shalt find it after many days." The allusion is to the manner of sowing rice-corn, such as is done in China, in Egypt, and some other countries. The corn may be scarce; little can be spared; they need it for bread; but, saith Solomon, "take it, cast it upon the waters, and fear not; it shall gather it again in the harvest! Having prepared the field, they cast the precious grain to the earth, which is covered with water, sometimes to the depth of five or six inches. In a little while the golden grain is seen to shoot forth above the waters, "first the blade, then the ear, after that the full corn in the ear:" and ripening to the harvest, it brings forth "in some thirty, in some sixty, in some an hundred fold." The husbandman, who, instead of retain-



ing his corn for bread, casts it upon the waters, is now richly rewarded by reaping an abundant harvest. So will it be with the man that giveth to the poor, and lendeth unto the Lord. He shall have his reward; and that reward will be something in proportion to his giving. "He that soweth liberally shall also reap liberally," while he that soweth sparingly shall also reap sparingly." It is thus that "the liberal soul shall be made fat, and he that watereth shall be watered also himself." It has been said that all the rivers that run into the seas, or ocean, return again through the clouds to water the earth. So with the streams of consolation that flow into the human heart. If the Christian, who has been to drink at the boundless ocean of God's redeeming love, can send the "oil of joy and gladness" into the heart that is disconsolate and desolate, or tenderly up-bird the wounds of the afflicted, or pour the healing balm of consolation into the wounded spirit, or relieve the misery and wretchedness of them that are ready to perish, the streams that will thus water, and refresh, and invigorate others shall return again into his bosom. He shall feel his own heart gladdened, his soul enlarged, his talents for doing good increased; and the Spirit of God, bearing witness with his spirit, shall unite His testimony in assuring him, that when Christ cometh to judge the world, and sit on the throne of his glory, "a cup of cold water given to a disciple in the name of a disciple, shall not lose its reward."

In fine it is more God-like, more *heavenly and divine* to give, than to receive. If anything can make this earth resemble heaven, it is Christian charity and love. It is that which, in any measure, makes the church on earth resemble "the general assembly and church of the first-born, which are written in heaven." It is the Christian charity and love that pervade her members, that assimilate the church of Christ to her exalted Head. And what is it but charity, purity and love that exalts man, or angel into an assimilation to God? God is infinitely glorious in his wisdom, holiness and truth; but these are not the brightest attributes that shine in the Deity. No! the brightest attributes, the most glorious diadems, if we may so speak, that shine in His crown, are his love, mercy and grace. These are the Royal diadems which Moses wished, to behold when he prayed, "I beseech thee, show me thy glory." These are the concentrated gems which the apostle John attempts to describe when he tells us that "God is love." These, in short are the perfections of God-head that render heaven resplendent with his glory, and the earth redolent with his praise. The more, therefore, that the Christian's heart overflows with love, mercy and grace to his fellow-men, the more God-like does he become, and the better fitted is he for joining the society of heaven where all is love, and where his cup of blessings will be ever flowing over, and yet ever full.

CHINGUACOUSY.

D. C.

## Reviews of Books.

THE IMPORTANCE AND USEFULNESS OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS: *An Address delivered, Feb. 27th, 1857, to the Association in London, C. W.*, BY THE REV. ANDREW KENNEDY. Small 12mo., pp. 12. London, 1857.

The Association lately formed in London has the benefit of having the author in connexion with it; and he has favored it with this excellent address which has been published by request. After pointing out, in a number of particulars, the utility of such associations, Mr. K. says:—

"But the usefulness of a Young Men's Christian Association is by no means intended to be confined to the members themselves. It has not only a self-

improving aspect, but likewise a philanthropic one. A special object which it has in view, is to bring as many young men as possible, both those already in the city, and others coming to it strangers, under the good influence of the association, and to aid in putting them into circumstances of moral safety and of favorableness to their real well-being.

"Still more, all Young Men's Christian Associations which have attained to some maturity, have directed their energies and means of acting to benevolent efforts on behalf of those within their reach who need them. For example, the large Young Men's Christian Association in London, Britain, has established Sabbath Schools in formerly neglected and degraded districts of that immense city gathering together great numbers of children, who would have grown up in the deepest ignorance and vice, to be pests to society, bringing them under religious education and training; and these schools are conducted by members of the association willing to do labors of love to immortal souls. It also employs and supports city missionaries, to go among the masses of adults imbedded in practical heathenism; to visit their strange places of abode in attics and cellars; to talk with them kindly; to offer them tracts or books, if they can read; to persuade them to attend meetings for prayer, reading the Scriptures, and instruction; and thus to seek their elevation from the low condition, physical and moral, into which they had sunk. Nor have these noble labors of the association been in vain, but have been blessed with much success in plucking many as brands from the burning.

"The last published report of the Montreal Young Men's Christian Association, which has existed more than five years, and been working actively, shows that, among their other operations, they, too, sustain a city missionary, who labors constantly in his humble but meritorious work, distributing tracts; preaching the gospel of the grace of God; going on board ships to address sailors, who seldom come within the range of a sermon or of public prayer; visiting the hospital, to speak words in season, and offer up prayer at the bedsides of the prostrate inmates; and visiting the prison, to tell those whose evil deeds have brought them there, that the blood of Jesus Christ cleanses from all sin, and that he gives a free pardon, a glorious liberty, and a complete salvation to all who come to Him by believing on Him with their hearts.

"Surely, brethren, we should devoutly wish that we may be able, ere long, to set in motion a missionary work, connected with this association, in our own city. The experience and history of other associations have proved that, according as they have been zealous in such works, they have flourished or not; for it is the Divine rule, that by watering others, in doing them good, we ourselves are also watered. Unquestionably there is sufficient necessity in our midst for all that we can do personally. And a city missionary, if we had one, would find abundance to do every day. Nor is it to be doubted, that if necessary diligence were put forth, the means of supporting such a missionary could be raised. I do not say that our young men could do it merely from their own resources; but by soliciting assistance throughout the various congregations in London, all that would be required might be easily obtained. Why, acting on Christian union, or, if you will, co-operation, that would be but a small matter to the right-hearted Christians in London, and it would do themselves incalculable benefit. I repeat, then, that we have only to set ourselves together to move the voluntary wheel within Christian breasts, in order to provide one highly important agency in our benevolent work—the labors of an individual whose sole business it would be daily to visit and teach from house to house, and from one sphere of duty to another, giving line upon line, here a little and there a little, throughout the boundaries prescribed to him; while active members of the association might spontaneously do all the good in their power, working out the principles of our constitution, according as they had time and opportunity, and were strengthened by Divine grace."

We recommend the Address to the attention of all into whose hands it may fall, and cordially wish the Association all success. We should be

glad to see such institutions, well regulated and conducted, in operation throughout the country. They would be a valuable auxiliary to churches, and might tend to pave the way to union among brethren.

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LOWER CANADA JOURNAL OF EDUCATION, No. I. 4to., pp. 32. Montreal: Senecal & Daniel, 1857.

We are glad that the lower Province also has now a Journal of Education, which seems conducted with judgment and ability. It is issued both in English and in French. Good will surely result from the calm and temperate statement of facts and opinions. It will be seen from the following "*General Rules for the Establishment of Normal Schools in Lower Canada*" that our sister Province is amply supplied with these institutions. The religious element is everywhere found to operate unhappily in reference to National Education.

"Article First.—Three Normal Schools shall be established in Lower Canada, under the superintendence and direction of the Superintendent of Schools for that part of this province.

Article Second.—The Superintendent may establish one of these schools in the city of Quebec, and may associate with him for its direction, the Principal and Council of the Laval University. The studies will be chiefly carried on in the French language, but the English language shall also be taught. This school is chiefly intended to meet the demands for teachers of the Roman Catholic population of the district of Gaspè, Kamouraska, Quebec, and Three Rivers, as also of that portion of the last mentioned district situated to the eastward of the city of Three Rivers.

This school shall be known as 'The Laval Normal School.'

Article Third.—The Superintendent may establish another of these schools in the city of Montreal, and associate with him for its direction, the Corporation of the University of McGill College; the studies in this school shall be principally carried on in the English language, but the French shall likewise be taught. It is chiefly established for the purpose of educating teachers for the Protestant population, and for those of all religious denominations in Lower Canada, other than the Roman Catholic. It shall be known under the name of 'The McGill Normal School.'

Article Fourth.—Another Normal School, under the immediate direction of the Superintendent of Schools for Lower Canada, shall also be established in the city of Montreal. The language of the classes shall be principally French, but the English shall also be taught. This school is intended to supply teachers for the Roman Catholic population of the districts of St. Francis, Montreal, Ottawa, the city of Three Rivers, and that portion of the district of Three Rivers lying west of the city. It shall be known as 'The Jacques Cartier Normal School.'

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THE BIBLICAL REPERTORY AND PRINCETON REVIEW, EDITED BY CHARLES HODGE, D. D. 8vo., pp. 168. Philadelphia: Peter Walker, 1857.

We have received the January Number of this able and well known Periodical. Probably most of our readers are aware that it is the quarterly organ of the Old School Presbyterians in the States, and exhibits their distinctive peculiarities. It embraces a considerably wide range of literary

philosophical and theological topics : and the name of the Editor is a guarantee for the judgment and talent with which it is conducted. The articles for the present Number are :—The Children of the Church and Sealing Ordinances—Tischendorf's Travels in the East—Grote's History of Greece—Neglect of Infant Baptism—Free Agency—Annals of the American Pulpit (Dr. Sprague's)—Spiegel's Pehlevi Grammar—Short Notices—Literary Intelligence. We beg to recommend the publication to ministers, and readers of the higher class. An advertisement on our cover shows that it may be obtained in Canada, from the Rev. Andrew Kennedy, London.

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TWO LECTURES ON CANADA BY ROLLO CAMPBELL, *Montreal*. Small 12mo., pp. 45. Greenock, 1857.

Mr. Campbell has been long in Canada, and has an extensive acquaintance with it. Being at home, in the beginning of this year, he delivered two lectures in the Sheriff Court Hall of his native town, Greenock, on the evenings of 20th and 23rd January. The report of these is the pamphlet before us. He gives a great deal of information respecting the Province, and speaks of it in terms exceedingly favorable. The following remarks are made on the subject of religion :—

“It may be said of both the Upper and Lower Canadians, that they give more than average attention to the subject of religion, and make greater sacrifices to secure its ordinances than perhaps any other nation in the world. One of the first wants cheerfully provided for in every new settlement is a place wherein to worship God ; and it often happens, that the sanctuary is built with the understanding that it will be used by two different denominations at different hours on the Sabbath, but a village must be very small indeed which has not several churches. In thinly populated districts the school house serves as a place of worship, and there the indefatigable and travel-worn preacher may be heard announcing the sublime truths of Christianity, with a simple earnestness which does not always characterize the more imposing services of city pulpits.

