

THE CANADIAN UNITED PRESBYTERIAN MAGAZINE

VOL. IV. TORONTO, DECEMBER 1, 1857. No. 12.

Miscellaneous Articles.

UNION.

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

Dear Sir,—Several circumstances seem to indicate pleasingly, that this long-talked of Union between the Free and United Presbyterian Churches in Canada, is now really hastening on apace; and every right heart on both sides will say of it, "God speed," for in many respects, "'tis a consummation devoutly to be wished." One of these circumstances is, that of late every number of the Magazines connected with both Churches, "*The Canadian Presbyterian*," and "*The United Presbyterian Magazine*," has contained statements and discussions, on the whole favourable to the desired great object. But two papers in the *Canadian Presbyterian* for October and November, must be allowed to be entitled to a high meed of praise for liberal views, brotherly affection towards us; and noble motives in seeking union. One paper shows how existing hinderances of Union hitherto may be properly got over; the other lays down "principles and terms" on which it may be effected. By the way, all our ministers should read and digest these admirable papers. You will permit me to say, Sir, that in the spirit which they breathe, they are superior to what has lately, at any rate, appeared in our Magazine. They manifest that the writers—and I doubt not that they express the sentiments of a large portion of their brethren,—are truly in earnest about Union; and solicitous for its accomplishment upon fair grounds to which we can have no reasonable objection,—yea, should be ready to advance and join hands, the hearts being joined already. Before taking leave of these papers for the present, it is painful to be constrained to say that, along with others, I have felt mortified and vexed by the contrast between them and a paper which appeared in the *United Presbyterian Magazine* for October; an article, which I dare say, proceeded from no bad design, but was unwisely conceived and expressed; entered into no real argument on the subject, and was fitted not to promote but retard the Union. As to affording it a place in the Magazine, I believe this arose from nothing but a readiness to give utterance to freedom of speech in coming to an understanding with our brethren; but such talking would in quick time put us as far as the poles asunder. It is to be hoped that there will be nothing more of the kind, and that all that shall be spoken, written and printed, will lead on to that unity of brethren which is richly fragrant as the perfume upon the beard of Aaron, the Jewish High Priest, and fertilizing to all that is good as the heavy dew shed from lofty Hermon upon the lower hills of Zion.*

* Our attention has been directed to the article in the *Presbyter*, referred to by our correspondent, and we agree with him generally in the commendation he bestows

It further looks auspiciously for the acceleration of Union, that there has been quite recently a very pleasant meeting of the joint Committees, at which the members frankly and honestly expressed their conscientious sentiments, which were received in a truly fraternal spirit. On both sides they made each other to understand distinctly, without giving any offence, and without wrangling, wherein they differ on some questions, which are but as the small dust of the balance, compared with the great principles on which they cordially harmonize. The whole of what passed under consideration has not yet come out through the press, but only some leading points; but the main thing done was an ingenuous and kindly exhibition of their respective views; so that if not seeing eye to eye exactly, they now know this clearly, and, what is much more, are better prepared to occupy together the same broad but not latitudinarian platform set up by the apostle Paul, with the infallible authority of Divine inspiration. "*Nevertheless, wherunto we have already attained, let us walk by the same rule, let us mind the same thing.*" This is the essence of every right basis of Scriptural Union among evangelical Protestant Christians who acknowledge no Lord of the conscience but the God above; and is capable of accommodating more of them than the Free and United Presbyterian Churches, both in Britain and Canada. It is the only safe, and in reality the only true platform, for upright Christians; and if we and our brethren are willing to stand and act upon it valiantly for the truth as it is in Jesus, surely the God of love and peace shall be with us.

Sir, it is not my business at present to enter into mere argumentation connected with Union, in the way of still trying to explain distinctions, or what the people usually call "splitting hairs." There has been at least plenty of this during the 10 years which have passed away since a Union in Canada was first mooted. Without at all referring anywise but respectfully to discussions in Joint-Committees, from stage to stage,—some of which, however, may now be left among the things that were, I think that a good part of the side-firing which has taken place has just been to let off the pieces of individuals. Not a little has been expressive of abstractions, and of personal feelings. It has perhaps been too much forgotten that ministers, or a few of them, are not the only persons interested in the Union; the shares to be holden in it by the people have been rather overlooked; and what is far more, its vast importance to the cause of Christ's truth in this land has not been sufficiently thought of, amidst ecclesiastical keenness. May it ere long be manifest that all the valuable results of discussions are now well-nigh reached in a plain apprehension of one another's opinions, and in a conviction that in the little where there is not uniformity, there behoves to be a necessary forbearance,—a forbearance which instead of being hurtful, is beneficial. I firmly believe we can get to no better ground than this. Let us all continue to pray that they to whom the great responsibility of forming a few simple articles of consummating Union, shall be entrusted, may be endowed from above with the requisite wisdom, a wisdom higher and wider than mere theological acumen; or lawyer-like skill in the use of language. Let what is adopted be terse, lucid, having but one meaning, to the point.

