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THE CANADIAN United Presbyterian Magazine.

VOL. VIII.] TORONTO, SEPTEMBER, 1861.

[No 9.]

Miscellaneous Articles.

RECENT EVENTS AND THEIR AUSPICES.

We do well to step aside from the hurrying current and whirl of events that we may calmly contemplate their character and their boding. No period of our past has been so fraught with interest and with hope as the present. Never, we believe, since the close of the preparation day for the advent of the Son of God, has transition so characterized the state of things, and augury the conduct of men, as in these times. Principles are being subjected to new and severe tests. Truth and error are engaged in seemingly decisive conflict; and systems hoary with age and with evil are toppling as if about to fall. Viewed in the light of prophecy, uncertain to us, though it be as to the time when, and the mode in which predictions shall be fulfilled, recent and passing events have a commanding interest, and quicken expectation in regard to the future of our world, which Satan has so long ruled, and which sin has so long wasted. Indeed, late evocations of Providence seem to authorize us to give entertainment to the conviction that the day of the world's redemption draweth nigh. It may be that a terrible baptism of many nations must intervene,—that fearful wars must be endured ere the Kingdom of Christ come in all its glory—ere righteousness and peace become universal. However, this may be, we confess to the belief that the wars lately waged, and wars that manifestly impend, will prepare the way for the speedy advent of those promised halcyon years of which inspired men have spoken in such rapturous strains and gorgeous terms. And the battle that proceeds and thickens in the arena of mind, where principles of the most opposite character and tendency are contended for with desperate and waxing energy, is not less important and ominous.

Who does not view with gratitude and hope the struggle for liberty in Italy, but lately the very home of oppression, civil and religious?—a struggle that has already denuded the Papacy of temporal power in all except the name. That power—the power of the sword—has done more than argument to propagate error and perpetual superstition in that dark land. It is doubtless well and hopeful in the highest degree that the sword has been wrenched from his grasp who has so long wielded it against God's honour, and the interests—temporal and eternal—of his fellow-men. Now the written Word of God “has free course” in most parts of Italy, where it was heretofore banned, and from which it was carefully barred. There too the voice of the evangelist is beginning to be heard;—so that it may be said of the dwellers there, “The people which sat in darkness saw great light, and to them which sat in the region and shadow of death, light is sprung up.” And the blessed effects of that heavenly light may be expected, with confidence, ere long to appear.

It is matter for Christian congratulation, that while an effective blow has been dealt at the temporal power of the Papacy, the blighting curse of the west, a door has been opened for the entrance of divine and saving truth into the Turkish Empire, the centre and stronghold of Mahometanism, that fearful delusion that has wrought such ruin in vast portions of the East. And China too, with its teeming millions, hitherto so walled around by exclusive laws that the Gospel could only be said to have reached its outskirts, has lately, by a series of singular providences, been rendered, in a goodly measure, accessible by the messengers of mercy. And there is far more hope for India since that memorable revolt that cost Britain so much blood and treasure. The Lord appears to be preparing peoples for the reception of the Gospel, and the experience of its regenerating power by singular instrumentalities, of which permitted war is the chief, though to human seeming, the most unlikely to secure such a gracious end. The continent of Africa is, however, being opened up by peaceful means. Travellers impelled by zeal for science and commerce are penetrating its dark depths, making a way, it may be unwittingly for the onward roll of the Gospel chariot. It is perhaps but justice to Dr. Livingstone, to say that his ulterior aim in adventuring his life in the trackless lands and savage people of inner Africa, was to be the pioneer of Gospel truth to those whose utter destitution cries aloud to Christian lands for help, and concerning whom it is said they shall one day “stretch forth their hands to God.”

And there are hopeful indications that the time draws on when the bond children of Africa, in other lands, shall be set free,—when their grievous and long continued wrongs shall be righted. Events point to the time as not distant when Jehovah shall cause every yoke to be broken. We cannot but believe that the anomalous war at present raging in the late United States of America, is the death knell of slavery in that land whose inhabitants are the guiltiest of oppression,

while the most boastful of freedom, of all peoples. For many long years the cry of the millions there held in cruel bondage has been ascending to heaven in loud and ever waxing tones! That foul stigma, which Americans in their heartless avarice have attached to the Christian name, will ere long be removed by their infatuated and blood-baptized efforts to give it durability. How mysterious are the ways of Providence! The guilty parties are being allowed to chastise each other for their mutual crime. And we do hope that, when the strife and chastisement ceases, the yet enslaved shall find themselves possessed of liberty. That will be a blessed day that shall witness the enfranchisement of four millions of Ham's wronged race, and Christianity vindicated against one of the vilest calumnies to which it was ever subjected.

The political and social agitation and change abroad in the world are undoubtedly of a hopeful character, especially when viewed in connection with the more brotherly spirit that begins to pervade evangelical churches, and their increasing efforts to extend the spiritual domain of their common and blessed Lord. A spirit of union has been growing for years, and is more apparent at the present time than at any period of the past apostolic history of the Church. Brotherly love and forbearance are more rife and robust among the disciples of Christ than at any time since they ceased to be "of one heart and one mind." And, thanks be to God, we can point to the blessed fruits of this heavenly spirit of harmony that has begun to pervade the churches of the saints. Within a brief period Australis, Nova Scotia, and Canada, have witnessed, to the glory of divine grace, the re-uniting of the sacred bonds of Christian brotherhood which had been most guiltily and injuriously severed. This spirit of union has yet other and larger spoils to gather. The fields are whitening apace for its harvest, and it is strengthening day by day for its benign work. The present aspect of things in this regard cannot but gladden and move the gratitude of every Christian heart.

But there is another fact of most delightful character and blessed augury to the Church of Christ which has so long and so sadly resembled a parched and comparatively fruitless field. We refer to the gracious outpouring of the spirit on numerous and far separated portions of the Lord's vineyard. These wonderful revivals and consequent inbringings, of which we have all recently heard, are of the most encouraging character. They are pledges of the faithfulness of God's promise, and as earnest they distinctly tell of a coming and universal effusion of Divine influence on the church and the world. How they should prompt us to frequent, earnest and believing prayer that the Lord would hasten and accomplish his graciously promised work. His heritage is weary and the world as a whole is yet a spiritual waste. Let us give the Lord no rest till He pour out His "Spirit upon all flesh" in complete fulfilment of that promise of which the day of Pentecost witnessed the first and glorious instalment. Prayer

and the Word exhibited by those of earnest, believing mind and of Chris-t loving hearts are the instrumentalities which the Lord acknowledges by his blessing. It is note-worthy and pride-humbling that great talents and high ecclesiastical standing are by no means necessary to the accomplishment of the Church's revival. The Lord is performing his gracious work by humble and apparently feeble instrumentality. He is reading an important and solemn lesson to not a few of His ministering servants as well as to his people, viz, that "no flesh should glory in His presence." In a letter lately received in Canada from a friend residing in a locality in Scotland visited by the gracious influences of the Holy Spirit, it is remarked that "a few simple earnest words uttered by an unlettered believer have more effect than the most eloquent and powerful sermon had a few years ago." Let prayer be presented by us continually that the Lord would pour out His Spirit on us, and on our brethern throughout the Province and throughout the world. All things conspire to indicate that we are on the verge of wonderful times. A great work devolves on us and great blessings await us. Let us faithfully perform the one and seek and believingly expect the other. A.

SMALL CONGREGATIONS.

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

DEAR SIR,—I will feel obliged to you for the privilege of addressing a few words to the readers of the Magazine, on matters affecting the prosperity of our now United Church. As united brethren in Christ, I sincerely hope we will join hand and heart together, and endeavour by united, loving, and energetic action, to lengthen the cords and strengthen the stakes of our beloved Zion. I apprehend the greatest difficulties will be encountered in the beginning of our days as a United Church, and circumstances will arise, requiring the liveliest exercise of the christian graces of patience, brotherly kindness, and charity.

In many places will be found two weak congregations, the one having belonged to the U. P. Church, the other to the Free Church, neither of them able to support a minister comfortably, and the wants of the locality not requiring both. To continue two congregations under such circumstances would clearly be a waste of strength; but the practical difficulty will be which of these congregations is to vacate its church and to unite with the other. To deal with such cases will require great discretion on the part of both church members and church courts.

On the other hand, there are places in which, even though there are two congregations, it will be the wisest policy to continue, and even to aid a small and struggling one, if the location of the church and the rising prospects of the place make ultimate success probable.

A small congregation in a favorable locality should receive all the assistance and encouragement which Presbyteries and ministers can give, for I believe that a healthy rivalry is, even in spiritual things, productive of much good in stimulating to zeal and good works.

As an instance of such a congregation I may cite a case in the City of Toronto. About seven years ago some dissatisfaction arose in the Bay Street Church there, into the particulars of which, though there were no doubt faults on both sides, I need not at present enter, and a few members left that church and applied to the Toronto U.P. Presbytery to be formed into a second congregation. This application was bitterly opposed by some persons, who ridiculed the idea of such a handful, as the applicants were, undertaking to raise a minister's stipend and support ordinances; and no effort was spared to dishearten them by unworthy scoff and taunts. The result was that the Presbytery refused the application; but an appeal having been taken to the Synod, the decision of the Presbytery was reversed and the applicants formed into a second congregation. Now, how has this case turned out? This handful of people having called the Rev. Dr. Taylor, the late Professor of Divinity to the U. P. Church here, not merely promised but paid him his £100 yearly, up to the time of his resignation, thereby saving that sum annually to the mission fund of the church. In addition to subscribing over £700 towards the erection of the church they now worship in, this congregation has, if the statistical reports of the late U.P. Church are to be believed, contributed more—far more—to the various schemes of the Church, than the other older and larger congregation in Toronto has done. Indeed, had the Gould Street congregation not fallen into the same error that many individuals did during the time of Canadian prosperity, and built on too expensive a scale, they would now have been in flourishing circumstances. As it is, they have largely added to their original number, and are now reducing their debt in a manner highly satisfactory. I mention this case to shew how careful and cautious Presbyteries should be in dealing with applications to form new congregations, or in the present circumstances of the United Church, in dealing with two small congregations in the same town.

At first the Presbytery thought this congregation would never succeed, and yet, in it the standard of liberality has been as high, or higher, than in any other congregation of the U. P. Church in Canada. With a roll of members never much over 120, it has sometimes raised as much as £400 a year, and never less than £300.

I think your readers will agree with me, that such congregations should receive every encouragement, and that others should be stirred up to emulate their energy and zeal. Yet it is the case that efforts are now being made in the Toronto Presbytery to discourage, and indeed if possible to crush altogether, the Gould Street congregation. It is almost incredible that it should be so, yet it is the case.