Canada was early blessed with self-denying ministers of the gospel. The Lower Canadians had their ecclesiastics who left their homes in France to labor in the vast forests of this new country, and the history of their toils and sufferings is not the most uninteresting portion of the early history of the New World. In Upper Canada the Protestant Missionary performed similar labors, and endured similar trials, and as the country is opened out and settlements pushed far into the backwoods, the arduous work has yet to be prosecuted in the same spirit—that it is nobly done, need hardly be told. British Christians, who have contributed to the support of the missionary cause in Canada, have great reason to rejoice in the results, for through their means instrumentally, “the wilderness and the solitary places have been made glad, and the desert has blossomed as the rose.”

The total of places of worship in the Province in 1851 was 2407, of which 1747 were in Upper, and 660 in Lower Canada. The disparity is accounted for by the fact, that in Upper Canada half a dozen Protestant denominations in a village will each have a church, whereas in Lower Canada the people being nearly all Catholics in the country parts, require only one place of worship, which is generally a large and handsome building.”

We think it probable that there will this year, be an extensive immigration. We observe that, in some of the British newspapers very flattering

accounts are given of Canada, and we find the subjoined paragraph in the *Christian Times* :—

“ A meeting consisting of several thousands of the working classes, convened by the British Working Men’s Association, was held in Bethnal-green-fields, London, on Monday, 2nd March, for the purpose of promoting free emigration to the British colonies, and petitioning Parliament on the subject. Mr. Bowen, a mason, was called to the chair; and a series of resolutions, moved and seconded by working men, were carried unanimously, expressive of the opinion of the meeting that the only hope for the great number of persons who are thrown out of employment by the long continuous stagnation in the building and other trades is to be found in emigration to Australia, New Zealand, or Canada, asking from Government for a free passage to one of those colonies, on condition that the cost of conveyance be repaid by persons so assisted within a certain time after their arrival. A petition embodying the resolutions was read and adopted.”

Canada certainly has great advantages, but it is possible that these may be exaggerated; and those who come here would find it of immense importance to bring a little capital with them.

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THE COMFORT OF LOVE: *A Discourse* BY THE REV. W. NICOL, D.D.,  
*Senior Minister of Blackfriars, Jedburgh.* 8vo., pp. 24. Edinburgh:  
 W. Blackwood & Sons, 1857.

From an advertisement prefixed to this sermon we learn that, about the end of last year, it was found necessary to unroof the part of the Abbey of Jedburgh which has been long used as the Parish Church; and that the U. P. Congregation of Blackfriars, by a unanimous and cordial vote, agreed to offer accommodation to their brethren of the Establishment, which was accepted in a similar spirit. The two congregations thus, for some time, worshipped in the same place, the ministers officiating on alternate Sabbaths: “ and Dr. Nicol thinking it would be useful, and, in the circumstances becoming in him, now in his declining years, to draw the attention of the united congregations to the higher law of our common Christianity, took a favorable opportunity of doing this; and the discourse on “ The Comfort of Love ” was preached by him on the afternoon of Sabbath the 18th January, 1857; ” and is now published by request. Such fraternal intercourse is pleasant to contemplate, and worthy of commemoration. The Voluntary Principle, we believe, is held in Scotland as firmly as ever, but it is delightful to reflect that the rancorous animosity, connected with its first advocacy, has subsided, and given place to mutual good will. In this respect the times are better than they were twenty years ago.

We fear it would be of little use to recommend Dr. Nicol’s Sermon to our readers, as few of them are likely to have an opportunity of seeing it. It might tend, however, to give them a little interest in it, to tell them that, in his youth, he spent a short time in Canada; and we assure them that the spirit and object of the discourse are quite excellent. It is the first sermon we recollect to have seen by a minister of the U. P. Church, altogether in the Essay form without the slightest attempt at division. It was not needed to prove that, with, ability on the part of the preacher, that method will succeed; but for ordinary cases the usual mode is preferable. Dr. Paiey who was a wise man said, in an address to the young clergy of the Diocese of Carlisle, “ Disdain not the old fashion of dividing your sermons

into heads. In the hands of a master this may be dispensed with, in yours a sermon which rejects these helps to perspicuity, will turn out a bewildered rapsody without aim or effect, order or conclusion."

## Missionary Intelligence.

OLD CALABAR.

(U. P. Missionary Record.)

The Rev. Mr. Waddell says,—*Sabbath 13th December.* To-day I had the high satisfaction of receiving into the church by baptism two women, domestics of King Eyo, named *Ebok Ekpenyong* and *Aqua Ibitam*: the former, an elderly woman of his outer yard, a considerable woman in her position; the other, a young woman of his inner yard. The relation in which the latter especially stood to him is now necessarily changed. It has been changed, indeed, for a past year, since they both joined the class of catechumens, and professed their desire to follow the Lord. They have been impressed, by the word preached, for three years. For more than two years they have been more particularly known to Mrs. Waddell, from attending her women's class; and for a year past, as already stated, have been in the class of catechumens, and been frequently instructed and examined by Mr. and Mrs. Goldie, Mrs. Waddell, and myself; and we have all been impressed with convictions of their sincerity, as well as of their intelligence and growing knowledge.

Without being able to attend school they have both worked away at their books till they can now read our Efik books, and, therefore, the word of God in their own language, pretty freely, and with a very obvious desire to understand what they read, and to profit thereby. May the Lord give his Holy Spirit to teach them.

I need not repeat here former events which took place in the king's yard, when they made known their desire to follow the Lord. They are past, and, I trust, will not return. But I may mention, that for their sakes, I deemed it proper to call on the king on Saturday, and make known what they and I had in view, that I might be able to converse with him on some matters connected therewith, which concerned both him and them. The Lord granted me a favourable opportunity for a private conversation in an easy way, and inclined his heart to give me good answers on the several matters which I had to talk about, matters that need not here be detailed. The interview was quite satisfactory.

Furthermore, I was particularly gratified to-day to learn from themselves, that when they went, yesterday afternoon, to tell him that they would be baptized to-day, he answered them in a really fatherly and kindly, and I might say, Christian manner, so as to give them, pror things, great comfort and encouragement. He showed no displeasure, but commended their design; was glad, he said, that they were determined to be God people, and hoped that they would never go back into any bad ways, to disgrace themselves, and make other women laugh at them. What shall we say to all this? Surely Divine interposition appears in answer to the prayers of his people, yours and ours. Let us pray more and more earnestly for him and them, and for all others, that many more trophies of Divine grace may be seen in this dark land of Calabar; that many more women may escape from the bondage of corruption in which they are held; that we may have many Mary Magdalenes and other Marys' to follow the Lord, if it be to his cross, and to watch at his tomb.

The Rev. W. Anderson says,—The baptism of a young man, named Effiong, took place on the 11th of November. Effiong has been a sort of retainer of the mission for six or seven years—was one of our sawyers at one time; has had, time after time, severe illness, which, I believe, has been blessed to him; is now unable for much work; has had faithful warning that his ailment and his life may both terminate together suddenly some day ere long: and he appears, on the whole, to be looking forward to, and preparing for his change.

DUKE T. W. N.

The following is a letter from the Rev. Z. Baillie, dated 24th December:—

I am just recovering from the first illness which I have had in Old Calabar. It

has however, been of comparatively short duration. I had pretty severe fever for about three days, after which I gradually began to recover. A kind Father has thus dealt mercifully with me; and I have no doubt I will be all the better for it, as I had the feeling that nothing almost would hurt me. The attack seems to have been brought on by my exposure on the river. Our medical attendant, Dr. Hewan, has been sick, and I had his duties to attend to. One day I had to go to Ikunetu, which involved a sail of nearly thirty miles. It was a day or two after returning that I took ill.

We are now in the middle of the hottest season. It is not at all so disagreeably hot as I expected. There is generally a kind of mist hanging about in the atmosphere which seems to have the effect of breaking the sun's rays. I suppose everything in Britain will have a very different appearance just now.

The school has just been vacated for the Christmas holidays; and, from the experience that I have now had of the children, I have not the least hesitation in saying, that they are quite as smart, and as good learners, as could be met with in Scotland. I have no doubt the school is destined to exercise a considerable influence in revolutionizing the present state of society. I was very much struck, shortly after coming, at seeing boys with swords and other weapons at school. I found, however, that they came as slaves, or attendants, of the free boys. The distinctions are not kept up in the school, all being treated alike; and oftentimes may be seen a slave teaching a free boy his lesson; and this has the effect of leading him to look up to one whom he would probably otherwise, to a certain extent, despise. When the school was given up the other day, the reward in the highest class was gained by a slave boy, and much younger, also, than many of the free lads present. A new element, viz, that of mental superiority, is thus brought to have an influence over them. Those boys; also, who are able to read and write, and who conduct themselves well are of great service to their masters, and are generally treated as sons. There is nothing almost that I enjoy more than seeing the children returning home, with their school-bags, to some of the surrounding villages. They are generally full of playfulness and glee, and remind me very much of my own school-boy scenes in former days. I have often looked at the wolly-headed little fellows, and endeavored to carry my thoughts forward to the time when the great multitudes of children in the land shall flock to school, and be instructed not only in the usual branches of education, but in "that wisdom" also, "which maketh wise unto salvation." What the children hear at school even now, must have a great influence in rooting out many of their superstitious rites and ceremonies. And they had much need of some such influence; for oh! how cruel and bloody many of these are!

I may mention a circumstance which happened only two weeks ago. As you are aware, the manner in which the people here are governed is by Egbo. They pretend that he is a spirit who resides in the bush; and when they wish to make him run through the town, several of the gentlemen go to the bush for him, and bring him in fantastically dressed. When he is thus being brought in, it is death for any one to look at him. About two weeks ago, a young woman from Duke Town was up at Creek Town, and had looked at Egbo through a fence, for which she was condemned to be publicly executed. On the day of execution, she was placed in the centre of the market place: a dozen or more Egbo's kept dancing round her, some of them occasionally touching her neck with their naked swords. At length, at some given signal, they all set on her and dashed her head. The head was then taken off and sent down to Duke Town. Some of the young men connected with the school acted nobly in the matter. They should have attended the execution, but manfully refused to go. For this, however, some of them were pretty heavily fined.

