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THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

VOL. III.

TORONTO, SEPTEMBER 1, 1856.

No. 9.

Miscellaneous Articles.

CHRISTIAN BAPTISM.

Continued from page 227.

In our former article we established the position, that, *The Children of God's people were ever regarded and treated as members of the Old Testament Church; and again, that it was not necessary to re-enact this law under the New Testament dispensation*, it was enough that it was not repealed and the children of believing parents deprived of privileges they formerly enjoyed. The Church of God is the same under all dispensations. It is the one church, consequently the only positive enactment required, was done to deprive the children of their place in the Church, but no such enactment exists, therefore we must conclude that they are still regarded and treated by God as connected with His Church. To this it has been objected, that the ordinance of baptism requires of those to whom it is administered, more than children can give, and in support of this objection it is said, it requires faith and repentance. We grant that it requires this of adults, but we deny that such requirements are made in reference to children. They are not and cannot be affected by these passages that relate to adult baptism. To prove adult baptism, does not disprove infant baptism. It establishes the point in which all are agreed, but it does not in the least affect the question in hand.

But admit for the sake of argument, that the ordinance requires of those to whom it is administered, more than children can give, does not this prove too much? Apply the same test to circumcision, which was also connected with duty: it required all who enjoyed it to conform to the laws and ordinances of that church, hence we read, "Ye must be circumcised and keep the law," "Every man who is circumcised is a debtor to the law;" but infants could not keep the law, or become debtors to it, and yet they were circumcised. Was not more required of them than they could give? In both cases the reasoning is the same; or test the objection in another way. We read in Mark xvi. 16: "He that believeth shall be saved, he that believeth not shall be damned." But children cannot believe, therefore they cannot be saved. If there is force in this objection, then this is the inevitable conclusion; but where is the Christian who will assert this—children not saved—all, all, lost, for ever lost! No, no! So long as the words of Jesus are found in the Bible, "Of such is the Kingdom of Heaven," we will not, we cannot believe this. It is a glaring fallacy that would require such a conclusion, yet not more glaring than that which relates to infant baptism. So that the objection when examined is no more than a sophism, and does not in the least affect our position.

3. The language of the New Testament accords with this view of the case, and implies the continuation of the same connection. Bear in mind the previously existing state of things, and you will acknowledge that this language is just what might have been expected. No hint of a change—no intimation that children were no longer to be regarded in Church connexion, but whenever they are spoken of, language is employed that harmonizes with this doctrine, and takes for granted that such a connexion still exists. Read the following passages:—"They brought young children to him that He should touch them, and His disciples rebuked them. But when Jesus saw it He was much displeased, and said unto them, suffer little children to come unto me, and forbid them not, for of such is the Kingdom of God. Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein. And he took them up in His arms, put His hands upon them, and blessed them." "Then Peter said unto them, repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost; for the promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call." "They said unto him, believe in the Lord Jesus Christ and thou shalt be saved and thy house; and they spake unto him the word of the Lord, and to all that were in his house; and he was baptized, and all his straightway." "The unbelieving husband is sanctified by the believing wife, and the unbelieving wife is sanctified by the believing husband; else were your children unclean, but now are they holy." Take these passages together, and they afford clear intimation of the continuation of the same state of things in regard to families as existed formerly. It is impossible to account for this on any other supposition. This conclusion is greatly strengthened by examining some of the passages separately. Christ himself has clearly shewn that children are not incapable of being subjects of His Kingdom, and of participating in its blessings, in that beautiful passage recorded by three of the Evangelists, in which He blessed the children that were brought to Him, and declared "of such is the Kingdom of God." It matters not whether we understand this expression as referring to the Church on earth, or in Heaven or both; in either sense children, or as one of the Evangelists describes them *infants*, are subjects of King Messiah; and who shall forbid the outward sign of that relation. Is it possible to believe that while the Lord speaks thus of little ones, he yet forbids the application of the external signs. Surely if they have the thing signified, they will not be denied the outward sign.

Another passage may be mentioned. Acts ii. 39. Peter addressing the Jews on the Day of Pentecost, says, "The promise is to you and your children." Recollect that the minds of the audience were habituated to the idea of the connection of their children with themselves in the promise of the covenant, and say would they not interpret this statement accordingly, and understand it as intimating the continuation of the same connection; but can we suppose that the Apostle, at such a time and on such a subject, would so express himself, were not this true of the Christian dispensation? He could not mislead the people.

Still farther. Look at those passages that mention the baptism of families. No fewer than eight families are specified. Now considering how brief is the history of the planting of the Church, and how few instances of individual baptism are mentioned, does not the mention of so many families appear as if that were no uncommon practice—the instances are not mentioned as *peculiar*. It has been denied that there were any children in these families. But is there any other subject besides that of baptism, in which we would take families at hazard, and deny the existence of young children in them. Take eight families at a venture, any where in the town or country, and do they not furnish more than one young child. Such an objection would never have been started, except to support a preconceived and favored theory. Besides, is it possible to conceive that such a change could take place in reference to their

children, and no notice taken of it by the parents? Was it at all likely that the parents would submit to such a change, without demanding a reason for it? Many of the Epistles were written to rectify mis-conceptions, to answer objections, and obviate difficulties, but there is not a word on this subject. Yes, there is one passage 1 Cor. vii. 14. The Corinthians had asked the Apostle the question in respect to the Christian law of marriage, and he replies, that "The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy." This reply plainly shows that there was no difficulty about the children of believing parents, the only difficulty was when the one parent was a Christian, and the other a Pagan, and even here the Apostle declares that their children were to be treated as if both belonged to Christ.

4. It only remains to complete our argument, to refer to the *testimony of the early Christians*, which shows that infant baptism was practised by the Church from the Apostolic times. The earliest Christian writers mention infant baptism, not as a new thing, but as the general practice in their day. Tertullian (200, A.D.), it is true, objected to it, but not because it was a novelty, but because he conceived baptism to be connected with pardon of sin in such a way, that it should be delayed till Christians were married. Hence his objection was as strong against baptizing young people as infants. Now if Tertullian could have said, such baptism is a new thing, it was not practised from the first, would not this have been his strongest argument; and yet he never speaks of it in this light, from the simple fact, it was not so. Origen, his co-temporary, and of Christian descent as far back as his great grandfather, had every possible opportunity of informing himself on this subject; he travelled through the Churches, planted and watered by the Apostles, he conversed with those who had been set over them by their immediate successors, he laboured during the greatest part of his life in Syria and Palestine, and it is impossible to conceive him mistaken as to a plain matter of fact. His language is, "The Church received from the Apostles the injunction or tradition to give baptism even to infants." Fifty years after, sixty-six bishops or pastors met in council at Carthage, and in answer to the question, "whether it was necessary in the administration of baptism, as of circumcision, to wait until the eighth day, or whether a child might be baptized at any earlier period after its birth;" (there is no dispute about the baptism of infants, this is not questioned) replied, "ye ought not to hinder any person from baptism, and this rule as it holds for all, we think more especially to be observed in reference to infants, even to those newly born."

Like clear and convicting testimony is given by other early writers. It is unnecessary, however, to adduce more instances—enough has been brought forward to show that from the earliest period infants were baptized.

Now look at this line of argument throughout, and say could you wish a clearer and a fuller statement on this subject. Is it not plain to every unprejudiced mind, that infant baptism is a divine institution, and to deny this rite to our children, is to deprive them of a privilege appointed by the Great King himself for them. We have endeavored to compress into a narrow compass the proof for this doctrine—our object has been to remind our readers that infant baptism is founded on the Word of God, and that the compilers of our Catechism, were warranted from Scripture in saying, "the children of such as are members of the visible church are to be baptized." In another paper we will examine the proper modes of baptism.

D. D.

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

Those views on free communion, to which we have referred, as advocated by the Relief Church, can scarcely be considered as peculiar, since, as their Synod declared, they were nothing more or less than what are stated at the beginning of the 26th chapter of the Confession of Faith, which had not been objected to by any denomination of Scottish Presbyterians.

The following are the passages:—

“All saints that are united to Jesus Christ their head, by his Spirit, and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory. And, being united to one another in love, they have communion in each other's gifts and graces, and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.

“Saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification; as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus.”

Other denominations who cried down the Relief for holding these sentiments, had either misunderstood or overlooked their own principles. The truth may be, that Scotland being so much a Presbyterian nation, and having at that period little intercourse with other parts of the Christian world, the Presbyterians of most denominations were under an impression, that Presbytery alone was of Divine Right, and that those who adopted this form were the only Scripturally-constituted churches. The Relief Church were a step in advance of the age, and, with a commendable spirit of Christian charity towards those who differed in matters of church order, but who held the great doctrines of grace—they regarded all as Christian brethren whom Christ would recognise as His own, and expressed their willingness to hold fellowship with them as Providence might open the way.

By their deliverance in the Synod of 1774, they were publicly committed on the principle of Free Communion. But the voice of calumny was not hushed. From that period till more recently, when the formation of Missionary and Bible Societies brought the different denominations into contact with each other, and allayed their party prejudices, they had to maintain a hard struggle with some of the Presbyterian Bodies around them; and the accusations directed against them were not confined to their free communion principle, but seemed sometimes to present them as holding no fixed set of religious opinions at all, and only held together by some general notions, not doctrinal but only arising from the operation of the Patronage laws. In these circumstances, it was felt necessary that, as a Church, they should come out with a clear and full exhibition of their views of divine truth in general, and that this should be done either by Synodical enactment, or by some one of their Ministers expressing their sentiments. The latter course was adopted, and the Rev. Patrick Hutcheson of St. Ninians, and afterwards of Paisley, with the entire approbation of his brethren, undertook the advocacy of their church, and gave what was called “A Compendious View of the Religious System taught by the Relief Synod;” and, as we are informed by Dr. Struthers, “When he (Mr. Hutcheson) speaks in his own name, he is always to be understood as speaking in the name of his brethren.”

“The Confession of Faith and Catechisms,” says he, “composed by the venerable Westminster Assembly, contain a more complete collection of divine truths than any books of human composition I have ever seen; and, in my

judgment, the Shorter Catechism is the most masterly, comprehensive, and judicious production of that venerable convention of divines. It contains a collection of divine truths so compendious, just, comprehensive and well-connected, as is scarcely to be equalled in any human performance. But after all, that venerable Assembly were not without their weaknesses and mistakes: and, indeed, they would have been more than men if they had been free from them. Perfection, in a state of imperfection, is not to be expected. The distinctions between the kingdom of Christ and the kingdoms of this world, and the right of private judgment in matters of religion, they did not well understand; and with all deference to these great men, I am humbly of opinion, that their views of religious covenanting were very erroneous, and also the methods of propagating the covenanted uniformity of religion in that age by civil pains."

Such were the limitations with which the Relief Church received the Westminster standards. We shall notice them more fully afterwards. At present let us hear Mr. Hutcheson on some of the general doctrinal views in which his Church coincide entirely with the Confession and Catechisms:—

"Man being formed after the image of God, and adorned with his fair resemblance, God entered into a covenant with him, as the public head of that numerous family who were to spring from him, by ordinary generation. For his accommodation, God placed him in Paradise, where he had everything entertaining to the sight and pleasing to the taste, under the easy restriction of abstaining from the tree of knowledge of good and evil; which prohibition was intended to manifest his Creator's just authority over him, and to be the trial of his virtue and obedience. A severe threatening was denounced if he transgressed the royal mandate of Heaven: 'In the day thou eatest thereof thou shalt surely die.' This threat was equally to affect him and his posterity. At the same time, the threatening of death upon transgression implied a promise of life to Adam and his posterity, if he had performed the condition of the covenant by yielding perfect and persevering obedience during the time appointed for the continuance of his probationary state. Had he kept the covenant he and his offspring would have been confirmed, like the elect angels, in a state of unchangeable goodness. But being seduced by the devil, and the solicitation of his wife, he tasted the fruit of the prohibited tree, and hence the source of all our woe. By the disobedience of this one man all his posterity are made guilty. Being their federal head, by the Divine constitution, the sin he committed in that capacity is imputed to them, and they are as much exposed to the penal sanction of the covenant as if they had committed the original transgression in their own persons. The death threatened in that constitution was threefold: temporal, spiritual and eternal. Accordingly, whenever Adam sinned he lost his spiritual life, the image of God, and a power of living to him in holy obedience. The seeds of mortality were sown in his constitution, which gradually sprung up and strengthened in his frame, till they brought him to his original dust; and from the time of his transgression, he was exposed to eternal death.

"As by virtue of Adam's federal representation his posterity were considered as one person in law, what took place with him holds also with them. The guilt of his fatal transgression was not only charged on him, but his soul was corrupted in all its faculties. His understanding was darkened, his will perverted, and his affections misplaced. And the very same is the situation of all his posterity; they have guilt *imputed* and sin *inherent*. Adam's sin is imputed to them, as he was their *federal head*, and corruption of nature is conveyed from him to them, as their *natural root* in the way of ordinary generation."