Allow me, Sir, to add a few practical hints, which it is humbly hoped, may be of some service, if not read hastily, thrown by, and remembered no more.

on it. But after some remarks on the letter of W. I., which appeared in our number for October, it is said:—"This letter is to be regretted more as indicating a change of feeling or of policy on the part of the Editor of that Magazine, (the U. P.) than as stating any difficulties for adjustment or debate." We marvel at the logic by which any conclusion is drawn from such premises, touching a change on our part. Let it suffice that we repudiate as incorrect in point of fact, an allegation so uncalled for, so unhandsome, and every way so unjustifiable. We were always anxious for an honest, hearty union, and are so, as much as ever.—EDITOR.

In the state of hopeful progress to which the work of Union seems now to be coming, a great deal more ought to be done than the meetings of the Joint-Committees once or twice a year. How easily do the churches satisfy themselves with slow movement in such a cause! True, there is no small wisdom in the proverb, "*festina lente*," "hasten slowly;" but still it should be *hasten*, the measure of the *slowly* depending on intervening circumstances.

Union should have a place in our personal and social prayers. It will not go right, or fast, without prayer, which is the wonderful instrument for bringing down that Divine influence on human hearts that, once really felt and travelling through them, leads to proper action. If the Saviour, before he suffered for the redemption of his people, prayed that they might appear to the world as one, even as He and the Father are one; how should all who claim to be his, pray and strive that this his great desire may, so far as they are concerned, be fulfilled as much as possible. There should be prayer for Union in the pulpits, and in the week-day gatherings for prayer,—it is to be lamented they are so few, and these but very thinly attended. And why should there not be special calls and invitations to those belonging to adjacent congregations in both Churches, to come together for friendly conferences and united supplication, in a matter so deeply interesting to them all; and for getting up representations to the Synods which are to meet in the beginning of the summer, urging them to bring the Union to an early and happy issue.

Ministers convenient to each other in the respective Churches, should freely interchange services in the pulpits, and at the Lord's table. In reference to the latter, where could the fire of Christian brotherly love, in their own hearts and the hearts of the people, be better fanned, than while commemorating together the redeeming love of Him who died for them, that he might purchase them unto himself as his peculiar people, and bring them to his Father's home of many many mansions, one countless blessed family forever?

Winter is now come—snow roads will afford easy communication—there is always more leisure at this season than the others—Providence, by the depressing hand which it has laid upon secular business, seems to be increasing that leisure,—and how could a part of it be better spent than in holding meetings here and there over the land, promotive of Union? And might not this be one likely way of turning off God's just displeasure against us as a nation, and as Christian communities for our sins?

It was by such means as have now been hinted at, that important Unions were realized in Scotland, land of religious zeal and energy; and that precious fruits have followed. Would that the Christian spirit which is still characteristic of so many of her population, were transfused into the people of our Canadian congregations, too supine in religion,—too intent upon earthly things,—too cumbered and careful about these things,—while the one thing which is needful is greatly put aside.

Ministers in Presbyterian churches in Canada, much will depend upon you, as to the people laying hold of such suggestions as these. If you in good earnest stir them up, it will be done, at any rate to some extent. By your prayers and your counsels, seek to produce a right desire for Union among your people; guide and encourage it; and perhaps, before the close of 1858, Canada may have the honour of exemplifying a Union that shall have no small influence in bringing about another and a greater one east of our Atlantic. And then the tie binding together the mother country yonder, and her daughter here, shall be more than double; and our common Presbyterianism may possess a strength which, under God, shall do great things for extending in this land Christ's pure and simple Gospel, and its plain, scriptural worship—devotion and sound knowledge going together,—and by the Divine blessing true godliness and right morality distinguishing those who are sincere, in professing our Bible-drawn creed.

[The following on the same subject has come to hand, without any communication for us.—EDITOR.]

