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THE CANADIAN  
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No. 3.

Miscellaneous Articles.

FAMILY WORSHIP.

(Continued from page 35.)

II. What are the advantages of Family Worship? These are many and great, but we shall confine our attention to the following:—

I. It tends to promote personal and family piety.

True piety consists in proper views of God's character and proper dispositions to him, to Christ, and all things that respect the Divine glory. If family religion exists, and if family worship is observed regularly and properly, it must increase our knowledge of, and our reverence and love for, the Divine character. Our minds are daily conversant with the glorious and awful perfections of God. We come to him, as our Creator and Preserver, "who is glorious in holiness, fearful in praises, ever doing wonders." We come to him who is the searcher of hearts, before whose eyes all things are naked and open—to him, who has every needed, and suitable blessing to confer. The exercises of the soul in prayer, must be in themselves, as well as from the blessings which they draw down from God most salutary and ennobling. We cannot in a right spirit, hold communion with the Father of our spirits and the former of our bodies—with God as our reconciled God and Father, without obtaining great benefit. When in holy prostration before him, we confess our sins, and ask forgiveness, we will come to have the most humbling views of sin—we will be brought to view it as an offence against God, as vile and abominable in his sight justly exposing us to his displeasure. There is no moment when sin appears so vile to the believer as when he is at the throne of mercy, pleading the merits and contemplating the glories of the cross of Christ. Then too, holiness becomes most beautiful and glorious, and we are led to love it more, and to seek it more than at any other time. Can we daily contemplate God's holiness, and not be led to admire and imitate it—to strive to comply with his command, "Be ye holy, for I am holy?" Can we think of his mercy to sinners, and not be led to desire it for ourselves, and seek it also for those who are near and dear to us? Can we remember his promises—which are yea and amen in Christ Jesus—and not feel our love to him expanded—our faith and hope strengthened—our peace and joy increased?

Then as respects the piety and devotion of a family—our children and domestics—our praise and prayers—our supplications and thanksgivings, made daily and audibly before them—must through the blessings of God touch their hearts.

and raise them to God. In confirmation of this remark, the experience of those who have enjoyed the salutary influence of the prayers of sainted fathers and mothers—might be appealed to. You can trace some of your own feelings of piety to what you recollect of their simple and earnest prayers—presented at the seasons of family worship, for you and others. There are evidences in your own piety that God heard and answered their requests. The daily reading of God's word tends to deepen these impressions and build us up in our most holy faith. It is God's appointed means for our growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ. Such daily exercises properly performed, tend to subdue sin in all who come under their sway, to suppress—to stain the pride of man—and to exalt the Lord alone—and thus daily contemplating the glory of God, in the face of Jesus Christ, we are changed into the same image from glory to glory as by the Spirit of the Lord. But.

2. Family worship tends to increase our knowledge of divine truth.

There are some of God's servants—both ministers and people, who possess an accurate and extensive knowledge of God's word. They appear to be familiar with all its truths. They have laid them up in their memory—and can refer to all the precepts—to all the doctrines and promises of the Scriptures. Such an extensive and accurate knowledge, appears to others very remarkable. They speak of the readiness and retentiveness of such persons memories—they almost envy such endowments and attainments. But while we admire and envy such attainments, we should earnestly enquire at our own conscience whether the same amount of knowledge of God's word might not have been ours, had we as diligently followed the same course, and used the same means, that they have done—had we obeyed as faithfully as they have, the injunction of the Saviour “search the Scriptures.” They have possessed and read the word of God from their youth. The daily return of family worship brought some portion of it under their notice. Their attention was daily engaged by some warning, promise or example—they had thus “line upon line” “and precept upon precept,” their memories must have been very deficient indeed had they not the knowledge of the truth which they now possess. The same privilege the same attainments may be ours should we follow the same course, that they followed. Think what an advantage it must be to possess an accurate and intimate knowledge of God's word. The ignorant can never be either honoured, truly happy, or useful. The man who is ignorant of the knowledge that has respect to things seen and temporal is shut out from a great amount of enjoyment—and his usefulness must be very limited—his highest attainment will be that of a “hewer of wood and a drawer of water” a drudge in the community. But if a man be ignorant of the Scriptures—though his attainments be ever so great in literature and science he is still greatly to be pitied and blamed. Whence can he draw his motives to proper action—to a glorious high, and noble, spiritual life? These motives can be found only in the word of God. Whence can he draw his consolations in the hour of trial and sorrow, since he is ignorant of the Scriptures? But consolations many great and precious are found in God's word. Study God's word daily, if you desire that knowledge which is profitable to direct. Read the Scriptures daily if you wish “to abound in knowledge and in all judgment” “to approve things that are excellent.” It is by daily study of the scriptures—that men are “filled with the knowledge of his will in all wisdom and spiritual understanding.”

3. Family Worship tends to promote order and obedience among domestics and children.

Order and regularity are of great importance in the business of life, as well as in the duties we owe to God and our own souls. No work can be done properly that is not done orderly. The observance of family worship tends to secure this in those families where it is observed. The hour of worship comes—all are assembled—all other work and duties are left for a time, all duties are

arranged so as to permit them to meet without distraction. This assembling of themselves together daily at a stated hour, tends greatly, to teach and habituate children and servants to system and order—and the service itself if properly performed, tends to awe and subdue the giddy and turbulent—to reprove the disorderly and disobedient—to encourage the weak and fearful—to admonish and stimulate the indolent and careless. In the reading of God's word there are many facts and truths that are wonderfully applicable to the state and circumstances of both those who read, and of those who hear them read “they come home to their business and bosoms”—they sometimes reprove and admonish as well as counsel and encourage. Who has not felt this? They thus become motives exciting to duty, and very powerful principles of action. Where the Father and master is attentive to his duties, orderly and consistent in his conduct, both to his children and domestics—he is looked on not only as the head of the family to be loved and obeyed—but he becomes invested in the eyes of all—children and domestics—with the character of the servant “the priest of the most High God” the minister of Christ. If he is what he should be as the leader of their devotions, they will venerate him as such. Children naturally love and venerate their parents. They esteem them the wisest, the kindest, and best of human beings, they cannot conceive of any one more noble, benevolent and intelligent than they are—and this fond confiding thought, is cherished until they are aroused from their pleasing dream by some rude shock, caused by the glaring inconsistency of their parents' conduct. But this veneration to parents this respect for their authority will continue and grow, if their early predilections expand into sincere and earnest convictions, when they reflect that the holy consistent and venerable character—which captivated their young hearts—is still possessed and manifested by their parents. When they reflect on the daily and earnest prayers that have been so long presented before the throne of God, for their life and happiness, for the protection and goodness of God, for their pardon and acceptance with God, through our Lord Jesus Christ. The remembrance of these requests, must be very dear and savoury to their souls. They will feel in their souls that no object was so important in the estimation of their parents, as their spiritual well being. This will not only beget similiar desires in their minds for others, but continue that deep and cordial reverence in their souls for the memory of those who have thus borne them on their hearts at the throne of grace. We ask you to ponder this question. Think you, can it be, that a child who daily reads God's word, or hears it read by his parents, who is taught daily by example as well as precept, to prostrate himself before God as the searcher of hearts, can be “disobedient and rebellious and to every good work reprobate.” Can he, think you, read those threatenings recorded in the Scriptures against disobedient children—or those glorious and precious promises made to those who are dutiful and obedient who love honour and obey their parents—and yet after all, continue disobedient, stiff-necked and hard hearted? Such would be truly wonderful, such a moral, most unnatural, monster, may sometimes be found, but certainly they are very rare. We believe God's truth “train up a child in the way he should go and when he is old he will not depart from it.” When men see what they regard as exceptions to this rule they lose confidence in God's truth. But if all the circumstances connected with those apparent exceptions were properly known they would see that some inconsistency in the conduct of parents—some grace or duty perverted or neglected, is the source of this great evil. We know, God has assured us, “that the effectual fervent prayer of a righteous man availeth much” and shall the prayers of a righteous parent—solicitous for the salvation and happiness of his children, not avail much with God? We cannot entertain the thought that they will not avail much, it shocks our convictions of God's goodness, and faithfulness. It seems impious, the thought is sin. Let parents then be diligent and constant in the performance of their duty and God will not disappoint their expectations. We will conclude this.

part with a few of Matthew Henry's quaint and notable sayings respecting family worship. "He (Joshua) directs their choice in this matter by an open declaration of his own resolutions. 'But as for me and my house—we will serve the Lord,' and I hope you will be of the same mind—the service of God is the greatest honour of the greatest men, and adds the brightest crown of glory to them. It is no abridgement of our liberty to bind ourselves with a bond to God. He resolves for his house—his children his servants. Joshua was a ruler a judge in Israel yet he will not make his necessary application to public affairs an excuse for the neglect of family religion. Not my house *without* me. He would not engage *them* and not himself as some who would have their children and servants good, but will not be so themselves—would have *them* go to heaven, but intend to go to hell themselves. Not *I* without my house. He supposes he might be forsaken by his people, but in *his house* where his authority was greater there he would overrule. When we cannot bring as many as we *would*, let us bring as many as we *can*. If we cannot reform the *land* let us put away iniquity from our *own tabernacle*. Those who lead and rule in other things should be the first in the service of God."

(To be Continued.)

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### GRIEVING THE SPIRIT.

"Grieve not the Holy Spirit of God." These words are addressed to believers in Christ; and are fraught, to them, with weighty instruction. They suggest an important Scripture truth; and they inculcate a paramount religious duty. It is plainly implied here, that the Holy Spirit is a Person, and not, as some allege, an influence, or attribute of God. We never speak of grieving an influence, or of vexing an attribute; and since such language is employed in Scripture respecting the Holy Spirit, it clearly proves him to be a real Person, possessing personal properties, which belong distinctly to himself. Moreover, the Holy Spirit is a Divine Person, equal with the Father and Son, in glory and power; equal with them, too, in compassion and love for our ruined race.

It is to be feared, however, that neither the Spirit's person nor work is sufficiently made the theme of Christian thought in private life, nor of Christian discourse in the public ministrations of the Gospel. We speak of the love of the Father and of the pity of the Son—though in terms, alas, unworthy of the subject; but it is doubtful whether our hearts dwell with even equal fervour or frequency on the grace of the Holy Spirit. Yet He claims our supreme adoration for his sovereign glory and grace, as joining in devising and executing our redemption from sin. It is this that invests with such importance the duty here enjoined on Christian believers. Were the Holy Spirit merely a subordinate minister of salvation, or only occasionally required for the growth of grace in the heart, offence against Him might be less sinful and hazardous. But when we remember that He is God over all, the great Agent of the new life in the soul, and that every movement of the heart towards heaven is prompted by his grace, what importance attaches to this precept, "Grieve not the Holy Spirit of God!" Our aim in the present observations, is to enforce this command, by specifying different sins that are grieving to the Spirit:—

*The Holy Spirit is grieved by a want of gratitude for his goodness.* The grace of the Spirit, in applying redemption to our hearts, deserves our fervent gratitude. It is his work here to convince of sin, to enlighten, to regenerate, to sanctify us. All this requires, on his part, not only almighty power, but patient, sovereign mercy. Think only of our miserable condition, at his first approach to convert our souls to Christ. We are represented as by nature "dead in trespasses and sins." The language is figurative, but it reveals a

degradation in our state which divine grace alone could meet and overcome. Death is always repulsive. Our mind recoils at the thought of looking on those we love, after death has defaced the endeared countenance. We are fain to bury our dead out of our sight, and would shrink from beholding them, after they had lain for a time in the tombs. Now, in the eye of God, a depraved soul, without holy thoughts or heavenly affections, is far more repulsive than a dead body can be to our view; yet the Holy Spirit, in regeneration, not only looks on such a soul, he comes near it, he enters it, he dwells in it, that he may bring it to live anew. "You hath he quickened, who were dead in trespasses and sins, wherein in time past ye walked according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ."