I have still a number of patients to look after. Every morning, at eight, all who are able to come here do so. There is sometimes a goodly turn out of all kinds of sick and infirm. I have thus many opportunities of speaking about divine things and of directing them to the great physician. There was an individual come to me about ten days ago pretty far advanced in consumption, and who had never heard God's word before. I had a long talk with him; and two days after he came back, and wished me to write a letter to God for him, as he wished to be friend for him. I have also opportunities occasionally of going into women's yards in town, where none of the other male missionaries are permitted to go. I sincerely pray that grace may be given me to improve all the opportunities which I thus enjoy.

Our Sabbath meetings have lately been very much disturbed by what are called devil-makings. When any free man dies, the nearest of kin begins to make "devil" for him, *i. e.*, to hire a number of musicians, open his house to all visitors, give them plenty of rum, and get the people to perform native plays in masked dresses; in short, turn his house upside down for two or three weeks. The devil certainly could not take a more effectual plan to prevent all serious thought, and that, too, upon occasions when they are most likely to be impressed. I called upon a gentleman lately, who was busy making "devil" for his son. I found him sitting in an inner apartment, in a very disconsolate state. When he saw me, he said, "Oh! I wish to die. My son is dead, and I don't want to live now." I tried to lead his thoughts to Him who bound up the broken-hearted in the days of His flesh. They have very little, poor people, to support them in such circumstances. It seems hard for them to realize the Saviour not as dead, but as alive, and exalted as their intercessor and friend. Were it not for some such thoughts of him, it would be a very dreary work here. But the cause is his. He is interested in it, and it must prevail. "The Messiah shall see of the travail of his soul, and shall be satisfied." Oftentimes, in going to the town on the Sabbath morning, I cannot but think of the brighter state of things in other parts of the world; and I am often cheered, also, when I think on how many of the Lord's people will be pouring out their hearts to God for a lost world, and especially for the labourers in this part of His vineyard.

### CAFFRARIA.

GOOD NEWS, OR THE SANCTION OF GOVERNMENT GIVEN TO THE RE-OPENING OF THE MISSION AMONG THE GAIKAS.

In the *Record* for October last, it was stated that Sandilli, the chief of the Gaiikas, was willing that the missionaries should resume their labours among his people, and that the Rev. Mr. Cumming was waiting for the sanction of the Governor. Our readers will be much gratified to learn, from the following letter of Mr. Cumming, dated 20th October, that this sanction has now been granted, and that the way is fully open for the resumption of the mission. This good news, coming, as it does, just when the Revs. Tiyo, Soga, and Robert Johnston are preparing to go forth to that region, is fitted greatly to encourage both them and us. We accepted the offered services of these esteemed brethren, in the persuasion that the Lord would find for them in Caffraria a suitable place of labour; and it is to us an exceedingly cheering circumstance, to be assured that the field is now ready, and is waiting for them to occupy it. This, and various other considerations which might be noticed, induce us to indulge the expectation that our brethren are going out with evident tokens of the divine favour, and that this mission is about to be resumed, in the new locality to which the Gaiikas have been removed, in circumstances that are full of promise.

"I have much pleasure in transmitting to you a copy of the communication which I have at length received, respecting the establishment of our mission amongst the Gaiikas. The hearts of princes are in the hands of the Lord. Since the period when the people as well as the teachers of that mission were scattered by the desolating power of war, an interval of much trial and anxiety has been, I believe, endured by both. All, indeed, who have in any way been interested in the existence and support of that same mission, must, in a measure, have participated in feelings of a like anxiety. The cloud which has so long hung over it is now beginning to disperse; and I trust that in due time the scene will shine with a brightness more cheering and more beautiful than on any previous period of its history.

When the messenger brought the communication, it was accompanied by a pressing letter from Dukwana, in name of the people of our mission now living at Peeltou, to me, to visit them immediately, and take steps for securing the object so auspiciously granted. Their joy is exuberant that the Lord's time for favour is now apparently come. Sandilli has been inquiring why it is that I have been so long in building the hut upon the Emgwali, that seals the occupation of our mission to that place. The delay connected with the Governor's sanction to his consent was the reply given to this query. The season for sowing has commenced, and many of the people desire to break up ground at the new station. Responding to the



general desire thus expressed, I have made arrangements (D. V.) to go into Caffreland next week with the waggon, accompanied by Mrs. Cumming.

I close this announcement of good tidings by mentioning that recently I received your letter of instructions, and also a *Scottish Press*, for which I thank you kindly, and will endeavour to reply more fully upon the first favourable opportunity.

COPY OF THE GOVERNOR'S SANCTION.

Fort Murray, 5th October, 1856.

SIR,—I have the honour to acquaint you that his Excellency the High Commissioner has been pleased to sanction the establishment of a mission in Sandilli's country, as proposed by you, provided it may be placed at such a distance from the other missions already established in that district as not injuriously to interfere with them.

I annex a memorandum of the terms upon which Her Majesty's Government approve of the establishment of missions in Caffraria.—I have the honour to be, Sir, your most obedient humble servant,

The Rev. John F. Cumming,  
Glenthorn.

JOHN MACLEAN,  
Chief Commissioner

CONDITIONS ON WHICH THE SANCTION IS GRANTED.

Fort Murray.

My instructions direct me to make known to all missionaries and others who think fit to sojourn beyond the colonial boundary, that they must make their own bargains with the chiefs with whom they have to deal, and calculate their own risks; and that they must not lay claim to any support or indemnification from the British Government to any stipulations to support missionaries or others, which may give them undue influence, either as regards their pious callings or private speculations.

Outrages and unprovoked breach of hospitality might possibly call for interference in the way of advice or offers of mediation; but these must be unaccompanied by any menace, for a threat, if unavailing, must involve its enforcement.

The course to be pursued, therefore, should be for the missionary to make his own arrangements with the chief, who, if willing to receive him, and make a suitable provision for his dwelling, church, school, and garden, and other similar arrangements, and should the missionary choose to run all risks, any bargain so entered into, on being duly reported by both parties to the Chief Commissioner, will be registered by him; but a missionary must not be forced upon a Caffre chief in the land allotted to him; neither can any of the lands so allotted be taken away from the chief, to be appropriated to missionary purposes, without his consent.

Neither can a missionary, undertaking the task, be allowed territorial supremacy, or "imperium in imperio," within the chief's allotted lands; conciliation and disinterested teaching must be the means of maintaining his position, and the respect and affection of the chief and his people; but Government will not force a mission station upon a chief where it may be obnoxious to him, for such an attempt would not only prove abortive, but mischievous.

(Signed,)

JOHN MACLEAN,  
Chief Commissioner.

A True Copy.  
G. M. SHEPSTONE.

AMERICAN MISSIONARIES IN PERSIA.

For twenty years past, the missionaries of the American Board of Commissioners for Foreign Missions have been quietly and successfully engaged in Missionary labour among the Nestorians in Persia. The seat of their Missions is the province of Oroomiah, where the Nestorians chiefly reside.

During this period the entire Bible has been translated and published by them, as well as many other good and useful books. The language of these publications is that which is commonly spoken by the Nestorians of the present day—a language which had never been written before the missionaries went to those parts. Schools and seminaries of learning have been established in every part of the provinces, in which many hundreds of Nestorian children and youth of both sexes have been educated. By these means, and through the preaching of the Gospel, light, truth,

general intelligence, and moral and religious improvements have been rapidly spreading over the Nestorian community, and the missionaries have enjoyed the favour and the gratitude of nearly all the leading ecclesiastics, and of thousands of their people. One fact is sufficient to show the extent to which this is true—namely, that all the schools in Oroomiah have been thrown open to the missionaries; and all the Nestorian bishops, with only two exceptions, have been their firm and constant friends. The exceptions referred to are individuals of bad character, being given to open and shameless drunkenness and debauchery.

It should further be stated in this place, that from time to time the Persian Government has expressed the most decided approbation of the labours of the Missionaries. The former king, Mohammed Shah, without the least solicitation, issued a high firman, strongly commending them and their work, and ordering all his officers to give them every facility and protection they might need; and other less formal expressions of approbation have been repeatedly made by other Persian functionaries, among whom is included the present king himself. There can be no doubt, that the favour with which the missionaries were regarded by these high dignitaries, was in great measure owing to the kind representations and powerful influence of the British ambassadors, who have resided near the Court of Persia. Sir John Campbell, Sir John McNeill, Colonel Sheil, and latterly Mr. Murray, have all manifested the kindest feelings towards the men who have been labouring with so much perseverance and self-denial, for the intellectual and spiritual improvement of that distant and degraded people, and have always shown the greatest readiness to afford them all necessary countenance and protection. Thus, for a score of years, the missionaries have been permitted quietly to prosecute their various peaceful and beneficent labours, having "none to molest or make them afraid." The present Sadrazam (Prime Minister) of the king, for some reason or other, is their enemy. Most likely, it is because of his general hostility to English influence in the country, the missionaries always being considered as Englishmen, from their speaking and teaching the English language, and being under English protection.

It is supposed also that Azker-Khan, the commander-in-chief of the Persian forces on the frontiers of Kurdistan, has had much to do with exciting the enmity of the Prime Minister against the missionaries. Being the military governor of Oroomiah, he became well acquainted with the character and labours of those men. He saw that they were likely to be a serious check upon his rapacity, as they were witnesses of all he did in Oroomiah, and could easily report every case of tyranny and oppression. Two years ago, while this individual was at court, a firman was issued which was intended to fetter all the operations of the missionaries. It prohibited them from teaching females, and, virtually, from having schools of any kind. They were forbidden to teach the English language to any one, to employ or authorize any native Nestorian to preach, or to send preachers to any other place; and the people were ordered not to attend the preaching of the missionaries. A censor was to be placed over their press, to see that nothing should be printed against the previous religious notions of the Nestorian people; and, to crown all, the two dissolute and abandoned bishops already referred to were constituted general directors of everything pertaining to the American mission. Asker Ali Khan, who is a very fit instrument for such a purpose, was sent to Oroomiah by the Government, for the sole purpose of seeing that the firman was carried into effect. For some reason or other, he has not, however, until recently, shown much vigour in the execution of his wicked task; but since the war has fairly broken out with England, he oversteps in vigour even the firman itself. Persons are strongly threatened with the severest punishment, if they send their children to the schools. Native teachers are fined, imprisoned, or beaten, even those who are not actually engaged in teaching; native preachers are also cruelly seized and bastinadoed, sometimes without even the pretence of a fault. Indeed, every individual among the people who is known as having become enlightened in his religious views, and intelligent, under the training of the missionaries, is now a marked man, and liable to suffer every species of abuse and violence, which a vile, capricious, and malevolent government agent chooses to inflict. Fifty village schools that were doing incalculable good to the Nestorian race have thus been broken up; the people are forbidden to read the books that have issued from the mission press; and enlight-

tened and pious Nestorian ecclesiastics are ordered, on pain of imprisonment and the bastinado, not to enter their own churches, and not even to preach to individuals in their own houses. Two excellent bishops, Yohannan and Elias, who are constantly seeking to raise and improve their people, are to be deprived of their dioceses, over which are to be placed the two miserable men mentioned above, whose sole care is to have the means of gratifying to the utmost their own carnal passions. To these two last everything is subjected, and all who do not obey them in all things are to be punished.