By the resignation of Dr. Taylor, the congregation were deprived

of a pastor who was not wholly dependent on them for support, and having a large sum to pay annually for interest, they felt they were unable to pay such a stipend as would maintain, in comfort, a minister with nothing else to depend on. In this position of affairs, the Rev. Dr. Burns, with his usual energetic and noble liberality, agreed to supply the pulpit for six months without charge to the congregation, in order that they might make an effort to clear off part of their debt and get into easier circumstances. For this generous act Dr. Burns deserves, and every one would expect him to receive, the encouragement and sympathy of his brethren, especially those of the same denomination. However, it is far otherwise, for at a late meeting of the Toronto Presbytery, not merely was an effort made to prevent Dr. Burns from continuing to supply the pulpit, but a motion was actually put, to deprive him of any official standing in the congregation and to place another minister over him, as Moderator of the Session. And this motion would have been carried, but for the liberality of some of the country members of the Presbytery. It is very well to say that Dr. Burns has duties to perform as a Professor in Knox's College, with the proper discharge of which his preaching may interfere, but he is able to attend to both. He has proved this already, for ever since he entered the college he has been employed in preaching, and it is well known that so long as he has strength he will use it in his Master's service. It appears, however, that he may preach, "from Dan even to Beersheba," so long as he remains silent in Jerusalem. While the ministers of Toronto enjoy the comforts of a City, an old and venerable father of over three score years and ten, may go abroad through the frost and snows of Canada to preach the gospel, but woe betide him if he ventures to do so near their sacred manors.

I notice these matters that the brethren of our United Church may reflect upon them, and act so as to restrain the arrogant and intolerant in spirit, whether clerical or lay, and bring into active operation all the latent power of the Canada Presbyterian Church.

Yours, &c.,

ARGUS.

THE MAGAZINE AND ITS CONTINUANCE.

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

SIR,—Let me say that, having the best interests of the United Church sincerely at heart, I do think your Magazine should be continued in one form or other. Were it given up the cause of truth and righteousness would suffer loss in the land. There are many subjects that require to be exhibited and discussed which could not with propriety be freely dealt with in the pages of "The Record," which is, or should be simply the advertising organ of the Church. It is most desirable that there should be a periodical friendly to the

Church, and by members of the Church but not subject to Synodical control. And I feel confident that the members of the Church would cordially support such a Magazine. You might enlarge it for the same price by dispensing with the cover. My voice is that it be continued, and as far as possible improved and enlarged.

UNIONIST.

LETTER FROM A CORRESPONDENT IN SCOTLAND.

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

DEAR SIR,—One of the most interesting events of an ecclesiastical kind that have occurred in Scotland during these few weeks, is the judgment given by the First Division of the Court of Session in the Cardross case, on 19th ult. It was on an appeal (“a reclaiming note”) against an interlocutor of the Lord Ordinary Jerviswoode, to the effect that there being a difference of averments as to the constitution of the Free Church, and the terms of the contract between it and Mr. McMillan, investigation must be made and evidence produced on these points, before a delivery can be given. The plea of the church in opposition to this, is, substantially, that the sentence of the Assembly complained of, being spiritual, the civil court is not competent to reduce that sentence, and therefore the action contemplating reduction ought to be dismissed. The Lords of the First Division have unanimously affirmed the judgment of the Lord Ordinary, and the *Witness* has intimated that an appeal will immediately be taken to the House of Lords. There is, of course, much variety of opinion on the case; but, if am not mistaken, very many have come over to the view that the judgment is in the main correct, and that the principles laid down by the Judges, especially by Lord Deas, are sound and unassailable. His Lordship remarked:—

“It is impossible, I think, to say that a civil contract, or the violation of civil rights, is not, to some extent at least, relevantly averred. It is said the defenders’ association are a Church, and that a Church does not imply any civil object or purpose whatever. It may be so. But I know nothing to prevent the contract under which parties associate themselves as a Church from embracing civil rights. Men may lawfully make the holy office of the ministry a profession by which they are to live; and in this country they generally do so—the pursuer avers that he did so here. That he had qualified himself by an expensive course of study for being a minister of the Church of Scotland—that he resigned a permanent living in that Church to become a minister of the Free Church association, who admitted him accordingly, and inducted him into the charges of the Free congregation at Cardross. He says he joined the association upon the footing that the *status* then conferred upon him would qualify him to earn his livelihood, and would not be taken from him except for the causes and by the tribunals, in their order, stipulated by the rules of the association. All this may be shown to be otherwise; or it may be made out that there was no such connection between the emoluments or means of livelihood and the clerical *status* conferred as to entitle the pursuer to say that he has sustained a civil wrong, for which he is entitled to civil redress. But we have not yet before us all the facts necessary to enable us to judge of these matters, and I refrain, therefore, from either expressing or forming any opinion in regard to them. One thing, however, I may say—that the

notion that we shall in any event reduce these sentences, except in so far as they may form a bar to redress for civil injury, has not, so far as I know, been hitherto countenanced by any of your Lordships. If there has been no civil contract at all—if no civil wrong for which the law provides redress has been committed, we shall neither give reduction nor damages. If, on the other hand, civil contract has been violated, we cannot refuse to the pursuer an opportunity of establishing his claim for damages occasioned by that violation. If the sentences complained of shall be found to carry with them no presumption of validity, and so not to stand in the way of a claim of damages, there may be no necessity for any reduction of them. But if they are to be reduced, it has never occurred to me, and I do not think it has been suggested by any of your Lordships, that such reduction could go further than removing them out of the way as an apparent obstacle to patrimonial redress. Nobody contemplates that the defenders are to be ordained to receive the pursuer back into their association, to allow him to sit and vote in their Presbyteries, Synods, and General Assemblies; or that the Free Church congregation at Cardross are to be compelled either to listen to his sermon or absent themselves from the church, and leave him to preach in it to empty benches. It is not because the office of a clergyman is a holy office. It is not because those who ordained or deposed him did so by Divine authority. It is not because the Church he belongs to is a Christian Church. It is not because the object of the association is a religious object, that we decline to interfere further than I have indicated. It is simply because this Court deals only with civil or patrimonial interests and consequences, and, while vindicating or giving redress for these, refuses to go beyond them. It is upon the same ordinary principle that, if no civil interests are involved, we refuse to interfere at all. There are enumerable compacts or arrangements every day entertained, into which, although not to be compared in importance with compacts or arrangements as to matters of religion, may materially affect the comfort and happiness of society, and in respect of which, nevertheless, so long as they do not involve civil or patrimonial rights, no action will lie, either for implement or damages. Two persons agree to ride together, to dance together, to sing or play together, to travel together, the one breaks his engagement, and the other shall have no redress; but if the one has agreed to pay the other for the instruction to be derived in riding, dancing, music, or any other branch of study, or for accompanying him as his *courier* or *valet de place*, the law will give redress to the party injured by the breach of that agreement. So it is in other matters, less or more important. The case is not varied by the introduction of the religious element. A number of persons agree to constitute themselves an association to read the Bible together, to pray together, to worship together in any form which the law sanctions or tolerates, and the law will not interfere whether they keep or break such engagements. They may call themselves a Christian Church, or a Synagogue, or a Free Church, or a True Church, or any name they please, and the law will not inquire whether they merit the name they so appropriate, nor whether their doctrines be heterodox or orthodox, provided only their objects be not unlawful. They may assign to certain of their number certain functions,—so many to be ministers or office-bearers of whatever kind suits the denomination to which they belong; and if the labours of the minister and other office-bearers are undertaken only by those who are rich enough and generous enough to undertake them gratuitously, the association may enjoy that happy state of freedom in which nobody is bound to anything. But if

the association make a compact with certain of its members that, on condition of the latter going through a long course of study and preparation, and devoting themselves exclusively to the labours of the ministry, they shall be held qualified to be inducted, and accordingly do induct them into the charge of particular congregations, with right to certain emoluments as a means of livelihood, and on the footing that the qualification thus conferred shall not be taken away except for one or more of certain causes, to be ascertained by certain tribunals, acting in a specified order, then the association, or its members, if they break this compact, may become liable for the consequences, precisely as if the emoluments had been attached to a purely secular qualification and employment. It was stated by the defenders' counsel, Mr Young, in answer to questions put partly by your Lordship in the chair, and partly by me, that the Free Church General Assembly might, at any time, resolve that any given number of ministers, whose names should be first drawn from a ballot-box, should be deposed; and that, if the pursuer had been convicted of being sober in place of being intoxicated, on Christmas-day, 1856; or if the sentence had borne that he was the ablest man and the best preacher in the Church, and therefore that he was deposed—there would still have been no legal claim for redress. It may be so; if it can be shewn, either (first) that the pursuer bound himself to such conditions, or (second) that the complaint involved no matters of civil or patrimonial right. But if neither of these two things can be shewn, the result seems just about as startling as that the Faculty of Advocates should be allowed, with impunity, to expel one of its members because he was one of the most able and accomplished and successful members of that body. If the ministers of the Free Church choose to agree that a majority of their General Assembly, or any other committee of the association shall have power to depose all or any of them at pleasure, without cause assigned, let them do so. No man in this country has any power over another, in matters either religious or civil beyond what the civil law itself confers, except by that other's own consent. But there is great latitude in the extent to which the consent may be carried. It may go the length of enabling any leader of a dissenting Presbytery, Synod, or Assembly, who can command a bare majority at the moment, to have any leading member of the minority at once deposed without cause assigned; or of enabling the majority at once to depose the whole minority. But such consent, to be effectual, must be clear on the face of the compact. The law will neither presume nor readily infer such consent where civil interests are involved. The liberty of the majority may be the slavery of each individual, and of the whole minority. That is not the kind of liberty which the law of this country favours. Still less does the law favour or even recognize the liberty of one party to a civil contract to break it with impunity, or to interpret it in his own favour to the prejudice of the other party. The interpretation of all contracts belongs, in the first instance, to the civil courts, to the effect of ascertaining whether they involve civil rights; and in the next place, if they do, of indicating or giving redress for the isolation of these rights; and, although every human tribunal must be fallible, history has shown that nowhere else can these powers be more safely lodged. Rightly viewed, they are, in us, not powers but duties which, when required by any of Her Majesty's subjects, be their religion what it may, we have no choice but to perform. The Solicitor-General, in the course of his able and judicious argument, admitted that, to jurisdiction properly so called the defenders have no claim—that to compact or consent all their powers must be referred. Th.

Solicitor saw very well that the opposite view was neither maintainable in itself nor consistent with the only line of argument which, in other respects, he had to maintain. For, if the defenders had jurisdiction, they must keep within it. No consent could enlarge it. Whereas, upon the other view, they may make any lawful compact they please, which the members of their association are either wise enough or rash enough (as people may think it) to accede to. If that compact touches no civil interests, the law, as I have said, will neither enforce it nor give damages for the breach of it. But before we can judge of the compact we must know precisely what it is; and as its import, so far as disputed, cannot be known and fixed except by investigation, it follows that the Lord Ordinary is right in refusing to dismiss the action (which is really all he has done) without such investigation."

In a newspaper friendly to the Church, it was said, the speech of a judge is an *obiter dictum*, and of no validity; but if the sentiments expressed by Lord Deas were embodied in an Interlocuter, possibly the Church should be satisfied. It seems to me that if these sentiments are meant to be carried out, the plea about the incompetency of the civil court to "reduce" a spiritual sentence is chiefly an affair of nomenclature. The question just is, Is "reduction" the proper word to express the idea? There is much said about the Church having been always told that if she would separate from the State, she would have freedom. But, in reality, she has got her freedom—the freedom to make and mend her own laws at pleasure—a freedom to which she was formerly a stranger.

A new Education Bill has passed, which is so far good, but liable to grievous objections, and in the opinion of many, a great evil, as it will prove an obstacle to a better measure which might soon have been carried. The Bill pleases almost no one except the Free Church, many of whose leading men declare themselves perfectly indifferent about it. The Voluntaries almost universally detest it; but, by their own death-like supineness, they have amply merited it.