Nor is this all. The blessed Spirit abides in the heart where the good work is begun. Even amid impure thoughts, and vile affections, and perverse sentiments, and rebellious acts of will, he dwells and operates. Christian! he is your teacher. You receive his lessons that you may become wise unto salvation. You often forget his instructions, you act contrary to them; still the patient teacher repeats them again and again, till they are written on the heart "as lead in the rock for ever." He is your sanctifier. You depend on him alone for enlightening your understanding in the knowledge of the truth, and persuading you to believe it, to the purifying of your heart. You frequently defile yourself with sins from which you had once been cleansed; you are slow to take on that pure image, after which he seeks to fashion you. Yet he leads you again to the blood of sprinkling; he renews you more and more through belief of the truth; till at length you are perfect in your likeness to God. He is your Guide. Ye are led forth by him in the right way, that you may go to the city of habitation. You not seldom depart from your leader, and wander in a wilderness, where there is no way, yet when you cry to him in your trouble, he leads you back to the safe path, he heals your backslidings, he loves you freely. He is your Comforter. You receive all consolation through his dwelling with you, and bringing all things to your remembrance, whatsoever Christ hath said to you. You are prone to lose your peace through your sins and your forgetfulness of the truth. Yet he, the good Spirit, is a present help in your trouble, and "as one whom his mother comforteth," so are you comforted by the Spirit of consolation.

Here, surely, is grace abounding to sinners. Here is mercy to the fallen, instruction to the ignorant, purification to the impure, guidance to the wayward, everlasting consolation to the comfortless. All this worketh the gracious, the good Spirit. And does not this matchless mercy demand your adoring gratitude? You look, Christian, to the Cross of Jesus, and remembering that he suffered there for you sins, you feel the power of this sentiment—the love of Christ constraineth us. You think on the gift of the Father, and knowing that he has delivered up his own Son for you, you own the force of this appeal, "I beseech you, by the mercies of God, that ye present your bodies a living sacrifice to him." And shall you forget, then, the loving-kindness—the Spirit by whom you are born again, and baptized with a heavenly fire, through whom you have access to God in prayer, and wait for the hope of righteousness, and are "sealed till the day of redemption?"

Oh, let none be chargeable with such ingratitude! If the Holy Spirit see his influence enjoyed, and his grace forgotten, our heart opened by him to attend to sacred truth, and yet that heart ungrateful to him for his mercy—must it not deeply grieve him? If he quicken us to a new life, and we yet do not return to him our fervent love; if he bring us to peace in believing, and yet

we do not praise him with our song; if he lead us to find refreshment in ordinances, and yet we be indifferent to him who fills the wells of salvation—may he not ask in sorrow, “Is this thy kindness to thy friend?” As we, then, rejoice in the work of grace, let us express our thankfulness to the great Worker. As we are daily nourished by the tree of life, let us remember the gracious Spirit, who leads us to find its fruit sweet unto our tastes. Let us not, by want, or deficiency, of gratitude, “grieve the Holy Spirit of God.”

*Dunse, Scotland.*

W. R.

*(To be continued.)*

SUBSTANCE OF THE LECTURE DELIVERED AT THE OPENING OF  
THE DIVINITY HALL OF THE U. P. CHURCH IN TORONTO,  
16th October, 1855.

BY THE REV. JOHN TAYLOR, M.D.

*(Concluded from page 39.)*

The Fund for Aiding and Encouraging Students in Divinity is a new and very interesting feature in our scheme of Theological Education. The members of the Church (taking those who have been applied to as a specimen of the whole) have shown that if the great desideratum of a larger supply of Students, can be procured by the contribution of a little money, that will not be wanting. We must look to the wisdom of the Synod for framing, or sanctioning, such regulations for the management of the Fund, as are fitted, under God's blessing, to secure the greatest amount of good, and prevent, as far as possible, the evils which every such Fund, injudiciously managed, naturally produces. The Committee on Theological Education, to whom, for the present year, the administration of the Fund is entrusted, are anxious to turn it to account, in such a way as that while it shall accomplish the primary object for which it was raised, scil: giving Students needed assistance, it shall, at the same time, be made to supply a salutary stimulus to diligence in study. It has, therefore, been proposed, with a view to this end, and in order, still further, to prevent any unpleasant feeling which might arise in any sensitive mind, in connection with the reception of this aid, that it shall be offered in the form of Exhibitions to be obtained by competition.\* In the conducting of that competition, care will, of course, be taken that an Exhibition shall be placed within the reach of every Student whom it is at all desirable to encourage; and still, it is hoped that the advantages referred to will, in no small degree, be secured.

Let us embrace the opportunity of remarking, that the step now taken by the Church, towards aiding Students in Divinity, seems, with reference to the recipients, every way reasonable and proper—a step in which we are, indeed, just following the example set us by almost every denomination, both here and at home, as well as in the United States. Every one knows that any person, of even moderate abilities and good character, makes a great pecuniary sacrifice, when he devotes himself to the Ministry with us. He has also a very considerable period to occupy in preparation—a period somewhat analogous to that which, in secular life, youths have to spend in apprenticeship for any trade or

\* With a view to this object, a pretty thorough examination, by means of written papers, was conducted, on three successive evenings, at the opening of the Hall, the subjects being those prescribed by the Synod, for examination in Presbyteries. The answers were, upon the whole, highly satisfactory. It is obvious that the maintenance of such examinations, whether in connection with the Exhibitions or not, would lead to most beneficial results.

profession. Almost all of these receive, during that period, a moderate remuneration for their labours; and, generally speaking, it is by this that they are wholly or partially maintained. It seems, therefore, nothing more than just and reasonable, that a corresponding provision should be made for those, who are qualifying themselves for a profession, essential to the well-being, we might almost say, to the very existence of the Church, but which will certainly never bring to the individuals who engage in it, such worldly advantages, as they might easily secure in some other calling, not more laborious, and far less responsible. To this we may add, that the method now adopted, while apparently demanded by justice, seems also strongly recommended by expediency. Nothing, indeed, is more to be deprecated than alluring into the Ministry, persons inferior either in moral or intellectual character, or persons destitute of energy and independence of spirit. It will be the care of Presbyteries watchfully to exclude from our Hall every one who can be reasonably suspected as such. But by holding out assistance, while, at the same time, a proper degree of strictness is displayed in testing the merits of candidates for admission, obstacles which might have proved insuperable, at least for a time, may be removed out of the way of young men, who, by their talents, their piety, and their zeal, may prove most acceptable and useful Ministers of the Church.

It may be proper, here, to acknowledge our obligations to a small portion of our Church, for the means with which they have liberally furnished us, of making a very considerable addition to our small collection of Theological books. How important a Library of appropriate and well-selected works is to an Academical Institution, no one can need to be informed. Indeed, the one without the other must always be regarded as exceedingly incomplete.

Let me now mention the subjects which, it is proposed, shall occupy our attention during the ensuing Session. In the department of Dogmatic, or Systematic, Theology, we have, during the three preceding Sessions, the period of my connection with this Hall, gone over, in the way of pretty careful examination, the whole of Dr. Dick's Lectures on Theology, with the exception of those (twelve in number, scil: from the 4th to the 15th, both inclusive) which treat of the Evidences of Christianity and some other preliminary matters, after disposing of which, he gives what he entitles "Introduction to the Doctrines of Christianity." The whole of his work, then, regarded by himself as Doctrinal Theology, we have had under consideration; and the Students who have attended regularly, during the period named, have been carried through the most fully expanded, and minutely detailed, system of Divinity furnished by any recent author with whom I am acquainted. Having still before us another Session of our four years' course, we propose that it should be occupied with some subsidiary and collateral subjects, chiefly the Evidences of Christianity in a somewhat enlarged sense of the terms—the grounds on which our holy religion is most surely believed by us. Here we purpose to commence with Butler's Analogy as our text-book. It is a century too late to offer any eulogy on that great work. To it almost every author on the Internal Evidences of Christianity, who has written since its publication, has been largely indebted for his materials. From the study of the Analogy, we trust a three-fold advantage may be derived. First, the primary object of the Treatise, we hope, may be gained—we may become well-grounded in one important department of the Evidences of our religion, furnished with arguments by which we may be able to answer every one that asketh us a reason of the hope that is in us, or, at all events, to repel most of the objections with which we may be assailed. Secondly, there will be opened up to us many most interesting and important trains of thought, bearing on the ways of God to man, and, in fact, on the whole subject of morals and religion—trains of thought which, if duly followed out, must certainly be to every Theologian in the highest degree advantageous and useful. And, last not least, the very exercise of studying such a book, so replete with thought, and so remarkable for close and subtle argumentation, can



scarcely fail to serve as an invaluable mental gymnastic—an admirable course of practical Logic, approaching almost to Mathematics, and eminently fitted to habituate, and train, and discipline the mind to both the successful investigation and exhibition of truth. Locke is reported to have said, “If you would have your son to learn logic, let him study Chillingworth.” Surely we could not be wrong, were we to add, “and Butler.”

In the second great department of our course—the Critical Reading of the Scriptures in the original, with which an attempt is made to combine, as much as practicable, of what is styled Biblical Literature—we purpose, this year, to commence with the Epistle to the Ephesians; and having no strict and proper Theology in this Session, we intend to proceed with the reading of the Epistle more leisurely than usual, and devote more attention to the subject matter it contains. This Epistle, though not one of those commonly styled Systematic, is, nevertheless, well known to be remarkably rich in both doctrinal and practical divinity. When engaged with it, then, we shall have in our hands really a sort of Biblical Theology; and while there are great advantages, certainly, from studying the body of divine truths as classified and arranged by our systematic writers, there are advantages, also, not to be overlooked, from examining the same subjects as presented by the inspired writers themselves. The one kind of study resembles the examination of the works of nature, as systematised and exhibited in a museum; the other, the contemplation of the same works as they are presented in glorious, miscellaneous profusion in the world around. Let us hope that, from the kind of study on which we now enter, we may realize the import of the adage, *Bonus textuarius est bonus theologus*—A good textuary is a good divine; and also of the saying of the Swiss Reformer, Musculus, *Si vis esse bonus concionator, da operam ut sis bonus biblicus*—If you would be a good preacher, give diligence to be a good biblicist. With respect to Hebrew, what has hitherto been chiefly aimed at, was initiating the Students in the language, and practising them a little in reading; while the topics treated of in the text were not wholly neglected. I doubt not that now almost every Student will avail himself of the opportunity of studying Hebrew in University College. I propose, therefore, not to enter on the reading of the Old Testament, till a somewhat advanced period of the Session, that all may have made some progress in the language; and then I mean to turn our attention to some of those portions of the Bible, particularly of the Prophets and the Psalms, called, by way of eminence, Messianic, as bearing more directly and immediately on the Person, Mission, and Offices of our Lord and Saviour Jesus Christ. And, along with the portions examined in Hebrew, we shall, as heretofore, read the corresponding passages in the Septuagint. The study of this Translation is especially recommended by the consideration that, so far as the language is concerned, it bears the closest resemblance, of anything extant, to the style of the New Testament. In fact, in all our philological researches into the Greek Scriptures, our first recourse must be to the Septuagint, after the New Testament itself has been ransacked.

In the department of Ecclesiastical History, we have arrived at the XVI Century—the period of the glorious Reformation; and with that we shall proceed. Mosheim’s work will continue to be the text-book; and Murdoch’s Translation, edited by the late Dr. Reid, Professor of Church History at Glasgow, I recommend as the best. It will be highly advantageous for Students to peruse, at the same time, some more expanded history of times so transcendently interesting and important. Any who may not already have made themselves acquainted with D’Aubigné, would do well to embrace the earliest opportunity.

It may just be added, that, as already announced, I propose to invite the Students to meet me on Saturdays, for an hour or so, with the view of engaging in exercises having a bearing chiefly on practical religion. At this meeting, I intend reading the Gospel by John, which I am induced to select on two ac-

counts—first, because the style is so simple, that no Student, I hope, will find preparation anything like a task, which it is not at all intended to impose. Let us do with our might what we undertake on the other lawful days of the week, and let this last be reserved, not, indeed, for idleness, but for such engagements as shall gently exercise, and relax, and renovate our powers, so that, enjoying also the succeeding rest of the sacred day, we may return with alacrity and vigour to the more arduous pursuits to which we look forward. The second recommendation of this portion of Scripture for the purpose in view, is, that it is very specially stored with the most precious communications of the Divine mind and will, so much so, that it has, not inappropriately, been styled *Pectus Christi*—the Bosom of Christ. Let it be our desire and our prayer that, in our meditations upon it, the Saviour may so unbosom himself to us, that we may obtain both solace and edification for our souls, in fellowship with the Father and with his Son Jesus Christ. To these Saturday meetings, I may say, also, that all Students will be welcome, whether attending the Hall or not.