It is impossible to believe that the Persian Government, unaided and alone, has elaborated this clever scheme for the annihilation of the American Mission in Oroomiah. In all probability both St. Petersburg and St. Peter's have had to do with it, and now, in the absence of the British legation from Persia, and when the evil passions of war are excited, they find it no difficult matter to persuade the Persians to make short work of it. And Asker Ali Khan openly declares that he has private orders, independent of the injunctions in the firman, directing him to do everything in his power to excite the people against the missionaries, and he is going about his work with truly Satanic energy.

Just at this juncture a circumstance has occurred which may possibly have a favourable bearing upon the interests of the mission, and at any rate must be regarded as providential. Azker Khan, the commander-in-chief of Oroomiah, already alluded to as the sworn enemy of the missionaries, and who was probably the dictator of the firman against them, has been assassinated by a Koordish chief near the Oroomiah frontier.

A letter written by a French correspondent in Persia, to the *Presse d'Orient*, a paper in that language, published in Constantinople, in alluding to this event asserts, "That it is suspected that the American missionaries in Oroomiah, who are always trouble-makers, had something to do with the death of this man." This vile insinuation, accompanied as it is by other remarks of a disparaging nature, is sufficient to show its Jesuitical origin, and it also confirms the suspicion that the Jesuits have had more or less to do with the present onset against the American mission.—*Christian Times*.

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#### FRENCH CANADIAN MISSIONARY SOCIETY.

This Society held its annual meeting at Montreal on Thursday, 29th January, and concludes its report as follows:—

The number of scholars taught at the Institutes and Mission Stations has been about 200; the regular attendance at the meetings held for public worship by the different missionaries may be estimated at 300; and converts in church fellowship at over one hundred.

There is great difficulty in giving reliable statistics as to the number of persons who have left the Church of Rome through the instrumentality of the laborers connected with the Society, from the fact, that many of those who are converted to Christ remove either to the United States or Canada West, to escape the persecution of their misled countrymen, too often instigated by those who, professing to be ministers of the religion of the meek and lowly Jesus, ought to breathe and act out a different spirit. We are, however, within bounds in stating that upwards of a thousand have seceded from Romanism and embraced Protestantism, in connection with this Society's efforts since its establishment in 1839. Since the commencement of the Mission School at Belle Riviere in 1844, by the late lamented Mr. Vernier, the number of children who have received more or less of a good secular and scriptural education cannot be less than 500; who, with scarcely an exception, it may be said, have embraced Protestantism, and are in various places, with more or less distinctness, letting their light shine before their benighted countrymen.

The Stations occupied by the Society are eleven, besides other places where meetings are occasionally held, but at which no missionary resides. The permanent missionary laborers comprise two ordained ministers, the Rev. Mr. Wolff and Roux; ten catechists, most of whom are employed in teaching; one teacher, two colporteurs; besides Madame Berjon, Directress of the Girl's Institute, her daughter, and six of the wives of the catechists, who assist their husbands in keeping the school or in missionary work as they have ability and opportunity.

In addition, the Society has contributed to sustain the Rev. F. Doudiet as pastor of the Church at Belle Riviere; and have recently agreed to aid the Church in Montreal towards the support of the Rev. J. E. Tanner. Several French Canadian converts have also been, for a time, employed as colporteurs.

During the year, the Society has thus supported in the field about thirty Missionaries, who, in the various spheres assigned to them, have all, according to circumstances and their qualifications, witnessed faithfully for the Gospel amongst French Canadians.

But, alas! what are these, united with the Missionaries sent forth from kindred societies, in view of the eight hundred thousand French Canadians, for whose evangelisation they labor, besides the thirty or forty thousand in Canada West, for whom it may be said nothing is doing.

Your committee are rejoiced to be able to report that literally the fields are white into harvest, but while the harvest is plentiful the laborers are few. The Missionaries employed by the society nearly all report greater access and increased facilities to converse on religious matters. The stories of the priests about the "Swiss false prophets" are becoming obsolete, and no longer meet with the same credence; while the violent denunciations from their pulpits are becoming impotent wherever a sufficient time has been allowed for the people to become personally acquainted with our Missionaries. Unfair prejudices are wearing out, and Romanism, although more active and incensed against the Gospel than ever, cannot command amongst the people the same blind and fanatic obedience. Doors which were long closed are daily being opened, and God bids us to enter and take possession in his name, of the field displayed to our missionary enterprise.

We need therefore more colporteurs throughout the length and breadth of the land to circulate the Word of God, and carry to every French Canadian house the glorious tidings of salvation without money, and without price, by Jesus Christ, the only mediator and redeemer—the sole refuge of sinners. There should be an addition to our ordained ministers to superintend and direct the work, and nourish in the faith those who have been brought out of darkness, and form them into churches, as the Head of the Church may, by His leadings, direct. Let such agency be put forth wisely and vigorously in dependence upon the *Living Spirit*, and all parts of the work will prosper—the schools will greatly increase, native agency be raised up, churches augment in number and efficiency, and the whole field be like a garden of the Lord's own planting and watering.

Your committee conclude with entreating all who thus seek the progress of Christ's blessed cause and kingdom in this land—1st, to devise liberal things, without which the work must stand still—and 2nd, to pray earnestly for the outpouring of the Holy Spirit upon the work and workmen. And, while the missionaries who labor in the field, and the committee who direct the work, as well as the French Canadian people, are remembered in daily supplication, it is no less a duty to offer prayer for the French Canadian Priesthood, if so be, God will have mercy upon them, and open their eyes—and employ them to destroy the superstitions they now propagate, and to proclaim the faith they labor to destroy.

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## Ecclesiastical Notices.

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### DESIGNATION MEETINGS.

CONNECTED WITH THE SENDING FORTH OF THE SEVEN FOREIGN MISSIONARIES.

When the Holy Ghost said to the teachers of the church in Antioch, "Separate me Barnabas and Saul for the work whereunto I have called them," it is stated, that "when they had fasted and prayed, and laid their hands on them, they sent them away." This example of the mode in which the two first missionaries were set apart to their great work, warrants the office-bearers of the church in ordaining missionaries for the preaching of the gospel to the heathen; and hence it was that the seven brethren, whose names were given in the last *Record*, were, as there inti-

mated, ordained by the respective presbyteries to which they belonged. But, as this example shows also that the sending forth of missionaries is a time for special prayer, the Mission Board wished to give as many members of the church as possible an opportunity of meeting with these seven brethren, and of uniting in earnest supplication, that the Lord would pour out on them the richest influences of his grace, go with them on their great errand, and make them the messengers of light, life, and salvation to those among whom they are going to labour. Three meetings were held, of which we shall give brief notices.

*The first meeting* was with the Board of Foreign Missions. This took place at the regular monthly meeting, on the afternoon of the 3d of February, when after a pleasant season of friendly intercourse, singing Psalm xlv. 3—5, and reading 2 Cor. iv. 1—15, the Board engaged in prayer,—the Rev. John Cooper of Fala leading their devotions,—and commended these esteemed brethren to the guidance, protection, and blessing of the Lord of missions.

*The second* was a public meeting, held in the Rev. Dr. Peddie's Church, Bristo Street, Edinburgh, on the evening of the 3d of February,—William Duncan, Esq., the chairman of the Mission Board, in the chair. The spacious church was densely crowded, many being unable to find admission. As it was the day for the meetings of the Board of Missions, and of the Presbytery of Edinburgh, there was a very large attendance of ministers, among whom was the Rev. Dr. Duncan, one of the professors of the Free Church. Psalm lxviii. 6—11 being sung, the meeting was opened with prayer by the Rev. J. McGavin of Dundee. The chairman in addressing the meeting, drew a comparison very happily between the appointment of the seven deacons, as recorded in the sixth chapter of the Acts, and the sending forth of these seven missionaries,—remarking that, besides other features of likeness, as of the former, six were Jews and one a Greek, so of the seven before them, six were of this country, and one a native of Africa. After Dr. Somerville, the Mission secretary, had explained the circumstances which gave rise to the sending forth of seven foreign missionaries at this time, the venerable Dr. John Brown, who evinced the deep interest which he took on the occasion by coming out in the evening, offered up the DESIGNATION PRAYER, a peculiarly fervent, rich and impressive service. Hymn 283, beginning,

“Speed thy servants, Saviour, speed them,”

being sung, the Rev. Dr. George Johnston addressed the seven missionaries in a very affectionate, fervid and suitable manner: urging upon them to keep in view the salvation of souls as the grand aim of their mission; to preach, as the means of securing that end, the truths connected with Christ crucified; and to do this in the spirit of love, and with a continued dependence on the promised presence and blessing of their Divine Master: and, then turning to the Rev. Tiyo Soga, he said, “You do not make, in one sense, the same sacrifice as the other brethren do. You are going home to your fatherland, and to the tents of your own people. You came amongst us a stranger with your heart filled with love to God. You have studied in our college and in our hall, in order to prepare yourself for the great and glorious work of the ministry: and your career through our college and hall has been most honourable to yourself, which I am sure your fellow-students are ready to testify. Now that you are about to return to your own land to proclaim the unsearchable riches of Christ to your countrymen, I am sure that every heart in this assembly is beating with the deepest interest towards you, and sending up the earnest prayer in your behalf, that you may secure the hearts of your countrymen—that you may be the means of converting thousands of them to the faith of the gospel—that you may be honoured to be the founder of an enduring and prospering church in Caffraria—and that generations yet unborn may arise and pronounce the name of Tiyo Soga with blessings on his head.