These statements respecting the covenant of works, are followed by a like compendious view of the covenant of grace:—

"This better covenant is, with peculiar propriety, called the covenant of grace, because grace. Divinely rich and free, was the original spring of it, and

shines conspicuous in all its parts. As by the first covenant sin reigns to death, so by the new covenant grace reigns through righteousness to eternal life by Jesus Christ. The first covenant was made by God with Adam, as the public head of all his natural offspring. The second covenant was made by God with Christ, as the public head of all his spiritual seed, and in this respect Adam was the type of him that was to come. The first Adam was bound to perform the condition of the covenant of works for all those whom he represented, and the second Adam was bound to perform the condition of the covenant of grace for all those whom he represented; with this difference, that Adam was obliged, in point of duty, to engage for his posterity, when God proposed the covenant to him, whereas the Son of God was disposed to undertake the redemption of his people by the bowels of his own love.

"This covenant of peace was between the Father and the Son from eternity, and all the parts of this wondrous plan were adjusted with infinite wisdom, counsel and discernment. It was an act of grace in the Father to accept of his own Son in this covenant, as the surety of sinners, as well as in the Son to become their surety. But though the first and second Adam agree in being federal heads, their federal representation was not of equal extent. Adam, in the first covenant, represented all his natural descendants. Christ, in the second, represents the elect only, or all those who, from eternity, were given to him by the Father, to be redeemed from misery, and to obtain salvation with eternal glory. The rest of the human race were passed by in the decree of election, and left to possess that heritage of wrath to which they are born as the descendants of Adam, and under the covenant of works. And no impeachment of the Divine rectitude can arise from this, any more than from leaving the apostate angelic tribe to perish irretrievably in their sin. When reasonable creatures sin against God, the perfection of his nature requires that their sin should be punished according to its demerit, and if they never share in Divine grace, it is what God is not their debtor to confer, who is free to do with his own as he pleaseth. And those who are the blessed objects included in the decree of election, are indebted for this inestimable privilege to the free and distinguishing grace of God, and not to anything in themselves, or done by them in time. The love of Jehovah was the cause of their election; their faith, love, repentance and good works are the fruits of election, and flow as necessarily from the great source of electing love as beams of light issue from the sun. They were chosen in Christ as their new covenant head, that they might be holy, not because they would be holy.

"It was to accomplish the redemption of the chosen seed, that the Son of God was, in the fulness of time, made flesh. He assumed the nature of those whom he was to redeem into union with his Divine personality, that, being related to Heaven in respect of his Divinity, and to earth in respect of his humanity, he might more fitly be the day's-man between God and man, and perform the office of a Mediator. The nature which he assumed into union with himself, was perfectly holy, that it might be qualified for subsisting in union to his Divinity, and for that obedience which he was to perform as our surety. He was not included in the federal representation of the first Adam, that he might be free from the imputation of his sin. He was conceived in a virgin's womb, by the overshadowing of the Holy Spirit, that he might be free from that depravity of nature which is conveyed from Adam to his posterity by ordinary generation. A part of the Virgin's substance was sanctified by the Holy Spirit, freed from all sinful pollution, or tendency towards it, and separated or set apart for the holy purpose of forming our Lord's body. The particular manner in which the Holy Ghost accomplished this divine operation is veiled in mysterious secrecy, and where the Scriptures do not give us a key we are not at liberty to pick the lock.

"But though, by virtue of the act of assumption, our Lord united a real human nature to his Divinity, he did not assume a human person. To constitute a human person, a true body and a reasonable soul must be united, and

these must subsist distinctly by themselves. But it was otherwise with our blessed Lord; for, though he had a real human nature, a true body and reasonable soul united together, yet these never had a separate subsistence of their own; but from the very moment of his supernatural conception, they subsisted in union to his Divine personality as the Son of God. He has therefore a human nature, but one Divine person forever.

"The human nature which our Lord assumed, was richly supplied with the gifts and graces of the Holy Spirit, to support and strengthen him in the course of his painful obedience and sufferings as the surety of his people. As their surety it became him to fulfil all righteousness. A twofold debt they owed, a debt of obedience, and a debt of punishment, neither of which they were able to pay. Both these debts were paid by him for them. His righteousness, which was the performance of the condition of the new covenant, consisted of three parts—the holiness of his nature, the purity of his life, and his sufferings from the sordid manger to the bloody cross.

"His priestly office consisted of two parts—to offer himself a sacrifice, and to make intercession. The first part of this office he performed on earth, in his unparalleled sufferings, which terminated in his death, when he offered to God his entire human nature, soul and body. His intercession, which is the other branch of his priestly office, he is now performing within the veil. Having offered his sacrifice on earth, like the legal high priest, he went into the most holy place, where he appears in the Father's presence an Advocate and Intercessor. His intercession is of the same extent with his death. For the elect only he died, and for them only he intercedes. He intercedes for those elect persons already brought into the covenant of grace, that they may be kept in it; and for those elect persons who are still in their natural condition that they may be made believers, and brought home to their Father's house.

"No qualifications are required of sinners to entitle them to the Gospel salvation, or to be the foundation of their right to believe in the Son of God. The calls, commands and invitations of the Word, are the ground of faith, and they are directed to mankind, as lost and perishing sinners of Adam's family. It is the distinguishing excellence and glory of the Gospel, that it offers Jesus and his salvation fully and freely to every sinner who hears this joyful sound.

"When convictions are saving they issue in regeneration, which consists in an effectual supernatural change of the faculties of the soul. This gracious change is produced by the agency of the Spirit of Christ, and sinners are wholly passive when it is effected. They may, indeed, be active in the use of appointed means, that they may obtain conversion, but the infusion of the Heavenly nature in regeneration is wholly the work of the Spirit.

"Justification is another privilege of believers. Though distinct in its nature from regeneration, it is inseparably connected with it. Justification is a change of the sinner's state—regeneration is a change of his heart. The foundation of justification is the meritorious righteousness of the Divine surety, exclusive of all qualifications in the person justified, or any works performed by him. The faith by which he is justified is of the operation of God, and it neither justifies by virtue of its *habit*, or existence in the soul as a grace of the Spirit, nor yet by its own act, as it is exercised by the soul; but it justifies as an instrument or hand of the soul, which it stretches forth to receive the gift of Christ's righteousness, exhibited as the object of justifying faith in the word of grace, and claims an interest in it as its own. The righteousness of Christ is imputed to the sinner by God, at the time when it is received by faith. In justification the believer not only obtains a title to life which he cannot lose again, but a full, free and irreversible pardon of all his sins. When he is justified he is completely freed from the law as a covenant of works. This natural law is taken into the Gospel system, and is in the hand of Christ as Mediator, and it is obligation on all his mystical members, not as in the old covenant that they may obtain a *title* to life by obeying it, but as the *rule* of their obedience; which obedience is at once the *evidence* of their title to life by

faith in the Saviour's righteousness, and their *meetness* for the possession of eternal life, in respect of the frame and temper of their mind; for without holiness, in this sense, no man can see the Lord."

These are some of the views which Mr. Hutcheson brought forward as held by his brethren, and taught from the pulpits of the Relief Church. They are strictly orthodox, and seem entirely to coincide with the doctrine exhibited in the Confession of Faith. Thus the Relief Church cannot, with good reason be accused of teaching Arminian doctrine. Their views of Divine truth might not by all be so clear and full as those expressed by Mr. Hutcheson; for their students were, for a long time, trained in the Halls of the Establishment—an evil against which, unlike the other constituent parts of our United Presbyterian Church, they did not sufficiently guard. Still from the tone which was given to Calvinistic orthodoxy by the excellent men who first constituted their Synod, there is every reason to believe that sound doctrine pervaded the Body and that the youth licensed to preach the Gospel among them were understood to embrace and maintain the great doctrinal views of the Westminster Standards.

(To be continued.)

Reviews of Books.

THE GREAT SALVATION EXPLAINED AND ENFORCED; by the late Rev. HUGH MAIR, D.D., of Fergus, Canada West. With a Brief Sketch of his Life and Character. Albany: Van Benthuysen, Printer, 407, Broadway, 1856.

Although this is a posthumous work, yet it is one of rare excellence. The lamented author originally belonged to our Church, and always retained a warm interest in its operations. Having ambulated as a missionary, or preacher in Scotland, for some years, under the inspection of the United Secession Church, Dr. Mair emigrated to the States of America, where he was ordained, and where he continued in different charges for a period of nineteen years. In 1847 he was settled in connection with the Church of Scotland, at Fergus, Canada West, where he laboured with diligence and fidelity till the time of his death. We knew him best in Scotland; and there he was an acceptable preacher, and known to be an eminent classical scholar, and especially well acquainted with Latin, Greek, and Hebrew. He was always accustomed to vigorous thinking, and by occasional bursts of eloquence, sometimes a little extravagant, he would rivet the attention, and delight the hearts of his audience. These were the workings of a great mind, which more experience and a maturer judgment soon chastened, and elevated into sound thought, and appropriate, vigorous, attractive, and instructive illustration. Before leaving Scotland, we were gratified by hearing of his fame as a minister in the United States; and on coming to this country, and renewing old acquaintance, we were still more delighted to hear of his great usefulness and popularity. On reading his discourses, all that we had heard, or could conceive of his character and attainments, is sustained, and even surpassed.

Without being sensibly biassed by the partialities of a friendship of forty years' continuance, we wonder not that the congregation in Fergus, which for seven years enjoyed the ministrations of Dr. Mair, were anxious to

secure a volume of his discourses, and we doubt not that many friends in the States will welcome the production, and some even of those in Scotland, who still remember him, will find profit and delight in perusing this valuable work. Printed sermons do not often take with the public taste. These, we think, will be found an exception. They will be read with advantage and pleasure by all into whose hands they fall.

As it is well remarked by his judicious and affectionate biographer:—

“He laboured indefatigably for the good of his people, whether it were by the stated public services of the sanctuary; by familiar conversation in the Bible class—and for imparting instruction by this means he was peculiarly well qualified; by the social address at the weekly and monthly prayer-meeting; or by visiting as a Pastor from house to house, and thus making himself acquainted with the condition of his hearers, so as to suit his ministrations to their varied circumstances. In all these relations, Christian fidelity to his flock was accompanied by uniform kindness and consideration.

“He was possessed of a most kind sympathising nature; entering, as if they had been his own, and with his whole soul, into the joys and sorrows of those with whom he was brought into contact; ever ready to weep with those who wept, or to rejoice with those who rejoiced, and to assist, by word or deed, according to his ability, those he was interested in.”

“In preaching (it was said by one who knew him well) he spoke with a degree of fervour and passion that was sometimes almost painful. He who was so silent and diffident out of the pulpit, was a very lion in it; his theme was always in the highest degree Scriptural and evangelical, and it rarely if ever failed to impart an exciting influence to all his faculties. You felt that every word came from his inmost soul, and was uttered under an awful sense of the powers of the world to come.”

Dr. Mair had gone on a visit to his old friends in Johnstown, New York, the scene of former ministerial labours. There he was seized with severe illness; and although everything that skill and friendship could suggest was tried, yet he sunk under it, and after manifesting entire resignation to the Divine will, and expressing his firm trust in his Divine Saviour, he expired on the 1st of November, 1854, in the fifty-eighth year of his age. The Rev. Dr. Sprague, of Albany, who was his intimate friend, preached his funeral sermon, from Daniel xii. 3: “They that be wise shall shine as the brightness of the firmament;” and our own Rev. W. Barrie, of Eramosa, improved the mournful event to his congregation at Fergus, by preaching from Revelation xiv. 13: “Blessed are the dead that die in the Lord,” &c.

We beg leave to give the following quotations from Dr. Mair's sermons, as specimens of his evangelical and luminous strain of preaching:—

“What shall a man give in exchange for his soul, when that soul is lost, lost completely, lost for ever? Would obedience prove a satisfactory equivalent? Would that Jehovah, who denounced and refused personal righteousness from man on earth, be satisfied with it when offered from within the dungeons of despair? Would sin, when it rioted in rampant and uncurbed insurrection, leave man's heart more able to yield submission to the Divine law, than when evil principle was less inveterate? No, my friends, no; man, when the day of retribution comes, may offer what he previously refused to give; he may offer his heart; he may offer his services; he may offer his all—but it will be vain and fruitless. No rainbow of hope will ever span the horizon of hell; no emblem of peace will cheer its dark domains. Mercy and truth, that met together so lovingly on earth, under the dispensation of Gospel truth, shall in the regions of despair bid each other an eternal adieu. Righteousness and peace,

that kissed each other in ardent joy at the ratification of the covenant of grace, shall part for ever, when the heirs of divine wrath go to their appointed place. Obedience, therefore, would not, could not satisfy in hell those demands which it was inadequate to answer on earth. Would numberless sacrifices prove a satisfactory equivalent? Shall the sinner come before the Lord with burnt-offerings? with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Lebanon, with its numerous and majestic forests, is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. Although a man had all the world in space at his grasp, they would not serve as an exchange for his soul. Nay, my friends, what is more stupendous still, Christ himself, with all his infinite fulness, will no longer be an adequate ransom to the soul, when the present system of things has terminated."—Sermon I, from Mark viii. 37.

Again, in the same sermon :—

"Obedience will not do; sacrifice will not do; earth, sun, moon, stars, all systems of worlds will not do: Christ himself, in all the plenitude and majesty of his divinity, will not do; mercy is gone, for ever gone; hope never comes: God has forgotten to be gracious! My brethren, it is a most tremendously appalling prospect, and the very instincts of our moral nature recoil from the consideration of it, in shrinking and sensitive alarm. But the momentous question of our Lord demands that we survey it, in order that all our purposes, and projects, and determinations of future amendment may be pushed out of futurity, and driven in upon the foreground of the present, in order that when we see the hopelessness and terrific doom of the finally impenitent, we may, while it is in our power, flee for refuge to the hope set before us in the Gospel."