The sum required for the purchase of Dr. Brown's Library has been raised, and that very valuable collection will speedily be removed to Glasgow, where rooms have been provided for its reception.

There is great interest felt in the American contest, and self-interest comes into play. Trade is suffering fearfully, and many of our operatives are without employment.

The weather has, for several weeks, been rainy and rather cold. The harvest therefore, will be later than was once promised. Still the prospects are considered good.

I am, &c.

—, 1st August, 1861.

Reviews of Books.

LIFE OF JOHN KITTO, D.D., F.S.A. BY JOHN EADIE, D.D., LL.D.
Seventh thousand, 16mo. pp. 435. Edinburgh: W. Oliphant & Co. 1861.

We suppose few of our readers can fail to know more or less of Dr. Kitto, who has, for a number of years, occupied so prominent a place among our popular biblical writers. His history is very remark-

able, and fraught with lessons exceedingly valuable. Considering the extreme disadvantages under which he laboured, it is quite astonishing what attainments he made, and what works he produced. We readily subscribe to his own words:—"Perhaps no one was ever in my circumstances, or being so, retained or gathered spirit to surmount his difficulties. I think more and more that a statement of those difficulties, as I could make that statement, would be felt to be a thing of no common interest." This he said when contemplating an autobiography. With reference to that also he wrote to a friend:—"Perhaps there is enough of interest, I had almost said of romance, in my past life, to render the narrative of it attractive to many; and it will be my business to employ that attraction as I best can, for the glory of my Master's name, and the real welfare of my readers." It is to be regretted that his early death prevented him from finishing this memoir; but we are thankful that so excellent a substitute for it has been provided.

Dr. Kitto was born at Plymouth, in December, 1804, and was so small and feeble that no one expected him to live more than a few hours. He never attained to the usual size; his constitution was the reverse of vigorous, and there were ailments to which he was habitually subject. His parents, who were in humble, but not uncomfortable circumstances, married very early, and his father soon fell a victim to intemperance, and the natural consequences ensued. The family were reduced to destitution, and he who should have been its support was oftener than once thrown into prison for serious misconduct. The poor boy was transferred to the care of his grandmother, whose second husband also became a drunkard, so that only the scantiest sustenance could be procured. Kitto, however, was sent to school, attending when the fee could be raised, and frequently staying at home when the family was in absolute want. When about ten years old he went into the employment of a barber, but was soon dismissed entirely for the fault of another. He next occasionally wrought along with his profligate father, and when little more than twelve years old he fell from a ladder a distance of thirty-five feet, and was taken up, bleeding profusely at the mouth and nose, and wholly unconscious. He soon shewed signs of life, but his hearing was totally gone and never returned. After his recovery, which was slow, he was reduced to the most miserable shifts, of an honest enough kind, to preserve himself from starvation. Meanwhile he eagerly turned to account the art of reading he had acquired, and devoured such books as were within his reach. At length he was admitted to the Workhouse. He was next bound apprentice to a shoemaker, and congratulated himself that he had escaped from pauperism and serfdom. In his new situation, however, he was treated with great barbarity by his master; and the magistrates by whom he had been indentured cancelled the engagements, after a period of six months. Kitto now returned to the Workhouse. A Mr. Harvey,

an eminent mathematician, was by and by led to commiserate the poor boy's sad case. In addition to the calamities which had befallen him, he attracted notice by his not only shewing such diligence in reading, but also by his writing some small pieces which were thought creditable, considering his deplorable circumstances. A number of gentlemen accordingly were induced to raise a small subscription for his relief, and application was successfully made that he should be appointed sub-librarian to the Plymouth Public Library. This was clearly a step in advance. The situation in the Library suited him exactly. Notwithstanding his deafness, he was qualified for the humble duties which devolved on him; and the books afforded the means of personal improvement. His diligence and perseverance were unabated, and his regular, respectful, and upright conduct secured for him the good opinion and kind offices of all with whom he had connection. Indications of seriousness also began to appear, and his religious character developed itself in a manner exceedingly interesting and satisfactory.

These particulars at the commencement of his course we have mentioned in the hope that our readers may be induced to inquire after a book containing the true and authentic history of a man, who, from so small and unpromising a beginning, rose to such eminence and usefulness. His subsequent career, however, we cannot give in detail. Suffice it to say that possessed, as he evidently was, of superior natural abilities, unwearied in application, and uniformly consistent and honourable in deportment, he gradually and rapidly rose, and apparently grew in favour both with God and with man. He engaged in authorship and was successful. In his lot there were various ups and downs, and not a few incidents of a very interesting kind; but his progress on the whole was steady. He became connected with the Church Missionary Society—was sent out to Malta, and afterwards went to Bagdad. He returned to England, married very happily, and published a number of highly esteemed works, several of which indeed he only edited, such as the "Pictorial Bible," "Cyclopædia of Biblical Literature," "Journal of Sacred Literature," &c. Perhaps the most popular of his works is "Daily Bible Illustrations." We have been informed that of the American reprint, fourteen thousand copies have been circulated, and the sale in Britain also has been large.

At length, however, his constitution, always frail, broke down. His "Daily Bible Illustrations" extended to eight volumes, and the last of them closes with a reference to the Catacombs at Rome, which ends with the words:—"In these solemn recesses we meet with none but Christ. It is the unobserved light of his countenance as of the sun shining in its strength that irradiates the gloom of these solitudes. He is the Alpha and Omega of all around. All is of him—him first—him last—him midst—him without end." The very next morning after this was written, he attempted to rise, but was unable,

and complained of numbness all down one side. Paralysis, whose ravages are every year becoming more frequent among those who work hard with their minds, had laid him prostrate. A pension of £100 a-year had been procured for him from the Civil List, but his numerous family was almost penniless when he ceased to be able to write. A subscription, therefore, was raised, not only in Britain, but in the States and other parts of America as well as in Australia, and £1800 was obtained. He removed to Germany, where he was soon bereaved, first of an infant son, and then of a much loved daughter. Dr. Brown, of Edinburgh, was requested to write a letter to Mrs. Kitto, respecting which, Dr. K. said :—" My dear wife was greatly cheered by Dr. Brown's most kind and considerate letter. I mention that, upon our first loss here, we read his ' Comfortable Words ' all through together (that is, I read it to her) and were indeed greatly comforted by it. We more than once exclaimed, ' God bless John Brown for writing this book. ' " Dr. Kitto's own strength, however, was gradually wasting, and he died at Cannstatt on the 25th November, 1854. Shortly before, when his breathing was peculiarly difficult, he said :—" I am choked. Is it death? A signal was given that it was; and he replied in his last words :—" Pray God to take me soon. "

Mr. Oliphant, Publisher, Edinburgh, who had long proved himself a generous friend, procured, on disinterested principles, a life of Dr. Kitto, by Mr. Ryland, which appeared in a large octavo volume, and was necessarily sold at a considerable price. Of this valuable work there is an American reprint; but the small volume before us, from the vigorous pen of Dr. Eadie, contains all that is of importance in the larger work, and a good deal additional, while the price is a mere trifle. This, therefore, we regard as much more adapted for circulation in Canada; and we very warmly recommend it as a book, which, while it is more interesting than the generality of works, is quite authentic and true. We subjoin the following extract as a specimen :—

Dr. Kitto was in connection with the Church of England, but he was a man of Catholic spirit. He was wont to say he belonged to the Church Universal, meaning that he had no sectarian leanings, and that he was not, and could not be, a constant and visible worshipper in any sanctuary. But he punctually attended the Episcopal Church on communion Sabbaths, for this reason among others of higher moment, that with his prayer-book ' he could follow the service. ' He thought, too, that this absence of ecclesiastical bias tended to recommend his writings to all classes of the community. The example of Mr. Groves was not in this respect lost upon him. ' Talk, ' said this worthy man, ' of loving me, while I agree with them. Give men that will love me, when I differ from them and contradict them. ' Every Christian was a brother to Dr. Kitto, and he loved the image of the Master wherever he saw it.

Dr. Kitto's life was marked by gratitude to all his friends and patrons, and he rejoiced to make prompt and cordial declaration. His early epistles are full of thanks; and, in his last letter, referring to the public subscrip-

tion in process of being raised for him, he writes :—‘I am deeply thankful for what has been already done, and for the most kind attentions of which, under these circumstances, I have become the object.’

Dr. Kitto was, at the same time, of an honest and independent nature. Though he had been so much patronised, he had never learned to cringe. In July, 1823, he began thus to Mr. Woollcombe :—‘I commence my letter with telling you, that I have ever been accustomed to write my opinions with freedom, and that I should deem myself unworthy of your patronage if I could be so base as to sacrifice my intellectual and moral independence at the shrine of interest. Much of my future welfare depends, I believe, on you ; yet, were I certain that you were my only friend, and that on you rested my every hope of earthly comfort, I would not seek the way to your continued favour by endeavouring to accommodate my opinions to yours.’ What the lad, who had just thrown off the poorhouse livery, said so firmly, the man continued to assert and exemplify. He was too self-reliant to be servile. All he sought was opportunity to put forth his energies. He was noted for his uniform candor and truthfulness, and for his kindness to all his correspondents and coadjutors. He had no jealousies of others, and he loved to encourage promising talent. Perhaps, from his peculiar situation, he might imagine slights where none were intended ; and that persistency which made him what he was, must have sometimes assumed, in the view of others, the character of obstinacy.

In whatever aspect we view him, he is a wonder. It is a wonder that he rose in life at all ; a wonder that he acquired so much, and that he wrote so much is yet a higher wonder. Many have excelled him in the amount of acquisition, but few in the patience and bravery which he displayed in laying up his stock of knowledge, in the perfect mastery he had over it, and in the freedom and facility with which he dispensed it in Magazine, Review, or Treatise. Most certainly he hit upon the moral of his life when he couched it in these vigorous terms :—‘I perhaps have as much right as any man that lives, to bear witness, that there is no one so low but that he may rise ; no condition so cast down as to be really hopeless ; and no privation which need, of itself, shut out any man from the paths of honourable exertion, or from the hope of usefulness in life. I have sometimes thought that it was possibly my mission to affirm and establish these great truths.’ We do not mean to place him among those men, of whom the Italian poet says—

‘Natura il fece, e poi ruppe la stampe ;’

‘Nature made him, and then broke the die ;’ but, take him all in all, he was a rare phenomenon—an honour also to his age and country. He struggled manfully, and gained the victory ; nay, out of his misfortune he constructed the steps of his advancement. Neither poverty, nor deafness, nor hard usage, nor ominous warnings, nor sudden checks, nor unpropitious commencements, nor abandoned schemes, chilled the ardour of his sacred ambition. He lived not to a long age, but he had not lived in vain ; and when death at length came, it was but the Master saying, as of old, to the deaf one, ‘Ephphatha—be opened !’ and his spirit, which had so long dwelt in distressing silence, burst away to join the hymning myriads whose song is—

‘Louder than the thunder’s roar,
Or the fulness of the sea
When it breaks upon the shore.’”

THE DIAMOND WREATH; or, the Price of the Soul. 2nd edition. 24 to pp. 107. Edinburgh: W. Oliphant & Co.

This is an elegant, but withal, a simple, artless tale, intended to teach and impress a most affecting, solemn and awful lesson.