To this address the Rev. Tiyo Soga replied, in behalf of himself and of Mr. Johnston, who are going to Caffraria: and the Rev. Daniel McLean, for himself and those who are going to Jamaica and the Caymanas. The Rev. William Reid then addressed the audience in a very telling speech, dwelling chiefly upon the gratitude which is due to God for the gift of these seven devoted brethren: upon the progress which has recently been made in the missionary cause, stating, that by the close of this year, our church will have, since 1845, sent out to the colonies and to foreign

parts about seventy missionaries; upon the duties which those who sent these brethren owe to the Divine Master and to them; and upon the special need that there is at such a time for united, fervent, and importunate prayer. After Psalm lxxii. 18, 19, had been sung, the Rev. James Jarvie, Kelso, concluded the service by prayer, and pronouncing the benediction.

The third meeting was held in the Rev. Dr. Beattie's church, Gordon Street, Glasgow, on the evening of the 4th February—John Henderson, Esq., in the chair. Though the evening was very inclement, the large church was completely packed in every part, many being unable to find access. There was also a considerable attendance of ministers. The services were conducted in a similar manner, and the same psalms and hymns were sung. The Rev. Dr. Robson presented the opening prayer. The chairman, in a few appropriate remarks, expressed the deep interest which he felt in this occasion; mentioned the important fact, that this is the first time in the history of our church, in which we have in one year sent out seven missionaries to the foreign field; and gave it as his conviction, that one of the best evidences that a church can furnish of its vital power and prosperity, is the increasing efforts which it makes in the spread of the gospel. After Dr. Somerville had made a number of explanatory remarks, the Rev. Dr. Lindsay offered up in very earnest and comprehensive terms, the DESIGNATION PRAYER. The Rev. J. Kerr addressed the missionaries in a peculiarly felicitous and thrilling strain, pointing out chiefly the encouragements which they had to engage in the great work before them; to which address the Rev. Robert Johnston responded for himself and Mr. Soga, and the Rev. William Whitecross for himself and his four brethren, who are going to the West Indies. The Rev. G. M. Middleton addressed the audience in a very effective manner, adverting to topics similar to those which Mr. Reid had urged at the meeting in Edinburgh, and remarking, that the interesting spectacle, before them showed that the union of the Secession and Relief churches was now bearing rich and precious fruit. The Rev. J. S. Taylor then concluded the services by prayer, and pronouncing the benediction.

All these meetings were peculiarly hallowed and delightful occasions; a fine devotional feeling seemed to pervade them; and the evident interest in the proceedings which appeared on all countenances, indicated that all present felt it good to be there. It is to be hoped, that the sentiments uttered, and the feelings excited at these meetings, as well as at those connected with the ordinations of these seven brethren, will, by the sealing energy of the Holy Ghost, be followed by a large increase of the missionary spirit. It is not, perhaps, too much to say, that of the four thousand persons who attended these two meetings, not one had ever before seen seven ordained foreign missionaries designated at one time. This fact has an humbling as well as a cheering aspect. When we reflect that there are in the heathen world six hundred millions of our fellow-men living without the gospel, and that of these, twenty millions are every year passing into the eternal world, without God and without hope, it is sad to reflect, that this is the first year in which, at one time, a church of five hundred congregations has designated seven missionaries to the foreign field. But the fact, whilst it humbles, should also cheer us. It shows that we are making progress. We have now a considerable staff of missionary agents labouring in the colonies and in foreign parts; and to these, as was stated in our last number, we will this year, reckoning from May last, add at least thirteen. It is a ground of thankfulness to God, that the men whom we have hitherto sent, both those that have ceased from their labors, and those that are yet in the field, have, generally speaking, been distinguished for talent, piety, faithfulness, and devoted zeal; and that those whom we are now deputing, will be in these respects fit successors or associates of those who have gone before them. Devoutly would we say, with the ancient church, both with regard to the past and future, "The Lord hath been mindful of us: he will bless us; he will bless the house of Israel. he will bless the house of Aaron." But we aim at still higher things. The precepts and the promises of God authorize us to do so. And if the prayers that were offered at these meetings shall be continued throughout all the church—if the statements of privilege and of duty, then inculcated, shall be carried into practice—and if the feelings which were excited shall be embodied in works of faith and labours of love, the Lord will meet us with a corresponding increase of grace and spiritual prosperity; and when that is done, the time will soon come, when we shall

send forth our missionaries to the heathen in scores and in hundreds, and looking back to the present occasion, shall wonder that the mission of seven brethren excited so much interest and remark in the church. These seven, and those that have preceded them, have gone but as it were to spy out the land; they will gather, we doubt not, rich clusters, and bring these into the congregation of the Lord, but it is only when all who bear the name of Christ, united under Jesus, their leader and captain, shall give themselves, "with one accord," to the work of spreading the gospel, that the conquest of the heathen nations shall be achieved, and that the church, delivered from her wilderness state, shall enter on the long-promised possession of the entire world.

#### U. P. PRESBYTERY OF GREY.

This Presbytery met at Walkerton, on the 3d of February. Brant and Greenock Congregations were disjoined. A new Station was formed in the Township of Brant in connection with the congregation formerly called Brant, but now called Walkerton. Another new Station was formed in the Township of Culross. A Moderation was granted to the congregations of Brant and Walkerton, and also to Greenock and Culross Congregations. Both these are important spheres of ministerial labour, forming centres of operation to a large surrounding country; and if furnished with a stated ministry, they would soon become very good congregations. There is not only the material to form very good congregations, but there is also the disposition to attend to the comfort of the man who may labour among them in spiritual things. "We," say the congregation of Greenock and Culross, in their petition to the Presbytery for a Moderation, "may not at first be able to come up to the minimum stipend of £100 currency, but we shall, by the blessing of God, very speedily reach not merely the minimum stipend, but one very considerably higher. Desirous, as we are, that whosoever comes amongst us should be comfortable, and therefore more likely to be successful in his work, we engage that as our ability as a congregation increases, so shall his income." Than this there cannot be a more desirable state of things. Here is the proper material to make up a congregation, and the true spirit to animate it. There is only wanting the ministerial means of developing them; and a little time would suffice to put them in such working order, as to secure all that we could desire in the way of a congregation and of comfort. This is happily illustrated in the case of Mr. Gibson, who was inducted into the congregation of Owen Sound on the 24th September, 1856. The place where they first met soon became, under his ministry, too small. They had to repair a larger place, capable of holding about 200 persons, and that, too, is also well filled. There is the utmost attention paid to his comfort, and interest taken in the welfare of his family; and if as good a preacher as Mr. Gibson were going to Greenock or to Brant, he would meet with similar success and kindness.—*Com.*

#### TURNBERRY AND GREY.

We are happy to learn that congregations, in connection with the U. P. Church, have now been organised in these new but rapidly improving Townships. It is not two years since the Rev. Mr. Barr, at the invitation of not a few of the Presbyterians in the district, began to give an occasional sermon in the Township of Grey. And as the attendance was encouraging, and the need great, the supply has become gradually more regular, till, during the past few months, public worship has been celebrated in connection with our Church, on an average, in six Sabbaths out of twelve. A Church was formed in Grey, some time last Spring, and now consists of upwards of 50 members. Mr. Barr, who has been very assiduous in fostering the infant cause, last week congregated the members in Turnberry, and by certificate and examination admitted so many more to fellowship, that, without causing a diminution in the Church in Grey of more than four or five, we have now in Turnberry a congregation with nearly 40 members. The friends in Grey have, we understand, secured a site for a chapel in the village of Ainleyville; and a gentleman in Turnberry has very handsomely offered sites for Church, Manse, and Garden; as also ground for a Burying-place in the village of Bluevale. We understand that it is contemplated to erect both churches during the ensuing summer. What is to hinder a hundred or more of our members in the old settled congregations, to send

a dollar a-piece to each of those churches to help in the erection? Our Presbyterianism is worse than a delusion, if the strong does not help the weak. The country here is new, the settlers have not got over their difficulties yet. Notwithstanding, they are helping themselves; and surely these are just the people to be encouraged by a little friendly sympathy, encouragement, and support from without. In a very short time, it is to be hoped, they will need no assistance for any purpose. The field is wide and inviting, and there can be little doubt that, with God's blessing on the persevering labours of a devoted, settled minister, flourishing congregations may be raised, not only in the localities mentioned, but in other places in the surrounding district. It is to be hoped there are not a few large-hearted members of the U. P. Church in the Province, to whom Providence has vouchsafed abundance. Let such rest assured that if they dropped a few dollars through the Post Office, to help in the construction of the humble places of worship in Turnberry and Grey, their contributions would be estimated far more highly than by any mere money standard. Mr. Grant, of the Dingle P.O., and Mr. Hamilton of the Morrisbank P.O., will, we doubt not, be very happy to receive and acknowledge any such sums. Are our congregations in old settled and comparatively wealthy districts sufficiently alive to the duty and privilege of strengthening and encouraging struggling stations in the new lands? It is to be feared considerable doubts might be entertained on the subject. At any rate, at the very best, "Much might be said on both sides." We trust our good friends in Grey and Turnberry will not only be very soon able to worship in comfortable chapels of their own, but will speedily see one settled in their midst, "to break among them the bread of life."—*Com.*

#### STRATFORD.

At the meeting of the Brant Presbytery of the U. P. Church, held at Paris, on Tuesday, 3d February, a petition from Stratford was presented, to the following effect—"We, the undersigned inhabitants of Stratford and neighbourhood, heartily attached to the United Presbyterian Church, and desirous of receiving in connection with it a permanent supply of Gospel ordinances, would earnestly request you to establish amongst us a regularly-organised branch of the said Church. Even the very brief trial we have had since we first received supply of sermon from you, satisfies us that we can hold out to it every prospect of support and encouragement. In a rapidly growing place like Stratford, destined apparently to considerable increase and influence, and lying, as it does, in the very midst of the great field of future missionary labours, the United Presbyterian Church cannot remain long indifferent to securing a position, if it can be done in consistency with brotherly consideration for others; and we are satisfied, from the large accessions being made to our population, not only that it is now the duty of the United Presbyterian Church to come forward to provide for its own members, and hold up its own testimony in behalf of evangelical truth and freedom, but also, that it may do so without detriment to any of those bodies of Christian brethren, with whom we may have been hitherto associated. Towards these we cherish no feeling of hostility or opposition, but desire to maintain with them all brotherly affection and intercourse."