DEAR SIR,—I see by a note in the November number of the *Canadian Presbyterian* that the appearance of my letter in your magazine for October is regretted as “indicating a change of feeling or of policy” on your part. Of course you are well able to answer for yourself. But if it be thus hinted that you are becoming hostile to union, because there were indications of hostility to such an union in the communication in question, I not only disclaim any such feelings of hostility, but must express my surprise that any one should have been able to discover in it the slightest trace of any thing of the kind.

As you and any ordinary intelligent reader would at once understand, the whole drift of the letter was to show that on certain points there is a necessity for forbearance if there is to be union, inasmuch as there is a considerable diversity of sentiment, and that this would be the less difficult, because in the Free Church already there is forbearance, as far as ordinary members are concerned, not only in reference to the points specially at issue, but in reference to others of even greater importance.

It is very kind, but very *innocent* in the *Presbyter* to hint that a little “more experience” will enable me to answer my own questions without any assistance, when the very object in putting those questions is to show still more, that if one side needs *forbearance* on certain points, not less necessitous is the other.

They are questions of *fact*, let me hint to our friend, not of Church order or principles.

As to the hint about “arrogance” on the part of not a few of our Free Church friends, I have merely to say that far from the feelings which suggested it being “imported,” they are those of almost every minister in our Church with whom I have conversed on the subject. Even members of the Union Committee have mentioned to me that so strongly have they felt on this point, that but for their anxious desire for union, they would have entered a pointed and public protest against not a little of the thing referred to.

Personally I have no feeling of “soreness.” Neither in this country nor in Scotland have I suffered even once from the “patronage” or “condescension” of any Free Church minister.

Their somewhat grandiose airs have occasionally amused me, and the manner in which some of them have urged their claims to be regarded as the genuine successors and representatives of the “hill men,” has sometimes had a dash of the ludicrous about it to such an extent as to be somewhat *trying*. But I have comforted myself with the hope that an “enlarged experience” would modify all this very considerably.

Would you allow me to add that it is with very great pleasure indeed I observe the spirit in which the article on union in the *Presbyter* is written. Whatever the writer may think of my “spirit” (and I am sure it was, and is, far from unfriendly to union), I cannot say of his that it is “none of the best.”

W. I.

SKETCHES FROM THE LIFE OF THE REV. WILLIAM JENKINS, RICHMOND HILL.

The mental labours of a missionary must be very arduous, and to some extent irksome, before he has mastered the language of the people among whom he labours. This dreary toil must be greatly increased, when there are in their language very few affinities to the languages of civilized and Christianised nations. Think of the uncouth words, composed of many consonants, and but few vowels, of the many syllables required to express a very simple object or idea; over these he pores from day to day, or hears them pronounced

by the living voice with apathy. Surely nothing but the love of God, and the love of souls could constrain a man to submit to such drudgery. Then these words are far from being originally well adapted to convey the pure spiritual, holy truth of God's word to the mind of man. They were originally used to express some earthly, sensual or carnal object, or idea. But they have to be made the vehicle to convey to the mind some new spiritual truth; as words are the outward, visible, and audible form in which ideas are conveyed to the mind, those who are familiar with them attach a specific meaning to them. That meaning may not be the right—suitable, or proper one which should be conveyed. Hence the missionary in teaching, has to put new meanings on old words, and lead the minds of his pupils to give special attention to this new import of such words. Again it requires time, perseverance, and long practice before he can speak with freedom, ease and effect. He has fears not a few, during the period in which he is becoming acquainted with the language, lest through his imperfect knowledge of it, he should leave wrong impressions on the minds of his hearers. Mr. Jenkins seems to have felt and feared this, when he began to preach to the Indians in their own language. Sometimes left without an interpreter, he had to do what he could. He gradually surmounts this difficulty, and becomes at last so far master of the language, that he can do without the services of an interpreter. His duties consisted in teaching the young and old to read both English and Indian, and in so doing he was both master and scholar, he learned as well as taught. He also preached the Gospel to Indians and English; he thus had a two-fold service. He ministered to the settlers who spake English, and whose abodes were in the vicinity of the Indian settlements, though he was properly minister to the latter. He gives the following account of his mode of proceeding at some of their meetings:—