Such are the subjects with which it is proposed our attention should be occupied. They are, I humbly conceive, not only fitted to be eminently useful to us:—a professional point of view, but are also of such a nature that the earnest and devout study of them can scarcely fail to be, in various ways, intellectually and spiritually, improving to our own minds. Let us gird up our loins to run with perseverance the race which in this, as in every other part of Christian duty, is set before us; and may the God of all grace grant us mental and bodily vigour for our work, with such success therein as to his infinite wisdom shall seem best.

The path on which we have entered is not one which will lead to the honors or emoluments of the world. But let us not be so mean nor grovelling as to repine. Let it be our holy ambition to be workers together with God in the promotion of his glory and the highest good of our fellow men; and when we come, as ere long we must, to lay our head on our dying pillow, the want of worldly wealth and distinction will not disturb us, let us but have the testimony of our conscience that, from right and proper motives, we have been enabled to finish our race and keep the faith, and have good hope through grace, that henceforth there is laid up for us a crown of glory which the Lord the righteous judge will give us, even He who hath said "If any man serve me let him follow me; and where I am there shall also my servant be; if any man serve me him will my Father honour."

May we, and all who have addicted themselves to serve God in the gospel of his Son, to whatever portion of the one true Church of Christ they belong, have grace given us so to labor and not faint, that through God's infinite mercy, and Christ's merits, we shall at last be greeted with a "Well done, good and faithful servants, enter ye into the joy of your Lord." And may God bless his Church with purity and prosperity, unity and peace; and let the earth be filled with the knowledge of the glory of the Lord as the waters cover the sea!

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## UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

In September, 1803, at the meeting of the General Associate Synod, the Narrative was enacted as the Testimony had formerly been. It was now agreed that the whole Narrative and Testimony, with an Introduction to these Documents, should be published for general perusal by the members of the Church. The following note was prefixed—"The Synod, having enacted the subsequent papers, have agreed that they will consider, against next meeting, of adopting

the Testimony, as that to which accessions will be given by those who propose to join our Connexion, agreeably to what is expressed in the Introduction.

The Rev. Messrs. Whytock, Aitken, and McCrie now laid a formal protest on the Synod's table against these decisions. Mr. Chalmers was absent from sickness, but, by a written communication, craved that the door might be left open to him to declare his sentiments and exonerate himself, as he might find necessary. Mr. Bruce, also, was absent, through his official labours as Professor of Theology; but he sent a letter, requesting that what follows might be engrossed in the Synod's Records—"If a decision, such as has been feared, shall be gone into, I desire to have it represented, that as I adhere to former regular steps taken in Synod to prevent such a decision, and to any similar steps that may be found necessary to be taken by brethren in support of our former principles and terms of fellowship; so I must consider myself as to be entitled to full liberty to exonerate myself as to any such deeds at this time, at a posterior meeting of Synod, if in Providence I shall have an opportunity of attending."

In April, 1804, when the Synod met, Mr. Hog, who had not been present at the preceding meeting, was allowed to adhere to the Protest by Messrs. Whytock, Aitken, and McCrie. Mr. Chalmers also adhered to it; and these five brethren, now, by an additional paper, still further exonerated their consciences in the following terms—"If the Synod will hearken to no remonstrance on this subject, the subscribers again protest, that they shall be justified in holding by our former terms of communion, proceeding in admissions in the same way as formerly, and that they shall be at liberty to use all means necessary and competent for maintaining and vindicating the principles of the Secession, as originally stated."

A Committee, which had been appointed to consider this paper, and to converse with these brethren, reported that they had succeeded in removing some of their scruples, but not them all.

The Synod now proceeded to adopt some corrections and additions to the Testimony, with a view to remove the objections of the Protesters. But Messrs. Whytock and McCrie stated that these rather increased their difficulties; and they desired that the door might be left open to them to express their sentiments further, if they found it necessary.

On the 2d of May, 1804, when the Synod considered their tedious work of re-modelling their Testimony ended, they passed the following resolution—"The Synod agree to adopt the Introduction, Narrative, and Testimony, as now corrected and enlarged, as the term of admission for those who shall apply for joining in communion with us, with the limitations stated in the Introduction; to be acted upon, after the people have had due time to acquaint themselves with these deeds; and that the Synod further agree, that all due tenderness be exercised to those who are already in communion with them, whether ministers or people, who may have scruples at some things contained in them."

When this resolution was carried, Messrs. Whytock, Aitken, and McCrie declared that they adhered to their former protestation, and reserved to themselves the liberty of making further opposition to this and former deeds, should they judge it necessary.

"There were various considerations (says Dr. McKerrow) that influenced the General Associate Synod, in thus re-modelling their Testimony. One of these was a desire to simplify. The distinguishing principles of the Secession Church had hitherto been scattered throughout a number of official publications—such as the Judicial Act and Testimony, the Act concerning the Doctrine of Grace, the Act for Renewing the Covenants, the Answers to Mr. Nairne's Reasons of Dissent, with the Declaration appended, and other Acts of the Associate Presbytery and Synod. It was not to be supposed that all those who were in the communion of the Secession, could have either opportunity or capacity to peruse these Documents with understanding; and the Synod, therefore, found it expedient, according to their own declaration, "to collect the substance

of them all into a plain and comprehensive summary, which persons in ordinary circumstances and of ordinary capacity may both read and understand." Another consideration which influenced them in this matter, was a desire to extend their Testimony, so as to bring it down to the present period. Various things had occurred, since the commencement of the Secession, which rendered this, in their opinion, necessary. The corruptions of the Established Church had increased and other denominations of professing Christians had sprung up around them, of whose principles they did not approve, and against whom they considered it their duty to testify. Still further, the phraseology of the original Testimony, on certain points, was not considered sufficiently explicit, or rather, it conveyed a meaning different from that which was held by the great majority of the Synod; and it was, therefore, deemed necessary that the language employed should be less ambiguous, and more in accordance with the sentiments of those whose opinions it was intended to express."

In reference to the sense in which the new Testimony was to be considered a term of admission to communion, the Synod declared as follows—"In the former Testimony, the declaration of our principles is intermixed with much historical narration. This has given some persons occasion to think that we required every Seceder to vouch for the truth of all such narration, which very few could be in a capacity to do. As no such thing was ever required or expected, in order to obviate this mistake, the Synod have now separated the Narrative from the Doctrinal Testimony. The Narrative being enacted by this Synod, as well as what is properly called the Testimony, it is to be considered as a part of the Synod's Judicial Testimony. It will be expected that every person who shall henceforth be admitted to our communion, should read the Narrative, in order to his having a proper understanding of the Testimony. And though such an adherence to the Narrative, as includes a vouching for the truth of facts, will not be required, yet no person will be admitted into communion with us, who formally condemns the attainments in reformation of which the Synod approve; or approves of those steps of defection which the Synod condemn. Nor will any be admitted who does not express an adherence to the doctrines contained in the Testimony itself."

In this new Testimony the Synod were particularly explicit in declaring against the interference of the Civil Magistrate in matters of religion. They expressly condemned the connection betwixt Church and State; and, indeed, they employ language very similar to what has been much more generally adopted in the Voluntary Controversy by the opponents of Civil Establishments of religion—"The Church (say they) is a spiritual kingdom. Her members, as such, are considered as spiritual persons. The same character belongs to her doctrines, ordinances, and office-bearers. But the kingdoms of this world are secular and earthly societies; the members of which, as such, are considered as capable of performing the duties, and of enjoying the privileges, belonging to a civil state. The power of the Church is wholly spiritual, and is exercised by her office-bearers, in its whole extent, solely with respect to the spiritual interests of men, and in no other name but that of Christ. But the power competent to worldly kingdoms is wholly temporal, respecting only the temporal interests of society. Their rulers can have no spiritual power, because this cannot reside in a spiritual body, and, therefore, cannot be communicated to them by those who have entrusted them with power. The rulers of the Church are bound to publish and execute the laws given her by Christ; but have no right to make new laws, or in the least to deviate from His. But civil society may choose what form of government, and make what civil laws they please, if they do nothing contrary to the eternal laws of righteousness, which are the rule of civil society, as such. The glory of God, in the salvation of elect sinners, is the end of the erection of the Church, and of all her doctrines and ordinances. The end of civil government, in subordination to the Divine glory, is the public and temporal good of civil society. Neither of these kingdoms

has power over the other. The Church has a spiritual authority over such of the subjects and rulers of earthly kingdoms, as are in her communion; and the civil powers have the same authority over the members and office-bearers of the Church, as over the rest of their subjects. But she has no power over earthly kingdoms, in their collective and civil capacity; nor have they any power over her as a church. Christ her Head, while on-earth, disclaimed all exercise of civil authority; and there is not the least evidence from the New Testament, that he entrusted his servants with any. So far from this, it is given as the character of the *Man of Sin*, that he should arrogate authority over earthly kingdoms. On the other hand, neither these kingdoms, nor their sovereigns, have any power in or over the church. Christ, her only Sovereign, hath neither directly nor indirectly, given them any spiritual authority. The Christian religion lays every one who professes it, under the strongest obligations to the faithful discharge of the duties of his station. But it annexes no new power to any office or relation founded in nature; therefore, Christian magistrates have no power to give laws to the Church; to appoint her office-bearers, or dictate to them in the discharge of their office, to prescribe a Confession of Faith, or form of worship, to the Church, or their subjects in general; authoritatively to call meetings of Church-judicatories, in ordinary cases, or to direct or control them in their judicial procedure. In matters purely religious, civil rulers have no right to judge for any but themselves."

Such are the enlightened sentiments on the still vexed question of Church and State connection, which had been always entertained by many in this branch of the Secession, and which at this time were brought into prominence, though the voice of almost the whole Synod, by being fully and clearly exhibited in their recognized standards. They are the very sentiments which are fast pervading all Protestant denominations in the present day.

It is unnecessary for us to detail all the steps taken by the small party, in the Synod, opposed to these views, and, in general, to the new Testimony, or to quote all their protestations. Suffice it to say that the brethren already named, six in number, were decided in their adherence to the old Testimony; and that whilst the Synod were willing to allow this, and to hold communion with them, retaining their own views, yet nothing would satisfy them unless the Synod were to cancel all their proceedings, and undo the whole of these arrangements in which they had been solemnly engaged for no less than eight years. This was what the Synod could not entertain for a moment.

Accordingly, on the 7th of May, 1806, the following paper, which contains a virtual declinature of the Synod's authority was presented by the Protesting brethren, after which they never took their seats in the court:—"We the subscribers do protest, in our own name, and in the name of all who may see meet to adhere, against these deeds, as now made final, and that every one of us shall be free from the operation of these acts, and from all obligation or being responsible to this, or inferior judicatories, from acting in opposition to them, so far as they are inconsistent with our former profession and engagements, holding any power that may be claimed or exercised by this Synod, for compelling us to conformity to these new principles and constitution, as unwarrantable, and that we shall account any censure that may be inflicted on us, or on any adhering to us, of such a tendency, or for restraining or hindering us in the discharge of any duty or office we may have a call to perform, individually or conjunctly, in manifesting our common profession, or fulfilling our solemn engagements. We protest we must hold our right to the exercise of ministerial and judicial powers full and entire, whether we shall see it expedient to avail ourselves of the right protested for or not, in our state of separation and exclusion from present communion with the prevailing party in this Synod, in their present course, into which, to our grief, we are reluctantly driven; which suspension of wonted fellowship in the Lord, and in the truth, we hope and pray may be but temporary and short. We renew the declaration made

last year against any intention or course that may increase lamentable divisions, or promote any schismatical separation from the reformed and covenanted Church of Scotland, the original Secession Testimony, Associate Synod, in adherence to it. The multiplication of sects and schisms we consider as among the prevailing evils of the age, against which we have solemnly avowed, as well as against other evils, and it is one good reason for our not concurring with our brethren in this new Scheme, that it is of a schismatical tendency, and inconsistent with the promoting of a covenanted conjunction and uniformity. We shall endeavour to have the great end of an union among Evangelical ministers and Christians in view, and will be ready to encourage correspondence with any belonging to this Synod, or other denominations who still profess regard to the Westminster Standards of uniformity, and Presbyterian principles, with a view to have subsisting differences removed in a Scriptural manner.

"In the mean time, we think we have reason to complain, that our brethren, with whom we have been joined in close and comfortable communion, have, on their part, broken the brotherly covenant, and laid a great bar in the way of promoting such a desirable union and uniformity, and we would remind them of the clause of the oath they had sworn, never to give themselves to indifference or lukewarmness, in the public cause, but to encourage one another in prosecuting the end of their solemn covenant.