Mr. Lunn appeared as commissioner from the petitioners. He stated that no effort had been made to swell the number of the petitioners, and it had appended 33 names. They were desirous of being immediately congregated, and proceeding to call a minister in connection with the Shakspeare congregation. They did not wish to pay a minister like a laboring man, and they proposed offering the first year (though they would have considerable expence connected with raising places of worship in both stations), a salary of £150.

The Rev. Mr. Stevenson, in giving an account of his labours, stated that when informed that otherwise the people of Shakspeare would have little supply, he had willingly given them service on Sabbath afternoon, and that he approved of keeping the stations united for some time. Stratford seemed to him an advanced post, which they should occupy. They could not neglect securing a position in Stratford without a loss of influence and usefulness. No missionary Church, which wished to do anything effective in the new field around, would neglect Stratford. The Presbytery could judge as to the call the U. P. Church had to go there, from the fact, that these petitioners for the most part had been but a short time in the place, and yet larger and more rapid accessions to the population were expected. He



could testify to the expressions of brotherly regard for others made by the petitioners. They wished no efforts at proselytising. The station was erected to supply the wants of United Presbyterians, and at the earnest request of such, and they would always be happy of the accession of such, but had no wish to stir up any one to trifle with obligations and ties he felt conscientiously binding, or to interfere with any one's course. They would never think of seeking after those who did not first of all seek after them.

The Presbytery agreed to grant the prayer of the petitioners; and Mr. Stevenson was appointed to congregate them on the evening of Tuesday, 10th February. The Presbytery met on Tuesday, the 17th, at Paris, to grant a moderation to call a minister to the united congregations of Stratford and Shakspeare.—*Stratford Exam.*  
The Rev. Thomas Stevenson has been called to Stratford and Shakspeare.

#### G. P. PRESBYTERY OF LONDON.

The Presbytery met on the 7th January. The Rev. Mr. Cavan was appointed Moderator for the current year. The call from Westminster to the Rev. William Inglis was sustained. The people are very earnest and hopeful. They purpose to erect a house for their pastor immediately, and give £150 stipend at the outset. A congregation was erected in Turnberry, under the most favourable auspices; and the constitutional steps were taken for the election of Elders. The Congregations of Grey and Turnberry, united under one Pastor, could easily sustain ordinances. Arrangements were made for the dispensation of the Lord's Supper in Westminster, Chatham, West Nissouri, Turnberry, and Florence. In Florence there are now thirty-four members. The people adhere firmly to our principles. And although the Congregation is small, there are in it elements of spiritual life and vigour. Tilbury, it is most gratifying to learn, is reviving. More elders are now to be elected. It is to be hoped that this Congregation, after having adhered so steadfastly to our principles, and having struggled so long with difficulties which would have scattered almost any other Congregation, will now prosper, and be greatly increased and edified.

The Congregations of Ingersoll and Woodstock have for some time felt that they need more services and pastoral oversight, than one minister is able to give. The Presbytery, having entered upon the consideration of their cause at last meeting, and duly cited the parties interested, did, in compliance with a petition from Woodstock, dissolve the connexion hitherto existing between them. With the consent of all parties, Mr. Cross is to have the pastoral oversight of both, till next meeting of Presbytery, when he will be required to decide which congregation he will retain.

The Rev. Mr. Todd's credentials were read; also, a letter requesting this Presbytery to recognize him as a minister of the U. P. Church. Presbytery agreed to recognize him, in terms of his certificate; and will be happy to employ him as a Probationer till next meeting of Synod, should he be able to fulfil appointments. At present, he is severely indisposed. The Congregation of Brucefield is to enjoy for three months the services of the Rev. Hugh Ross, a duly accredited minister of our sister church in Nova Scotia, who purposes to spend the winter in this country.

Next Meeting of Presbytery will be held in London on the first Wednesday in April.—*Communicated.*

#### DISTRIBUTION OF U. P. PROBATIONERS, APRIL—JUNE, 1857.

Probationers' Names.	April—4 Sabbaths	May—5 Sabbaths.	June—4 Sabbaths.
Rev. Mr. King .....	W 1, 2; G 3, 4.	G 1, 2, 3; T 4; D 5.	D 1; C. E. 2, 3, 4.
“ Livingston .....	D 1; T 2, 3; B 4.	B 1, 2, 3; W 4, 5.	W 1; G 2, 3, 4.
“ Scott .....	L 1, 2, 3, 4.	L 1, 2, 3, 4, 5.	L 1, 2, 3, 4.

There are 27 vacancies, viz:—London 10; Brant 3; Flamboro 1; Wellington 3; Grey 3; Toronto 2; Durham 2; Canada East 3.

JAMES DICK, C. C.

RECEIVED IN MARCH BY THE TREASURER OF U. P. CHURCH.

	Missions.	Institute.	Synod.	South Sea Mission.
March, First Cong. Chinguacousy .....	...	1 16 5	...	...
" Second do. do.....	1 8 7	...	...	...
" Fitzroy, Scarboro' & Torbolton	...	1 0 0	1 0 0	...
" Vaughan .....	2 0 0	...	...	...
" Albion .....	1 15 0	...	...	...
" Dumbarton .....	...	4 5 0	...	...
" A friend by Dr. F. ....	1 0 0	...	...	...
" Beverly.....	...	6 0 0	0 10 0	...
" Whitby .....	13 6 8	...	...	...
" Columbus.....	5 16 3	...	...	...
" Perrytown, £20 12s 3d, post. 9d	...	...	...	20 11 6
" Oakville .....	...	...	...	2 10 0
" Eramosa .....	3 15 0	...	...	...
" Newton.....	20 0 0	10 0 0	2 10 0	...
" Newcastle .....	5 0 0	3 7 0	...	...

U. P. DIVINITY HALL.

The Session of the Divinity Hall will close on Thursday, 9th April. The Committee on Theological Education will meet, that day, in Toronto, at 12 o'clock noon; and a Public Meeting will be held, at 7 P.M., in Gould Street Church, when addresses will be delivered by several members of the Committee.

TORONTO.

The Primitive Methodist Congregation here lately presented their Pastor, the Rev. E. Barrass, with a purse containing \$224. They, at the same time, presented his Assistant with one containing \$70. All denominations are improving in liberality.

TILSONBERG.

In the Statistics of the Presbytery of Brant that appeared in last No., the report of the Congregation of Tilsonberg was incorrect, and we take the earliest opportunity to rectify the mistake. The following is the corrected report: It has connected with it one station; the average attendance was 320; 9 members were added; none removed; 70 on the roll; 19 baptisms; 20 attending prayer meeting; 2 churches; property is deeded; congregational debt, £140; total income, £142 8s 6d, which was expended as follows—stipend, £47; church property, £81 18s 9d; Theological Fund, £1 12s 6d; and incidental expenses, £11 17s 3d.—A. A. D.

[We readily give insertion to the above but beg to say that the errors did not lie with us.]

NEWTON AND NEWCASTLE.

During the past year, the U. P. congregations at Newton and Newcastle, have raised for missionary and benevolent purposes, the sum of £75 2s. being the largest amount ever raised by them for such objects, during any previous period of their existence. Of this sum, Newton contributed £53 10s., which has been allocated by them as follows, viz:

To the Lowden Fund.....£11 10  
 " Synod's Missions..... 20 0  
 " Theological Fund..... 12 10  
 " French Canadian Missionary Society..... 7 0  
 " Religious Tract Society... 2 10  
 Newcastle contributed £21 12s. which has also thus been distributed:—

To the Lowden Fund.....£7 5  
 " Synod's Missions..... 5 0  
 " Theological Fund ..... 3 7  
 " F. C. M. Society ..... 4 0  
 " Religious Tract Society..... 2 0

Total, £75 2

The little one has become a thousand, and the small one a strong people. Long may this spirit of liberality be cherished and fostered by them, and may He who has all resources as well as all events at his disposal, bless them and make them more and more a blessing.—*Communicated.*

GLEN-MORRIS.

A deputation from the Bible and Sabbath School classes of this congregation lately waited upon their pastor and

placed in his hands a valuable purse of money, accompanied with the subjoined explanatory note:—"The enclosed is presented to the Rev. John Dunbar, by members of the Bible class and Sabbath School, as a mark of esteem, for the arduous and unremitting exertions he has made for their spiritual welfare during the time he has laboured among them." To the deputation, Mr. Dunbar made a short and suitable reply, and on the following week took advantage of the Missionary meeting of the congregation, publicly, and gratefully, to acknowledge the many manifestations of their generosity, which he had lately received, in the elegant manse, the capacious glebe, the advance of salary, and the above present, together, with many other individual acts of courtesy and kindness in connection with the occupation of his new abode, which although he would neither name nor enumerate, he would be very far either from overlooking or under-valuing, but, receiving all whether public or personal, as the free-will offerings of fidelity and affection, while he lived to enjoy them, he would seek to labour to deserve them.—*Communicated.*

#### U. P. PRESBYTERY OF TORONTO.

The usual meeting of this presbytery was held on the 3rd February, when petitions for moderations in calls, were received from the Erskine and Claremont U. P. churches, Pickering, and from the U. P. churches on the Centre Road of

Caledon. The presbytery granted the prayer of these petitions, and appointed the Rev. Mr. Jennings to moderate in the churches in Pickering, and the Rev. Mr. Dick to moderate in the church in Caledon, both moderations to take place on the 17th February. The Rev. Mr. Coutts was appointed moderator of presbytery for the current year. A letter was read from the clerk of the London Presbytery respecting Mr. Luke's application to be received as a probationer. The presbytery agreed that the application be referred to the Synod for decision.

The Rev. Mr. Stevenson's report respecting ministerial and missionary labours within the boundary of the presbytery was read, and regarded as satisfactory, considering his imperfect state of health when labouring.

The presbytery again met on the 3rd March, when Mr. Jennings reported as moderator respecting the calls brought out by the churches in Pickering. These united congregations gave an harmonious call to the Rev. Mr. Baird. Mr. Dick reported that the Caledon congregation had very cordially called the Rev. Mr. Walker, to be their pastor. These calls were sustained by the presbytery as Gospel calls regularly proceeded in.

Mr. Moffat, student of the fourth year, was on application transferred from the Toronto to the Wellington presbytery.

The next regular meeting of the presbytery will be held on the first Tuesday in May, at 11 o'clock A.M.