We only add a short paragraph from Sermon XVIII., on the Final Judgment :—

"Oh, my brethren, how inconceivably great the congregation which shall assemble before the tribunal of Christ! Not any individual of any of the generations of the family of men shall be wanting. Of that vast congregation you and I shall be members. How awfully solemn, how deeply interesting the situation in which we shall then be placed! What a scene shall then be presented to our view! Nature convulsed! the world in flames! the dead raised! the living changed! Heaven and hell emptied of their populations, that they may either minister to the Judge, or be tried by him, the Son of man, who was crucified, revealed in his glory, filling the throne of judicature. To him all eyes are turned. On him these eyes of ours shall be fixed, either beaming with love and hope, mingled with awe, or betokening powerless hatred, keen remorse, and frightful despair. All wait the commencement of the solemn process. The Judgment is set, the books are opened!"

Missionary Intelligence.

OLD CALABAR.—CREEK TOWN.

The Rev. Mr. Waddell says, that the arrival of Mr. John Wylie, in the beginning of the year, to take charge of the school, enabled him to devote more time and attention to the study of the native language; that with the aid of some of the most advanced youths, he has translated nearly all the Psalms, the first nine chapters of the Book of Proverbs, the Gospel according to Matthew, up to the 27th chapter, a number of the most striking parables in the Gospel of Luke, several passages of the prophets, revised and enlarged the Calabar Primer, and that these preparations had put it in his power to dispense with the aid of King Eyo as an interpreter in addressing the people on Sabbath.

On Sabbath, after praise and prayer, I have read both in English and Efik, a Psalm, or it may be two short ones, with a few explanatory observations, and in this way I have reached the 104th Psalm. After that, I have read a carefully written short discourse of twenty to thirty minutes. In this way I have given a series of lectures explanatory of the ten commandments, followed by a series on the great truths of the gospel way of salvation, thus aiming at making good the words of the apostle—the law is a schoolmaster to bring us to Christ. The completion and the opening of the new church in the beginning of September, was an important and interesting occasion. Since then, the attendance has been good and steady beyond my expectations, averaging fully 300 each Lord's day; and the increase of comfort and convenience afforded by the church to all parties and for all duties, cannot be expressed.

The ship *Mars*, lying at this town since the beginning of the year, has been regularly visited by me, immediately after our forenoon service in the church; when I have preached to the crew and distributed many tracts and lent good books among them, which, in some instances, I know to have been carefully and profitably read. Two of the coopers of the same ship, steady men, have regularly attended afternoon service ashore, and one of them has been received to the Lord's table as a Christian brother.

At the same time that I go to the ship, Mrs. Waddell, Mrs. Wylie, and other members of the church, both of the mission families and native youths, disperse in different directions, as reported last year, to keep meetings in some of the houses in town or in neighboring villages, among those who do not, or cannot, come to the house of God.

The Sabbath school continues to be pretty well attended from the hour of three till half-past four o'clock, and several of the classes are taught by native church members. From that hour till half past five or six the concluding public services of the day is held. Yet I can scarcely call it concluding; for at half past seven o'clock our family worship attracts from 10 to 20 of the young townspeople to our house, where, in happy and holy duties, we all close the day with God.

In our Wednesday evening members' class meeting, I have been going regularly through the Assembly's Shorter Catechism, endeavouring, by abundant and varied explanations, to make those who attend to understand its questions and answers. Those present consist of eleven baptized members, of whom two were added to the church during the year, and two are still under suspension; and of fourteen candidates or catechumens. Three of the candidates reported last year, are no longer following with us to seek salvation, yet they are generally in the church on Sabbath and often in the Sabbath school and Bible reading class. One girl of the class has gone with her mistress to live at Duke Town. Three of them have been married in a Christian manner, two of them being slaves, whose wives attend the class, not being restrained by the feelings and fashions which hinder the free ladies. A Sabbath women's class, taught at first by Miss Miller (now Mrs. Sutherland of Old Town), and latterly by Mrs. Waddell, has been kept up during the year. The twin mothers from the neighbouring village, and some women from the town attended, and show some sincerity therein. One of the most interesting of these females is a young woman from the king's own yard, who, not being a married wife, is not under the same constant restraint as those called wives are; she can come out on the Sabbath, but not, like some of the other women of the class, on the evenings of other days, for reading lessons. Her conscience seems touched and tender, and she appears to be very desirous of further knowledge in the way of salvation; her hearing of the Word is very earnest, and we indulge hopes that the Spirit of the Lord is dealing with her soul. Her position is perilous, and I entreat the prayers of God's people for her, and for all her class-mates.

The School at Creek Town.—Mr. John Wylie, the teacher, gives the following account of the school—The highest number in attendance was eighty four. The attendance of girls has been very small, indeed there are only twelve girls' names on the roll. Arithmetic, writing, reading in Efik and English, and geography for the first class only. The children are taught a verse from the Scriptures in Efik every forenoon, and sometimes the Efik Catechism in the afternoon. I have also taught them a few of the training school moral songs, as well as sacred songs, and they seem to be fond of them. Hours from 9 o'clock A.M. till a little past eleven, and from half-past two P.M. till five o'clock.

I have on the roll upwards of one hundred and thirty names, but the attendance has not been so good as might have been expected out of so many. I can only say, that as much as in me lay, I strove to increase it. The smallness of the attendance I can account for in two ways, both of which affect the school materially. *First*, The great demand there now is, and has been for the last two years, for palm-oil. This causes all the grown-up people, as well as many of the young men and children, to be sent to the various country markets to buy it up; and frequently the people remain there for many months, sending down the oil they purchase at each market. The consequence of the men's being away is, that the children left in town are set to do the work which the men ought to have done, and this makes them stay away from school altogether, or makes their attendance at best very irregular, in fact, so irregular, that it is very grievous. *Second*, The Calabar gentlemen themselves seem to throw every obstacle in the way of their children's coming to school, especially their slave children. They are beginning to find out that there is more than they thought in the Word of God—that the children learn at school that there is a higher Being than themselves to fear, and consequently that many bad things the children are told to do they will not do, they will rather take a flogging. I will mention a case which happened only lately. One of the school-boys was flogged on the Sabbath day by his master, who had just come from hearing the Word of God in the church, and the reason was, he would not beat fufu on the Lord's day. The fufu requires great labour in the preparation, and the boy was told it was bad to make it on the Sabbath.

But, notwithstanding these difficulties, the school has been advancing and will advance, in spite of them. We had an examination in November last. The Rev. Messrs. Waddell, Goldie, and Edgerley, etc., etc., were present, the classes were put through their lessons, sung some songs, and there was a tolerably good show of knitting, in the shape of caps, jackets, etc.

There is also something to encourage in the desire manifested, by not a few, to attend school, and for the sake of learning. In some or all schools at home, the children rejoice greatly when they get a holiday they did not expect: here I have seen the case altered, and instead of rejoicing, many were sorry.

Stealing is nearly done in school, only two cases came under my notice during the past year. And likewise for telling falsehoods and swearing, I have seldom to punish. On the whole, I must confess that, when I call to mind the days when I was at school, and the pranks that used to be played there, the children here cause me far less trouble than we used to give our teachers.

The school here is a promising seminary. In it much good seed may be sown, which if it appear not now, may appear long after this, and bring forth much fruit to the praise and glory of God; well does it need and deserve the prayers of all God's people, so that it may prosper in spite of all the hinderances of Satan.

DUKE TOWN.

The Rev. W. Anderson says—The day school has suffered considerably from the events and fluctuations of the year. For some months, at the commencement of the year, when Mr. Sutherland went to take temporary charge of Old Town, and since September, when the committee appointed him to the superintendence of that station, the school has been under my charge. During the latter period I have been assisted, for some time, by Mrs. Goldie, for some time by Miss Johnstone, and for some time by Miss Barty. I confess, however, that I have not been able to conduct the school so efficiently as I could have wished. I had two slight attacks of fever before the burning of the mission-house, and a severe attack afterwards, which left me very feeble. I have not yet regained the vigour of body which is so useful in—indeed, *essential* to—the comfortable and successful management of a school. There have been in all about 90 children at school during the year. The average attendance while I have had it, has been 50.

We have had four marriages at the station, but none of these parties are, properly speaking, natives. Three of the parties married were persons who had come from Sierra Leone.

At the commencement of the year I resolved, if possible, to translate the Psalms and Proverbs. Unexpected calamities and sickness have prevented me from carrying my purpose fully into effect; but I have got 100 of the Psalms and 26 chapters

of the Proverbs into intelligible Efik. [The Shorter Catechism, translated into Efik by Mr. Anderson, is being printed in Glasgow, under the care of Mr. W. C. Thomson.]

The burning of the mission-house has been already reported. The new house, sent from Leith, was put up on the 1st December, and we have occupied it during the most of the month. It is a very neat little edifice; but we would have found it much too small, had we had no other habitable apartments prepared. I have not heard either of the birth or the death of any twin children. I do not think that the poison-nut has been administered during the year by any of the gentlemen in this quarter; but I know of two cases in which parties took it of their own accord, in order to show they were free from the influence of *ifot*. Both cases were, happily, reported by the friends interested, and the means used by us were successful in saving the lives of the persons affected. In the month of December I was invited, for the first time, to attend a native funeral. The deceased was an influential lady at Henshaw Town, aunt to one of the young men belonging to the church, and mother-in-law to another. I attended, along with Mr. Goldie. We found a great number of people, chiefly women, making a dreadful noise, which they called mourning. The grave was dug pretty deep, some 14 or 15 feet, in one of the apartments of her house. The coffin was brought to the grave's mouth, and all the *men* listened to a short funeral service, conducted by Mr. Goldie and myself, but the women would not stop their howling. The coffin was then lowered, and we left.

OLD TOWN.

The following letter from Mr. A. Sutherland, dated 28th February, shows the beneficial influence which the recent treaty, according to which liberty has been granted to the people to rebuild their town, has had on them.

"I forward you a copy of the treaty lately formed by H.B.M. Consul and the chiefs of Old Town, feeling confident that it will give you satisfaction. The people here are highly pleased with it, and evince a strong desire to keep it; within the last few days they have mostly all gone off to their plantations, so that the rebuilding of the town will not commence till the planting season is over.

"As evidences of their regard for the treaty, as well as of a change to the better, I may mention the following, which I consider encouraging. During the past week a daughter of Ephraim Cobham's died, and, instead of the barbarous and cruel work attendant on such an occasion in former days, everything was peacefully and quietly gone about. Concerning their steadfastness we had at first some doubts and fears, as this was the first death from among the free-born since we came here.—The other circumstance which I wish to mention occurred two days afterwards. At the most distant of the Old Town plantations, a child died, and the father was accused by the mother of the infant of having "*ifod*" for it, and thus causing its death; she wished him to take the "*esere*" or poison-nut, but he refused, and the public feeling being against him, he got away and took refuge at Ephraim Cobham's, who, along with the other Old Town gentlemen, immediately gave orders that the man was to be allowed to return to his home, and remain unmolested. At Ephraim's request, Mrs. Sutherland and myself walked out to his plantation, and heard the man's story from himself, with the decision that had been come to. We gave Ephraim our cordial approval of what had been done, and encouraged him to persevere in this course of conduct.

"The facilities afforded us for holding meetings in their yards on Sabbath, together with the friendliness and good feeling shown by both the Old Town and Qua chiefs, have cheered and encouraged us not a little. At present we have six meetings on the Lord's day, three with the Old Town, and three with the Qua people; though, owing to this being the planting season, none of them are very largely attended, yet the total number who thus have the truths of the gospel brought to their dwellings is not inconsiderable. At Qua, the following incident occurred one Sabbath morning lately.—On going into the king's yard we found him busy with an "*Abi-idiong*," who was no doubt enlightening him on some future event; both looked very foolish on being surprised by us, but his Majesty came forward to greet us, and immediately ordered mats to be spread and the people to be called to hear us, while the poor conjuror sat on the ground in sullen amazement, to think that we should be heard before him. Mrs. Sutherland invited him to come and hear

God's Word, on which he came forward and took a seat near us, amid the sly glances and half-suppressed jokes of his countrymen, seeing he had forgot himself so far as to listen to words so subversive of his profession and practice. After meeting was over, and while we were leaving the yard, we overheard the king saying to him that he must not play "idiom" any more, now that he had heard God's Word.— This little incident afforded us another evidence that, while they consult, they have no respect for, but thoroughly despise these miserable oracles. We afterwards learned that this "abi-idiom" has been the means of killing several people.

"On the whole, things are more favourable with us in regard to the people than we expected; we have had much cause for gratitude to the Lord for his goodness towards us, while living among such an ignorant and hardened race."

ILLNESS AND DEATH OF MR. ALEXANDER SUTHERLAND.