The heroine, Miss Caroline Hume, daughter of Sir Richard Hume, had finished her education, returned home, and was brought out at a ball. It vexed her to find that an old much attached play-mate, Miss Rose Meredith, whose father was proprietor of a neighbouring manor, was not at the entertainment. The reason was, that the Merediths, including the young lady, were serious people, and disapproved of balls and similar amusements. Lady Hume was anxious that her daughter should be kept out of such society, horrified above all things, at Methodism. Miss Hume, however, by and by paid a visit to Castle Meredith, where she was most cordially received, and found Miss Meredith highly accomplished, cheerful, and happy. Great astonishment was felt and expressed how people living so much out of the world could possibly enjoy themselves. In the course of a great deal of conversation between the two girls, the explanation was given that the real, chief basis of this felicity was religion—that it arose from trusting in God's mercy through Christ Jesus, cultivating humble friendly communion with him, striving in dependance on his grace, to do his will, and hoping for perfect and eternal blessedness after death. All this was at first most repulsive to Miss Hume, and was listened to with great amazement and incredulity. Gradually, however, her views seemed to change. She began to get a little interested in the matter—got some information about the first elements of the gospel scheme, and was apparently half disposed to be a Christian. Now, this is tolerably natural. That religion is much more prevalent among the higher classes than it formerly was, is one of the happiest features of the times. A good woman, very moderately versed in hermeneutics, once remarked to us, that in her day a great improvement had taken place among the gentry. "But," continued she, "it is just the fulfilment of Scripture. For it says the Jews are to be brought in, and all the fulness of the Gentiles." And if we believe the Gospel to be true, and with infinite wisdom adapted to our case, surely it is not extravagant to suppose that when presented simply and affectionately, and accompanied by its appropriate fruits, to the mind of a candid, well educated young person, a favourable impression should be produced. Miss Hume accordingly returned home, somewhat thoughtful, and shewed a disinclination for the frivolities and gaieties of the family. Lady Hume guessed the cause, and determined that no time should be lost, and no expense spared in curing the incipient malady. The usual remedies were had recourse to, but for a time with little success. At length, as a last resource, Miss Hume was entreated to go to just one ball, and a diamond wreath, on which her heart had been set from childhood, was promised as a reward.

A hard inward struggle ensued. The old passion for the wreath, which was excusable, revived. It was an expressly commanded duty to honour her father and mother. A mighty object would be gained, if cordiality with her parents could be restored; there was perhaps no great sin in a ball, and she was quite confident that no bad effect could be produced on herself by that one compromise. She had too much rationality for that, though only almost persuaded to be a Christian. To the ball accordingly she went, and received very marked attentions from a fascinating young earl. She, and quietly, her wreath drew universal admiration. The poor girl's head was turned. Not much intreating was needed to induce her to accept an invitation to a similar party, and her whole course was now downwards. One dissipation followed another in rapid succession. Excitement and fatigue, together with exposure to cold, brought on an alarming disease. Delirium ensued. She was seized with remorse and agony; and in a lucid interval, declared herself lost, and called her brilliant jewel the "price of her soul."

The morals, for there are more than one, may easily be deduced. Not only young people, but their guardians also, may be instructed. Our readers may not all approve of religious fictions. The parables and similitudes of our blessed Redeemer, constructed as they were with infinite wisdom, may be held not really analogous. But unless this objection prevail, we can recommend this little volume as harmless, interesting, and instructive.

Missionary Intelligence.

CALABAR.—DEATH OF KING EYO HONESTY THE THIRD.

The last mail has brought the painful intelligence that King Eyo Honesty Ita, well known as Young Eyo, died on the 12th of May. This young man early embraced the gospel, became a member of the church, and gave promise of much Christian excellence. It was anticipated that when, by the death of his father in December 1858, he became king, he would be of great service to the Mission. But the Lord has taught our agents "not to put their trust in princes." The great defect in his character was want of decision or moral energy; and engrossed with the cares of trade and power, and exposed to the foul abominations of a licentious society, he fell into habits of uncleanness and intemperance. The missionaries dealt faithfully and kindly with him; he never ceased to be friendly to the Mission; and his conscience battled with his sins—but he did not forsake them. What the result of his death will be, it is not for us to say. The Lord reigns. The younger brother, Eshien, a member of the church, has sunk into a state of mental imbecility; and this once powerful family is now represented by two young children that have been confided to the care of the Mission. The Rev. Mr. Robb was laid down with fever at the time, and did not see the king in his last illness; but from the accounts of those who were with him, he has drawn up the following able and affecting narrative:

"The illness from which I suffered at the time prevented me from being an eye-witness of the scenes that attended the death of King Eyo. At present I shall confine myself to a notice of his spiritual state and death-bed experience. His

was a most saddening history and end, and chiefly so from the gloom and doubt which they cast over our thoughts respecting his eternal condition. Mr. Waddell, who best knew his early spiritual history, lately wrote thus concerning him: "I cannot cease to pray for him, and my heart is full when I remember the kindness of his youth, and the love of his espousals." In 1859 he fell into the sin of adultery, and was removed from the fellowship of the church. From the death of old King Eyo, his father, when he became head of the old king's numerous slaves, who refused to be divided among the members of the family, all their palavers had to be settled by him. He had to take his place as a great gentleman in the country; in fact, little of any importance could be done in Efik without his word being in it. Perhaps the labour and annoyance caused by these may have fostered a habit of drinking, and drunkenness led on to other sins, till the malady which cut him off so untimely laid its grasp on him. It was indeed no easy matter for a man in his circumstances, and exposed to his temptations, to stand in the evil day. To know these, one needs to see closely with one's own eyes the peculiar social state of such a people as the Efik. I cannot describe it without offending the modest purity to which we are accustomed at home:

"He came to the Sabbath-day services with perfect regularity, and was an attentive listener to the word of God, but during the ten months of my stay at Creek-Town he showed no decided wish to be restored to the fellowship of the church. It was difficult to engage him in conversation about his spiritual state; but I knew that his conscience was far from dead, and that he was dissatisfied with himself. He always suffered the word of exhortation with patience; and I never found him take offence at serious rebuke. About three months before his death, he wrote me a letter as follows:—

"My dearest friend, I thank you for all your good letters, which I look upon as messages from the Lord, as it is he who put it into your heart and mind to write them; and it is the duty of a minister to do so to such a sinner as I. Dear minister, what can I say? Can a servant say *no* to his master, when his master calls him to come? And the Lord calls us sinners all for our own good. When I know this, and think about it, my mind troubles me; but the shame and fear of my wretched heart bring me down; and the trouble which I get from one thing to another in the country matters is great. I only write these few things to shew my mind to you; but what can I say when the Lord calls me to return, and when I know that he is willing to save and willing to help, and is able to save and to help, and for whom nothing is too hard to do? I thank you very much for your prayer, and your love for my soul; and still beg you to pray that the Lord may take my wretched heart out of the love of sin, and bring me, poor sinner, to be his again; for plenty time, I am not able to pray when I think of many things which I have done. I only bless the Lord for his mercy that he has not cut me off; for even I myself will not have a servant who knows my will, and yet does so much against me. It is true God is love, and all grace and mercy.

"My dear minister, about the strong drink, before I received your last letter, I had made up my mind never to drink again; and may He who has all power help me to give up all that is bad."

"I hoped that the Lord was thus making poor Eyo come to himself, and urged him to an immediate decision—to cast himself into the arms of the Saviour, who wanted to save him. There is reason to believe that he did abandon his habits of drinking, though I could not say this confidently. Being sick at the time of his last illness, I did not see him; but through Dr. Hewan, who attended him, and from two of the members of the church, I learned all the particulars of his last days. He was cut off by a malady which was the result of his impure and intemperate habits. He literally bled to death, by the bursting of a blood-vessel which was eaten into by an ulcer. If ever man died by his sins, it was he. He acknowledged the fact that his sin had found him out. On the night when the bleeding began, Dr. Hewan was sent for, as he was waiting on me in my illness with brotherly assiduity. He manifested great penitence, and made great pro-

mises of amendment if the Lord should spare his life. He fainted five times that day, and Dr. Hewan did what he could for him. He rallied, and lived a few days after that, and seemed as if he would get better. But he neglected Dr. Hewan's advice and remedies, and had recourse to Efik medicines; while, contrary to his wish and protestations, some of his family sought relief for him by *idiong*—the ordinary superstitious practices of the country. He complained to Eyo Hogan one day about the folly of his relatives, and said that he knew *idiong* was nothing; but this only made them angry. On the night of Saturday, or morning of Sabbath, 12th May, the bleeding began afresh. He sent for Dr. Hewan and Dr. Buckley, one of the doctors of the shipping. They came, and remained with him till he died, about 11 A.M. He had lost a deal of blood, and gradually sunk till he expired. Dr. Hewan sent to the Mission House, and afterwards came himself for various stimulants; and from what he said, we were prepared for the worst. Mr. Timson was conducting the services in the church when a messenger at length brought a note from the doctor, intimating that King Eyo was no more. I felt as if dumb. We had come to look on Eyo as needful to Efik, and we were waiting and hoping to see him brought back, humbled and converted, from the error of his ways. His children were so young, and the slaves belonging to the family were so numerous, that there were reasons for fearing that evil times might be at hand, now that the only man who could bear the burden was taken away. My soul found relief in the forty-sixth psalm, and instinctively rested with sensible relief on the last two verses, where the sublime and the consoling meet, and prompt the song of confidence and triumph. 'Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth. 'The Lord of hosts is with us; the God of Jacob is our refuge.' I had all along hoped that Eyo would be made the honoured instrument of good to that part of Africa. Yet his long-continued defection was calculated to depress the hope; and on one occasion I reminded him of Mordecai's words to Esther (iv. 14), and warned him that if he did not identify himself with the cause of God, other instruments would be raised up, but he and his father's house destroyed. Few African chiefs have had it in their power to do so much as Eyo had; but all the honour, and wealth, and power which God had conferred upon him were greedily seized and burned as incense to himself.

"Dr. Hewan gave him distinct intimation that he was hastening to his end, and urged him to think of his soul, reminding him that he was a backslider. He said that he had cast himself on the Saviour's mercy, and his anxiety was about his children. He wanted Mr. Robb to take charge of them; and then having referred to his debts to the shipping, and said that he had sent plenty of goods to the market, he fell back and expired.

"Eyo Hogan gave me a narrative of what he had seen and heard on several visits to Eyo during his illness. Ukpabio visited him also, and was beside him to the last. I obtained from him a statement written in Efik, and shall translate it, giving also the substance of Hogan's narrative.

"Ukpabio says: 'I went to see him on Friday, and gave him compliments. He asked me what about Mr. Robb. I said that he was very sick. He was very anxious to see him. I told him that Mr. Robb would likely have to go away. Very good, he said, but God's book remains. He then told me that he had been exceedingly ill, and very nearly dead; that he could not tell what he had suffered; that God's dealings with him were wonderful; and that he had fainted five times, and these five times God had clearly shewn him that the things of this world were nothing. He had nothing to give to God for his goodness; but gave him praise. I then read to him the story of Hezekiah in the book of Isaiah; and then we prayed. When we had prayed, he said, "I know that all these words which you have spoken are the words of God;" for I had been telling him that God did not refuse to save him. He replied: "I have sinned against God most grievously, in order to drive the word of God out of my mind entirely; I have hardened my neck, and committed many iniquities against God; but, notwithstanding of all

that I have done in order that thereby my heart might cease to care about God, he has not consented to take his word out of my mind." When I was going (says Ukpabio), he told me to carry his compliments to Mr. Robb, and to tell him that he wished very much to see him. The next day (Saturday) I carried the king's message to Mr. Robb, and returned with his answer. I found the king sitting up and eating; he seemed better. As there were many women in the room, I stood at the door, and gave him Mr. Robb's compliments and message, that he would like very much to see Eyo, but could not; and that he had only one word to send him—no new one—viz., that there was but one way of life; that Jesus was that way; that he wanted, and would not refuse, to save; and that he must come to Jesus. On my leaving, he thanked me, and told me to thank Mr. Robb for that word.