## Gleanings.

### TURNED FROM DARKNESS TO LIGHT.

Raratonga is the principal island of the Hervey group, in the South Seas, and is seven hundred miles from Tahiti. In the year 1823 the whole of the inhabitants were among the most degraded savages of that part of the world. In that year one of the missionaries of the London Missionary Society went to visit them. He was accompanied by two native teachers from Tahiti, who having been converted from idolatry, had given themselves up to the work of endeavouring to win others to Christ. The missionary landed his companions on the island. He could not land there himself; for only four years before, an English vessel, having visited the island, some of the crew were murdered and eaten by cannibals.

The next morning the two natives returned, and they told him the inhabitants were far more savage and degraded than even the inhabitants of Tahiti had been. One of them, who had a wife at Tahiti, said it was impossible that he could stay in such a place; the other, when asked whether or not he would return to Tahiti, replied, notwithstanding what he had witnessed on the island, "Live or die, put me on shore." He gathered together a few clothes, and having bound up in his

handkerchief a few extracts from the Tahitian Scriptures, he descended the side of the ship into a little boat. The boat approached as near the shore as was consistent with prudence, and then this young native convert jumped into the surf and swam ashore, and thus flung himself into the midst of seven or eight thousand savage, heathen idolaters.

Thirty-two years passed, and we hear a missionary speaking thus :

We gathered together the communicants from the different villages ; and altogether about sixteen or seventeen hundred persons assembled. Nearly one thousand of them got into the chapel, which is one hundred feet long, sixty wide and twenty-four feet high, and neatly pewed and seated, the work having all been done by natives, who, thirty years ago, did not know the use of either a saw, a plane or chisel. About seven hundred and fifty communicants were seated in the body of the chapel, the spectators sitting at the side. It was a hallowed day ! We commenced our service about nine in the morning, and concluded it between three and four in the afternoon.

After the elements had been distributed, the people got up and spoke : for we have there what you call "experience meetings." Some old men rose, and I shall never forget them. Their faces were wrinkled with age ; some of them had passed their sixtieth year. They told us that they had been heathen, and savages, and cannibals, and we could see what they now were. And then the young people got up ; they are called the "gospel born generation," having been born since the gospel was introduced into the islands ; and they declared that they would maintain the profession their fathers had made, and many of them said, "Here are we, send us among the heathen." Last of all, a man, amidst a noble band of deacons got up. He was the first native Christian who landed on Raratonga, thirty-two years ago, to tell the heathen that Jehovah is the true God, and Jesus Christ the true Saviour.

He rose up, and pointing to an old man, said, "O, I remember the day I landed, about thirty years ago, when you tore the shirt from my back, and wanted to tear my flesh from my bones. What have I lived to see ! Then you were naked savage, cannibal men ; but now you are clothed, and in your right mind." He then pointed to a man at his side, a fine, tall, athletic fellow, some fifty years of age, and he said, "Rei, O brother Rei ! do you not remember when you stood on yonder reef, and poised your spear at me when I first landed ? You meant to thrust it into me, and you did not then know why you did not. But here we are." He then took up a Bible, which had just come from England, and which had been printed by the British and Foreign Bible Society, a complete Bible from Genesis to Revelation, faithfully translated into the language of the island. He held it up in his hand ; tears ran down his cheeks. He could not speak for a minute or two ; but at length he said, "When I look at this book, I feel as good old Simeon felt, when he said, 'Lord now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'"—*Zion's Herald*.

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#### SIR GEORGE SINCLAIR ON SCOTTISH ECCLESIASTICAL AFFAIRS.

There is, in my judgment, one striking contrast between the Dissenting bodies and the Establishment. Many aged and pious members of the former travel ten or twenty miles every Sabbath to hear from the lips of a beloved pastor "all the words of this life,"—whilst not a few decorous devout parishioners walk as great a distance for the purpose of avoiding the frigid or flippant administrations of a careless and unpopular stipendiary. I believe, also, that infidels are sooner and more strongly influenced by the addresses of a congregation-paid than by those of a State-paid minister. They are much more inclined to believe in the disinterested earnestness of the former, in whose case they think that there is less probability of his having been actuated, when resolving to study for the Church, by secular and sordid considerations. They are unwilling to acknowledge as the successors and representatives of Paul and Peter, such pastors as look for the enforcement of their rights to the Court of Session, and for the augmentation of their incomes to the Court of Teinds. To such an exhorter they would be inclined to say, "*vous êtes orfèvre*,"—you are only an ecclesiastical tradesman ; they regard all his labours as professional rather than spontaneous. They "cannot away with" such "grievous

wolves," as, neither sparing the flock, nor the sheep which does not belong to it, and to which their voices are the voices of strangers, covet every man's silver, or gold, or apparel, whether he does or does not enter in and out their fold to find pasture, and give all diligence (I mean all legal diligence) to enforce the erection of churches which they cannot fill, and affect the augmentation of incomes which they do not earn. \* \* \* \* I now proceed to reiterate, for the last time, the expression of my anxious hope, that the Free Church, of which I account it a very high honour to be an office-bearer, may never renew that connection with the State, which would entangle its ministers again in the manœuvres and meshes of legal procedure; and, although it might augment and secure their incomes, would, I think, detract from their reputation, as well as from their usefulness. \* \* \* \* To this auspicious consummation [the union of unendowed Presbyterians] there seems to be not only no insurmountable barrier but not even any very formidable impediment. *Let every member of the united communion have full liberty to hold what opinion he pleases as to the relation which should subsist between the secular authorities and the Church, and I have no doubt that if an amicable negotiation were at once commenced on this basis, all other matters might, without either delay or difficulty, meet with a satisfactory and lasting adjustment.* Any deliverance, or even discussion, as to the rights or duties of the civil magistrate in ecclesiastical matters is, I conceive, altogether useless and anomalous, as he will in every case and in every country, be entirely guided by his own views of right or wrong; and his interference, whether for good or evil, will neither be prevented, promoted, or modified, by any principles which we may lay down, or by any views and wishes which we may entertain. \* \* \* \* It is an auspicious circumstance for Scotland, that many of the most prominent difficulties, which, in England, would impede the progress, or even prevent in *limine* the adoption, of any arrangements or negotiations for ecclesiastical union, do not exist among ourselves. All other Presbyterian denominations are perfectly joined together in the same mind and in the same judgment, in regard to creed, discipline, and church government, and if such a scheme as I have presumed to propound should meet with general favour and acceptance, and be matured by the profound and prayer-guided wisdom of the distinguished and devoted men, on whose counsel and experience each communion chiefly relies, I fondly hope, and even confidently believe, that all our dissensions and divisions might ere long become a matter of history, and, I may add, of humiliation also; that our united and emancipated Presbyterianism would attain such a pre-eminence in point of strength, stability, vigour, vitality, and zeal, as no ecclesiastical body has ever exhibited in any previous era, and that Scotland would be regarded throughout the world as the most faithful and fearless depositary of Protestant truth, and the most formidable and uncompromising antagonist of Popish error and usurpation.

[The above consists of detached portions of Sir George Sinclair's Letters. We beg particular attention to the sentence we have put in italics. It expresses exactly the principle on which United Presbyterians are prepared for union. The person who holds it properly belongs to our Church; and, as we have formerly said, Sir George, entertaining that principle, is in a false position, as connected with the Free Church.]

#### CHURCH OF SCOTLAND MISSIONS.

At the monthly meeting of the Glasgow Branch of the Evangelical Alliance, in February, the Rev. Norman McLeod, of the Barony Parish Glasgow, delivered an address on Missions, with special reference to the missions of the Established Church of Scotland. Mr. McLeod said—He did not know anything that showed our pride and terrible selfishness more, and brought it more closely home to the conscience, than the want of cordial, hearty sympathy in what other religious denominations were doing for the advancement of the Redeemer's kingdom. When we heard, for instance, of the success of another Church, trying, in all sincerity and truth, to do good, and bring lost sinners to the knowledge of Christ, was it not lamentable that we experienced so little joy. . . . He knew of few things which had a better tendency to promote hearty sympathy in the mission work of other churches, than just sitting down to an attentive perusal of the labours and letters

of the missionaries, and the struggles of the mission in the different stages of its progress. The reader would almost unconsciously feel that his sympathies would be called forth on behalf of the work, and those who were carrying it on. . . . . Mr. McLeod then referred to the progress of Protestant missions since the beginning of the present century, and remarked that, notwithstanding the immense field which yet remained to be occupied, it argued either great ignorance or great hardihood for any one to say, as had been said in the *Westminster Review*, that mission work had been a failure. With the advantages of an Established Church, he was inclined to think there was one disadvantage, viz., that there might be more inducement than in other bodies for young men to stay at home in the expectation of comfortable settlements. The Established Church of Scotland, during the past year, had not done what it ought to have done; but it had sent out from fourteen to eighteen missionaries to the colonies, and reinforced the mission at Smyrna and Thessalonica, by sending two ordained missionaries, one medical missionary, and three assistants—two licentiates being ordained for the purpose of still further augmenting this staff. The Jewish mission was in a transition state at present, but the three German missionaries labouring in this field were doing so with great zeal and fidelity. In India, the Church still retained her former stations in Madras, Calcutta, and Bombay, and had now sent two missionaries into the Punjab. He was thankful to say that he believed a missionary spirit prevailed among the students of the Established Church at present, and he hoped that the Church would herself move a little faster in this work. Mr. McLeod's address was received with high gratification.—*News of the Churches*

## AUSTRALIA.

We observe from the Free Church (Victoria) Synod, that a joint committee of the Synods of both Presbyterian Churches (Established and Free.) has been appointed to make arrangements for the consummation of the Union, by considering and disposing of the remaining subjects of discussion.

By a provision of the new Constitution of Victoria, the sum of £50,000 is appropriated for the support of the ministers of religion and the erection of churches &c. The grant was during 1856 distributed in the following proportions:—

Church of England .....	£26,614	2	0
Roman Catholics.....	10,837	15	0
Church of Scotland.....	4,505	3	2
Free Presbyterian Church.....	3,203	3	6
Wesleyans.....	3,723	17	8
Lutheran Church.....	802	6	6
Unitarians .....	314	2	6

The clause respecting the grant has been the cause of much animated discussion. A society was formed, in anticipation of the elections, to urge on the constituencies the necessity of exacting from all candidates for the Legislature a pledge that they would seek the repeal of the obnoxious clause. To this demand a large number of the members of Assembly consented, and of the sixty members of the Lower House, the Anti-State-Aid party reckon twenty-nine as supporters of their views.