"And we leave the consequences of these our contendings and desires to Him who has the disposal of all events, who sits above the floods, and who often hath stretched out his glorious arm in these isles of the sea, in behalf of the cause of reformation, for which we have all been professing to appear, and who hath said, 'Now will I arise, now will I be exalted, now will I lift up myself, when he seeth their strength is gone, and there is none shut up or left.' May He speedily arise, and have mercy upon Zion.

(Signed) "ARCH. BRUCE, Minister at Whitburn.  
 JAMES AITKEN, Minister at Kirriemuir.  
 JAMES HOG, Minister at Kelso.  
 THOS. McCRIE, Minister at Edinburgh."

The name of Mr. Whytock of Dalkeith, who had co-operated with these brethren is not here, as it appears he was removed by death in the month of October of the preceding year. Nor is the name of Mr. Chalmers of Haddington here. The reason of his absence is not known: but he afterwards joined with these four brethren in the course they pursued.

The Synod did not enter on the consideration of this paper till their meeting in August. But these brethren did not wait to hear it considered, and to hear what the Synod might decide respecting it. For on the 26th of August, 1806, when the Synod met in Glasgow, these brethren met at Whitburn: and after spending two days in conference and prayer, they constituted themselves into a Presbytery under the designation of the Constitutional Associate Presbytery, Mr. Bruce presiding as Moderator, and Mr. McCrie acting as Clerk.

"In this deed of constitution," says Dr. McKerrow, "which was afterward published, they bewail the defection of the Synod in adopting a New Testimony and Declaration of principles, in altering the Bond for public covenanting, and in sanctioning a new Formula of questions for entrants into office;—'by which deed,' they say, 'some important doctrines in the Confession of Faith, and different articles in their Testimony and principles formerly subscribed, are removed and dropped, and opposite sectarian errors introduced.' What were the important doctrines which the Synod 'removed and dropped,' and what the 'opposite sectarian errors,' which they introduced, they are not pleased to specify. But the chief burden of their lamentation lies in the following passage:—'Particularly, the duty and warrantableness of civil rulers employing their authority in an active support of the interest of religion and the kingdom of Christ, and in promoting reformation (which was an eminent part of the

Testimony and contendings of the Church of Scotland, in *Lehal* of the reformation of our native land, civil and ecclesiastic, explicitly approved in the Secession), are by the new deeds denied and set aside; as also, that all covenants of a religious nature, entered into by nations, in their public capacity, or in conjunction with Churches, and in so far the National Covenant of Scotland, and the Solemn League and Covenant of the three kingdoms, in their proper import, matter, and form, as well as in the ratifying and enjoining them, are either directly, or by native consequences condemned."

This constitutional Presbytery did not advance into much strength or influence. A few more ministers and congregations were added to them. The merited fame of Dr. McCrie was much in their favour. After the union of the two great bodies of the Seceders, in 1820, those who protested against this union on the Antiburgher side, having first formed themselves into a separate Synod, afterwards joined with Dr. McCrie's party. They were then constituted into a Synod. Afterwards, we believe, there was a union between them and those of the Old Light Burghers, who did not join with the Established Church, and more recently, as we understand, the most of them have united with the Free Church. The Old Lights, on both sides, are now about extinguished. But it is remarkable that the whole, or almost the whole, of the Free Church, profess to have similar sentiments on the Establishment-question, without their views on some other subjects. And it perhaps well that they have joined mostly with the Frees, as we trust so large a body, with so much talent and piety, will not long continue fettered in their views; but will soon throw off the mask of sectarianism, and present themselves in an humble, amiable, and catholic spirit, and soon begin to cherish and exercise the genuine principles of Christian forbearance and charity to brethren of all Evangelical denominations.

[To be continued.]

## HINTS ON CIRCULATING RELIGIOUS PUBLICATIONS.

*To the Editor of the Canadian United Presbyterian Magazine.*

DEAR SIR,—In your pages a favorable notice of the *Presbyterian Sabbath School Visitor*, published at Philadelphia, has appeared, and already has had some effect in producing a call for it. Being persuaded that it is well deserving of approval, and of being extensively circulated in Canada, I beg leave to suggest how this may be best done. Indeed the work is already in operation so far, and I am particularly desirous that it may be carried out generally. There is the most obvious way of getting this very useful publication for the young introduced into our Sabbath Schools. It is now adopted in several of these important Institutions; and the *Visitor* is admirably adapted to be of great service in them. Being published bimonthly, its distribution in the Sabbath School every alternate Sabbath, to be taken home, and read in the domestic circle, has many happy effects. But there is another method by which the same results may be still more widely realised. Let parcels of the *Visitor* be ordered by some individuals ready to do good; and of them a number ought to be found in every congregation. Let them make a friendly call on a few of the families around them, and say to the parents: Here is a sheet that may be both profitable and interesting to your children; and at the small cost of a quarter dollar you may present it to them twice a month for the whole year. Let them collect as many names as they can; inform me by letter of the quantity of *Visitors* required, and the parcels will be forwarded regularly to their respective addresses. All they will further have to do will be to hand the *Visitors* as they

come monthly to their sets of families; and in doing this, they will have mutual, pleasing intercourse with these families, especially with the youngsters. Now, at how little trouble may a very important work of well-doing be thus accomplished? for whatever bears upon the moral and spiritual improvement of the young, is unspeakably important. It was once said by a very shrewd man, "Give me the making of the ballads in a country, and let who will make the laws." He meant that he would exercise a mighty influence in forming the national character. But now we know something far better than this. Let us have the plentiful supplying of the minds of the young with what is fitted to bring them up in the nurture and admonition of the Lord, and we may entertain bright hopes of our country and our Churches.

Whilst advocating the above hints, permit me to say a few words on another good work, relative to adults. Were some active persons in our congregations, particularly young men and young women, willing to devote a portion of their time to promote the spiritual welfare of their fellow-creatures, sinful, yet immortal in soul, and destined to reach an eternal destiny—to combine their exertions in a systematic way for the distribution of religious tracts, within certain bounds allotted to them; and were they to go round the families at least once a fortnight, to leave a tract in each house, and take back the one given formerly, what great benefits to souls might be expected to arise from doing so? The expense of purchasing the necessary tracts would not be great; it could be easily provided by a church collection or a private subscription; the main thing would be to form an executive corps of distributors, willing to spend a few hours now and then in this labour of love, and to do it perseveringly—ever bearing in mind the counsel of an Apostle, "let us not be weary in well-doing, for in due season we shall reap, if we faint not." The population of our country greatly needs such labours. It is quite wrong to leave all this to be done for spreading the knowledge to truth and Christian principle, to ministers. They cannot, however zealous, accomplish a tithe of it. All who would show that they have learned Christ for themselves, and truly desire to bring others to Him, should feel that they are bound to become co-workers for the salvation of their fellow-men. In the way that has been suggested, all who know and appreciate the Gospel may preach it, by the silent but powerful messages which they delivered through the tracts. Would that a spirit of active benevolence were to take possession of many of our people, impelling them to serve the best interests of the generation in which they live!

I have to add that this communication is sent, also, to the *Eccelesiastical and Missionary Record* of the Presbyterian Church of Canada. In the capacity which I occupy, as an agent for the publications of the Presbyterian Board, and knowing their worth, and very solicitous that they may be widely diffused, I wish to be of humble service to the several branches of the Presbyterian family in this land. It much requires their united exertions, and presents a very large field for them, not in rivalry or partizanship, but in the concert of brotherhood. It would be well, indeed, if minor differences in opinion were merged in fervent love to Christ, the great Ransomer, and to the souls of men for His sake. May the Holy Spirit call forth in all a sincere and generous desire for Christian Union, rising far above jealousies and every petty consideration. Thus may the two sticks become one, giving more than double strength for every good end. Ezek. xxxvii. 13, &c.

In conclusion, for the present, I may state that when the *Visitor* is sent in parcels to one address, it is charged \$2 for ten copies, including prepayment of American postage, and so on, in proportion to the number sent. The tracts published by the Board are very superior, and are sold at the rate of 15 pages for one cent; 1800 pages will be given for one dollar. I will be happy to attend to all requisitions for *Visitors*, tracts, and books of the Board.

London, C.W.

ANDREW KENNEDY.



## Reviews of Books.

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THE DIVINE LOVE. By JOHN EADIE, D.D., LL.D., *Professor of Biblical Literature to the United Presbyterian Church.* 12mo, pp. 340. Philadelphia: Lindsay & Blackiston; Toronto: C. Fletcher. 1856.

Dr. Eadie is fast becoming a voluminous author, and he is not now for the first time showing himself many-sided. No one, however, can fail to be struck with the contrast between this work and the one we lately noticed—his Commentary on the Ephesians. It surprises us to find such a glowing effusion of holy sentiment, and earnest practical exhortation, proceeding from the same source as that very learned and critical Exposition. In both, however, the same master mind is apparent; and the same sound theology will be found pervading both. We cordially welcome this American reprint (saving always the injustice done to British authors and publishers), and trust that a work so eminently fitted to be useful will have a wide circulation on this side the Atlantic. Dr. E. says, “it is meant for ordinary readers—for the domestic circle, or the Lord’s-day evening;” and he has not missed his mark. The following are the concluding paragraphs of the volume:—

“When any command of Christ is obeyed from love to Him, such obedience brings its own reward. How nobly will missionary prayer, liberality, and effort bless yourselves. They will return seven-fold into your bosom. You will enjoy the gospel in proportion to your efforts to diffuse it. And you will also retain it among you. The early churches, so soon as they ceased to be missionary, died out. The candle was put under a bushel, and it soon expired; and then, as it was of no further use, the candlestick itself was removed out of his place. Thus perished the African church—the church of Tertullian, the prince of orators—of Augustine, the first of theologians—and of Cyprian, the meekest of martyrs. Your activity will give health to your piety, and keep it free from morbid casuistry and pernicious slumber. ‘There is that scattereth and yet increaseth.’ God is able to make all grace abound toward you. The ocean, which, from its generous bosom, sends up the vapour which is condensed into rain, is not thereby diminished in volume; for it receives its waters back again; having lent them for a season to refresh and fertilise the earth.

“Thus, wherever you look, all is full of encouragement. The world is in immediate want, but provision has been made for it in a complete and gracious gospel, and a motive of sufficient power has also been furnished. There is room for work, and there is but brief time for you to engage in it. O, then, let the love of Christ constrain you to immediate action, and sustain you under it. The success that has been already reaped is surely an inducement to persevere. Let it not be said in despondency over any of you, ‘ye did run well, who did hinder you?’ ‘Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.’ Be ever imploring the blessing of the Divine Spirit. Your labour is only as the building of the altar and the preparation of the victim; unless the fire from God descend and

consume the offering, the enterprise cannot be crowned with success. In the Acts of the Apostles, there is a uniform recognition of the divine hand. Homage is not done to the zeal of Paul or the eloquence of Barnabas, but always to the Spirit of God.

“In one word, then, begin and carry on under the stimulus of this mighty motive. Clamour not for immediate results, but still persevere in duty. In spite of their unbelief and rejection of Him, it never repented Christ that He died for men, let it never repent you that you have sought above all things their conversion. Be ‘always abounding’ in this work. It is Christ’s work, O let it be yours. Ever be drawing fresh encouragement from all that happens around you, and ever be ‘looking unto Jesus.’ While you work yourselves, enlist others. Let the leaven of your zeal and energy leaven the whole lump. And when that result is reached, as it will be reached, the end is at hand. Then shall the intelligence of Europe be exalted and sanctified, and the spiritual fruits of Asia shall resemble its own tropical productions in profuseness and beauty, and the isles of the South Seas shall lift up the voice together and sing, and Africa shall be washed and made white in the blood of the Lamb, and the great American continent shall, through all its zones, glow under the free and equal radiance of the Sun of Righteousness, and the globe shall be vocal with one continuous melody to the God who made it,—to the Saviour who redeemed it. ‘The whole earth shall be filled with His glory. Amen, and Amen.’”

SCRIPTURE TESTIMONY AGAINST INTOXICATING WINE. By the Rev. W. RITCHIE, Dunse. 12mo, pp. 72. Glasgow: Scottish Temperance League Office. 1855.

This elaborate tractate forms an article in the Temperance Encyclopædia, edited by the Rev. W. Reid, United Presbyterian Minister in Edinburgh, who has obtained such celebrity in connexion with the Temperance movement; and it is now presented to the public in pamphlet form. It displays no small amount of learned research, as well as of earnestness and talent, on the part of the author. We regret that want of space prevents us at present from doing more than giving this simple announcement. We purpose enriching our next number with an extract.