“It is but reasonable that I give an account of our Saturdays' evening meeting. We meet on Saturday evenings, as I supposed that the Indians would attend better than on any other evening of the week, and as a good preparation for the services of the Sabbath. We first sing, and then pray,—then any of the members of the church in the meeting has liberty to ask any question he pleases. After the questions are asked, I speak at some length on each of them, or such of them as I judge most suited for their instruction, they again have liberty to speak if they please, I then pray, and conclude with singing. We have, as might be expected, some trifling questions asked, but I give an answer to all that are asked, if they are such as ought to be asked. One evening, the following question was asked by an Indian,—“Why do ministers differ from each other about certain things in religion?” I answered,—‘Because the eyes of their souls were not all equally clear to see the will of God, their views of the truth are therefore imperfect. But they differ about matters of small importance, when compared with those truths about which they are agreed. Ministers of all Christian Churches agree in believing in one God, holy, wise, powerful, just and good; they believe in the Bible as his Book, that God made man holy, that he sinned, that all are sinners, and as sinners deserve God's wrath, that our Lord Jesus Christ became man, and as our Saviour took the burden of our sins—of all the sins of those who truly repent, and believe the Gospel,—that all God's children are renewed by the Holy Spirit, hate sin, and love to do the will of God.’ This answer was more extended than I give it here; it seemed to satisfy them, as they asked no more about it,—a thing I rather feared they would, than wished they should do.”

The unprincipled white people, who lived in the neighboring villages, were often the cause of great disquietude and grief to Mr. Jenkins. He had to watch over the temporal as well as the spiritual interests of the Indians. Their foes were cunning, and they watched for every opportunity to ensnare the simple, and when their purposes were detected and frustrated through the quiet prudence of the missionary, they regarded him as their enemy, and

looked with a malignant eye upon his presence and influence among the Indians. There are many pages of the journal filled with instances of their rapacity and deceit. Their hostility against the leading Christians among the Indians, and also against Mr. Jenkins, arose to such a pitch, that they, under covert of the night, and arrayed and disguised as Indians, assaulted both the missionary and those Indians who were obnoxious to them, and abused some of the Indians very much. Thus he had to labour not only to overcome the natural hostility of the benighted Indian, but also that more intense opposition of the depraved and impenitent white people.

In his ministrations among the Indians, one of the chief difficulties which he had to meet and overcome—even among those whom he regarded as Christians,—was the administration of the ordinance of Baptism to their children. He thought that they (like many of whom better things might be expected, connected with the external visible church of God in our days) looked on the administration of the ordinance, with something like superstitious feelings; they seemed to think that baptism was essential to infant salvation. He gives the following instance as a case illustrative of this. “Nov. 30th, 1812—This day early, one of the Deaconesses came requesting me to go about three miles into the woods to baptize the child of another Deaconess; the child was sick and apparently dying of croup. I explained to them the nature of baptism, as I have often done, (though I fear without much effect, as they seem to attach too much importance to the mere administration of the ordinance). The child’s hands, feet and chest were very much convulsed with its spasmodic breathings. After our religious services were concluded and the child baptized, I began to suspect that even this member of the church was influenced by other motives than the desire to dedicate the child in life or death to God. I began to suspect that some of the church members still retained too much of the old leaven of heathenism. Many among the heathen Indians are strong believers in witchcraft, and some of those who are Christians still retain this belief, and they are convinced that nothing but baptism is a sufficient antidote against its power. I spoke to them of their dependence on Christ in whom they believe, and of his power over all things; I had not left the place before the spasms ceased and the child soon recovered. And before a day passed I found, what I feared, that the child’s illness was attributed to witchcraft, and its recovery ascribed to the virtue of being baptized, because one Hiannis, a sober—and I think a pious Indian—came to my house early next day wishing me to baptize his child, newly born; and said he was afraid it might get sick, said by the help of Christ, he would bring up all his children to God, that he had one child he did not get baptized in time, and it died; and that he felt very sorry ever since. I rather think that, hearing of the child I baptized yesterday, he came lest his child should be bewitched and become sick. I talked with him and told him I was afraid there was more superstition than religion in their minds about baptism. I instructed him as well as I could on the nature of baptism, and agreed to baptize his child when I saw he understood the nature of the ordinance.”