It is with deep regret that we have to intimate that Mr. Alexander Sutherland, teacher, died at Old Town, of dysentery, on Sabbath the 20th April, after an illness of nearly two weeks. Mr. Sutherland, who was a native of Whitburn, had, in early life, serious impressions of Divine things, and during an attack of sickness, he resolved that if the Lord would spare his life, he would devote himself to the divine service as a missionary in the foreign field. Time weakened this resolution, but whilst engaged in teaching a school in Dunbar, sickness again assailed him, and the vow of his youth came back to his mind with redoubled force. Hence, when he read a notice in the *Recorder*, intimating that a teacher was wanted for Duke Town, Old Calabar, he made application, and was accepted. He had, at that time, charge of a school in the Canongate, Edinburgh, supported by the congregation of the Rev. D. T. K. Drummond; and the fact that he was willing to relinquish such a situation, where his services were much valued, shows how deep was the hold which the missionary spirit had taken of his mind. He went out to Calabar in the beginning of 1854, and assisted the Rev. W. Anderson in conducting the school at Duke Town. His physical constitution was not vigorous, and he had not been long in the field till the brethren began to dread that he would not be able to stand the climate. He had repeated attacks of illness, each of which appeared to increase in force.— Mr. Hewan, the medical missionary, and the rest of the brethren, strongly advised him, with the view of recruiting his strength, either to go home for a time, or to remove to a milder region. But he persisted in remaining. His chief reason for this was, the prospect of his being married to Miss Miller, a very excellent person, and of taking charge of Old Town as his own station; and as the brethren hoped that these changes might operate for his benefit, they did not urge his departure. He removed to Old Town on the 8th November, was married on the 29th of that month, and seemed to be greatly improved in health. It would appear, however, that he had a great aversion to medicine, and that it was with the utmost difficulty that he could be persuaded to take it. He was seized with diarrhœa about the 6th of April, and though Mr. Hewan was living in the same house with him, it was two days before he informed him. Mr. Hewan prescribed for him, and next day he was better; but on that day his supplies having arrived from Enoland, he went down to the beach and incautiously stood upon the wet sand. From this time he got gradually worse, and notwithstanding all that medical skill and the assiduous attentions of Mrs. Sutherland and kind friends could do for him, he became weaker and weaker, till on Sabbath the 20th April, at 3 o'clock afternoon, he was released from his labours, and taken home to his rest and his reward.

Whilst this event fills the heart with sadness—whilst we mourn that Mr. Sutherland was removed in comparative youth, being only twenty-seven years of age, and when favourable prospects of usefulness were opening before him, still there is nothing about it that should discourage us, or that should make us regard the foreign mission field as peculiarly dangerous. It was stated in the Annual Report, given in the *Recorder* for June last, that, with the exception of Mrs. Robb of Goshen, there had not been a breach made in our mission bands for three years. The present number notices two deaths, that of the Rev. Mr. Lowden, Canada, and that of Mr. Sutherland, Old Calabar; but let us bear in mind that there have been only three deaths in Canada for more than 20 years, and that there have been only two deaths in Calabar in ten years. Those who are in the mission field occupy a conspicuous position; the eyes of many, happily, are on them; and, when they fall, the event

is noticed, and persons are apt to say, that foreign service is connected with special perils. But let these persons, before they draw such a conclusion, look at home. During the three years, in which we had no deaths among our numerous missionaries abroad, no fewer than twenty-eight ministers of the home church were removed by death, eleven of whom were either young men, or persons in the prime of life; and yet no one can make the remark, that the home ministry is perilous to human life. We repeat the statement, that, looking at all the circumstances of this case, there is nothing in it to discourage us. "Blessed are all the dead that die in the Lord;" and pre-eminently blessed are those that fall in the high places of the foreign mission field; for they honored the Lord, and He will specially honor them.

FERNANDO PO.—ARRIVAL OF THIRTY-TWO POPISH MISSIONARIES.

The members of the United Presbyterian Church, and others, who have missions on the West Coast of Africa, will be sorry to learn that, on the 14th of May, a small Spanish schooner, direct from Cadiz, arrived at Fernando Po, about 120 miles from Old Calabar, and landed no fewer than *thirty-two* Roman Catholic missionaries. This band of Popish emissaries consists of five priests, nine catechists, eight sisters of charity, and ten artisans and agriculturists; and is under the guidance of Don Miguel Martinezy Lauz, who was chaplain to the Queen of Spain, and who wears the star of the order. Both men and women had a very uninviting appearance; they carried their entire wardrobes on their backs; the use of soap seems to have been denied them; and with the exception of a few chairs and sofas, or "shake 'em downs," they had neither furniture nor provisions. But the lack of all these things was made up by an ample supply of crucifixes, intended, doubtless, for those poor Africans whom they can succeed in persuading to wear them, as the badge of their conversion. Fernando Po, with one or two other islands on the west coast of Central Africa, belongs to Spain. It has never been cared for nor colonized by that country. The British Consul for the Bight of Biafra resides there, and has acted as the governor. The Baptists of England have a mission station in Clarence, the chief town, and they have been recently directing their efforts to the Boobies, the native inhabitants of the island. Clarence has become a place of some importance since the increase of the palm-oil trade on the coast, the establishment of the monthly steamers, and the institution of missions in various localities, as most of the ships visit the harbour. So long as there were no missions, no regular trade, and no attempt made to introduce civilisation, Popish Spain left these islands to the uninterrupted influence of superstition and heathen darkness. But now that the Bible and the trading ship—the missionary and the merchant—have begun to instruct the long neglected natives, and to develop the resources of these important regions, the man of sin, ever watchful, sends his confederated hands to arrest or to mar the good work, and to cover over the dense stratum of native superstitions with a layer of glittering crosses. It is said that the Queen of Spain has devoted £30,000 to missions for the Gulf of Guinea, and that these thirty-two missionaries—only the advanced brigade—are to be followed by three men-of-war, the senior officer of which is to take the command of the island. Well may the writer of the letter that is lying before us, from which the above particulars are taken, say, "I believe the arrival of the Spaniards here will prove the greatest blow to the commercial prosperity of the Bight of Biafra, that it could have received. What will come of it, God only knows, for I believe we are only at its commencement." Don Miguel is represented as a crafty and designing man, besides being a person of great energy; and when we reflect on the manner in which Popery adapts itself to the feelings, prejudices, and customs of the heathen in every clime, and on what easy terms it gives the name of Christian and opens the gate of paradise to its converts, we have reason to regard the arrival of this band on the West Coast of Africa, as a calamity of the darkest and most portentous character. Had the Protestant churches been more early in the field, or had they done their duty more faithfully to deeply wronged Africa, it might not have been permitted to take place. But still let not the friends of African missions be daunted by this intelligence, sad though it is. Let it stimulate rather than discourage. It is a sign that good is being done. Satan never sends his agents to any place, except when his kingdom is being there successfully assailed. Let Protestants, who have the truth on their side, and

the pledged presence and favour of the Divine Saviour with them, not only emulate, but outrival, the zeal, the energy, and the self-sacrificing devotedness of Papists. Let them strengthen their missions, abound more in prayer for them, and surround them with their warmest sympathies and affections; and in that case such movements as the one we have described, will terminate in the discomfiture of the powers of evil, and in the more thorough establishment of the reign of the gospel of Christ among the numerous tribes of Western Africa.

MISSIONS IN PALESTINE.

We extract from an address delivered by the Bishop of Jerusalem the following particulars in regard to the state of the Jews and Christians in Turkey, and especially in Palestine:—

“When I first visited Palestine, in the year 1827, making a stay at Jerusalem of about three months, I was generally well received, both by Christians of the Eastern Churches and by the Jews, so long as they considered me and my colleagues were travellers, passing a night under their roof, and being ready to start the next day. But I observed that whenever a stay of a few days was made, and the truths of the gospel were presented to them, they began to frown, and to express a desire to see the missionaries return home. From the very first there were individuals, both Jews and Christians, who were ready to receive the Bible when it was offered to them; but the rabbis and priests took alarm, and getting hold of the few copies which were distributed, and consigned them to the flames, and forbade the members of their flocks to receive any afterwards; so that the American missionaries who settled at Jerusalem a few years ago, found that they could scarcely dispose of a single copy of the Word of God. The position of the Jews was as abject as it is possible to conceive. They were despised by the Christians around them, and still more by the Mahometans, who at that time had full power to deprive them of the alms which were sent to them by their brethren from abroad. When the first missionary for promoting Christianity among the Jews arrived in Palestine, he found them in that position. So far as destitution is concerned, they still remain in much the same state, although the oppression of the Turkish governors has considerably, I might almost say completely, ceased, being exercised by them only when they are instigated by the bribes of the rabbis. For some years after the first bishop was sent to Jerusalem there were not, I think, more than three or four Israelites who embraced Christianity. At the expiration of that period a new era began, which I am happy to say has continued to this day. The Jews became more accessible. At present there are not only many Jews who allow missionaries to enter their houses and speak to them of the Hope of Israel—the Messiah,—but some even go to see them and to hear them, whilst others visit the missionaries clandestinely, when they can find an opportunity. Moreover, there are now a great number of Jews, who, by their conversation with the missionaries, prove that they have read attentively the New Testament, although they have not received it by faith. Another impediment in the case of the Jews, which has to a great extent being removed, is that they were all feeding on the husks of the Talmud. The Word of God was not read by them, or, if it were read occasionally, this was the exception. Since that period, in consequence of hearing the missionaries cite the Holy Scriptures to prove that Jesus of Nazareth is the Messiah, they have been led to study both the law and the prophets, in the hope of finding therein arguments against the truths of the gospel; and although few of them, comparatively, have been converted to Christianity, yet those few, I consider, well worth the expenditure and the labour which have been bestowed upon them. I have heard it stated in this country and on the Continent, that most of the Jewish converts, after remaining for a short time in the Christian church, because they have not derived the temporal advantages which they expected from their change of religion, have returned to Judaism. Now I most decidedly affirm the contrary. I am only acquainted with two cases in Jerusalem in which baptized Jews, that is, Jews baptized in our Church, have returned to Judaism; and although the number received in baptism is but small, being about five or six a-year, making a total of about fifty since I have been in Jerusalem, only one person, that person being a woman, has returned to the Jews.”

Of the feelings of the Greek hierarchy, and the futile efforts of the Tractarian party in this country to maintain a friendly co-operation with them, he says:—

“The Greek hierarchy did not at first show the same decided opposition to the mission that the Roman Catholic hierarchy did. They allowed members of their community to receive the Bible. This gave me the hope that there was a possibility of the Greek Church being reformed without being dismembered; but after a few months I came to the conclusion, that there was not more hope of that church than of the Church of Rome. Whenever the priests observed that the Word of God had made a favourable impression on any individual,—by a ‘favourable impression,’ I mean, that he began to appreciate the essential truths of the gospel, and, by the light which those truths cast upon his church, to discover the deadly errors in which he had been brought up,—whenever this effect was seen, the priests of the Greek Church interposed. For example, I had not been at work two years, when the Greek patriarch sent a letter to the governor at Nablous, requesting him to burn all the books in a school which I had established there, although he knew positively that there were no other religious books but the Bible, and portions of the Bible. The Turkish governor, however, replied that he would never be guilty of burning what he himself considered to be the Word of God. Thus I entered upon this branch of my work somewhat tremblingly, not knowing exactly how far I had liberty to advance; though when the work was set before me providentially, I thought no man had a right to prevent my preaching the gospel both to the Greeks and to the Latins. However, I was blamed, even by dear friends, and other Christians in this country, for going, as they said I had done, beyond the liberty which had been granted to the Bishop of Jerusalem, with respect to the Eastern churches. . . . Soon after I began to sound the word of God abroad, I received an intimation from the then foreign minister of the Queen of England, through the consul at Jerusalem, that the Anglican Bishop of Jerusalem had no right to interfere with the religious affairs of the Greek Church. I was surprised at this, having read in the documents that it was with the ecclesiastical affairs that I was not to interfere, which I had always avoided doing. Under these circumstances, I felt that I needed the support of believing people. I found at first that very few people could understand my position, from the circumstance that when the bishopric was established, there was the ingredient of a then springing-up evil, which had shown its fruit already in the Church of England. Under the circumstances, I was allowed the liberty which I considered to be given to me by the Word of God. Lord Palmerston, when questioned on the subject, said, he felt that there were difficulties in the case, but he was sure that no man had a right to prevent an English subject, and especially an English bishop, from preaching the gospel, and distributing the Word of God; adding, at the same time, that if the bishop had that liberty, he had with it the duty of accepting the consequences of preaching the gospel,—that is, of receiving into his communion those who should thereby be converted to the Lord Jesus Christ.”