THE CHRISTIAN INSTRUCTOR, AND MISSIONARY REGISTER OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA. Halifax: James Barnes. 1856.

The above is the title of a new monthly periodical, connected, as will be seen, with the branch of the United Presbyterian Church in Nova Scotia. The Second Number has been sent us; and, judging from it, we give our contemporary a very cordial welcome and recommendation. The *Instructor* consists of 32, and the *Missionary Register*, which is appended, of 16 octavo pages. The contents of both are interesting and important. The foreign Mission of that church has been blessed with a large measure of success; and we trust this new publication will prove subservient not only to the continued and increasing advancement of the external operations of the denomination, but also to their internal prosperity and comfort.

# Missionary Intelligence.

## MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

*From the Missionary Record of U. P. Church.*

### MISSIONARY INCOME FOR LAST YEAR—1855.

It is with peculiar satisfaction that we announce that the Missionary Income for the year has turned out far better than was anticipated; that, including £1036 for the better support of the Gospel Ministry, it amounts to £18,340; and that, laying aside the sums given for special objects, there remain for our ordinary Missionary purposes £15,832, being nearly £300 more than last year. Surely it becomes us, considering the hardness of the times, to "thank God and take courage."

### JAMAICA.—GRAND CAYMANAS.

The Rev. Messrs Aird and Thomson, who visited the Caymanas about a year ago, thus urge the propriety of appointing a second missionary:—

We have no hesitation in most earnestly recommending the location, on the island of Grand Cayman, of an additional ordained minister. There is abundant room for the services of another, and they are much required. It affords cause for devout gratitude to the Father of mercies, that Mr. Elmslie should, for so long a period, have been preserved in health, and protected from accident, amidst the fatigues and dangers of incessant travelling under a tropical sun, and over rough and rocky roads; but, it would be unreasonable to expect that he should be equal to all this much longer. He is not equal to it *now*. His advancing age, being on the borders of threescore years; the extent of the field, the island being, along the course which, in visiting the stations, it behoves him to proceed, not far short of thirty miles in length; and the increasing cares of the churches which he has been honorably instrumental in forming, all combine to demand that he should be relieved, and that without delay, from a portion of his pastoral labors. The stations of George Town, Prospect and West Bay will afford to him, or any man, ample scope for all his energies; leaving those of Bodden Town and East End, together with the north side of the island, for another and younger agent. It is impossible that a sufficient amount of pastoral superintendence can otherwise be exercised in the case of any, much less all of the churches. Unless an additional minister be forthwith provided, these are likely to suffer; and, in fact, Mr. Elmslie complains that already, a spiritual lethargy has begun to creep over them. At the East End station, especially, considerable discontent is felt on account of the lack of the dispensation of gospel ordinances. Besides, the agents of Satan are still in the field, and an additional servant of God is precisely what is needed in the present juncture, in order to oppose and counteract, under the Divine blessing on his efforts, their pernicious influence and example. We are fully alive, indeed, to the great additional expense which the adoption of this suggestion would involve; but, we believe, that the churches in the island, if more enlightened in their duty in this respect, would exert themselves to the utmost in assisting, at least, to defray that expense. Much would, of course, depend under God, on the person who may be sent as an assistant to Mr. Elmslie, but, there is reason to hope that, in the long run, the measure proposed would be found to be as economical, as it is desirable and even necessary.

In compliance with this recommendation, the Committee on Foreign Missions have resolved to send out a second ordained missionary, as soon as a suitable one can be procured.

### TRINIDAD.—AROUCA.

The following extracts are from a letter of the Rev. George Lambert, dated 24th November, 1855.

I am glad to say, that since I last wrote to you, both Mrs. Lambert and I have continued to enjoy the best of health, so that our work has gone on without any interruption—and while I cannot speak of any very extensive results, yet still, I believe, good is being done. From the very nature of the mission field in Trinidad, humanly speaking, one would say that slow and gradual progress is to be expected, rather than any sudden increase to our Church. We are still getting, now and then, small additions to our membership, and have several applications for admission. Some time since, we had two additions to our eldership—so that we have now four elders, and after deducting for deaths and removals, an actual membership of 36. On communion Sabbaths a few members of the Portuguese church in town, who reside on an estate four miles beyond this, have begun to sit down with us at the Lord's table. We have a few members of the Wesleyan church in town, who occasionally commune with us in the same way.

Since cholera time we have had to contend, more than formerly, with the opposition of the Romish priest here, and at Arima—and that opposition has the effect of shutting us out almost entirely from getting at the Romish portion of our population. For the last nine months we have had a day-school in operation at D'Abadies's village. As I have mentioned to you in previous letters, this village is thoroughly popish. There are about 40 or 50 children who should be at school, and for whom—previous to the establishment of our school—no means of education were provided. At first we had a very good attendance, but in consequence of priestly opposition, the attendance has been more irregular than it otherwise would have been. Both priests have more than once stopped in the street of the village and warned the people against sending their children. They have also made it frequently the subject of altar denunciations. The effect of all this has been to cause a number of children to be withdrawn, especially those whose parents go to Confession and take the Communion, and over these, of course, they have greater influence. Those again, who are Romanists only in the sense that they were "christened" in that church, mind their threats less. The attendance has been very fluctuating—varying from 12 to 20. Of late—finding that their threats would not do—the priests have been varying their tactics a little, and have been using strong efforts to get the people up to Confirmation and Communion. My Sabbath meeting there, is—from the opposition it had to struggle with—now very small compared with what it used to be, yet, I believe, more good is likely to be done. Those who do come, attend more from a desire to get good. One was lately admitted into the membership of our church, and another is at present an applicant. When you think of the opposition we have to contend with from popery, and add the recollection of the fact that we have episcopacy endowed here also, you will be able to form some faint estimate of the sort of struggling position both our churches have to maintain here.

We have commenced lately a day-school in the yard here. Though we have a government scheme of education for the island, which provides free education for all who choose to avail themselves of it, yet it is not extensive enough, nor do the people seem to value it. For example, in this village there should be 250 children at school, whereas, in the government school, there is only accommodation for about 70, and not that number in attendance. Our school is in the meantime taught by one of our female members, and as we charge a small fee, it will, I expect, support itself. It, too, has been made the subject of altar denunciations, but these have less effect here. I often wonder that the priests in this quarter should retain their influence for one hour over the people, considering their treatment of them, and their moral character.

At the same time, many of the exhibitions of popery we have here, are childish in the extreme. Let an illustration or two suffice. When conducting the meeting at D'Abadie's village the other Sabbath, I had occasion to speak of the nature of repentance, and of its being something else than penance. Not thinking myself sufficiently understood, I tried, by way of questioning, to bring out the meaning of both. To the question "What is penance?" I got for an answer—"carrying guinea-grass, massa, for the priest's horse. This is certainly a new way of doing penance. A few weeks ago, we had in the village here what the people call the "congo fete" or "pain benit." The festival is this:—the congos in the neigh-

borhood "throw their money together"—get one or two large loaves baked—these are carried by two men on a sort of hand-barrow, decorated with miniature flags, etc., to the church, accompanied with flags and music, where mass is said for the benefit of the subscribers. After service the loaves are sprinkled with holy water—blessed—cut up and distributed to those who have had a share in the subscription. The merrymaking is kept up for several days by the people in their own houses. Though we have no purgatorian societies here similar to those in Ireland, so far as I am aware, I may mention that it is a common thing for the people to throw their money together, to have a mass said for any of their country people who may have died, in the same way as they join together for such a service as that mentioned above.

On the evening of All Soul's Day, on my way home, I passed a number of people on their way to the chapel, each one carrying a candle. The custom here is after evening service for priest and people to march to the burying ground with lighted candles. In passing them, I asked them, among other things "Why you carry candles to churchyards?" They said "O, massa, we don't know." The tone in which it was given conveying the idea "why should we know?" I told them that God's Word does not countenance any such thing. Anything of this kind, however, they seemed unwilling to hear. I may mention that many of the popular superstitions and practices here, with reference to All Souls' Day, are not unlike the old popular superstitions in Scotland, with reference to Hallowe'en. Have the Scotch superstitions been handed down from our popish ancestors, or are they both traceable to a heathen origin? There are scarcely any services too silly and unmeaning for the mass of the people here, and actual experience alone can convince any one of the almost utter impracticability of leading the people to see their error. Yet why despair? God's word is as a hammer. It has—it can—it will subdue the most powerful obstacle to its progress. Now we sow in hope—may our reaping time speedily come.

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#### WESLEYAN MISSIONS IN CANADA.

The Thirteenth Annual Report of the Wesleyan Methodist Church in Canada, embracing the period from June, 1854, to June, 1855, states that the receipts for that year amount to £12,244, which exceeds the disbursements by £3,166. The following extract exhibits the extent of the Mission:—

"The Auxiliary Society of Canada has, besides the contingent expense of management, outfits, travelling, printing and publication, this year, sustained in the province, and the distant Hudson's Bay Territory, 71 Domestic Missions, 20 Indian Missions, and in addition to many Sabbath Schools, 18 Day Schools, and 2 large and expensive Industrial Institutions: and has employed 98 Missionaries to the Whites, 24 Missionaries to the Indians, 20 Teachers and 10 Interpreters; being an increase of 14 Missions, 5 Schools, and 30 laborers; making a total of 152 salaried agents. There are 11,062 White, and 1,289 Indian members of the Wesleyan church on the Missions, and as the result of numerous revivals chiefly, and the recent transfer of members from the parent Society, and from different circuits, there has been an accession of 1,727 members on the Missions, and a proportionate increase of hearers, making, it is believed, the whole number of persons, youths and adults, participating in the ministerial and educational benefits of the Society, sixty or seventy thousand. Such a missionary position, more influential and promising than ever, is very satisfactory to the committee, and the friends who so generously sustain this institution."

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#### MISSIONS OF THE AMERICAN BOARD FOR FOREIGN MISSIONS.

The Board have lately exhibited the following synoptical view of their Missions, amounting to twenty-nine, viz.: *Africa*—Gaboon, Zulus; *Europe*—Greece, Jews; *Western Asia*—Armenians, Syria, Assyria, Nestorians; *Southern Asia*—Bombay, Ahmednuggur, Satara, Kolapoor, Madras, Arcot, Madura, Ceylon; *Eastern Asia*—Canton, Amoy, Fuh-Chau, Shanghai; *North Pacific Ocean*—Micronesia, Hawaii. *Mani*, Molakai, Oahu, Kanai; *North American Indians*—Choctaws, Cherokees,

Dakotahs, Ojibwas, Senecas, Tuscaroras, Abenakis. And the subjoined Summary is given of the whole:—

MISSIONS.		Pages printed last year (in part).....	25,822,780
Missions .....	29	THE CHURCHES.	
Stations.....	120	Churches, (including all at the Sandwich Islands).....	115
Out-stations.....	60	Church Members, (do. do. last y'r. Added during the year, (including those at the Sandwich Islands. ....	26,809 1,487
LABORERS EMPLOYED.		EDUCATIONAL DEPARTMENT.	
Ordained Missionaries (7 being Physicians) .....	165	Seminaries.....	11
Licentiates .....	3	Other Boarding Schools.....	19
Physicians not ordained.....	8	Free Schools, (412 supported by Hawaiian Government.....	787
Other Male Assistants.....	15	Pupils in the Seminaries, (80 do.).....	429
Female Assistants.....	220	Pupils in the Boarding Schools .....	594
Total laborers sent from this— country .....	411	Pupils in the Free Schools (10,705 do.).....	20,555
Native Preachers.....	65	Pupils in all the Seminaries— and Schools.....	21,578
Native Helpers.....	227		
Whole number of Native As— sistants.....	292		
Total laborers connected with the— Missions .....	699		
THE PRESS.			
Printing Establishments .....	11		

## Ecclesiastical Notices.

### FUND FOR AIDING AND ENCOURAGING STUDENTS IN DIVINITY.

NEWCASTLE.

Gross Sum.....£11 5s.

INDIVIDUAL SUBSCRIBERS.

Mr. Robert Rogers, West Dumfries..... 1 5s.

Mr. James Gray, Perrytown..... 0 5s.