It is strange how the poison of Socinianism will spread and sap the principles and morals even of those whom we would have thought beyond its reach, for it has never been celebrated for its missionary spirit. It aims at making proselytes among “the heady-high-minded, lovers of themselves more than of God.” Yet here, among this simple and ignorant people—this leaven of wickedness seems to have spread, and we find some faithful dealings with such as were tainted with this error; Mr. Jenkins remarks,—“I visited widow Reid, an old woman, who has been sick for some days, I talked with her for some time, asked her what she thought about dying? was she ready? She said she thought but little about it, but was at God’s will; said she had repented always when she thought she had done wrong, and had prayed to God. I asked her, if she had ever seen, during any time of her life, her need of Christ as a Saviour. She answered that she could never believe in three

Gods, as some did, that she never felt her need of Christ. I said that the God revealed in the Bible was one God—Father, Son and Holy Ghost, I spake to her of her great need of Christ as a Saviour, but after all I could say I found her determined to adhere to her deism. She asked me to pray with her which I did. This woman has been several times in the church, but I have been told she was never noted for her morality, but the reverse. I thought the present time an important moment to speak to her about Christ, but I fear I spoke to no purpose." In other instances he is more successful. He gives the following instance. "I was this day (22nd Dec. 1812) at the funeral of a soldier who died in the tavern next our church. He was on his way home, having caught the camp fever in the army. He was three or four days sick, during which time I visited him several times. At first he entertained hopes of recovery, and seemed unwilling to enter into any conversation respecting his soul's state. I urged him to consider his state as dangerous, that he had no time to lose, that it was of infinite importance for him to get an interest in Christ. He became concerned about his salvation—the one thing needful. He became deeply affected, and to all appearance in earnest about salvation. He avowed his belief in God's word, in Christ his Saviour, and requested me to pray with him, which I did. In parting he urged me to come again. When I returned next day, he was able to speak, but with difficulty. He asked me to pray with him, I did so; I have some hopes that before death, he saw both his sin, and the remedy provided for sin through Christ."

(To be Continued.)

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

The Secession Church has always been distinguished for scriptural orthodoxy. So much has this been the case that its very faithfulness in openly dealing with heresy, real or supposed, has been sometimes converted by opponents into ground of calumny. Other denominations, and especially the Established Church, might wink at error, and thus escape from the censures of those without; but the Secession was always too honest, and too zealous for truth and piety, to allow any who were liable to censure to pass unnoticed. We are sorry to say that, of late, brethren of the Free Church, without looking to themselves, have been sufficiently officious in the circulation of groundless reports, insinuating that the whole Secession Church was infected with heterodox doctrine: whilst the very reasons for such insinuations might have satisfied any candid enquirer that it was the reverse. It is granted that erroneous tenets have been occasionally propagated by some of our Ministers. But when was there a case where these were tolerated? In every occurring instance the individuals, guilty or suspected, were taken up by the Courts, and if the allegation proved true, were either reclaimed or expelled. Had the Established Church been as diligent and faithful in prosecuting heresy, with suitable and merited censure, how great a cry might have been uttered about its departure from the truth as in Jesus! But in this case it would have deserved, not reproach but commendation: and in this case, too, there would have been no Secession.

The fact is that the very origin of the Secession, and afterwards its progress, were chiefly owing to the prevalence of erroneous doctrine in the Establishment, and its being permitted to pass uncensured. Look to the celebrated Synod sermon of the eminent Ebenezer Erskine, to the Protestations of the "Four Brethren," and to the various steps of the Associate Presbytery, and subsequently to the two branches of the Secession, in all the stages of their

history, and proof is not wanting to establish their faithfulness and zeal for evangelical truth and order.

A root of bitterness sprang up among them even in the Associate Presbytery, in the case of the Rev. Thomas Mair of Orwell, who, although a good man, and an able and conscientious Minister, zealous for the honour of Christ, and the glory of His Church, was charged with error respecting the doctrine of the atonement, and after being tried by the Standards was excluded from the Association, holding as he appeared to do that Christ died equally for all men, and not admitting sufficiently, a special reference in his death to the elect of God as substitutionary for them alone, and as infallibly securing their salvation.

Afterwards in the case of the Rev. Robert Imrie of Kinkell, belonging to the General Associate Synod, although his errors were scarcely demonstrable, and were imputed to him more from his extraordinary mode of expression, yet the Synod felt it necessary to depose him from office. And on the other side of the Church, although we know not any particular cause of error in doctrine having appeared among them, yet they were equally zealous with their brethren in the defence of orthodox truth. This appeared particularly in their acts and publications in opposition to the errors of Dr. McGill of Ayr.