"When the bleeding returned on the morning of Sabbath, the king sent for Hogan, who went immediately, and found him in great distress. The king told him to look for a place where he might pray for him that God would spare him to do his work; but if he must die, that his soul might be saved. Hogan went and prayed accordingly. On his return, Eyo called for a glass of water; and holding it up, asked if it was not proper to thank God for it. He then prayed and drank the water. He wanted to lie down, but his attendants would not allow it, from the fear that he would die at once. By holding him up, they thought to keep him in life. Hogan left him for a little, and sent Ukpabio to be with the king in his absence.

"Ukpabio thus goes on: 'I went, and found him in great distress. He asked me to pray that God would spare his life, for the sake of his work; but if not, his life belonged to God. I said it is very good that you do not forget the Son of God. He replied, Were I to forget him, what should I remember? I do not forget him. I stood there, and prayed for him. When the doctor came, he also spoke to the king about his soul. He replied that Jesus had received him. The doctor reminded him that he had forsaken Jesus. The king said it was true; but that Jesus had received him in his sickness. The doctor then asked him if he was willing to die. He replied that his life was in God's hands; but he was anxious about his children. The doctor advised him to say anything that he wanted to say about his affairs, lest the opportunity should be lost. He said he wanted his children to be with Mr. Robb, that they might walk in the right way; and if Mr. Robb should not be in the country, let them be under the care of the Mission. He also said the same thing to me on another occasion; when he expressed his fear that his children would soon be very poor. He also spoke of what he owed to the traders; saying that he had a vast deal of goods in the markets, but that all would be found in his books. These were his last words. "Blessed are the people that know the joyful sound."

"Such is the simple narrative of Ukpabio, and the substance of all I know of the experience of one who gave promise of a brighter course and a happier life. Death-bed penitence is proverbially suspicious. But it is not for us to judge; indeed, we cannot judge with any certainty in a case like this. All we know is, that he was humble and penitent, and professed to look to the Lord Jesus Christ for the salvation of his soul. His is a case which appeals to the sympathy of the Christian heart. None but those who have seen heathen society can know the hardness of the fight which converts from heathenism have to maintain. And the great wonder is not that many fall, but that any stand. That any do stand, is one of the miracles of grace which abound in the history of redemption, yea, of which every redeemed soul is the object.

"Before I left Old Calabar, Doctor Eyo, the late king's father-in-law, called at the Mission House and repeated Eyo's charge respecting his children, and expressed his own concurrence in the arrangement. The younger is too young to leave his mother. The elder has been at school, and can read a Calabar book. Young children like these have no protection in heathen countries. The person who takes charge of a minor usually devours the patrimony. I do not know how

far the rights of these boys will be regarded. If all that their father owed were paid, there ought to be enough over to maintain them and to start them in the world. But if we can keep them under training during childhood and youth, we may consider them and ourselves fortunate indeed.

THE BLOODY SCENES WHICH FOLLOWED THE DEATH OF KING EYO.

The following terrible scenes, described by Mr. William Timson, teacher in Creek Town, do not refer to the old custom, happily abolished a few years ago, of putting persons to death in order to attend and serve a deceased chief in the other world. The things here stated spring out of the belief, universal among the natives of Western Central Africa, that certain persons, actuated by ill-will, have the power to make charms which destroy the life of the person against whom they are directed. This species of sorcery is in Old Calabar called *Ifot*—freemasonry or witchcraft—and the thing itself, the charm, *Ibok*; and it leads to the ordeal of the *esere*—the administration of the poison nut. In all cases where persons die suddenly, or are prematurely cut off, such suspicions are awakened.

The body was brought over here for interment in an immense box filled with valuables, such as watches, plate, &c.; and that box was inside a larger one, decorated with feathers, ribbons, and small looking-glasses, I went into the yard where it was, on the morning of the 13th; and what a scene! There were probably somewhere about 200 women, beating their breasts and wailing most piteously; and any new comer, on entering the yard, threw herself down in the mud and cried, '*Ete mi oh*' (oh, my father!) several times; then all joined in with a fresh wail at the very top of their voices. Some kept fanning the large box containing the remains, as if they believed that such a service would be acceptable to the departed spirit. I went in again with Mr. Thompson during the forenoon, and we were just in time to see them carry the box to the grave. There was no attempt to conceal anything—every one that chose went to see the grave. There was a great deal of altercation between the relatives of the deceased and some of his slaves. The slaves did not wish the burial to take place until those at market, whom they had sent for, should return; and they prevailed, for the body was only lowered into the grave and left uncovered.

On the morning of the 14th I had just rung the bell for prayers, when George Waddell came up from the town, and told me that the blood people had broken into Egbo Eyo's house, and, after considerable outrages there, had brought him out; that he was then in the market place, and likely to be killed. I told Mrs. Timson to read with the children, and ask George to pray, and, snatching up my hat, I ran down to the town. I found the whole market place filled with people, armed with weapons of various kinds; the majority had muskets and swords. I pushed through the crowd, and found Egbo Eyo in the midst of an angry group of leading blood people. He had a terrible gash just above the elbow of his left arm, from which the blood was pouring; and in his excitement he swung his arm about, and spread the blood all over his body in such a way that he seemed as if he were cut all over. The tumult was so great, that I tried in vain to learn what the blood people wished. "Father Tom" came out from under his porch, and I asked him. He told me to ask them (the blood people). At this stage a number of the white gentlemen in the river, who had come up on business, arrived amongst us; and availing myself of the temporary lull caused by their arrival, I asked the blood people to fall back and send out one of their number to tell us the cause of this outbreak. This they did to a certain extent, for they cleared a small space, and sent forth a person called Etim Eno, well known to those of the Mission who have lived at Creek Town. He marched forward in a hideous war dress, and grasping a large horse-pistol, and told me that he was ready to talk. I took hold of Egbo Eyo, and, pointing to his wounded arm, asked Etim Eno what he and others meant by acting thus, without holding any regular *ikpe* according to Calabar fashion. He was just beginning to reply, when the white gentlemen, who did not know what I was saying in the native tongue, and who, as some of them

afterwards told me, thought that they could be of no use there unarmed, began to move off. On seeing this, the natives immediately closed in upon their victim, whom I still held by the arm. Dr. Adams, a ship surgeon, was the last to leave. He wished to bind up Egbo Eyo's arm, but a cutlass was menacingly held over his head, and the way off the ground shewn to him. With fearful clamour they pushed forward, and, laying hold of Egbo, they pulled him from me to a distance of twenty or thirty yards. Up went a large black stick, and down again it came upon Egbo's head, felling him to the earth. The hatchets were freely used too, and I thought all was over with Egbo. Fearing a general onslaught on the free people, I got hold of Ansa Tom Foster, whom you have heard of, and brought him up here for safety. I stood on my feet and drank off a cup of tea, and ran down again. Not a sound in the market-place. The blood people were seated all round, with their guns resting over their legs and arms, and Egbo Eyo, with a companion, one of his slaves, seated in the midst. The latter was terribly cut across one of his arms, and also one of his feet. I spoke to several of the blood people, and one of King Eyo's people told me that Egbo was accused of making *ibok* to cause King Eyo's death, and that his slave was an accomplice. I told them that they were acting very wickedly and foolishly, because, whatever Egbo Eyo might be guilty of, or whatever he might wish, he could not kill King Eyo in the way they supposed. Some only smiled at what they thought my ignorance of black men's skill in the "black art," and others tried to prove that, although the kind of *ibok* would not kill *mbakara* (white men), it never failed when directed against them. They said that Egbo Eyo must die to-day; that he knew it, and had shot one of his wives to await his arrival in the other world. I may say here, that the blood people afterwards made a public confession that they themselves shot the woman when they broke into the house in the morning. I went and spoke to Egbo and his unfortunate companion. He thanked me for my efforts on his behalf, and bade me good-bye quite cheerfully. Not wishing to leave I kept moving about, talking to those whom I knew well, and trying to turn them from their bloody purpose. A new stir soon began, and a young man came and begged me to go away, for they were now going to begin to kill; and, seeing that I did not move, some came up, and, taking hold of me, pulled me gently away, saying that I stopped them, and if I did not go, they would kill the two in my presence. Thinking I could do no more, I went down the street, and met Ukpabio and Eyo Hogan coming up with their followers. Ukpabio begged me to go and take his wife to the mission-house. I had scarcely got into his yard, when Eyo Hogan and Ukpabio came down, with some of the chief blood people, to hold an *ike* in Hogan's yard. There they agreed that all the chiefs of the town should be called upon to appear at the market-place, and hear what they had against Egbo Eyo and his slave. It was some time before all the preliminaries were got over, but the palaver began about mid-day, and they talked away until far on in the afternoon. About three o'clock, I think, a large force of stout, well-armed men came from Duke Town, and wished to claim Egbo Eyo as an Egbo man, and take him under their protection. But this town declined the offer. After their departure, the blood people, to cut matters short, sent away the slave to be hanged at the bush-market. In a short time some came back to say that he had confessed, and that they were bringing him into the town again, to speak in the ears of the people. Back, accordingly, the poor mangled creature came, and, after being seated, said that he and his master had put a spear into a kind of pot, and, after some ceremonies, had called upon the soul of King Eyo to enter said pot! That, of course was proof conclusive that they had killed Eyo, and deserved to die! After he was removed, I saw no more of him till Mr. Thompson and I saw his corpse hanging upon the tree from whose boughs so many victims of superstition have dangled like carrion. For some time they hung about Egbo Eyo, as if they did not know in what way they would finish him. The doctor arrived just before dark, and I came up with him. On our way to the beach, when the doctor left, we saw Egbo hanging from one of the branches of the tree

in front of the palaver-house. He shewed wonderful courage and powers of endurance; for, although he lay all day under a burning sun, without food or water, and with a ghastly wound, from which his entrails were protruding, he answered every jeer and remained unbroken in spirit. Before he was hung up, he sent to his house for a large red cloak, and after putting it on, he pulled the cloth, in which he was hanged, about his neck. I forgot to mention, that on our way down the doctor and I met a crowd hurrying one of Egbo's wives away to the bush-market, to hang her too. It was dark when I came back through the town (for I went on board the "Mary Hamilton," of which I have been chaplain for some time), and there was nothing to show what had occurred, except the body still hanging amid the gloom of evening. Those whom I met paid me the usual evening compliments.