The following narrative exhibits the present tolerant feelings of the Mahometans, in favourable contrast with the persecuting spirit of both Roman Catholics and Greeks:—

“I appointed a poor man as a colporteur, a man who was formerly a Roman Catholic, who, having previously to my arrival at Jerusalem received a Bible from the American missionaries had felt the power of God in his soul, and being led to renounce the errors of the Church of Rome. The priests at Jerusalem first endeavoured, as they always do in such cases, to win him back. Finding that this could not be done, they accused him before the governor of forging money, having taken care that he should previously receive five new piastres, which had in fact been forged. On this accusation, which I have been informed was brought about by a bribe, the governor of Jerusalem sent the man to Constantinople, where he was kept a whole year before his case was heard. When he was at length taken from prison, and brought before the well-known Reschid Pasha, the pasha told him beforehand that he was sure he was innocent, saying that he was convinced of it from his very appearance. The result of the hearing of the case was, that Reschid Pasha not only set him at liberty, but also gave him money to pay the expenses of his journey to Jerusalem. After his return from Constantinople, observing that, though unlearned, he had a considerable knowledge of the Scriptures, and appeared to have felt its power in his heart, I appointed him to go amongst the wild Arabs beyond the Jordan, advising him to go there first as a poor man on his own account, which

he did. The people among whom he went were partly nominal Christians and partly Mahometans, but equally ignorant of their respective religions,—the Mahometans knowing scarcely any thing beyond the saying, ‘There is but one God, and Mahomet is his prophet,’ and the nominal Christians scarcely any thing beyond the making of the sign of the cross. However, wherever this man went the people flocked around him; and whilst he was reading the Bible to them they frequently shed tears and reproved him, and through him reproved others, for having kept the gospel so long from them. They also confessed their sins, so that when I heard of what had occurred, I was reminded of what took place in the same neighbourhood, when John was preaching the baptism of repentance near the Jordan. But when I sent him there the next season, he found that the priests, to whom the nominal Christians beyond the Jordan were subject, had taken care to enlist the rapacity of the Sheikhs, by telling them that he was connected with England, and therefore had plenty of money. The result of this statement was, that wherever he repeated a visit he was arrested by a Sheikh for the purpose of obtaining money, and although he had every reason to believe that the poor people were as well disposed towards him as before, he could no longer prosecute his work in that part of the country. He tried several times to recommence, and twice succeeded in establishing schools, having being asked to do so by a Sheikh, but the Greek hierarchy at Jerusalem always found means of counteracting his efforts.”—*News of the Churches.*

JAMAICA.—SCHOOLS OF THE EASTERN PRESBYTERY.

The Rev. Alexander Robb says in a letter dated 29th April, not having sent you the usual account of the schools under the care of the Eastern Presbytery for 1855, I now proceed to do so. Some of them were examined by Mr. Martin and myself, last July, and showed no falling off from their condition in former years. The teachers had continued their labours with assiduity, and we trust with some measure of success. Seventeen schools of greater or less efficiency were in operation—six in connection with Port Maria station, four with Carron Hall, three with Goshen, and one at each of the other stations. One of the Port Maria schools was begun towards the close of the year by the son of an elder, a young man who had been sometime at the Academy.

Upon the rolls were 1030 names; the boys being to the girls as *three to two*; and thus fully one thousand children, mostly under sixteen, were for a longer or shorter period being instructed by persons who with, perhaps, a rare exception, are qualified to teach. The average daily attendance was 700—*seven out of every ten*—which ought to be considered creditable when we take into account, 1st, our roads; 2d, our weather; 3d, the fact that several of the schools are at some distance from the stations, which distance, together with the absence of brethren, made it impossible to supervise them closely; and 4th, the alleged indifference of black people generally to the blessings of education, and the undeniable indifference of some.

Reading in the Old Testament there were 322; in the New, 229; in the Irish 5th Book, 89; in the 4th, 103; in the 3d, 239; in the 2d, 158; in the 1st, 131; in the initiatory stages, 144. In Arithmetic, there were 405; in English Grammar 217; learning Geography, 246; Writing, 456. Of orphans there were 117; the parents or guardians of 777 were considered as able to pay, and the fees actually paid amounted to £131 9s. 7½d., while the arrears were about £40.

If in some of the schools there was a smaller number, in others there was a larger, than in 1854; and the fees paid were nearly equal in both years. The returns show that about one-third of the fees remained due. But of the scholars 117 were orphans; it may be presumed that some are too poor; and in some of the schools no more than two out of one family are required to pay. In this way not less than 150, or somewhere about one-sixth part of the whole, may be regarded as entitled to gratuitous education. The proportion, therefore, which is actually lost through actual want of honesty on the part of parents, is thus, after all, comparatively small. And though it ought to be less, and while it is our duty, as it is our desire, to reduce it still further; yet the fact that so large a proportion is paid, shows that our poor black people are shamefully maligned by many “vain babblers,” who in talking and writing about them, understand not whereof they speak, or take no pains to know the truth.

Without noticing each particular school, I may say, 1st, It is a comfort that our

teachers are, upon the whole, respectably fitted for their work. They are not broken down stagers from other professions, useless for anything else, but considered good enough for the care of youth. Our teacher in Kingston is the daughter of a late minister, and has two sisters labouring among the children of Africa. Another was a successful teacher in Edinburgh, and is an agent of promise. A third is a Scotchwoman of energy and endurance. Six or seven have been at the Academy; others were carefully trained by missionaries, and almost all are in the prime of life, or rising into it. May the good Lord endow them with yet greater aptness, and bless them with still more success.

2. Our schools are far from being perfect. Some of them are deficient in the means necessary for the satisfactory training of the pupils in certain subjects. For instance, in some there are no maps. I am happy that the Cedar Valley friends have done what all sensible people ought to do, collected a little money to get maps, and a set of Bett's maps on rollers and varnished are on the way hither for them. In one or two cases, it may be that the teachers are behind in qualification and zeal. But it is for the presbytery to do all they can to get the best possible agents. And, further, perhaps, many of the children do not make very great progress, or become possessed of very much information. But, it is a great thing that in one year there are upwards of 500 children under sixteen reading in the Old and New Testament in these schools, and this leads me to add,

3. That the value of these schools is increasingly manifest, while the need of them is increasingly felt. How very different would our Christian labours be, had the middle aged and the old in our congregations been taught to read even imperfectly! Ah! what has slavery, and what have slaveholders to answer for. What a comfort it would have been to the truly pious old people in our churches if they had been able to feed in the pastures of the written word. We see precious faith, genuine confidence in the unseen Saviour, and love to Him in some who do not know a letter. I confess that I sometimes am astonished at the clear understanding of the truth, which may be found in some of these.

But, still in preaching to our congregations, one is much hampered by their want of familiarity with Scripture facts and characters. It is rather a drawback when, if one wishes to be intelligible, one must first tell the story of Gideon's fleece, and then apply it. To make the rising race better hearers of the gospel, to withdraw them from influences that foster idleness, and lead to vice, to form habits of attention, order, decency and subordination, in a word to act as civilisers and elevators, our schools are invaluable. May we receive wisdom and grace to turn them to better account. The other evening, standing at the church door, I was deeply interested in seeing 112 boys and girls leaving school with their books and bags, some having to walk five or six miles home. I thought of the time when the "picniny" gang had to turn out and ply the labours of the field, handling the lash under the terror of the whip, perhaps on the very spot, or within sight of it. What hath God wrought!—*Missionary Record.*

Ecclesiastical Notices.

REPORT OF THE MISSION COMMITTEE OF THE UNITED PRESBYTERIAN CHURCH IN CANADA, FOR THE YEAR 1855-56.

Your Committee have to give thanks to the Giver of all Good, by whom they have been mercifully preserved during the past year, and are now permitted to lay before you a report of the proceedings which they have taken on those matters which were brought under their consideration in connection with the Missions of the Church. "Bless the Lord O my soul! and all that is within me bless his holy name. Bless the Lord, O, my soul! and forget not all his benefits, who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving kindness and tender mercies."

Your Committee, for reasons similar to those which influenced them last year, appointed a Sub-committee to take action on cases which might arise during the

intervals of meeting, requiring of course, the sub-committee to give in their report, and reserving to themselves the right of approving or disapproving of the same as they might see proper. By this arrangement the business of the General Committee has been greatly facilitated, and in no instance have they seen it necessary to challenge the decision of the sub-committee.

At a meeting in July last, held at the Village of Ancaster, a letter was read from the Rev. Dr. Somerville, Secretary of the Board of Missions in Scotland, intimating that the offered services of the Rev. Messrs. Todd and McGowan, both of whom had been in pastoral charges, had been accepted for Canada, with those of the Rev. Mr. Inglis, and of Messrs. Caldwell and Watson, Probationers of the Church, Dr. Somerville farther stated in his letter that as this completed the number of ten Preachers asked from home by this Synod, some time back no efforts would be made by the Board in Scotland to engage any more unless at the request of the Synod here. The Convener was instructed to write to the Board, tender them thanks for the kindness already shewn them in procuring missionaries for this Province, to give so far as he was able, an account of the state, wants, and prospects of the Church; and to solicit an increase of labourers for the vacancies which still exist, and for the fresh fields which are opening up. Two of the above named ministers did not come out, but your Committee are gratified to have to state that in a letter received during the month of May, Dr. Somerville mentions that the Board had accepted the services of the Rev. Messrs. Gibson and Stevenson; we hope that these brethren will soon appear in the midst of us and show themselves disposed to go up to the high places of the field. For, with all the supply that has come from Scotland, and with the addition of those who had been trained and licensed in the Province, the wants of the church are numerous and more increasingly pressing. Large tracts of country which have long been settled, are without Gospel ordinances administered by an educated ministry. Many members and adherents of the United Presbyterian Church, have gone into parts whither they have not been followed by our ministers, because of the work they had to do in other quarters. In many places that were but lately a forest, and which have been settled by an enterprising population, cultivation is going forward, families are growing up, and souls are ripening for eternity; but our Church is unable to send in the word of life to them, for she has none by whom to send it. Help from home will be required for a time, at all events, and your Committee bearing in mind the promptitude and cordiality with which the Church at home has responded to past applications that have been made, for men and money, cherish the confidence that help will be still afforded from the same quarter.

Your Committee, during the year, have passed applications from Probationers and Ministers, in discharge of engagements with the Home Board to the amount of £371 7s. 8d. In all cases they have required reports of their labours within the bounds of Presbyteries to be transmitted and certified to them. Several of these reports have been sadly defective; and although the Committee have taken no action farther than to characterise them as they were read; yet they think it strange that Presbyteries have allowed them to pass through their hands, and their certification to be affixed to them without comment or qualification. In particular, your Committee have found it practicable to visit as many as seven or eight families, and that at a busy season of the year and yet make their way to the next station on the following Sabbath. To the Synod we would respectfully recommend that instructions be issued to Presbyteries to see that the law of the Church on this point be faithfully complied with.

Three Congregations have received supplement in the course of the year. The whole sum granted and drawn by them is £125 19s. 9d.

Mr. Frazer, Catechist, has still been prosecuting his labours with the same Christian diligence and zeal for which he has all along been characterized. Your Committee have much pleasure in being able to state that he has not had occasion to draw any supplement from the Fund for the past year. The stations among which he has been labouring have proposed and given appreciation of his services and of their religious principle by contributing the amount, and more than the amount promised him as stipend. To Mr. Frazer himself it must be a gratification to witness these evidences of success. To the Presbytery of London, whose Catechist he is, it must be a source of gladness that he has not laboured in vain nor spent his

strength for naught, while the Synod must be pleased with this other instance of the profitable expenditure of funds raised to help those who were unable by their own contributions to obtain the administration of the word of God among them.

As usual, your Committee embrace in this report a statement of the accounts of both Treasurers:

The Rev. Mr. Christie in account with the United Presbyterian Church.

Dr.	Cr.
To balance on hand 7th June, 1855.....	By paid to Probationers, &c., on order of Mis. Com., &c.....
£ 33 4 7	£314 17 11½
“ Home Grant.....	Balance on hand.....
284 11 3	2 17 10½
£317 15 10	£317 15 10

Robert Christie, Esq., in account with the United Presbyterian Church.

Dr.	Cr.
Bal. June 7th, 1855.....	By paid out of Mission Com. £241 4 8
£223 5 11½	Balance on hand.....
Received from Congregations till June, 1856.....	258 6 9
262 17 10½	
£486 3 10	
Interest	
13 7 7	
£499 11 5	£499 11 5

It is with regret that certain members of the Committee feel themselves urged to complain of the non-attendance of the members in general. We merely mention the fact in this report, leaving the Synod to take action upon it at the proper time.

Your Committee would close their report by mentioning that at their meeting on 15th January last it was resolved, that in consequence of the business which their Clerk has to transact, the Synod be requested and recommended to pay him a salary of not less than Ten Pounds a year.

REPORT OF COMMITTEE ON THEOLOGICAL EDUCATION.

The Committee on Theological Education beg respectfully to submit to the Synod the following Report:—

The Committee, agreeably to instructions, printed and circulated the address approved of at last meeting of Synod, relative to the raising of a Fund for aiding and encouraging Students in Divinity; and a number of the congregations were visited by Dr. Taylor, with reference to the same object. The reception he met with was, in every instance, cordial and kind, Ministers giving their efficient and valuable co-operation; and the contributions obtained were, generally, liberal, in some cases deserving to be called munificent, when the size and circumstances of the congregations are considered. The entire sum received amounted to £287 13s 9½d cy.,—being from the Congregation of Hamilton £81 5s 0d;—of Eramosa, £30 2s 6d;—of Caledonia, £4 6s 3d;—of Indiana, £4 17s 6d;—of Oneida, £7 2s 6d;—of Flamboro' and Dundas, £26 5s 7½d;—of Elorn, £16 0s 0d;—of Guelph, £64 0s 8d;—of Beverly, £5 13s 9d;—of Esquesing, £35 5s 0d;—of Newcastle, £11 5s 0d;—together with the sums of £1 5s 0d, from Mr. Robert Rogers, Dumfries, and 5s, from Mr. James Gray, of Perrytown.