The following numbers will give an idea of the relative strength of the different denominations in Victoria:—

The Church of England is governed by a Bishop, a dean, and two archdeacons. There are forty-eight congregations, one of which is vacant, and four clergymen unappointed to any charge. The Roman Catholic Church has a bishop, and two vicars-general, and twenty-eight churches. The Synod of Victoria, in connexion with the Church of Scotland, has twelve congregations. The Free Presbyterian Church has nineteen congregations, of which one is vacant. The United Presbyterian Church has ten congregations. A new denomination has been founded by two ministers lately connected with the United Presbytery, the Rev. A. D. Kinniamont, Melbourne, and the Rev. David Chapman, Broadmeadows, who call themselves the United Presbyterian Church of Scotland. The Wesleyan Methodists have twenty-two congregations. The Independents have eighteen congregations, of which four are vacant. The Baptists have nine congregations. The Primitive Methodists have six congregations. The Unitarians, Lutherans, Quakers, Jews,

have each a place of worship. The members of "the New Church" meet every Sunday; and on Emerald Hill, the Chinese have erected what is said to be a temple for the celebration of Buddhist rites.

The numbers of the principal denominations, according to the censuses of 1851 and 1854, are—

Church of England.....	37,433.....	108,002
Roman Catholic Church.....	18,014.....	45,111
Churches of Scotland and Presbyterian.....	11,608.....	42,317
Wesleyan Methodists.....	4,988.....	15,284
Other Protestants.....	4,331.....	18,234

The numbers of the less numerous sects are—

Independents .....	7790
Baptists .....	4724
Lutherans .....	3014
Unitarians .....	1180
Society of Friends.....	221
Irvingites .....	75
Jews .....	1547
Mormons.....	132
Mahommedans and Pagans.....	3009
Those who profess no religion.....	805

A commission has been issued for taking a census of the colony in February next, and arrangements have been made for securing its fullness and accuracy.—*Australian News for Home.*

#### AFRICA.

A special meeting, both of town and country directors of the London Missionary society was held on Tuesday, 10th February, to consider the measures proper to be adopted as the result of Dr. Livingston's extensive missionary journeys and discoveries in the hitherto unexplored regions of South Africa. The meeting was numerously attended, including the representatives from many of the principal auxiliaries in the country. It was unanimously determined, in accordance with the views of Dr. Livingston, previously embodied in the report of the South African Missions Committee, that immediate steps should be taken for the establishment, in the first instance, of two principal stations, the one on the north of the great river Zambese, among the Makololo; and the other on the south, among the Matabele, the subjects of the great chief Moselekatse. It will be remembered, that that veteran missionary the Rev. Robert Moffat, made a second visit to this powerful chief about two years since; and there is every reason to conclude, that Moselekatse would be delighted to receive Mr. Moffat and missionary associates into his country, and to extend to them not only protection but friendship. It may be anticipated no less confidently, that the tribes of the Makololo would welcome Dr. Livingston as a resident Christian teacher; and, as these tribes have hitherto been objects of the hostility of Moselekatse, there is the strongest ground to hope that, by the influence of both parties, their mutual deadly strife would be allayed. It is intended that fellow laborers should be employed both with Mr. Moffat and with Dr. Livingston; and some of these, it is thought, may be found in South Africa already acquainted with the Sichwauba language. The indefatigable Moffat has by this time completed the translation of the entire scriptures into that language, and consequently will be at liberty, leaving his own station under the care of his colleague, Mr. Ashton, to proceed in the execution of this great enterprise, and, as we trust, will be spared to see a new mission, more than 600 miles in advance of the Kuruman, firmly established.—*Christian Times.*

#### LONDON RAGGED SCHOOL UNION.

The fourth annual distribution of prizes by the Ragged School Union to scholars from their schools who have kept their places with good character for at least twelve months to Christmas, 1857, took place on Wednesday evening, 4th March, at St. Martin's Hall, Long Acre, under the presidency of the Earl of Shaftesbury. Prepar-

atory to the ceremony. a substantial "tea" was provided in the body of the hall, at which upwards of 400 girls and boys—pupils from the various ragged schools in the metropolis—showed their hearty appreciation of the welcome accorded to them. At the close of the repast, the children sang a hymn prepared for the occasion, and immediately afterwards the chairman addressed a few observations to the meeting, pointing out the object for which they were assembled, and explaining the rules by which the committee of the Ragged School Union are guided in the distribution of the prizes. He thought the principle which actuated them was a most laudable one, as it sought to compensate the scholars for what they had done, and to encourage them in their onward path through life. He was happy to say that the endeavours of the committee in this respect were in the ascending scale. Every year a greater number of applicants presented themselves, and a greater number were found worthy to receive the reward. In the present year, from fifty-two schools, there were 419 candidates, and of these 402 were found eligible for reward, whilst the remaining seventeen were ineligible, not on account of bad conduct, or any moral unfitness whatever, but simply because, from unavoidable circumstances, they were unable to comply with the rules which regulated these proceedings. Considering the difficulties which beset the path of these poor children, and the temptations to which they were exposed, there could be no doubt that the results he had just mentioned were in the highest degree satisfactory, and were quite sufficient answer to all cavillers against ragged schools, who declared, either in their conceit or in their ignorance, that ragged schools had done nothing to ameliorate the condition of those for whose good they were established. It was a source of great delight to him and to all with whom he was associated in this matter, to see so large a number of children assembled on this occasion, and to witness the honourable records of their good conduct which he was about to present to them. The Rev. Mr. Sargent and Mr. Joseph Payne then addressed the scholars, severally exhorting them to continue the meritorious conduct they had hitherto pursued, and congratulating them on the rewards they had merited. The prizes were then distributed by the chairman, and a second hymn having been sung by the children, a collection was made in the room, and the proceedings shortly afterwards terminated.—*English Paper.*

#### SIN IN THE CHURCH.

I have seen such sin in the Church, that I have been often brought by it to a sickly state of mind. But when I have turned to the world, I have seen sin working there in such measures and forms, that I have turned back to the Church with more wisdom of mind and more affection to it—tainted as it is. I see sin, however, nowhere put on such an odious appearance as in the Church. It mixes itself with the most holy things, and debases them, and turns them to its own purposes. It builds its nest in the very pinnacles of the temple. The history of the primitive ages of the Church has also checked the disgust which would arise from seeing the impure state of things before your eyes. Folly and wickedness sported themselves even then, in almost all possible forms. I turn, in such states of mind, to two portraits in my study—John Bradford and Archbishop Leighton. These never fail, in such cases, to speak forcibly to my heart, that in the midst of all there is pure religion, and to tell me what that religion is.—*Cecil.*

#### CHEVALIER BUNSEN.

M. Bunsen, we hear, is engaged at Heidelberg upon his new translation of the Bible for the people, with a complete commentary, two volumes of which will appear this year, together with an introductory philosophic work, entitled *God in History*. The first volume of this work has already appeared, and is said to be creating a great sensation. It is being translated by Miss Winkworth.—*Athenæum (London).*

### OBITUARY NOTICES.

#### REV. DR. ELI SMITH.

This devoted missionary for thirty years, died at Beyrout, Syria, on Sabbath, January 11, aged 55. The great work on his hands, which he was especially desir-



ous to finish, was the issuing of the Arabic Bible in a version directly from the originals, for which he was peculiarly qualified by his accurate scholarship and familiarity with both Hebrew and Arabic. After eight years of incessant toil, the New Testament, the Pentateuch, the greater part of Isaiah, and the minor prophets from Hosea to Nahum, were finished; and his chief native assistant, who is familiar with Hebrew, Arabic, and Syriac, had written out most of the remainder, ready for Dr. Smith's revision. In order to secure the best Arabic type, Dr. Smith went to Germany, and there superintended the casting of new founts, which happily have proved highly acceptable where the Arabic is read.

Dr. Smith was the well-known companion of Dr. Robinson, in his *Researches into "the biblical localities of the Holy Land, and by his careful examination and accurate Hebrew and Arabic scholarship, contributed an important part to the work which has become a standard in the civilized world."* He also explored Armenia in company with the Rev. Dr. Dwight, the result of whose inquiries form an interesting volume. He translated several publications issued at the expense of the American Tract Society, and for many years has been the Society's regular correspondent.

"A scholar, and largely acquainted with the world," says a letter from Bryout, "he was still a very child in simplicity—loving all, laboring for all, and not ashamed of the most humble service. Accepting the gospel as the only true reformer of the world, he loved to preach it in the dark regions, scorning the philosophies which seek to supplant it. Many were his touching and edifying remarks. Among others, he said he felt he was a great sinner, but there was a greater Saviour; that he had no righteousness of his own, and relied entirely on the blood of Christ; that for aught he knew he had more friends in heaven than remaining on the earth, and soon he should be with them and all the holy in the presence of God. With such words, and farewells to his wife, his children, and his fellow-laborers, and the native members of the church,—he gently and almost with smiles, breathed out his soul into the bosom of his Saviour and his God."—*American Messenger*.

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THE REV. RICHARD KNILL.

This devoted minister and missionary, the author of no less than nine Tracts of the American Society, closed his earthly labor at Chester, England, January 2nd, at the age of 69. Few men have consecrated a life of such efficiency and usefulness to the service of Christ.

Having studied at college, he entered the Gosport Missionary Academy, where "he was ever foremost in holding meetings in the cottages of the poor, in kitchens, in barns, by the wayside, in the public streets, anywhere where the people would assemble." In 1815, at the age of twenty-eight, he went out as a missionary to Madras, but his health sinking under the climate of India, he returned to England; and in 1820, took charge of the English church at St. Petersburg, Russia, where he labored incessantly for thirteen years, receiving from the Emperor Alexander many tokens of esteem.

Returning to England in 1834, for eight years he travelled among the churches as an advocate of the London Missionary Society. "His addresses were remarkable for sincerity and power; his eloquence was the language of intense feeling. All admired, sympathized, and were moved." In 1842 he became pastor of the church at Wotton, where Rowland Hill had previously labored; and in 1847, was settled as the successor of Matthew Henry at Chester, where he labored till his death, the church having been increased fourfold. In the winter of 1853, he preached every afternoon in the old theatre in Chester, which was filled in every part, and continued to be thronged; and in 1855 he formed a plan for preaching in every market-place in the county of Cheshire. "More than a hundred preachers were converted under his preaching, most of whom are now occupying dissenting pulpits, or engaged in the missionary work."

Besides all his labors as a preacher and missionary, the tracts written by him are supposed to have had a wider circulation than those of any other man. "Between six and seven millions of them have been printed in England, and more than seven millions in the United States; and some of them have been translated into ten different languages, and thus scattered over the world."—*Exchange*.