"Next morning, Inyang, King Eyo's sister, was brought forward to stand her trial for having sought King Eyo's death by means of idiong and other things of a similar kind. Her sister Ansa, or Adinaha, was her accuser; and, ah, how keenly she hunted for her sister's life. Inyang pleaded well, and shewed with what relentless hate her sister sought her life. She said she was willing to take the *esere*, provided Ansa was made to take it too. She pleaded in vain. The blood people said King Eyo was dead, Ansa was sick, and Eshien was as bad as dead; Inyang was guilty, and now the only thing that prevented them from dispersing to act for themselves was Inyang. After some had attempted to shoot her, and been prevented by the more moderate among them, she at last agreed to take the nut, only stipulating, that if she died, they would, under the most solemn of Calabar oaths, agree to bury her share of her father's goods along with her. A few hours after, she was a corpse. It was the 18th before the town was clear of its terrible visitors.

"On the Sabbath there was a fair attendance at church; but just after I had begun to speak in the forenoon, a terrible shouting began near the beach; and, looking out, I saw a great crowd coming up the street. My impression was, that we were going to have more bloodshed; and I said so to the members, and that I thought we ought all to go home and pray that God would put an end to such violence. A man in the church, who had taken an active part during the week among the blood people, cried out to me that it was only an alligator they had caught, and were bringing to "Father Tom's" to divide. As Tom's is quite close to the church, and the noise excessive, I could do little for some time but stand and look at the barbarous scene.

"All was quiet next day till the afternoon, when they brought in another of Egbo Eyo's slaves, very much cut, and hanged him without ceremony. He confessed that he had made *ibok*, and charged another, one of King Eyo's slaves, with having taken part with him. They too, it was alleged, wanted to kill King Eyo. One is still in chains. God grant that they may now be satisfied, and that, before their passions again be roused, they may be brought to see the folly and wickedness of shedding blood for witchcraft.

A message came down from Umon, a few days ago, to the effect that Egbo Eyo, sometime before his death, purchased *mbiam* of a very powerful nature, so that, in the event of his death, he might be revenged on his slayers; and that Creek Town had better give something handsome to have its power destroyed, otherwise the whole would perish. In connection with that, to-night, as I was writing away at the second sheet of this letter, I heard the drums in the town, and, a little after, a terrific yelling began. I bounded from my seat, and ran out to the front verandah to call George to follow me with a lantern, to see what was the matter. Before we got started, however, a young man came up and told us that the Umon *mbiam* had been found, and that the town had been summoned by beat of drum, and a regular proclamation to turn out and assist in driving away the dangerous material. My belief is, that some of our knowing townsmen have found the *mbiam*, and got up the ceremony at once to calm their more credulous neighbours, and at the same time pay their friends at Umon without sending a present.—*Mis. Record.*

Ecclesiastical Notices.

THE ONTARIO PRESBYTERY.

Although so brief a period has elapsed since the formation of this Presbytery, it has held no less than three lengthened meetings. The readers of the *Magazine* need not infer from this fact either that the field embraced within the bounds, must be very productive in the way of business requiring the attention of Presbytery; or that it is composed of particularly *go-ahead* members. Judging from the antecedents of the majority composing it, there is reason to hope, that the Presbytery of Ontario will be characterized by energy in the prosecution of whatever objects may legitimately belong to it. But the truth is, that the cause of its already numerous and protracted sederunts has been the necessity of disposing of two troublesome cases, to which they were so unfortunate as to fall heir, by the union—the one, from the late Toronto Presbytery of the Presbyterian church of Canada, and the other from that of Cobourg. As your readers have not been previously made acquainted with these, it would be uninteresting, as it would be unprofitable to go into particulars. In both cases, the ministers were parties, and the usefulness and prosperity of the respective congregations, have doubtless been greatly marred.

In the former case, viz., that of Ashburn from the late Toronto Presbytery, about one half of the congregation were found opposed to the minister, and in the other, that from Cartwright, a very few individuals were opposed to the minister, but that opposition culminated in a libel. On the 9th July, the Presbytery met, aided by assessors from the late Toronto Presbytery, to endeavour to dispose of the Ashburn case, and after hearing papers read, and verbal reports of the successive "committees" of investigation, which had been concerned with it, the following was the conclusion arrived at, viz.—"That the Presbytery do not feel warranted to dissolve the pastoral relation between Mr. Sharp and the Ashburn congregation." And in the hope of effecting reconciliation between the opposing parties, and to induce them "to love as brethren," a committee was appointed "to meet with them, give them counsel in regard to this matter, and join with them in supplication at a throne of grace." The result has shewn, however, that matters remain in *statu quo*, and that there is an "evil spirit" still at work, and distant is the prospect of its being "cast out."

On the following day, the Presbytery met at Bowmanville, to dispose of the case of libel against Rev. W. C. Windel, of Cartwright. In reference to this case, which had been carefully considered so far by the late Presbytery of Cobourg, suffice it to say, that after travelling through a great mass of evidence, for and against, collected by said Presbytery, and after long and careful investigation the Presbytery resolved,—

- 1st. "To dismiss the libel as not proven in any of the counts.
- 2nd. Express their strong disapprobation of the conduct of Mr. Ferguson (the libeller) in preferring such serious charges against a minister, on such very insufficient grounds, and that he be censured accordingly.
- 3rd. That the Presbytery have a private conference with Mr. Windel, regarding the whole case, as originally brought before the Cobourg Presbytery."

The result of the private conference was, that the Presbytery "recorded their satisfaction with Mr. Windell's admissions and explanations; and declared their confidence in him; and a member of the Presbytery was deputed to communicate the finding of the Presbytery, to the congregation.

The Presbytery again met at Prince Albert, on the 6th of August, for ordinary business. There was a very full attendance, and a large amount of general business was transacted. The Presbytery at previous meetings had only appointed a Moderator *pro tem*, until Rev. Mr. Kennedy should be present, and he was now elected for the season. The Presbytery was long occupied with the consideration

of the large and destitute mission field, situated chiefly to the north, beyond the defined bounds of the Presbytery. They have two missionaries employed, and several members of Presbytery were appointed to spend some time in more fully investigating the field, and in preaching therein. A Home Mission Committee for the bounds of the Presbytery, was also appointed,—to whom was entrusted the arrangement of supply in the stations and vacancies; of this committee, Rev. Mr. McAvish was appointed Convener.

The Committee on the Ashburn case, reported their want of success in attempting reconciliation of the parties. And an application was made by the dissentients for supply of sermon from the Presbytery. After discussion, and abortive efforts to understand fully the actual state of feeling there, and what would be the duty of Presbytery in the circumstances.—It was moved that “the application should not be granted, and in amendment it was moved that the application in the mean time be not determined, but that taking into consideration the whole position of matters at Ashburn, the Presbytery should hold a special meeting there, with the view of being able to bring matters to a final issue.” The amendment was carried, and Mr. Sharp protested and appealed to the first meeting of Synod, and thus the case bids fair to rival in point of vexation and delay the cases in Chancery somewhat proverbial in these respects. In the peculiar position in which this protest and appeal placed matters, the Presbytery at once granted supply to the applicants.

The attention of the Presbytery was also much occupied with an application for supply of sermon for six months, from parties in the town of Whitby, formerly connected with the Presbyterian Church of Canada. In connection with which, much was well and earnestly spoken of the importance of practically carrying out union in such circumstances. Supply was granted in the meantime, and a large committee was appointed to meet with the applicants, to use every proper effort to induce the parties to connect themselves with Dr. Thornton's congregation.

It was impossible to attend to the above cases of difference, without being reminded of the maxim, “how great a matter a little fire kindleth,” and that “strife is like the letting out of waters.” Such cases too, strongly urge the necessity of professing christians following, in such matters, the Master's direction in regard to offences—(see Matt. xviii). How often would open, fair-dealing, and a mutual effort to give and obtain early “explanations,” prevent these unseemly contentions, in the heat of which, “that which is carnal” is nurtured, and fellow members “bite and devour one another.”—*Communicated.*



REPORT OF THE BOARD OF MANAGEMENT OF KNOX COLLEGE, TO THE SYNOD AT MONTREAL—JUNE, 1861.

The Board of Management, in compliance with the terms of their appointment by the Synod, have now to present the following Report on the matters entrusted to their care.

I.—*The Students.*

The number of students in attendance at Knox College, and in preparation for it at the University, during the last session, has been 45. Of this number 3 have completed three years of their Theological course, 4 have gone through two years, and 9 their first year. The remaining 22 have been in the preparatory classes. The Report of the Senatus is herewith transmitted, along with the remarks of the Professors on their respective classes.

The number of those in the Theological class proper, is not so great as last year; but it is a gratifying fact that there is a decided increase in the number of those who are taking a Literary course, either in whole or in part, with the view of entering Knox College as Theological students.

II.—*The Funds.*

The ordinary income for the year ending 1st May last—of course derived from congregational contributions—amounts to \$5,525 06. This is an increase of \$364 56 above the income of last year, derived from the same source. It is true that the receipts of last year were larger, inasmuch as they included a legacy by the late Mr. Gibb of Quebec, of \$2,000, which the Synod resolved to apply in the meantime to the ordinary expenditure of the College. But, looking to the regular channel through which the support of the institution must in the mean time be expected, it is gratifying to find that there is an advance. It is, however, to be noticed, that whilst the ordinary income will in all likelihood now be sufficient to meet the ordinary expenditure, yet, owing to the lateness of the season when the contributions are gathered in, there always remains at the close of the financial year a considerable deficit, which causes temporary difficulty, and requires to be made up out of the income of the following year. For example: there is deficiency at this time of \$1,806 53, principally arrears of the salaries of the Principal and Professors. The Board of Management would strongly recommend to the Synod that means should be adopted as soon as possible to remedy this existing state of things.

BUILDING FUND.—In regard to the building itself, purchased as Knox's College some years ago, it may be necessary to remind the Synod that there is a debt resting upon it, presently amounting to \$10,800 46. This debt falls due on the first day of January, 1862; and the Board of Management having respect to the large amount of interest (viz., about \$650) which has yearly to be paid on that debt, out of the regular revenue of the college, are decidedly of opinion that an immediate and strenuous effort should be made to raise the sum necessary to clear the building of all incumbrance. The present occasion seems peculiarly suitable for such an object, when the union between this Church and the United Presbyterian Church of Canada is now about to be so happily consummated. If, as it is hoped, important benefits shall, through the Divine blessing, accrue from that auspicious event, it is neither presumptuous nor unreasonable to expect that the gratitude of those who are interested in the welfare of the church will manifest itself in the opening of the heart to devise liberal things for the Church and cause of Christ.

III.—*Bursaries.*

The Buchanan Bursary was, after examination and trial, awarded to Mr. H. Gracey, a student of the first year, and the Knox Bursary to Mr. W. Mackie, a student of the third year. One of the Gaelic Bursaries was gained by Mr. L. Cameron, in the Theological Department; and the other by Mr. J. McColl, in the Literary Department. The Henry Esson Bursary was enjoyed by Mr. O. Paquette.

The Board of Management have the pleasure of reporting that His Royal Highness the Prince of Wales, whilst in this country last autumn, and during his stay in Toronto, paid a visit, on the invitation of the Principal, to Knox's College, and afterwards, as an indication of his interest in the cause of literary and theological education, presented through his Excellency the Governor General, a donation of \$800, to be invested at interest, for the purpose of affording a prize or prizes to the most deserving and proficient students. The Board of Management acknowledged, through the Principal, the munificent token of his Royal Highness' respect for the church, and anxiety for the advancement of its interests.