The Reports of this Fund given in our Numbers for November and December, 1855, and in this and the two preceding Numbers of the present year, are meant as exhibiting the whole that has been received up to this date (March 1st). If there have been any omissions or errors, we shall be glad that they be pointed out as early as convenient. If no complaint be made within a reasonable period, we shall hold that the reports are acknowledged to be correct. The whole amount is £287 13s. 9½d.

### UNION OF FREE AND U. P. CHURCHES.

U. P., PRESBYTERY OF CANADA EAST.

At a meeting of the Presbytery, held in Montreal 17th October, 1855. It was resolved, *Inter alia*, that resolutions on the subject of union with the Presbyterian Church of Canada be drawn up by Rev. W. Taylor, D.D., and the Moderator, and submitted to the Presbytery at its meeting on the following day, which was done accordingly, and unanimously approved of, as expressive of the mind of the Presbytery, of which the following is a copy:—

Whereas, at a meeting of the Synod of the Presbyterian Church of Canada, held at Montreal in June, 1855, the following resolution was passed: "That the Synod having heard the report of the committee on Union with the United

Presbyterian Church, and petitions on the same subject, express their deep regret, that owing to a misunderstanding of the deliverance of this Synod last year, the committee of the two bodies were prevented from meeting, and thus understanding more perfectly the position of each; and, being extremely desirous to come to a more thorough understanding of that position, declare it as their conviction that the principal, if not the only hindrance to union, is that this Synod consider it the imperative duty of Nations and Magistrates in their public and representative capacity, to legislate and rule in subjection to the authority, and in accordance with the dictates of revelation, where these are known. Yet appoint a committee to confer with the United Presbyterian Church; if they agree to such conference, and in the meantime tender them their fraternal regards, and recommend friendly intercourse and interchange of good offices between the ministers and members of the two communions." And, whereas the said resolution implies that the United Presbyterian Church does not hold that it is the imperative duty of Magistrates and Nations in their public and representative capacity to legislate and rule in subjection to the authority and in accordance with the dictates of revelation, where these are known. It is resolved by the Presbytery of Canada East, in connection with the United Presbyterian Church:—

*First.*—"That the United Presbyterian Church hold the above point as firmly as their brethren of the Presbyterian Church of Canada; that they have always taught and maintained that all, whether in a public or private capacity, are bound to submit themselves to the authority of God's Word in all the duties and relations of life; that they have never, as far as is known to this Presbytery, in any of their standards or authoritative declarations given countenance or ground for the opinion, that any class of men are released from such authority; and that this Presbytery is grieved to find their brethren of the Presbyterian Church labouring under such a gross misapprehension."

*Second.*—"That this Presbytery is nevertheless of opinion that the ground taken by the Presbyterian Church of Canada in the said resolution furnishes a practicable basis for the farther prosecution of the question of union between the two bodies; and, therefore, respectfully recommends it to the consideration of the Committee on Union appointed at the last meeting of the Synod of the United Presbyterian Church."

*And third.*—"This Presbytery recommends to all the ministers and members connected with it to cultivate and display a conciliatory spirit toward the brethren of the Presbyterian Church; and expresses the hope that when misapprehensions are removed on both sides by a closer intercourse it shall be found that there is no such difference of sentiment between the two bodies on any point of Christian doctrine or duty as to justify their continuance in a state of separation."

Extracted from the minutes of Presbytery by

A. LOWDEN,  
Clerk of Presbytery.

Brooklin, 23d January, 1856.

At a meeting of those connected with the Free and United Presbyterian Churches, friendly to union between these bodies, held here this day, Mr. William Heron having been called to the chair, and John Ratcliffe appointed secretary, after a lengthened conference on the principal points at issue between those Synods, which brought out a remarkable unanimity of feeling and expression on the part of those present, the following resolutions were unanimously adopted:—

Moved by John Ketchen, seconded by William Mitchell, and resolved—That this meeting thankfully remembers the exertions made by the friends of union in various parts of the country during the past, and firmly trusts that there will be no relaxing of effort on their part; and that continually increasing numbers

will see it to be their duty to join in the movement, and labour till complete success be achieved.

Moved by Robert Gardener, seconded by Joseph Ratcliffe, and resolved—That this meeting views, with regret, the seeming backwardness on the part of the Synods with which we are connected, to lay down some basis of Union; the increasingly pressing necessities of the country, and the boldness and arrogance of our common enemy, urgently calling for a united and determined stand being made in behalf of our common faith.

Moved by James Brebner, seconded by James Burns, and resolved—That the secretary be instructed to forward the minutes of this meeting to the respective Editors of the "Ecclesiastical and Missionary Record," and the "United Presbyterian Magazine" for publication.

The meeting was of the most cordial nature, and the opinion was freely expressed, that in all probability as much difference of opinion now exists in each of the Churches *separately*, as there would exist *collectively* were they united; and that unrestrained intercourse between both ministers and people of the several Churches would have the most happy effect in assimilating their views and feelings.

WILLIAM HERON, *Chairman*; JOHN RATCLIFFE, *Secretary*.

[We have received, also, the following communication:—]

#### DECLARATION ON UNION.

In the outset, I may simply state that a Committee was appointed last spring, for the purpose of engendering and promoting a spirit of union between the two Presbyterian congregations here. This Committee again met about a week ago, for the purpose of arriving, if possible, at a mutually correct understanding regarding those matters about which we and our Free Church brethren have hitherto differed. When the following Declarations on Union were drafted, and unanimously agreed to, and subscribed by the members of Committee:—

We, the members of this Committee, cordially approve of the Doctrines, Discipline, and Church Government, as laid down in the Confession of Faith, with the exception of that part of the 23d Chapter, in so far as it teaches, or may be supposed to teach, compulsory and intolerant principles in matters of religion.

We deny that the Magistrate has any power whatever in religious matters.

And approve of the course adopted by the Synod of the Free and the U. P. Churches in refusing any Government money for religious purposes.

(Signed) Revs. Thomas Henry, *Chairman*, and Walter Scott; Messrs Thos. Christic, M.D., John McOuatt, Elder, John Hay, Elder, Thomas Lockie, John Meikle.

Lachute, 21st January, 1856.

I may further state, that at said meeting of Committee, it was suggested, and unanimously agreed to, that said Declarations be laid before both Congregations, to be specially assembled, for the express purpose of affording every member thereof an opportunity of not only hearing what said Committee had done in this matter, but also of declaring their own sentiments in this matter, in either approving or dissenting from said Declarations of Committee. Accordingly, both the Congregations met, and to my great surprise, or rather satisfaction, I should say, the Free Church Congregation, in connexion with the other, declared, by vote, their entire concurrence in said Declarations. Previous, however, to taking the vote, it was agreed that the 23d Chapter of the Confession be read, and which was thus publicly and unanimously disapproved of, and condemned, "in so far as it teaches, or is supposed to teach," &c.

Denying, also, that the Magistrate has any power whatever in religious matters; at the same time approving of the course adopted by the Free Church Synod and the U. P. Synod in refusing any Government grant in religious



matters. All these important Declarations were responded to with the utmost cordiality, there being not one dissenting voice.

This is certainly a matter of rejoicing to every true-hearted Christian and well-wisher to the future peace and prosperity of Zion.

I may further add, that I am decidedly of the opinion that it would prove an almost inconceivable advantage, to the more certain and speedy realisation of the important object, so long contemplated and ardently expected—the Union of the Churches—if the 23d Chapter were made more public. I judge of others in this matter, somewhat as it happened to ourselves. If this said Chapter had not been read, I verily believe that similar results, as above exhibited, would not have been realized. For until they heard the 23d Chapter read, detailing the Magistrate's power in all its Popish and anti-Christian spirit and practices, they had no idea that it was half so bad. And in so far as this meeting was concerned, it required only and simply to be read, to excite and exhibit their entire and unqualified condemnation. And if a somewhat similar course were adopted and pursued by other Congregations similarly situated like ourselves, who can tell, but that similarly happy effects may result from them.

In addition to the above, permit me to state that the above Declarations of Committee and Presbyterian Congregations here have ever been the sentiments of our Church since we left the Kirk of Scotland, and these we believe to be in perfect accordance with the Word of God, and whilst they may be matters of forbearance, yet not of utter renunciation, and are glad to find that our Free Church brethren are so willingly retracing their steps, and adopting a standard not almost but altogether the same as ours.

It seems to me that, from what has been already said and done in this important matter, being chiefly by the lay members of the Free Church, if many of its ministers are not soon possessed and prepared to exemplify another and a very different spirit from what some of them showed, when met in Synod at Montreal last year, their Congregations will assuredly take the lead, and justly merit and receive the honor in effecting this, a noble crisis in the history of the Church, while such shall be left to follow in shame and disgrace in the rear.

I feel truly sorry that some of the Free Church ministers are so unwilling to see and acknowledge such great and glorious principles as these, without which no Church can exist and prosper—themselves a proof most striking of this fact. If they could have existed and prospered in defiance of such influence and principles, why did they change their position, and so far virtually, yea practically, their creed in this very matter?

What, then, are the subjects of contention? If the above are, as they seem to be, at least of the majority of the lay-members of the Free Church, I may say, as a member and Elder of the Free Church Congregation here said, in the presence of both Congregations, "they are utterly childish matters." I have only, in fine, to express an earnest hope, that if, in the good Providence of God, we are spared to see another meeting of the Free Church Synod, that we shall see another and a nobler spirit cherished and manifested by them in such a noble enterprise as this.

Yours truly,

WALTER SCOTT.

Lachute, February 5th, 1856.

P. S.—I hope that you will be so kind as to give the above a place in our Magazine, the first No., as I was appointed and authorized by the meeting to send this to you.—Yours truly, W. S.

#### THE UNITED PRESBYTERIAN CHURCH AND SLAVERY.

In the *Montreal Witness* for 16th January, there appeared an intimation that the *Witness* had obtained, from an American paper, "the exceedingly painful information," that the Mission of the U.P. Church at Calabar "had admitted Slaveholders into its communion," which is pronounced to be "truly humbling."

We are glad that the Rev. W. Taylor, D.D., Montreal, has, in the *Witness* of 13th February, called attention to the subject, quoted the deed of the Home Synod at its last meeting, and in a few clear and effective paragraphs, placed the whole matter in a proper light; though the *Witness* declares itself not satisfied. Our readers need no information on this subject, and can form their own judgment. The members of the Church at home, we believe, are very generally satisfied that the peculiarly high tone assumed by the U. P. Synod several years ago, in reference to Slavery, has been maintained without abatement. If it were worth while, we might ask the *Witness*, first, How it came to be so late in learning all that was to be learned on this subject? and, secondly, How it came to take its information from so remote and suspicious a source as a United States paper? We are not absurd enough to suppose that the *Witness* should deign to glance at our own humble pages, nor at those of the *Missionary Record of the U. P. Church*, nor at the columns of the *Scottish Press* newspaper. But how did it miss the ample statements of the case in the *Witness* (*Edinburgh*) during May, last year? The friends of the U. P. Church, who read the *Montreal Witness*, will do well to observe whether it is not passing from an attitude of contemptuous indifference towards that Church, into one of open hostility.

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

The Presbytery met on the 5th Feb. The Rev. P. Glassford was appointed Moderator for the current year, but not being present, the Rev. Alex. Kennedy, Moderator for the past year, retained the chair as Moderator *pro tem*.

Petitions were presented from the U. P. Congregations of Pickering and Clarendon, requesting the Presbytery to appoint one to moderate in a call. The Presbytery agreed, and appointed the Rev. Mr. Kennedy to preside in a Moderation, on the 26th of March. It is greatly to be regretted that these Congregations have been repeatedly disappointed in obtaining a Minister, and yet they are among the best Congregations at present vacant. They are an intelligent and liberal people; and we sincerely hope that they will not be again disappointed, nor long without a Pastor.

After disposing of some private business, the Presbytery entered upon the consideration of the expediency of holding Missionary Meetings in the Congregations within their bounds; and, after some conversation, it was agreed to draw out a scheme or plan, and visit those Congregations whose Sessions might approve of, and require such meetings to be held.