The Session of the Divinity Hall was opened on Tuesday 16th October. In the absence of the Moderator, the Rev. Dr. Ferrier commenced with devotional exercise, followed by an address. The Rev. Dr. Taylor read the Introductory Lecture. The Rev. William Ritchie, of Dunse, Scotland, who was present, being requested, delivered an address, and the Rev. Mr. Dick concluded with prayer. The Rev. Alexander Kennedy was also present. The number of Students who entered was ten, viz:—of the fourth year, Mr. F. Tisdell; of the third year, Messrs. A. McFaul and R. C. Moffat; of the second year, Messrs. T. G. Chesnut, W. Fletcher, and D. Waters; of the first year, Messrs. W. Donald, R. Hall, R. Hume, and J. White.

The Committee agreed that the Grants from the Fund for Students should be made in the form of Exhibitions, of £11, £10, and £9 each, according to merit; and that with the view of ascertaining merit, an examination of the Students, by means of written papers, on the subjects appointed by the Synod for examination in Presbyteries, should take place; and a sub-committee was appointed for carrying out this arrangement. On three successive evenings, accordingly, examinations were conducted; and the Sub-Committee afterwards gave in the following report of their procedure, which the Committee agreed to sanction and approve, viz:—"Toronto, 12th Dec., 1855. The Sub-Committee on Theological Education have carefully considered the papers given in at the Examinations on the 17th, 18th, and 19th October last, and feel highly satisfied with them upon the whole, taking into account the circumstances of the case. The following is their award:—Fourth year, to Mr. Tisdell, £11; third year, to Mr. Moffat, £10; second year, to Messrs. Waters and Chesnut, who are bracketed, £11, and to Mr. Fletcher, £10; first year, to Messrs. Hume and Donald, who are bracketed, £11, to Mr. Hall £10, and to Mr. White, £10. Those bracketed are regarded as of so nearly equal merit that no attempt is made to distinguish them. The others in each year are regarded in the order of merit, as named above, or where there is only one in any year, his rank is indicated by the sum awarded to him. The Sub-Committee consider all to be of such respectability that they have not thought it necessary to award to any only £9. Mr. McFaul did not submit to any examination, but very respectfully begged to be excused on the ground that he did that know of the examination. The Sub-Committee regret that he did not take the same course as the others, especially as no direct intimation was given to any, and as the subjects of examination were all just those on which Presbyteries are required by the Synod to examine. The Sub-Committee, nevertheless, agree to give him £10, which, however, they do not wish to be regarded as a precedent. Dr. Taylor stated to the Sub-Committee, before the consideration of the Papers, that Mr. Waters was absent from one of the examinations, but had been allowed, on application, to write his papers afterwards in Dr. Taylors' house, and presence, in doing which he had been held in all respects strictly to the same conditions, as at the public examinations. The Sub-Committee agreed to accept these Papers, but to declare that this shall not form a precedent, as they regard it of importance that the examinations shall be simultaneous and public.

(Signed)

"W. ORMISTON."

The Committee felt much gratified by receiving so favourable a report, and are of opinion that such examinations are fitted to be exceedingly beneficial, and ought to be continued.

After the sums above specified as paid the students, together, with £4 13s 9d, as expenses of printing, postage and travelling are deducted from the amount received for aiding and encouraging Students, there remains, in fund, £178 0s 0½d, which will bear interest at 6 per cent. from 16th October last.

Dr. Dick's Lectures having been gone over in the three preceding Sessions, no Systematic Theology was taught during the Session last closed, but, instead, the attention of the students were occupied with the Evidences of Christianity, Butler's Analogy being used as Text Book, and made the subject of examination from beginning to end; and the principles and chief features of the other departments of the evidences were also brought under consideration. The Epistles to the Ephesians was critically read in Greek, selected passages of the Old Testament, regarded as specially Messianic, were read in Hebrew, together with the corresponding portions in the Septuagint. The Students were examined on Mosheim's Church History from the beginning of the 16th Century, to the end of his work. They also each delivered a discourse and gave in three written exercises on subjects prescribed to them.

The Committee expended on Books, for the Theological Library, the sum of £19 15s 11d, leaving the balance of the amount received from the Treasurer to be laid out by Dr. Taylor, in Britain, on Books which may be there more advantageously obtained. The Committee also received from the Missionary Society in the Congregation of the Rev. Mr. Jennings, a valuable donation of Books for the Library, and resolved, that the thanks of the Committee be returned to the Society, through Mr. Jennings.

The Committee have been gratified to learn that the Students were engaged during the Session, in distributing Religious Tracts, which the Committee of the Upper Canada Religious Tract Society had the liberality to furnish gratuitously.

The Committee would respectfully recommend that the mode of distributing the aid to the Students adopted last year be continued during the present, and that the Synod appoint two members of the Committee as examiners with the Professor.

The Committee, in fine, beg to congratulate the Synod and the Church, on the success which has attended the first session of Divinity Hall, on the new plan. The number of Students has been larger than in any preceding year, and, under a kind Providence, they have enjoyed such health that they have been enabled to give regular attendance till the close of the term. Let it be the prayer and the hope of all who wish well to religion and to the prosperity of our own denomination in particular that the number of able, pious and zealous youths devoting themselves to the Ministry amongst us may be greatly increased; and that by the Divine blessing on the means used, for their training, they may come forth workmen who need not be ashamed and may be rendered abundantly successful in the furtherance of the glorious Gospel of the blessed God.

ADDRESS ON FOREIGN MISSIONS.

We solicit the earnest attention of Churches to the following Address, issued by the Committee on Foreign Missions. There rests on believers dwelling in this favored region a heavy responsibility. Very generally, the Lord has blessed them with great worldly abundance. We believe that Christians in Canada possess a larger proportion of the Lord's property than a like number of their brethren in any other land. Earth and its fulness, its silver and its gold are the Lord's; and he has favored his people in this Province with large loans. It becomes them solemnly to see to it that they return Him a suitable interest. The rate or percentage he names not, but leaves it to be fixed by their regard for his authority, their gratitude for his matchless and manifold mercies, and by their Christ-like compassion for the perishing. Is it possible that a believer—a saved one—can be guilty of defrauding Jehovah,—of keeping back the Lord's money, and thereby allowing the heathen and the ignorant to perish? The Saviour's command to "preach the gospel to every creature" is imperative. Is there one amongst us who will dare to disregard it? And the wailing cry of earth's perishing millions is distinctly heard by us. Surely no real Christian can be so heartless as to shut up his "bowels of compassion," and heedlessly hear that cry. The proposed Foreign Mission affords an opportunity of honoring the Lord with our substance, and of conferring unequalled blessings on those dwelling "in the region and shadow of death." Let that opportunity be cordially and energetically embraced, and the Lord, we firmly believe, will bless us more than heretofore. As individuals, as congregations and as a Church we greatly need an increase of spirituality, of zeal, of peace and joy. Let us no longer rob God, but bring his tithes or just dues into his storehouse, and prove him therewith, "if he will not open the windows of heaven, and pour out a blessing that there shall not be room enough to receive it." Let us not fear or suppose it possible, that our effort to send and support the Gospel in a foreign land will diminish our contributions for the maintenance and spread of the Gospel around us. We are warranted by God's promises and by the experience of missionary churches, confidently to expect the very opposite of this. Giving to the Lord "endeth to increase." "The liberal soul shall be made fat: and he that watereth shall be watered also himself." We earnestly hope the Churches will respond heartily and liberally to the call in the Address, and thus act worthy of their sacred profession, their precious privileges, and their glorious prospects:—

Dear Brethren,—We beg leave to inform you, that at the late meeting of Synod in Hamilton, we, the subscribers, were appointed a Committee to take such steps as might be requisite to excite an interest in our Congregations on the subject of Missions to the South Sea Islands, in which our Sister Church of Nova Scotia has been engaged for eight years past with most remarkable and still increasing success—chiefly in the Island of Anicteum. Two Ministers from Nova Scotia, who were present at our meetings of Synod in June, gave us a full and interesting account of their Mission; by which, with God's blessing, many of the inhabitants of

that distant region have been brought from a state of idolatry and barbarism to an acceptance of Christ as their Saviour, and to a zealous desire to have the whole of their interesting group of Islands brought under the influence of the Gospel. As a missionary field there is ample scope and opportunity for doing good there, at an expense very moderate, and for which our Church in Canada ought now to feel itself competent to lend its aid. Our brethren from Nova Scotia reported the fact, that, although scarcely able to sustain themselves as a Church, they found that having undertaken this mission, the more they were successful in it, the more did they prosper themselves—thus proving the truth of Scripture, that those who water others shall be watered themselves. They suggested to us that, with most beneficial results to the Mission, and with advantages to ourselves, we might co-operate with them in this labor of love. In consequence of this representation, the Synod passed the following Resolution:—

“That this Synod having listened, with much satisfaction, to the addresses of our brethren from Nova Scotia, and to Mr. Geddie’s letter.—*Resolved*, to institute, as soon as possible, a Mission to the South Seas, to be conjoined, should it be agreeable to the Synod of Nova Scotia, with their Mission; and that as soon as sufficient funds are realised, and a suitable Missionary obtained, they shall be happy to co-operate with the Sister-Church in their zealous and (through God’s blessing) already successful labours, in that interesting field.”

We address you, dear brethren, with an earnest request that, in the meantime, you interest the people under your inspection in this matter, and that before the end of September ensuing you communicate to us what it is likely your congregation may be able to do in this cause; and, whilst we hope it may not be necessary, yet if you think the visit of a deputation to your neighbourhood might be of use, we shall consider whether this is practicable. We request, however, to hear from you in order to ascertain how far the resources of our Church may be calculated on, to undertake this projected Mission.

It should encourage us to know, that our Sister Church in Nova Scotia is inferior to us in numbers, and probably in resources, and yet have shown a zeal in the cause of missions which does them honour, and which should induce us, in humble dependence on the Divine blessing, to follow their steps.

We are, dear Brethren, your brethren in Christ,

(Signed)

ANDREW FERRIER,
JOHN JENNINGS.

Toronto, 15th Aug., 1856.

P.S.—Address to the Rev. Dr. Ferrier, Caledonia, Seneca P. O., C. W.

NORWICHVILLE.

The following Resolution was passed by the members of the U. P. congregation in Norwichville, on the 3rd August, after hearing a statement from their Pastor, the Rev. Robert Rogers, of the causes which had induced him to determine to demit his pastoral charge of the said Congregation, at the next meeting of Presbytery:—

Moved by John McKee, seconded by James Barr, and

Resolved,—That the members of this Congregation would assure our beloved Pastor that we have highly appreciated his ministrations heretofore among us, and do deeply regret that, in the Providence of God, it becomes necessary that the existing relation between him and us should be broken up; but if by restrict-

ing his labours to a less extensive field, he believes more good can be done; and if by making his travelling labours less he hopes his general health may be improved, and thus enable him to labour on more perseveringly in the good cause,—we would therefore acknowledge (tho’ reluctantly) the wisdom of the course he has just informed us he designs to take; and we would also assure him that he still retains our warmest feelings of friendship, and will have our most sincere prayers for his increase of personal well-being and usefulness wherever his lot may be cast.

(Signed)

—Com. Wm. McKay, Secretary.

CHESTERFIELD.

On Sabbath the 22d of June last, a new and elegant Brick Church here, on

the line between the Townships of Blenheim and Blandford, was opened for the accommodation of the U. P. Congregation of Blandford. The building is of the Gothic style of architecture, and cost upwards of £700—more than one-half of which has been subscribed by the members and adherents of the congregation, and it is confidently expected that the debt remaining will ere long be extinguished.

The Minister of the congregation was assisted by the Rev. G. Murray of Blenheim, who preached an able and effective discourse from Micah, iv. 1, 2, "But it shall come to pass in the last days, that the mountain of the house of the Lord shall be established in the top of the mountains," &c. &c.

On Tuesday evening, June 24, a Soiree was held in the church, in aid of the funds of the congregation. Notwithstanding the unfavourable state of the weather, it was attended by a crowded audience, who manifested great interest in the proceedings, and especially at witnessing ministers and laymen of various denominations, viz., United Presbyterians, Free Churchmen, Baptists, and Wesleyans, sitting on the same platform; and, while adhering to their own peculiarities, testifying their regard for one another as subjects of the same Lord, members of the same family, and heirs of the same promises. Such meetings, when judiciously conducted, have a happy influence in keeping alive the interest of church members in the prosperity of Zion, and in stimulating one another to love and good works.

It may be also mentioned, as a means of calling forth and encouraging the exertions of others, that this Congregation, while contributing largely of late for the support of the Gospel among themselves, have not been unmindful of others, but during the last twelvemonth have subscribed upwards of \$160 for missionary and other religious purposes, besides making a present to their Minister.

It is sometimes alleged as an excuse for neglect of duty in the great work

of sending the Gospel to others, that "charity begins at home," but it should be also remembered, "it does not end there." The "field" where we are commanded to labour, "is the world," and, alas! "there yet remaineth very much land to be possessed."—*Com.*

TORONTO PRESBYTERY.