After full and careful deliberation on the different modes of carrying out the intention of this gift, the Board resolved to adopt, as on the whole the most satisfactory, the plan of appropriating the interest for a single scholarship, to be held for two years, and to be competed for by any of the Theological students of the first and second years. In this way the opportunity of its being held by any of them for the period stated, is afforded to the Theological students,

IV.—*The Boarding House.*

The Boarding Department has been conducted, as formerly, by Mr. Thomas Willing, to the satisfaction of the Board. The greater portion of the students availed themselves of it, and resided in the House, though a few left it during the session.

The Board would, in conclusion, again recommend to the Synod to appoint a day for special prayer on behalf of the College, believing not only that such an appointment will tend to create a deeper interest in the minds of the people regarding the College, but that it is a most suitable expression of our dependence on the Spirit of God for real prosperity and success in all the undertakings of the Church. The harvest is truly great, but the labourers are few; pray ye therefore the Lord of the harvest, that He would send forth labourers into his harvest.

The Board having at one of its meetings taken up the subject of University College, resolved to petition the Legislature against the proposal of a division of the Funds of the University of Toronto and University College. A petition was accordingly prepared and transmitted to both Houses of Parliament.

A. TOPP, *Chairman.*

—*Ecclesiastical and Missionary Record.*

ALEXANDRIA.

The corner-stone of a Presbyterian Church in connection with the Canada Presbyterian Church, was laid at Alexandria on Tuesday, the 23rd July. A considerable number of persons were present, both from the village and surrounding country. Addresses were delivered by the Revds. Duncan Cameron, of Lochiel, and Peter Amie, of Vaukleek Hill; Mr. Thomas McGuire, Student of Divinity, from Knox's College, Toronto, at present labouring as a missionary at Alexandria, Donald Cattenach, Esq., of Kenyon, and A. H. McKenzie, Esq., of Alexandria. Prayer was then offered up by the Rev. Mr. Cameron, after which he placed in the cavity prepared for its reception, a bottle containing the last number of the *Ecclesiastical and Missionary Record*, a copy of the *Montreal Semi-weekly Witness*, one of the *Toronto Daily Globe*, one of the *Cornwall Economist*, and one of the *Cornwall Freeholder*. The Church which has thus been commenced is to be a frame lined with brick; the steeple is to be thirty-eight by forty-eight feet; and it is

expected to be completed before the next winter sets in. For the site on which this church is to be erected, and also for the lot adjoining, to be used as a burying-ground, the Protestants of Alexandria are indebted to the liberality of D. A. McDonald, Esq., M.P.P. for Glengarry, for which generous gift a vote of thanks was unanimously accorded by the meeting.—*Montreal Witness.*

KING AND LASKEY.

The Rev. Mr. Milligan has accepted a call from the congregations at Laskey and King.

SOUTHAMPTON.

On the 16th of July, Mr. David Waters, M.A., was ordained to the pastoral charge of the congregation here, by the Presbytery of Grey. The Rev. Mr. Stevenson preached and presided; Rev. Mr. Cameron addressed the newly ordained pastor, and Rev. Mr. Dewar addressed the congregation.

There was also a meeting in the evening, when addresses were delivered by Messrs. Dewar, Grant, Stevenson, and Moffatt.—*Com.*

Gleanings.

TORONTO UNIVERSITY AND THE METHODISTS.

[At the late Whitby Circuit Quarterly Meeting of the Wesleyan Methodists, the following resolutions were adopted, with only six dissenting voices. At Circuit Meetings, such as that which passed these resolutions, the lay element is

represented we believe. In the Annual Conference it is not, and if we may judge from the address of the Conference referred to in these resolutions, the standard of morality seems much lower among the Members of the Conference, than among the lay members of the Church in Whitby Circuit.]

Moved by Bro. Geo. Flint, seconded by Bro. M. Robinson, and

Resolved, Firstly. That this meeting regrets deeply certain suggestions contained in the Conference Address of the present year, wherein among other subjects to be secured, it is recommended to the brethren and friends of the Wesleyan Methodist Church in Canada, that they should "unite as with one heart to elect those men to the Legislative Assembly, and *those only*, who will exert themselves to the utmost, without respect to party in other matters, to promote University Reform, and the equal rights of all colleges according to their works, irrespective of their denomination"—because, while this meeting readily admits that reform in the management of the University of Toronto is essentially necessary, still, there are other matters in which, as members of the body politic, the members of the Wesleyan Methodist Church are deeply interested—there are abuses to be remedied, reforms to be promoted, and interests to be prosecuted, which, in the opinion of this meeting, are of equal importance to those referred to in the Conference Address, and which require us to act in co-operation with those of our fellow-subjects who may differ from us in regard to University reform.

Resolved, Secondly, That such a recommendation as that referred to in the Conference Address can only be justified on the principle that those to whom the recommendation is made are incapable of judging for themselves as to how the elective franchise ought to be employed, or what degree of prominence ought to be given to the various questions agitating the public mind;—an inference which this Quarterly Meeting most distinctly repudiates, believing as it does that the members of the Wesleyan Methodist Church are just as capable of judging, as any ecclesiastical body can be, as to how they ought to vote, and as to the kind of men they ought to support, in reference to those political questions in which they have a common interest with all those who wish to see their country well and properly governed; and for these reasons, if no other, this meeting is compelled to express its opinion that the recommendation contained in the Conference Address was exceedingly injudicious and ill-timed, and if acted upon universally by the members of the Wesleyan Methodist Church, would in many instances have compelled them to form political alliances of the most disgraceful character, or, on the other hand, not to vote at all.

Resolved, Thirdly, That while we are willing, as members of the Wesleyan Methodist Church, to accede to any recommendation made by the Conference in matters of Discipline or of Doctrine, so long as that recommendation is according to, and agreeable with the teachings of God's Holy Word, yet we cannot, nay, will not, submit for a single moment to Conference interference with our civil privileges as a free and independent people.

Resolved, Fourthly, That while we admit the justice and propriety of the claim set up for a division of the surplus funds of the University at Toronto amongst all classes of Her Majesty's subjects in this Province, we have no idea of sacrificing greater and more important principles for the accomplishment of such division.

NESTORIAN LIBERALITY.

A writer in the *News of the Churches*, gives the following interesting account of the benevolent spirit manifested by the converts to Christianity among the Nestorians:—

"On the first Sabbath in April, one of the native preachers, a graduate of the mission seminary, addressed his people at Geog Tepé, on the subject of benevolence, choosing for his 'text' the words of the Lord Jesus," recorded in Acts xx. 35, "It is more blessed to give than to receive." In his sermon he proposed that the people of Geog Tepé select one of their own number, and send him to labour

in the mountains, they themselves defraying the expenses. The discourse made a deep impression on the audience. At the close, one man rose and offered to give one toman (nearly half a sovereign) for the proposed object; another followed his example, and then others in quick succession, some giving more, others less, till between £35 and £40 were pledged in money, besides the greatest variety of gifts in other forms. Those who had no money pledged portions of the fruit of their little vineyards. Some offered wheat, some cotton, others butter or eggs. Women took off their ornaments—ear-rings, nose-jewels, embroidered hair-dresses, etc., and cast them into the treasury of the Lord. Young girls, who had carefully saved hard-earned little sums to buy a new dress, offered their treasures. A perfect baptism of enthusiastic benevolence seemed poured upon the people out of their poverty, for they are indeed very poor, they gave most liberally and joyfully. The news of what had happened at Geog Tepé spread the next day to neighbouring villages, and stirred up a similar spirit in them. Meetings were held in various places, and generous contributions were made. In one of these meetings, the Church of Christ, for the extension of which the contributions were made, having been spoken of as “the bride the Lamb’s wife,” the imaginative people caught up the word, and one offered money for “the bride’s veil.” Another, comparatively rich, gave “thirty toman for a crown for the bride.” Another said, “It is customary, when the bride is taken to her new home, to fire a gun; I will pay so much for the gun.” Another, so much for “the bride’s horse,” etc. etc. The result was, that in the course of two or three days, among these poor villagers more than £200 was collected for the spread of the gospel. This is a large sum, but it was most willingly given. The movement originated among the people themselves; and it is to be hoped that it will be the beginning of a new era among the Nestorians. It revives the memories of their former glories as a missionary people, when they carried the gospel into Tartary, and spread its triumphs over all Central Asia, and even into China.”

ATTITUDES IN PUBLIC WORSHIP.

Recently in the course of his exposition of St. Matthew’s Gospel, Dr. Macfarlane, of Erskine U. P. Church, Glasgow, took occasion, while commenting on the words in the 13th verse of the XXI. chapter, “My house shall be called the house of prayer,” to make some remarks on the subject of attitudes in public worship. He referred to the recent discussions in the Church Courts, in respect to the practice of kneeling at prayer and standing during praise, and regarded the adoption of such practices on the part of some as the first droppings of a coming shower—the commencement of what would be a great improvement on the modes of worship at present followed in our Presbyterian Churches. Although from long observance of a particular form, people came to consider it as an ordinance of God, yet there was no law in the Bible on the subject, but the examples were two to one in favour of kneeling at prayer. This was the mode followed in private and family worship; and why not in public? The practice of standing during prayer and staring about the church was most objectionable, while the hearers were tempted to regard the preacher as simply delivering a speech. The pews, as constructed, were not adapted for kneeling, but he recommended those who felt they could perform the work of prayer better while sitting, to do so.—*Presbyterian.*

HALF DAY WORSHIP.

One of the crying sins of this age is the disposition to defraud the Almighty of a good portion of the time which should be spent by Christian people in the house of prayer. It is presumed that the experience of most clergymen has been the same in regard to this, no matter what school of Christianity they may represent. Dr. Cutler, the highly esteemed rector of St. Ana’s Church, Brooklyn, has spoken out plainly on the subject. In an excellent discourse from the text, “A

day in thy courts is better than a thousand, (Psalm lxxxiv. 10,) he gives some advice which is applicable, we regret to say, in every quarter of the land. "A day does not mean half a day any more than one thousand days mean five hundred," is his opening remark.

As the sermon was only published "for private circulation," we shall be doing some good by making a few brief extracts. In regard to the general subject of honoring the Lord's day, Dr. Cutler very justly observes, that "Mr. Wilberforce, in commenting on the suicide of Lord Castlereagh, one of the British Cabinet Ministers, thinks his self-destruction entirely owing to his not keeping the Sabbath. The great load of business was on his mind continually, and was never taken off. It was pressing on it—pressing on it until his mind gave way and became unbalanced. Any one who goes to Westminster Abbey now, and reads the figures 57 and 47 on the graves of Fox and Pitt, no keepers of the Sabbath, with the figures 75 on the grave of Wilberforce, may easily infer that it was because this last pious man, born in the same year with Pitt, inferior to him in bodily health, engaged in the same battles, could say from his heart 'A day in thy courts is better than a thousand.'"

The following passages should be meditated on by every half-day worshipper :—
 "What a sight is that in the eyes of a heart-searching God, (when a Christian professor—a pledged member of the Divine Society (the Church)—is reclining at home on his couch; while men who make no profession of religion, who have never been baptized, come for example's sake, and for the honor of the Church, which they attend at the second service as well as the first; it will be well in such cases, if the last is not first, and the first last."