The Presbytery appointed, to the Students under their inspection, some of the various exercises prescribed by the Synod, in the "Scheme for Presbyterian Examination of Students in Divinity,"—Students to appear before the Presbytery

at the meeting in May. The Rev. Messrs. Jennings, Ormiston, and Dick were appointed Examinators. The next meeting of Presbytery is to be held in Toronto on the 6th of May, at 2 o'clock p.m.—*Com.*

#### U. P. PRESBYTERY OF BRANT.

At the meeting of this Presbytery held at Paris on the 5th of February, the congregation of Tilsonburg petitioned the presbytery in order to secure the undivided labors of their pastor, the Rev. R. Rodgers. It is little more than 2 years since Mr. R. was inducted over the congregations of Norwichville and Tilsonburg, at that time so small that both places could pay no more than £60 as stipend. Last year they paid the whole of the stipend, and now one of the congregations is anxious to have a minister for itself, and offers to pay all the stipend. Norwichville, it is supposed, will be able to do the same. The presbytery agreed to let the matter lie over till next meeting, that the congregation at Norwichville might be notified of the movement.

The printed Circular from the Bureau of Agriculture and Statistics that has been so widely circulated throughout the country, was laid upon the presbytery's table by the Clerk, to whom a copy was sent. The following is the finding of the presbytery thereon:—"While the presbytery is of opinion that it is of the first importance to have full and correct statistics of the country, and should like to see such measures adopted as would secure the end, yet in as much as we are not authorized by law either to baptize

or perform the funeral service, we do not feel called on to give returns on said particulars."—*Communicated.*

## WARBENSVILLE.

At a soiree, held here, on the evening of the 13th February, the U. P. Congregation presented to their Pastor, the Rev. John Logie, a purse containing £20 10s, as a token of their esteem and confidence. There was also presented from the Congregation of Thames-road, two handsome buffalo robes, valued at \$20. These gifts were all the more expressive and acceptable, as they were associated with an increase of stipend for the year. After a suitable acknowledgment, the numerous and happy company assembled were ably and eloquently addressed by their Pastor; Mr. James Buchanan, teacher; Rev. Jas. Skinner, London Township; Rev. James Duncan, Bayfield; and Rev. Matthew Barr, Harpurhay. Between the several addresses, the company were agreeably entertained with the services of a musical band.—(*Communicated.*)

## INGERSOLL.

The U. P. congregation here held their first soiree on the evening of the 16th of January, the Rev. A. Cross, Pastor, in the chair. The Rev. Messrs Birnie

and Williams, of the Methodist; Wallace of the Free; Dunbar and Drummond of the U. P.; and Beardshall of the Baptist Church; delivered humorous and instructive addresses; with all which, and also with the musical performances of Mr. McMichael and his band, a large and respectable company were highly delighted. Upwards of \$70 was realised for liquidating the debt on the Church.

The value of the Cutter, lately presented to Mr. Cross by the congregation of Ingersoll, was \$50, not \$40, as stated in our last.

## NORWICHVILLE.

The ladies of the U. P. Congregation here have presented their Pastor, the Rev. R. Rodgers, with a purse containing \$30 in gold.

## PRINCE ALBERT.

The U. P. Congregation here, on the 28th January, gave a unanimous call to the Rev. R. Mouteath.

## ESQUESING.

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

## WESTMINSTER.

The U. P. Congregation here have given a unanimous Call to Rev. Walter Inglis.

## Gleanings.

## CHINESE.

There has been no official census taken since the time of Kia King forty-three years ago. Much doubt has been thrown upon the accuracy of those returns, which give 362,147,183 as the total number of the inhabitants of China. I think our greater knowledge of the country increases the evidence in favour of the approximative correctness of the official document, and that we may with tolerable safety estimate the present population of the Chinese empire as between 250,000,000 and 400,000,000 of human beings. The constant flow of emigration from China, contrasted with the complete absence of immigration into China, is striking evidence of the redundancy of the population; for, though that emigration is almost wholly confined to two provinces, namely, Kwang-tung and Fookien, representing together a population of probably from 31,000,000 to 35,000,000, I am disposed to think that a number nearer 3,000,000 than 2,000,000, from these provinces alone, are located in foreign countries. In the kingdom of Siam it is estimated that there are at least a million and a half of Chinese, of which 200,000 are in the capital (Bangkok.) They crowd all the islands of the Indian Archipelago. In Java, we know by a correct census, there are 136,000. Cochin China teems with Chinese. In this colony we are seldom without one, two, or three vessels taking Chinese emigrants to California and other places. Multitudes go to Australia, to the Philippines, to the Sandwich Islands, to the western coast of Central and Southern America; some have made their way to

British India. The emigration to the British West Indies has been considerable—to the Havana, greater still. The annual arrivals in Singapore are estimated at an average of 10,000, and 2,000, is the number said annually to return to China.

All the details of Chinese agriculture are well deserving of note; and all display evidence of the inadequate proportion which the produce of the soil bears to the demands for the consumption of the people.

The Chinese have no prejudice whatever as regards food: they eat anything and everything from which they can derive nutrition. As their food is for the most part hard, coarse, and of little cost, so their beverages are singularly economical.—Drunkenness is a rare vice in China, and fermented spirits or strong drinks are seldom used. Tea may be said to be the national or universal beverage; and though that employed by the multitude does not cost more than from 3d. to 6d. per pound, an infusion of less costly leaves is commonly employed, especially in localities remote from the tea districts. Both in eating and drinking, the Chinese are temperate, and are satisfied with two daily meals—"the morning rice" at about ten A. M., and "the evening rice" at five P. M. The only repugnance I have observed in China is to the use of *milk*—an extraordinary prejudice, especially considering the Tartar influences which have been long dominant in the land; but I never saw or heard of butter, cream, milk, or whey, being introduced at any native Chinese table.

There is probably no part of the world in which the harvests of mortality are more sweeping and destructive than in China, producing voids which require no ordinary appliances to fill up. Multitudes perish absolutely from want of the means of existence. Inundations destroy towns and villages, and all their inhabitants. It would not be easy to calculate the loss of life by the typhoons or hurricanes which visit the coasts of China, in which boats and junks are sometimes sacrificed by hundreds and by thousands. The late civil wars in China must have led to the loss of millions of lives. The sacrifices of human beings by executions alone are frightful. At the moment in which I write, it is believed that from four hundred to five hundred victims fall daily by the hands of the headsman in the province of Kwang-tung alone. Reverence for life there is none, as life exists in superfluous abundance. A dead body is an object of so little concern, that it is sometimes not thought worth while to remove it from the surface of the earth. In many parts of China there are towers of brick or stone where toothless—principally female—children are thrown by their parents into a hole made in the side of the wall.

There are various opinions as to the extent of infanticide in China; but that it is a common practice in many provinces, admits of no doubt. One of the most eloquent Chinese writers against infanticide, Kwei Chung Fu, professes to have been specially inspired by "the god of literature" to call upon the people to refrain from the inhuman practice, and declares that "the god" had filled his house with honours, and given him literary descendants, as the recompense for his exertions. Yet his denunciations scarcely go further than to pronounce it wicked in those to destroy their female children who have the means of bringing them up; and some of his arguments are strange enough: "To destroy daughters," he says, "is to make war upon heaven's harmony" (in the equal numbers of the sexes): "the more daughters you drown, the more daughters you will have; and never was it known that the drowning of daughters led to the birth of sons." He recommends abandoning children to their fate "on the wayside," as preferable to drowning them; and then says, that "there are instances of children so exposed having been nursed and reared by tigers!" "Where should we have been," he asks, "if our grandmothers and mothers had been drowned in their infancy?" Father Ripa mentions, that, of abandoned children, the Jesuits baptized in Peking alone not less than three thousand yearly. I have seen ponds which are the habitual receptacles of female infants, whose bodies lay floating about on the surface.—*Sir John Bowring.*

#### SUSTENTATION OF MINISTERS.

[The following is part of a speech delivered, by the Rev. Dr. Guthrie, in the Free Church Presbytery of Edinburgh:—]

"Look across the Atlantic to America, and you find that there they are complaining that all the energy, talent and power of the rising youth of that country are

going to other professions and mercantile business instead of the Church. Look across the Irish Sea, and you will find the same thing in Ulster. Look to your own city of Glasgow, in which, I am told, there is a singularly small number of students coming out for the ministry of the Free Church. That is to me a most melancholy fact. But I do not wonder at it; I am at liberty to devote myself to poverty, if I choose; but I don't know that I am at liberty to devote my family to the poverty ministers must lay their account with. I do not want wealth in the Church; I do not want the Free Church to be a rich Church: I do not want the attractiveness of wealth set up; but I want the repulsiveness of poverty removed. People talk of ministers being spiritual men; but I wish to know if they think I can keep up a body of six feet two-and-a-half inches on air. I remember addressing a country congregation, the minister of which is one of the heaviest doctors of divinity in the Church, and who has among his friends one of our most ponderous divines, and asking whether they thought these friends kept up their corporations on air.

"It is very easy to talk about ministers being men of spirituality—I wish we were more so than we are—but I would pray such talkers to remember that we are men of like passions with themselves, and like infirmities, too. My doctrine is—Lord, lead us not into temptation; and I want every Christian parent to be delivered from the temptation to which I know some have yielded, of turning away the aspirations of their children from the ministry, and directing them to more lucrative occupation. And I want our young men of talent to be delivered from the temptation of seeing their brethren made comfortable in other professions while they are ground down with difficulties. And I don't want our ministers to be doing what I know some of them are doing, maintaining themselves on their private means—no that does not belong to them, but to their children. I tell you that I have heard it said in my own ears, in my own house, by two most respectable ministers of our Free Church, that the very last profession on earth to which they would rear a son was that of a Free Church minister. That is a sad and melancholy state of matters, which will be most injurious to our Free Church. And let me tell you that there are Free Church ministers who have not that in their power, though they had it in their wish. I once entered a lovely Free Church manse. The minister, a most devout excellent man, who would be an honour to any church, was from home, and his lady in conversation told me that she had a son who had been attending Edinburgh College. I said I would be most happy to see him, and presumed, on learning that he had not been up last session, that he was in bad health. When I sympathized with her on that understanding, a most painful expression passed over her face, and I, seeing it was a painful subject, dropped it. I thought to myself—now, that son has turned out to be a mother's heart-break; like other sons, he has gone away with a mother's prayers and tears on his cheek, and a father's blessing on his head, and has become the victim of some of the vices of our large towns. But I began to think again—is it possible that that young man may have been kept there at home, and lost the best year of his life because of the difficulty of sending him to college. So, after conducting worship in the inn where I was living, I turned the conversation to the manse and the minister, and said, by the bye, the minister's son was not at the college last session, do you know the reason why? Upon which, to the credit of the man's kindly feeling and delicacy, he drew his chair to mine as close as he could, and whispered they were not able to send him. I don't know a better test than that, of whether our ministers are adequately provided for. I know there are some people who do not care what a minister gets. Some people think, I have no doubt, that when Dr. Candlish or I go to the pulpit, we have nothing to do but to open our mouths, and out come the sermons like water out of a pump. Some people think that all other professions may be respectable, but that it is quite reasonable that a minister should be a poor man. I know a small town where a dancing-master, who spends in it five weeks of the year, carries away for teaching the children to kick up their heels, more money than two worthy Secession ministers of the place get all the year round. Some think that a minister is all the better for being kept poor. There was a friend of mine who was assistant to his father, as a Seceding minister, and got £80 a year, while his father got £100. After his father's death, the question was, Whether the minister should be kept at his old allowance of £80 or get the £100, like the father. Whereupon an honest

man stands up in the congregation, and said, 'Moderawtur, Aw'm clear for keepin' the lad tae the lowest, and my reason is just this, that the Church never had ministers since she was a Church, like them she had when they went about in sheeps' skins and goats' skins, and lived in holes an' caves o' the earth.' Well, that is all very well; but I would be glad to know what the Edinburgh people would think of Dr. Candlish and me if we were seen walking in Prince's street, my worthy friend in a goat's skin, and your humble servant in the clothing of a sheep? I meet that old, narrow-minded, worthy man, by the high authority of Matthew Henry, and I am disposed to leave the whole question in his hands. He said, and I believe the experience of the world will prove it, that a scandalous maintenance makes a scandalous ministry. Poverty and piety are not identical things. I have high ideas of the office of the ministry. With Paul, I would so magnify my office that I would like to see the finest genius and the noblest talent in the country devoted to that noblest office. Of course, I desiderate piety—that is the first thing; but I am not one of those who think that God generally works by the weakest instrument, though he may do so to show his power. For that cause God called forth the wisdom and statesmanship of Moses, the poetry of David, the imagination of Isaiah, the burning fervour of Ezekiel, the pathos of Jeremiah, the logic and eloquence of the Apostle Paul—for that cause God sent down his own angels from heaven; and more than that, and above that, for that cause God sent down his own blessed Son. I hold the pulpit to be the highest position which any man can occupy on earth; and I desire, piety being granted, to see the first genius and the noblest talent of our country consecrated to the service of my blessed Master. I do not speak for myself and existing brethren. We shall very soon be mouldering in the dust. But I am exceedingly anxious for the fate of our Free Church, that the vexations and annoyances of debt and difficulty be taken out of the way of the rising ministry, and God grant such liberality to you and others that our youth may see no obstruction, in the poverty of the ministry, in coming to lay their noblest talents at the feet of Jesus."