The Toronto Presbytery of the U. P. Church met on the 5th August. Mr. David Waters, Student in Divinity, was transferred from the bounds of the London Presbytery to Toronto Presbytery; and Mr. Hume (Student) was transferred from the Toronto to the Wellington Presbytery. The Rev. Mr. Gibson was received, and his name placed on the list of Probationers. The time of the Presbytery was chiefly and most profitably occupied in examining and hearing the exercises of Students in Divinity, presently under their inspection.—Mr. Donald read an essay on "Presbyterianism the Scriptural Mode of Church Government," and Mr. Hall an essay on "Baptism—its *Subjects* and *Mode*," and both delivered a sermon; the first on 1 John iv. 16, and the second on 1 Peter, ii. 21. which were approved and sustained. Also, Mr. David Waters delivered a lecture on 1 Peter, iv., 16, 19, which was also approved and sustained. The Presbytery appointed the following Committee to hear the exercises of the Students, viz., the Rev. Messrs. Jennings, Ormiston and Dick; to meet in Toronto on the 30th Sept. next, at 11 o'clock A. M.; to report at next meeting of Presbytery. The next meeting of Presbytery is to be held in the First U. P. Church, Toronto, on the first Tuesday of November, at 11 o'clock A. M.

COMMITTEE OF DISTRIBUTION.

The Clerks of the several Presbyteries are requested to send immediately a list of their vacancies, as the Committee of Distribution will meet to arrange the scheme of appointments on the 9th of September.

JAS. DICK, *Con. Com.*

Gleanings.

TWO TRACTS FROM A WOMAN'S HAND, AND THEIR EFFECT.

The following narrative first appeared in a French newspaper published in the Canton de Vaud. We learn from it that a great blessing may flow from an appar-

ently feeble effort. Let every Christian learn from it to do what he can to scatter abroad the pages of printed truth. A few seed sown in faith may produce a glorious harvest for heaven.

In June, 1853, a Christian woman in the south of France was employed in gathering mulberry-leaves for her silk-worms, when two soldiers passing by, overcome by heat and fatigue, sat down to rest near her, and entered into conversation. One of them asked her if she was a Protestant? "Yes," she replied, "I am a Protestant, and a Christian." This answer led to a religious conversation. "We are too young," said one of the soldiers, "to think of these things. When we are old we shall think of them." "Do you know," inquired the woman, "whether you shall live to be old?" She then asked them whether they read the Bible; and, being answered in the negative, she gave them two tracts, demanding of them a promise to read them. They bade her, then, good-bye, and proceeded to join their division.

Eighteen months afterwards, the woman was sitting alone one evening in her cottage. A knock was heard at the door, and two young soldiers entered. Seeing that she did not recognise them, one of them said—"You will surely recognise these," at the same time handing her the two tracts. A glance explained the whole, and her eyes were filled with tears of joy. "We are destined for the Crimea," continued the soldier, "and could not go without seeing you. We were afraid our captain would not allow us to come, but the Lord heard our prayer, and inclined his heart to grant our request. We might have missed your house, or found you not at home; but the Lord has fulfilled all our wishes." Then they related the interesting history of their conversion;—how they had read the tracts again and again, and lent them to many of their fellow-soldiers, and how they had bought New Testaments, through which the Lord's work on their hearts was carried forward; and, finally, that in spite of the abuse and raillery of many, there were now eight of them who met regularly to pray and read the word of God.

The joy of the woman, the bliss of their brief interview, and their solemn parting, after having united together in prayer, can be better imagined than described.

The next tidings she received of them was through a friend who had been brought to the knowledge of the truth by their instrumentality. The letter was as follows:

"*Crimea, Feb. 9, 1855*:—What do you think of our long silence? Do you imagine that we have forgotten you? No, that would be impossible. But we have been so occupied that not a moment could be found for correspondence. I am now writing upon the ground; my hymn-book serves me for a desk, and my fingers are so stiff with cold, that I can scarcely hold my pen.

"I have sad news to tell you—sad for me, but joyful for my two friends;—sad for you also, for I know you loved them:—they have been entered into the rest which remains for the people of God. The one died of dysentery on the third of February; the other was obliged to be out in a severe night, and was frozen to death. He died several days after his friend.

"You will be interested to know something of the last part of their lives. When we embarked at Marseilles, a priest came on board to distribute medals (Catholic charms). Joseph refused to accept one. When the other soldiers reproached him, he said, 'We ought to be faithful in small things, as well as in great.' The priest offered him the medal, but he replied, 'I thank you, I have one.' 'That is no matter,' said he, 'your medal was given you for another purpose.' 'Pardon me,' said Joseph, 'my medal is suited to all circumstances that can occur.' And with this he drew out his New Testament. 'Ah,' said the priest, 'so you are a heretic; you will not find many such in Russia.' These words drew the attention of an officer who was passing. 'The soldier has a dangerous book with him,' said the priest to him. 'I know not whether the word of God is dangerous or not,' said Joseph, 'but this I know, that it has opened my eyes which before were closed, and has given me peace.' The priest retired with a smile of contempt upon his countenance, and when the officer remarked that he (the priest) did not know what more to say, Joseph turned to him and inquired, 'Did you accept a medal?' 'No,' was the answer, 'we have every thing provided here except the one thing needful.' 'Lend me the book,' said the officer, 'which gave him such alarm.' He gave him the Testament with joy, saying, 'May the Lord make it as great a blessing to you as it has been to me.' The prayer, I hope, will be heard, for the officer reads it with attention, and has forbidden the soldiers to make fun of us.

"Soon after our arrival, Joseph was taken sick, and in three days he died. I only saw him for a short period at a time; but I was always struck with his patience and submission. On the evening before his death, he said to me, 'I think I shall die, but the Lord's will be done. May God comfort my poor mother. Write to her that I died happy. I should love to see again the beautiful land where I first received the glad tidings which now fill my soul with peace; but I am going to a land more beautiful. The Lord bless that dear sister.' He made me promise to write to you. I was obliged to leave him; and, when I returned, he could not speak, but seemed to enjoy the presence of Christ. Again he pressed my hand, and in a few minutes ceased to breathe.

"The other I saw no more; but a brother, who was with him when he died, informed me that he was happy in the confident expectation of meeting again his companion who had gone before.

"Remember this great army in your prayers. Ask the prayers of your minister and of the church for us. Farewell. Should I ever return to France, I will visit you. The Lord bless you and keep you."

DEATH-BEDS.

Lord Chesterfield said, at the close of his life, "I have recently read Solomon with a kind of sympathetic feeling. I have been as wicked and as vain, though not so wise as he; but now I am old enough to feel the truth of his reflection, 'All in the world is vanity and vexation of spirit.'" Goethe, the distinguished German philosopher and poet, declared, at the age of eighty-four, as the lights of time went out, and the great lode-stars of eternity were beginning to open out on his vision, that he had scarcely tasted twenty-four hours' solid happiness in the whole course of that protracted career. Lord Byron, the great poet, gifted beyond most with genius, destitute more than most of grace, wrote his experience in his own beautiful but unhappy strains, when he said, upon the verge of the tomb,—

"Count o'er the joys thine hours have seen,
Count o'er thy days from anguish free,
And know, whatever thou hast been,
'Tis something better not to be.

"Nay, for myself, so dark my fate
Through every turn of life hath been,
Man and the world so much I hate,
I care not when I quit the scene."

Voltaire, the French atheist, pronounced the world to be full of wretches, and himself the most wretched of them all. Mirabeau, one of the same school, died, calling, in his last moments, for opium to deaden the terrible forebodings of coming woe. Paine died intoxicated and blaspheming. Hobbes prepared to take a leap in the dark; and Hume died joking and jesting about the boat of Charon, very much in the way school-boys whistle when they walk through a dark and lonely place, just "to keep their spirits up," and their terrors down; but Paul, of far different character, breaks forth, as he departs, "I have fought a good fight."

Why should there be this contrast? Was Paul a fanatic? He was the soberest of men. Was he a mere mystic dreamer? He was the most logical of reasoners. Was he a novice? He had been in perils by land, in perils by sea, in perils amongst false brethren, arrested, tried, beaten, scourged, imprisoned, and yet, at the close of all, conscious that he had a rock beneath him, and a bright light above him, and a glorious home before him, he breaks forth in those thrilling, almost inspiring, certainly inspiriting, accents, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that day."—*Penny Magazine*.

CHRIST IS MINE.

A gentleman took an acquaintance of his upon the roof of his house, to show him the extent of his possessions, and waving his hand in all directions, he said: "Do you see that farm, well, that is mine. And that great tract of land is mine; and that forest belongs to me, it is all mine."

Then said his friend, "Do you see that little village yonder?" "Yes." "Well, there lives a poor woman who can say more than all this." "And what can she say?" "Why, she can say, '*Christ is mine!*'"

MOSQUE OF OMAR AT JERUSALEM.

The mosque itself stands on a raised platform or terrace some seven feet high, and nearly in the centre of the enclosed area, on reaching the steps that lead up to which we exchanged our out-of-door *chaussure* for slippers, and mounted. As we came within near view of the main building, the extreme beauty of the bright-coloured mosaics and arabesques that adorn the whole surface of the outer walls, and not less exquisite stained-glass windows, excited everybody's admiration; but, without stopping to give lengthened opportunity for examining these in detail, the sheikh led the way to the principle door, in front of which he halted to call attention to a little open marble-pillared structure, surmounted by a small dome, and, like its larger neighbour, ornamented inside and out with brilliant arabesques.

According to Mahometan tradition, a stone in the centre of its marble floor covers the exact spot whereon King David used to perform his daily prayers. Having enunciated this varacious fact, which none of us could contradict, our cicerone led the way into the mosque, through whose gorgeous windows the early sun was throwing in a soft flood of many-hued light, that revealed to the eye very triumphs of chromatic art. Above the vast concave of the dome was a perfect maze of the richest and most delicately coloured arabesque ornaments and inscriptions from the Koran, mellowed, it is true, a little by the breath of time, but still more brilliantly beautiful than I can at all describe. So, too, the portions of the wall above and between the fifty windows were everywhere covered with exquisite decoration. Right under the dome is the railed-in mass of rock, believed by some biblical antiquarians to be the site of the Jewish Holy of Holies. In one side of this grey limestone lump—the upper surface of which is about seven feet above the floor of the mosque is an artificial cutting, believed to have been the altar of the high priest; and leading from this is a hollowed tract, supposed to have carried off the blood of the victims into a deep cavity or well, partly artificial and partly natural, near the southern edge of the mass. A flight of stone steps cut out of the rock lead down from the corridor into this last, in the centre of the floor of which is a circular shaft, called by the Mahometans "The Well of Souls," and believed by them to communicate with the nether world. Till within some forty years ago this was left uncovered, and the relatives of departed believers used to come hither and hold worldly intercourse with the spirits of their dead friends. About that time, however, an untrustworthy widow, who had wheedled some Avernian scandal out of the ghost of her spouse, published what she had learned, and as the facts were not considered complimentary to some of the chief families of the city, the loose-tongued gossip was punished, and the well covered in, to prevent further unseemly revelations. There is reason to believe that this shaft communicates at the bottom with an arched sewer, that had its outlet outside the city walls. Round the whole of this massive and time-defying relic of Israelitish glory runs, as I have said, a high wooden railing, separated from the outer main wall of the building by a narrow corridor, some twelve or fifteen feet wide, and from the centre of this last rises the row of eight square piers and sixteen Corinthian columns that support the dome. I may just add that this mosque is not used for public religious services.

Leaving the building by the door through which we had entered it, the sheikh next led us down off the terrace on which the main edifice stands, across a paved footway, shaded by cypresses, to the Mosque of El Aksa, in the south-western angle of the enclosure. This structure was originally a Christian Church, built by the Emperor Justinian in the sixth century, and on the capture of the city some hundred years after, was converted by the victorious Omar into a Mahometan place of worship. The whole building, which is crowned with a small dome at its southern end, over what was once the altar, consists of a nave and six side aisles, and, after the decorative brilliancies of its larger neighbour, strikes the eye, in point of internal ornamentation, as to the last degree Puritanically plain. It has, indeed, its arabesques and Koranic inscriptions, but they exhibit but little of the delicate elaboration and gorgeous colouring of the others. The nave and aisles are hung throughout with the usual allowance of ostrich eggs and small glass oil lamps to be seen in mosques of this size everywhere. From this former temple of our own purer faith, our guide proceeded to show us perhaps the finest of all the remains of the old Jewish architecture now in existence, the lofty arched double arcade that once led up from the Golden Gate into the temple. The ancient outlet of this pas-

sage upon the enclosure has been filled up, and entrance is now had to it by a flight of narrow modern steps, descending which the visitor finds himself in a wide and lofty vaulted passage, separated from another similar one by a row of open pillars. From this point down to the walled-up gateway, which was correspondingly double, the incline is gentle, and the floorway excellently paved; masonry of the most massively solid construction meets the eye both in the side walls, the arched roof, and the pillars,—the stones in the first and last especially being of perfect colossal dimensions, and throwing into the shade, in this respect, the largest I have ever seen in any European structure. The mechanical agency that could bring these monster stones from the quarry, and raise them to the places the uppermost of them now occupy, must have been such as we could not now-a-days afford to despise. Through one or other of these arcades was it that the hosanna-welcomed Christ passed up to his triumphant journey from Bethany; and the Turks have a traditional prophecy, that the opening of this gateway will be immediately followed by the termination of Mahometan power.