I have sometimes sympathized most deeply with those faithful clergyman whom I have seen preaching on pleasant Sabbath afternoons, to a mere handful of people, when the number of their communicants alone amounted to hundreds. How mortifying and distressing to the pastor—and how displeasing to Almighty God.—*Banner of the Cross.*

HOW TO INCREASE A CONGREGATION.

There are various expedients for enlarging a congregation. Popular preaching, effective singing, an elegant edifice, and other such inducements, may collect and retain a crowd. On the other hand, it has been said that the true way is to have a revival; that when the Spirit descended on the day of Pentecost, "the multitude came together," and that the same cause will now work the same effect.

Without meaning to question the truth and fitness of this view of the subject, we have sometimes thought it might be advantageous to state it in a more definite and practical form. The surest way for a church to gain a larger congregation, is to be faithful to the one it has, however small. Some persons—a mere handful, perhaps—who are impenitent, are yet disposed to visit the place where the church meets for worship. Here, now, is an opportunity—not for the minister alone, nor for the office-bearers, but for the church as a whole, and in every one of its members, to do good. These persons are providentially led to place themselves under the influence of the church. From it, more than from any other model, they will form their notions of the real value of religion. Persons thus related to an evangelical church have important advantages, *provided the church is faithful.* But otherwise they are in special danger.

On the one hand, they enjoy the stated ministrations of the gospel, and the salutary influences of public and social worship. The truth, which is the appointed instrument of salvation, is declared to them, and persuasively urged upon them. The preaching is, or ought to be, sustained by believing prayer for its success. But, on the other hand, they are in danger of falling insensibly into the delusion that they are so near the kingdom of God, as to be in comparative safety. They are, we will suppose, mainly correct in their doctrinal notions; they do not cavil at the preaching; and their assent to the truth is deemed to be a virtue. They are "in favour of religion." Perhaps they are church members. The habit of hearing without obeying the truth is of itself a very hardening process. If the members

of the church do not manifest a very special concern for their salvation, they are in the greatest peril of being lulled into the sleep of death.

Now, we are taught that the servant who is faithful over few things, will be made ruler over many things. And a church that does its duty faithfully, prayerfully, earnestly, perseveringly, to a small congregation, may reckon on drawing a larger one. But if the members conclude that these persons, once drawn within the walls of the sanctuary, are sufficiently cared for, and that the minister must do the rest,—if they think that a few vague and general prayers for the salvation of sinners generally, for “a blessing on the word preached,” for “the building up of the church in numbers as well as in graces,” and such like, exhaust their duty and privilege of prayer, they will have no reason to wonder if they continue to have a small congregation. They do not exhibit a fitness to be intrusted with a larger one. The more souls that come under so equivocal an influence, the more are placed in danger of perdition. This is strong language, and we should hesitate to use it, except in a hypothetical case. Such a church being supposed, can less be said with truth? But the question is, Are there such churches? He who walks among the golden candlesticks can alone decide.

John Brown of Haddington said to a young minister, who complained of the smallness of his congregation, “It is as large a one as you will want to give account for in the day of judgment.” The admonition is appropriate, and not to ministers alone.—*Family Treasury*.

THE TWO GIVERS.

There was once a collection for Foreign Missions at the Church door, and all the people as they passed by dropped their contributions into the plate.

The richest man in the congregation put in a five pound note, and a poor little girl, who came in immediately after him, put in a penny.

Men were looking on, and, as the rich man's money was laid on the plate, they admired the liberality of the gift, but they took no notice of the poor little girl's penny. But Jesus and the holy angels were looking on too, and they were not like the elders that stood by; for they noticed the little girl and her penny, but took no notice of the rich man and his five pounds. And why?

That same morning the rich man said to himself, “What shall I give to this collection for Foreign Missions? I must give a five-pound note, for that is what will be expected of me, and I wish my subscription to be above all the others.”

That same morning the little girl had been reading her Bible, and had seen there the story of the love of Jesus, and she loved him in return. She thought within herself, “If Jesus did so much for me, oh! what can I do to show my love to Him? There is to be a collection for the Foreign Missions this day, and I have only a penny: but I will give my penny for Jesus' sake, and it may be He will accept it from me, for I love Him very much.”

The little girl took the penny and kneeling, prayed thus for a blessing.—“Oh, my God! here is a penny which I wish to give to thee. Oh, take it, Lord, although I am not worthy to give it, and bless it so as to make it do good to the poor heathen.”

The little girl when she put in her penny never thought about the men that stood by. She saw gold and silver on the plate, and as she felt how little was her offering, she felt also how good it was in God to permit her to give it, although it was small.

There was a meeting for prayer in the Sabbath School that same evening, and the heathen were not forgotten in the prayers. But the little girl especially was very earnest that God would send his gospel to the poor heathen. She followed her penny with her prayers.

The two givers had their reward. The rich man was seen of men and was greatly admired. His offering made the collection mount up higher than the offerings of many others, and the elders spoke about it. But that was all. He paid five pounds for the praise of men, and he obtained it.

The little girl also was rewarded for her penny. Her heart was enlarged; her

love became stronger; her zeal for Jesus increased. Was this all? This was not all; and yet this was more than the rich man got for his five pounds.

Jesus wrote down upon his loving heart a memorandum of the prayer, and also of the penny, because it was really given to him, and opposite the entry stood the words, "Ask, and it shall be given you," and further on, "Whosoever shall give a cup of water to drink in my name, verily I say unto you he shall not lose his reward. He shall receive a hundred fold in this life, and in the world to come life everlasting. Thy Father, who seeth in secret, Himself shall reward thee openly." —*Home and Foreign Record.*

THE "ESSAYS AND REVIEWS."

There must be a goodly number of worthy people to whom the announcement that the "Essays and Reviews" were about to be taken into a court of law and dealt with, in the person of Dr. Rowland Williams, as to honest English judges should deem strictly right, must have afforded a feeling of positive satisfaction. It is very well to summon a culprit to "the bar of public opinion;" but the sentiment of every unperverted mind is, that there is a lamentable failure of justice, unless forms of proceeding more exact, and penalties more precise and substantial than are incident to the tribunal just referred to, be, in certain cases, forthcoming. The Bishop of Salisbury's letter, then, in which he announced the steps he was taking with reference to the Vicar of Broad Chalke, was read with general approval. But strange to say, the first effect of these proceedings is to shut the mouth of Convocation, which seemed likely to pronounce a condemnation of the book, in its entirety. The Lower House, at the summons of the Upper House, performed the part of a grand jury, by examining the evidence. They declared that it compelled them to find a true bill. Then would come the trial—whatever its nature and result—everybody thought. But no—the Archbishop of Canterbury and the Bishop of London are Privy Councillors; they may be summoned on the Judicial Committee, in case Dr. Williams should be heard by them on appeal, and hence it would be unseemly for them to take part in any further proceedings in Convocation. Whatever may be the issue of the suit against Dr. Williams, its first result is thus a clear gain to the Essayists. We, of course, are not attempting to censure anybody—we are simply recording a fact.

The resolution adopted by their lordships, on the motion of the Bishop of Chester, on the 9th ult., was as follows:—

"That his Grace the President be requested to communicate in the Lower House that this House, having taken into consideration the communication of the Lower House, touching a book entitled "Essays and Reviews," have resolved that, whereas, since this House formerly considered this question, a suit has been commenced against one of the writers for his contribution thereto, and whereas his Grace the President, and the other bishops of this Synod, who are Privy Councillors, may, in the course of the appeal in the said suit upon it, have to decide judicially; and whereas it appears to this House inexpedient either to proceed with the consideration and discussion in the absence of his Grace the President, and such other bishops as may be members of the Privy Council, or to embarrass them hereafter sitting as judges, by their having joined in a synodical judgment of the book, it is expedient to adjourn the further consideration of the subject pending the course of the suit."

RESTRICTIONS ON LIBERTY OF PROTESTANTS IN FRANCE.

If liberty of conscience is one day finally to rule over the earth, the Paris *Presse* yesterday published a letter which proves that we are not yet arrived at that consummation. Can it be believed that, in 1861, not in Austria, or in Spain, but in France, a few miles' distance from Paris, permission to have a Protestant instructor has been refused to the Protestant families of the Haute Vienne? The Protestant communes of that department have since 1852 had only Catholic schools; the Protestant schools have been closed, and repeated solicitations for their re-opening have been made in vain. The commune of Villefavard contains about six hundred

inhabitants, all Catholic except five families. It is to protect these five families, two of which only occasionally reside in the district, against the religious propaganda, that the authorities oppose the opening of a Protestant school. The prefectoral decree declares that tranquility would be disturbed in the commune of Villefavard, because all the children in the country would be instructed in a religion different from that of a dozen among them. The five orthodox families of Villefavard must be very intolérant and very influential to bring down the strong hand of the prefect in this manner.

The Protestant schools of the Evangelical Society, arbitrarily closed since 1852, were on the eve of being re-opened, when they received another arbitrary check. All seemed to bid fair for freedom; the Minister of Public Instruction had informed one of the members of the Evangelical Commission deputed to that effect, that the suspended schoolmasters should express to the proper authorities their intention to re-commence their labours, in order that the schools should be opened with his sanction. This was done, and the Prefect opposed the opening of the school at Limoges,—I have not yet heard the fate of the others,—under the plea that Repelin, the schoolmaster, being an agent of the Evangelical Society, would be less a teacher than a propagandist of religion, which would disturb the public peace and tranquility of the town of Limoges! This is the more strange, as the school is in the same building as the Protestant place of worship, where the parents of the scholars stately assemble. A full statement of the case has been laid before the Minister, and a copy of it has been sent to the Prefect, to place before the Departmental Council, called upon to judge these cases. Your readers are aware that the Protestants of the department have persevered for nine years in employing itinerant teachers, to give their children that imperfect instruction that can be conveyed in a few hours a week, rather than send them to schools where, with a more complete education, they would have been taught prayers and principles in contradiction to the Bible.—*Edinburgh Witness.*

THE DEAD SEA.

One's first feeling on gaining the beach, and looking out on the vast expanse of its rippling waves dancing brightly in the sun, and reflecting the glorious blue of the cloudless heavens, is one of surprise at finding so little to distinguish it from any other lake or sea. There can be no doubt, however, that much of the pleasing impression thus produced is due to the fact, that after riding four hours beneath a broiling sky and over a burning soil, the very sight of water affords an enjoyment of the intensest kind. It is necessary only to stand for a little by the side of that sea, and contemplate the depressing loneliness and desolation that reign around, in order to realize the character that truly belongs to it. Not one solitary skiff sails that sea—not one solitary fish swims in its waters—not one solitary human habitation, far as the eye of telescope can range, can be descried within sight of its shores—no sustenance for either man or beast, neither grass nor grain does the sterile region by which it is encircled yield. And yet this is the very region that was once the paradise of the land. Truly "Sodom and Gomorrah and the cities about them . . . are set forth for an example, suffering the vengeance of eternal fire." And yet sterile and dreary as is even this northern end of the lake, the aspect of the country around its southern shores is more repulsive still. It is, therefore, literally "all the plain," from the one extremity to the other, which God has overthrown.

THE MAGAZINE.

In another page will be found a letter from an esteemed friend recommending the continuance of the magazine. We have already said we would be happy to continue its publication, if that could be accomplished without loss. We would be pleased to have the opinion of some of our friends on the subject, during the present month, as a determination must be come to very soon, respecting the course we are to pursue.—*Ed.*