#### BEQUESTS FOR RELIGIOUS AND BENEVOLENT OBJECTS.

The late John Ferguson Esq., Cairnbrook, who was born at Irvine, Ayrshire, Scotland, 28th March 1787, and died there 8th Jan. last, besides distributing large sums among his connexions, and for public objects, during his lifetime, and leaving, at his death, legacies to 120 relatives and friends, varying from £500 to £50,000, has made the following bequests to Charitable, Educational, and Religious objects. viz:—

To be distributed by his Trustees amongst the Poor of Irvine, time and mode at discretion of Trustees, .....	£ 1,000
To the Poor in Halfway of Irvine, .....	1,000
For the Instruction of the Youth of Irvine, .....	1,000
To each of the six Churches in Irvine, £50, .....	300
Also, in connection with the Town of Irvine, his Trustees to set apart the sum of .....	5,000
The Interest of which to be for the benefit of deserving Females above forty years of age in reduced circumstances, who have never got parish assistance.	
Also, a like sum of .....	5,000
The Interest of which to be paid to deserving Males above forty years of age in reduced circumstances, who have never got parish assistance.	
For Charitable, Educational, and Benevolent Societies and Institutions in Scotland, .....	50,000
For Religious Societies and Institutions in Scotland, .....	20,000
For Ragged or Industrial Schools in Scotland, .....	10,000
Or, in the option of Mr. Ferguson's Trustees, the annual income of these sums to be applied for these purposes.	

And the reversion of his estate, which will be very large, he has directed to be set apart and invested on real or personal securities as a permanent fund, to be called "The Ferguson Bequest Fund," the interest or produce thereof to be paid and applied towards the maintenance and promotion of religious ordinances and

education and missionary operations, and for public libraries, in the first instance, in the six western counties of Scotland, viz., county of Ayr, stewartry of Kirkcudbright, and counties of Wigton, Lanark, Renfrew, and Dumbarton, by payment for the erection or support of churches and schools in connection with the *quoad sacra* churches of the Establishment, the Free Church, the United Presbyterian Church, the Reformed Presbyterian Church, and the Independent Church. For the management of this fund, the body of trustees named by the deceased is to be increased by thirteen, viz. three of the Established Church, four of the Free Church, four of the United Presbyterian Church, one of the Reformed Presbyterian Church, and one of the Independent Church. The executors under the will are eleven in number, chiefly resident in Glasgow and Irvine.

With regard to the large bequest for religious and educational objects, the paramount consideration which influenced that bequest was, that the Reformed Evangelical Churches in Scotland ought to be supported, and their usefulness widened and enlarged, so as, if possible, to be the means of raising the condition of the masses of the population in the social scale. It was also present to Mr. Ferguson's mind, that what he so devised, in the first instance, for the six western counties of Scotland, might, at no distant day, by some other individual of wealth dying without a family, be done for the other counties of Scotland.—*Scotch Paper.*

#### CONDITION OF WOMEN IN CALABAR.

The girls in Calabar are very early betrothed. I have known girls betrothed to men old enough to be their grandfathers. As soon as one arrives at the age of thirteen or fourteen, she is set apart to undergo the process of fattening, and is compelled to retire from society, and confined to her house for twelve months, more or less. Her body is chalked over with a kind of pipe-clay, to check the sensible perspiration, and she is made to eat a certain quantity of food every day, consisting of pounded yam, palm-oil, fish, and vegetables. A matron stands by and compels her to eat, and she is punished with the rod if she refuses. She is not allowed to laugh much, and is generally kept in a dark room. It is astonishing how these poor creatures will be swollen and distended with fat in eight or nine months. Before a bride is led forth to the public exhibition, a private contract is performed between the bridegroom and bride, a goat is killed at the feet of the bride, she then dips her finger in the warm blood, and puts it on her intended husband's forehead, and making also a small circle on his chest, the husband does the same to the bride, this concludes the private ceremony.

Some weeks after she is decorated with loads of beads and brass ornaments round her neck, waist, wrists, and ankles; her hair is combed up, and done in fine plaits, rising nearly a foot from her head, and is studded over with brass combs, pins, brooches, and artificial flowers, her eye-brows generally are painted red. Her wrapper is generally of some gay coloured silk. She then takes her seat under a canopy in her father's yard, where she receives presents from her friends; her husband also brings his present, which consists chiefly of cloth, beads, ornaments, etc., which her father takes and locks up carefully in a chest. Should any quarrel or unpleasantness arise between the husband and wife, she then returns him the chest, and the contract is considered annulled; but if she has taken anything from the chest, she has to pay three times the value of the whole present. She is then led forth, not to the altar, but to the market to dance, where she exhibits herself to the wondering and applauding gaze of hundreds of admiring spectators. A man holds a huge umbrella, of divers coloured silks over her, a woman follows with a large easy-chair, as she requires rest occasionally. During this exhibition, her wrapper is frequently changed to show that she has a number of them. After dancing (if dancing I may call it) two or three rounds, she returns home. During the two or three days in which the ceremony is going on, she is never seen to speak or laugh, no, not even to smile; should she be seen to smile, she is pelted with mud, as it is considered a great disgrace for a bride to be seen smiling. These poor girls frequently die suddenly when they are going through the process of fattening. In a few months, after all this parade is ended, and after the marriage and honeymoon are over, the bride is received into the house, where she is kept in perpetual

imprisonment, along with the other wives. A few years after she looks old, and her fat cheeks grow flabby. And should her husband die, she is frequently accused of having "Ipot," or possessing witchcraft, and is made to go through the ordeal of eating the chopnut. If she is half free she is liable to be sacrificed. If she is the wife of one of the petty chiefs, she does not fare better than a slave, as she has to work in the fields and carry great loads to the market. Such is the condition into which the matrimonial alliance in Calabar introduces the poor deluded, and unfortunate female sex, a condition with which (sad to say!) they seem to be perfectly satisfied.—*S. Edgerley, U. P. Missionary in Calabar.*

LONDON SABBATH-SCHOOL UNION.

London is at present the scene of active agitation on Sabbath Schools. Large meetings have been held to make arrangements for entering upon a canvass of London similar to that which, in the early part of the year just closed, proved so successful at Birmingham. The result of the canvass of Birmingham was, that between 5000 and 6000 children were added to the Sabbath schools, and a considerable number of adults led to become attendants on public worship. There are, at present, in London, about 200,000 between the ages of 5 and 15 who are not in attendance upon any Sabbath school.—*Christian Times.*

FATHER MATHEW.

The once well-known Father Mathew, of Temperance notoriety, is now one of the missionaries of the Church of Rome in the Fejee Islands.—*Standard.*

[It appears that Father Mathew has returned to Ireland. In a recent letter, he speaks of himself as confined to the house by illness, and adds "My heart is still, thank God, as ardent as ever in the glorious cause of Temperance."]

AMERICAN SLAVERY.

American statistics show that their slave population increases so rapidly that it doubtless itself in twenty-five years, and that the present number exceeds 3,000,000.—It is some alleviation of this enormous evil that it, in part, affords a guarantee against the United States going to war.

A CURE FOR A HEAVY HEART.

Set about doing good to somebody. Put on your hat, and go and visit the poor; inquire into their wants and administer unto them; seek out the desolate and oppressed, and tell them of the consolations of religion. I have often tried this, and found it the best medicine for a heavy heart.—*Howard.* [With that take Philippians, iv., 6, 7: Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds, through Christ Jesus.]

OBITUARY.

THE LATE MR. BUCHAN, OF KELLOE.

We regret to record the death of the venerable Mr. Buchan, of Kelloe, who long occupied a prominent station in the Christian world. Besides assisting liberally many societies which endeavoured to promote true religion, he maintained a considerable educational establishment in his own house; and employed missionaries to visit among the poor; while, almost to the last, he personally went round among the poor and godly in his vicinity, ministering to their spiritual, as well as to their bodily, wants; and often, previous to the last year of his life, was his pony seen at the lowly cottage door, while its owner was occupied in the duties of Christian charity and love. George Buchan, of Kelloe, was of old and respectable families on both sides. By his father he was descended from the Buchans of Letham, in East Lothian, who were cadets of the Buchans of Achmacoy, in Aberdeenshire. His



mother was daughter of President Dundas, and thus connected with Lord Melville and many distinguished Scotch families. He was born in 1775, and passed through a long life of varied trials. He sailed from England in May, 1795, in the Winterton East Indiaman, commanded by Captain Dundas, of Dundas, and, in August of the same year, was shipwrecked on the coast of Madagascar; and, though a delicate youth, he survived, while numerous strong men sunk to rise no more. During his residence of about twenty years in India, he was exposed to dangers in many varied shapes, which he has succinctly alluded to in a short work entitled "Practical Illustrations of a Particular Providence," in which he details his wonderful preservation in a second shipwreck, and his equally wonderful escape from being murdered by the Malays in another vessel. From his talents and connections, Mr. Buchan speedily rose to high office in India, and was appointed Secretary to the Government at Madras; but circumstances requiring his return home, he was, about 1809, most anxious to revisit his native land. He had taken passage in a favorite ship, the *Lady Jane Dundas*, but political events forced him to remain in India. He states how deep were his feelings, when, from the fortifications of Madras, he beheld the fleet getting weigh in a beautifully serene evening; but only the wreck of that fleet ever reached England; and the *Lady Jane Dundas*, in which his passage was engaged, was never heard of, nor her fate known. Another circumstance nearly as remarkable, and which is narrated by himself, occurred in connection with his return home. From the state of political matters at Madras at that period, it was deemed necessary, about a month after the fleet sailed, to send a confidential public servant home, and Mr. Buchan being selected for that employment, a fast-sailing packet was appointed for him, and his expenses paid, by which he reached England in safety at the same period as the shattered remains of the fleet in which he should have sailed, and without encountering any storms. On returning to Scotland, he was brought into contact with his relative, Mr. Robert Cathcart, of Drum, W.S., whose great object was to lead all around him to embrace true and earnest views of religion. In this he was, as regards Mr. Buchan, as well as with many others, successful; and though Mr. Cathcart was shortly after called to his reward, his admirer and pupil, Mr. Buchan, was long spared for very extensive usefulness, and to be, in his turn, the means of leading many to the true knowledge of a crucified Redeemer. From 1813 Mr. Buchan's life was chiefly spent on his estate in Berwicksire, actively engaged in public business, and in doing good to all around him; but, though apparently removed from danger, he met with more appalling accidents than those who seemed to be constantly exposed to great perils. In 1815, while with some friends at Chepstow, he was crossing the Wye in a crowded boat in the evening; and, through the negligence and drunkenness of the boat-men they were carried with great rapidity through the narrow aperture of the bridge, then under repair, and only saved from destruction by the presence of mind of Mr. Buchan, in calling on all to sit down before the boat struck the pier of the bridge. About twenty years ago, on one occasion, while visiting a neighbour in Berwickshire, he went in to examine an ice-house which was at the time being filled, and, not observing the pit, he was precipitated headlong to the bottom; and the next cart-load of ice, which would soon have approached, must have inevitably covered him with its heavy masses; but a labourer working near the spot observed him enter, and not seeing him return, soon learnt the cause, and had him brought out before another load of ice was thrown in. The severe dislocation by this accident occasioned lameness for life. A few years afterwards, while riding to church, he was thrown from his horse, and sustained very severe injuries. Only last year, while again riding in his own park, his horse took fright from some cause, and, running off, Mr. Buchan was precipitated to the ground, and had his leg broken at the hip-joint; but from this also he seemed to have recovered, and to have almost regained his wonted health. For many years he also took a considerable part in the deliberations of the General Assembly of the Church of Scotland. At the Disruption he cast in his lot with the Free Church. On the Sabbath evenings, after instructing his class of pupils, he would deliver to his assembled household an unwritten discourse. His last illness only endured about a week; bronchitis having taken possession of the lungs. He prayed almost without ceasing during the last four days and nights, for himself and others.—*Christian Times*