From this unique monument of Herodian architecture we followed our white-turbaned guide to the top of the wall, whence a perfect view is had of the top of Moriah, the tree-sprinkled Mount of Olives, the garden of Gethsemane, and the valley of Jehoshaphat, with the rock-village of Siloam, and the distant hill to the south-west—within a tower on whose summit the crusader garrison took its last stand when driven from the holy city. Descending thence, we strolled over every part of the enclosure, visiting in turn each and all of the minor buildings which the Turks have erected within it, and finally left this most hallowed of all Jewish ground, after a three hours' survey of every yard of its surface, by the same private gate through which we had entered. Such is the briefest descriptive outline of what is to be seen within the Sakara, whereon once stood the gorgeous structure of Solomon, of which and its successive restorations the only existing traces are what I have mentioned, and a piece of its western enclosure wall, before which the downtrodden Israelites now congregate every Friday to read of and mourn over the departed glories of their race.

EXTRAORDINARY ASSOCIATION IN DEFENCE OF THE PAPACY.

In his letter denouncing the doctrine of political assassination, M. Mamin affirmed that many of the murders perpetrated in Italy, which have done so much injury to the cause of liberty in that country, and which have been exclusively laid to the account of the liberal party, were the acts of the partisans of Austro-clerical despotism; and that the church itself has lost much of its authority, because, with a view to its material interests, it has not always recoiled from the use of means which sound morality invariably reprobates, nor has it rejected, as it should do, the aid of instruments themselves perverted, and the cause of perversion to others. The organs, whose interest it is to perpetuate a system condemned by morality as well as by Christianity, have of course pronounced such an assertion calumnious. Nothing, however, is more true.

In Central and Southern Italy there has existed for years a certain sect known as the *Sanfedisti*, or Defenders of the Faith. That sect, organised after the fashion of a secret society, and under the denomination of *Cattolica Apostolica Società dei Sanfedisti*, is placed under the patronage and protection of the police; and its avowed object is the defence of the "throne and altar," to be attained by the extermination of the Liberals by all the means in their power. The following is the form of oath taken by every new brother on his admission:—

"I, N. N., in the presence of the Almighty God,—Father, Son, and Holy Ghost,—of the ever immaculate Virgin Mary, of the whole celestial court, and of thee, honoured father, swear to let my right hand be cut off, my throat cut, to die of hunger amid the most atrocious torments, and I pray the Lord God Almighty to condemn me to the eternal pains of hell, should I betray or deceive any one of the honoured fathers or brethren of the Catholic Apostolic Society, in which I this moment enrol myself, or should I not scrupulously fulfil its laws, or not render aid to my brothers in need of it.

"I swear to hold firm in the defence of the holy cause which I have embraced, not to spare any individual belonging to the infamous gang of Liberals, whatever be his birth, parentage, or fortune, not to have pity for the tears of infants or of

the aged, and to shed, even to its last drop, the blood of the infamous Liberals, without regard to sex or rank.

"Finally, I swear implacable hatred to all the enemies of our holy Roman Catholic religion, the only true one."

The execrable association, whose bond of union is such an oath, is said to be recruited from among the dregs of the population,—vagabonds, spies of the lowest caste, liberated convicts, brigands, thieves, and in a word, all that is most vile and criminal in the country. Strong in the support of the police, from which it expects in every case impunity, and in some even reward, the *Sanfedesti* Society, while occupying itself zealously in the pursuit of its main object, the extermination of the Liberals, by no means neglects private interests. Is a jealous husband or a troublesome creditor to be got rid of, or any other obstacle to the gratification of passion or cupidity to be removed, the remedy is at hand, and the duty of exterminating an infamous Liberal is the excuse and justification for crime. The society is an asylum where a malefactor may be protected, and to which he may resort whenever he has cause to apprehend the pursuit of justice.—*Watchman*.

NATIONALITY OF THE CARDINALS.

The last promotions to the Cardinalate gave occasion for observing how the Sacred College is now composed as regards the different nations. Including the six late promotions, the Pontifical State reckon thirty, of whom nine are of Rome, including Cardinal Patrizzi, who can only be claimed by Sienna, on account of birth; the twenty others are of the various provinces. France counts nine, including the Cardinals Viale-Prela and Savelli, both of whom are natives of Corsica. Naples reckons also nine; Austria numbers six, including Cardinal Asquini, a native of the Province of Friuli; Sardinia has four; the Grand Duchy of Tuscany, two; Germany, two; Spain, one; Belgium, one; England, one; and Portugal, one. There are, therefore, in all sixty-six,—forty-five Italians, and twenty-one foreigners. Of the whole number fourteen have been created by the present Pope.

PRIVATE THOUGHTS OF A PRESBYTERIAN MINISTER.

(Copied from his Journal, written October 1855.)

For many months I have felt myself oppressed with embarrassment. I am in debt, and cannot meet my engagements. Not only am I unable to provide for the time of sickness or superannuation, but my present salary does not support me comfortably and enable me to take that active part in benevolence which is requisite. What do these embarrassments mean? Does God intend me to leave my present post?

"He says it is his decree that 'they who preach the Gospel shall live of the Gospel.' But I am not *living* of the Gospel here. If he intends me to stay here, would he not provide me a support? Would he not induce some of those wealthy farmers who are paying only Five Dollars a year, to pay Ten Dollars? Am I not adhering to this people whom I love in opposition to the will of God? Does selfishness keep me here? Why is God suffering the people to starve me out?"

"Oh, where is the path of duty? Oh, for light! Will I be resisting the will of God to stay here and struggle on? It is unpleasant to break up and move to a new place. I am attached to the people and place, and where shall I go? If I resolve to stay here in all this darkness, will God raise up some Athiropel to drive me off, or some Shimei to cast dust at me when friends turn against me? 'O my God! my soul is cast down within me.'

"I have labored here now seven years, and my salary does not pay my debts. When I came here, I owed no man anything, my furniture was all new, my wardrobe well supplied, my horse young, and my saddle new. Now, my horse and saddle are both worn out; my wardrobe exhausted and my furniture much defaced. The neglect of the congregation to pay up my meagre salary, keeps me always a debtor at the stores, on which account, I have to pay twenty per cent more on most articles, than if I had the ready money. I cannot get them to pay up punctually. I am afraid it will offend them if I speak of these matters publicly. I have spoken of them to the officers and they do nothing for me. Does this indicate that I am

not in the path of duty? Is God pushing me out from this people? *I fear I must leave.* Leave the people whom I love; leave the Sabbath School and dear children that I love; leave the very fields and woods that I love. 'O my God! my soul is cast down within me.'

"Am I doing right thus to spend the best of my days and make no provision for the day of necessity? Will I be obeying the Bible, to labour on here for a mere subsistence, and in a few years, if I live, be thrown upon the charity of others? Ought the people for whom I labor, to support me? And ought not this support provide for future wants. Am I under obligation to serve the church? And is not the church under obligation to provide for me in health and in sickness; in vigor and in infirmity or age? *Is not obligation reciprocal?* If the church is unwilling to bind themselves to support me when superannuated, am I doing right to labor now for a salary which barely supports me?"

"I have made a fair experiment during the last seven years. I have guarded against extravagance, and conscientiously strived in various ways, to make *five hundred dollars* go as far as possible, without descending to meanness. It is true I might have dressed more meanly; kept my family meanly. I might have saved several dollars by robbing God, *i.e.* refusing to do anything for the cause of benevolence; or by keeping a meanly furnished house and table; by screwing in making bargains; by beating down my people in their prices; by speculating, or going into some business. But that will injure the cause; injure me, and injure my church. What then am I to do?"

"What merchant, lawyer, physician, mechanic, or farmer will consent to labor seven years for a bare living? I have nearly concluded that I am not doing right to labor thus."

UNUS E. PLURIBUS.

—*Presbyterian Banner and Advocate.*

RELIGION AND LOVE IN THE HOUSEHOLD.

There is nothing on earth so beautiful as the household on which Christian love forever smiles, and where religion walks, a counsellor and a friend. No cloud can darken it, for its twin stars are centered in the soul. No storms can make it tremble, for it has a heavenly anchor. The home circle, surrounded by such influences, has an antepast of the joys of a heavenly home.

He is but half prepared for the journey of life, who takes not with him that friend who will forsake him in no emergency—who will divide his sorrows, increase his joys, lift the veil from his heart, and throw sunshine around his darkest scenes.

If you love others, they will love you. If you speak kindly to them, they will speak kindly. Love is repaid with love, and hatred with hatred. Would you hear a sweet and pleasant echo, speak sweetly and pleasantly yourself.—*Student and Schoolmate.*

WHAT HE RECEIVES.

What has he received in return for his labours, his tears, his anxieties, his mental toils, his life-long devotion of himself to the interests of the Church. He has received a salary less than that of a third-rate clerk in a merchant's counting-house, a competent overseer on a southern plantation, a clerk in a Mississippi steambot, or a bar-keeper at a fashionable hotel!—and all that is left to his account when he is called to his rest will hardly pay for a plain coffin for his worn-out body, and a simple stone to mark the spot where a faithful man of God sleeps till the resurrection morning! But who can estimate the worth of his life to the Church and to the world. What have the contributions been worth which he has made to the most enduring part of the literature of the world. What have the sympathies been worth which have been drawn from his heart's deep stores by hundreds of tried and endangered souls. What has it been worth to the mother, as in speechless anguish she bends over the beautiful corpse of her darling babe, to hear the accents of the man of God saying, in solemn tenderness, "It is well with the child." What is it worth to the convicted sinner, trembling in view of an angry God and an everlasting hell, to hear from his faithful pastor the words, "Behold the Lamb of God that taketh away the sin of the world." What are the ten thousand varied and diversified labours of the ministry in behalf of every interest of this life and of that which

is to come to the world. No arithmetic can compute them, no money can compensate them. They cannot be gotten for gold, neither shall silver be weighed for the price thereof.—*Irish Presbyterian*.

WHAT HE GIVES.

The minister of Christ who offers himself to the Church as her servant for Jesus' sake has no right to expect in that service worldly distinction or large emolument. But he has a right to expect that, while he ministers to God's people in spiritual things, they will not forget to minister to him in temporal. The Church is not always aware of the extent of the capital which the ministry invests in her service, and which produces to them personally such a meagre and insufficient return. The minister not only gives himself, his body, mind, soul, time, talents, and labours, but he actually invests no inconsiderable amount of capital of another sort in the service of the Church. To qualify himself for the sacred office, he needs to devote at least ten years of life of study in the academical, collegiate, and theological departments of education, and that at no inconsiderable pecuniary expenditure.—*Ibid*.

ANECDOTE OF MR. LAYARD.

On his journey down to Assyria, he had to pass through the territories of the hostile Khan, who had already taken the lives of several Englishmen, and was now trying to get hold of our traveller, whom he knew to be roaming through his dominions. Mr. Layard knew this, and one day when drawing near his enemies, he waited till the hour of tiffin, when they were all in their tents at the forenoon meal, when, putting spurs to his horse, he dashed into the midst of the hostile encampment, rushed into the chief's tent, and plunged his hand into a bowl of salt, which he immediately put to his mouth, exclaiming, "Now I am safe."

"Well," said the chief, "you are safe." He admired the boldness and dexterity of the Englishman, but, above all, the faith thus reposed in "the covenant by salt." Having tasted the chief's salt, he had now a claim, not only on his hospitality but on his protection, and he was safely escorted on his way to the scene of his future discoveries.—*Journal of Education*.

THE FASHION OF NATURE'S DRESS NEVER CHANGES

There is one fashion that never changes. The sparkling eye, the coral lip, the rose-leaf blushing on the cheek, the rounded form, the elastic step are always in fashion. Health, rosy, bounding, gladsome health, is never out of fashion; and what pilgrimages are made, what prayers are uttered for its possession! Failing in the pursuit, what treasures are lavished in concealing its loss or counterfeiting its charms!—*Milliner's Guide*.

THE WAY TO EMINENCE.

Long ago, a little boy was entered at Harrow School. He was put into a class beyond his years, and where all the scholars had the advantage of private instruction, denied to him. His master chid him for his dullness, and all his then efforts could not raise him from the lowest place on the form. But, nothing daunted, he procured the grammars and other elementary books which his class-fellows had gone through in previous terms. He devoted the hours of play, and not a few of the hours of sleep, to the mastering of these; till, in a few weeks, he gradually began to rise, and it was not long till he shot far ahead of all his companions, and became not only leader of that division, but the pride of Harrow. You may see the statue of that boy, whose career began with this fit of energetic application, in St. Paul's Cathedral; for he lived to be the greatest Oriental scholar of modern Europe—it was Sir William Jones.

ERRATA.—Page 107, line 29, for "Robert" read "Peter." Page 135, line 6, for "permanent" read "prominent." Page 136, foot note, line 2, for "creeds" read "creed." Page 168, line 13 from foot, between Moderators and Dr. insert: "with the Clerks of their respective Synods, being on the platform." Page 197, line 20 from foot—for "presented" read "performed." Page 228, line 1, for "would" read "could." Page 229: line 22, for "Churchman" read "catechumen"—line 26, for "mightier" read "weightier"—line 29, for "would" read "could." Page 230, line 17 from foot, for "memorable" read "venerable"—line 4 from foot, for "This" read "His."