“it was an honourable and well-merited compliment paid to the two Secession Synods, at their union, in 1820, that, though they had been separated for seventy-three years, they had, during all that time, retained the same doctrine, discipline, and government, without any deviation or change. And to this strict and conscientious fidelity to the truths and ordinances of Christ, we may ascribe, through the blessing of God, their successful exertions in maintaining and extending vital religion and godliness, in every part of the country where their influence extended; and in conferring on Scotland an invaluable boon, when the National Church, according to the testimony of her best friends, presented only one dark scene of error, and desolation, and spiritual death.” *

When the Associate and General Synods united in 1820, there was an entire freedom from every suspicion of error, not only by the one in regard to the other, respectively, but by every other denomination in the country,—by all of which they were regarded as Churches decidedly orthodox, and as unflinching, faithful, and zealous, in the defence and propagation of evangelical truth.

For twenty years after the union, the great doctrines of the Gospel, as exhibited in the standards, were taught in every pulpit, throughout the length and breadth of the land. So much was this the case, and so much was public confidence established on it, that it was not uncommon for Ministers, in conversing with applicants for communion, in explaining the difference between the Secession Church and the Establishment, among other advantages of the former, to state that persons going from one part of the country to another, if in the Established Church, had no security that, leaving a faithful and evangelical Minister, they would meet with another of the same class, in the place to which they were proceeding. For any thing that they could tell they might, in the course of providence, go to a Parish where the Minister was an Arminian, or even, as Dr. Burns allows, † an Arian, or a Socinian, who might contradict and oppose all the wholesome evangelical truths, they had been accustomed to hear. But in the Secession it was otherwise.—In going from one district to another, the people were sure to find the same doctrines of salvation taught.

There was no case of supposed error worthy of notice during the whole of these twenty years. There was, indeed, in 1830, a report of doctrine being

* Speech of the Rev. Dr. Hay at the meeting of the United Associate Synod in Glasgow, in June 1841, in the case of the Rev. James Morison.

† See his sermon preached at the opening of the Synod of Glasgow and Ayr.

taught, in one or two instances, on the atonement question, which was not considered in conformity with the Standards. But after investigation it was found to have arisen from a misapprehension of terms, or to be altogether groundless; yet the Synod showed their faithfulness to their standards, and zeal for sound orthodox doctrine, by appointing a Committee of their number, of ministers whose orthodoxy was beyond suspicion, to draw up an admonition on this subject. The deliberations of this Committee, consisting of Drs. Dick, Ferrier, Mitchell, Belfrage, Stark, and Brown, led to the following deliverance by the Court:—

“While the Synod reflect with much gratitude to God, on the purity of doctrine which he hath hitherto maintained in our Church, and which they regard as its stability and glory, they feel themselves called on by the excitement produced to the cause which was decided by the Synod at the third sederunt of this meeting, * and especially by the speculations prevalent in some quarters at present, respecting the extent of the atonement by the death of Christ, to bring forward the doctrine of our standards on that subject, and to enjoin a rigid adherence to it. In these standards it is clearly and distinctly stated—‘That as God hath appointed the elect to glory, so he hath by the external and most free purpose of His love, fore-ordained all the means thereunto. Wherefore they who are elected, being fallen in Adam and redeemed by Christ, by His Spirit working in due season, are justified, adopted, sanctified, and kept by his power through faith unto salvation. Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified and saved, but the elect only. To all them for whom Christ hath purchased redemption He doth certainly apply and communicate the same, making intercession for them and revealing to them in and by His word the mysteries of salvation, effectually persuading them by His Spirit to believe and obey, and governing them by His word and Spirit.’”

“But as from a misconception of the phraseology of scripture, a false liberality, or affectation of accuracy in language, and of simplicity in their views of divine truth, as if the mysterious scheme of salvation would be disencumbered of all difficulties; many assert and maintain that Christ made atonement for all men, and thus infringe the sovereignty of divine grace, and encourage the presumption of the sinner, the Synod enjoin all ministers and preachers to be on their guard against introducing discussions in their ministrations, or employing language, which may seem to oppose the doctrine of particular redemption, or that Christ in making atonement for sin was substituted in the room of the elect only—and which may unsettle the minds of the people on this point, or give occasion to members of other Churches to suspect the purity of our faith. They call on them in the solemn language of Paul to Timothy, ‘To show uncorruptness in doctrine, gravity, sincerity, sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of them.’”

“The Synod likewise enjoin Presbyteries to co-operate with our Professors of Theology, in watching over the religious principles of our Students, and to take heed that they be not tainted with any of the unsound and dangerous speculations of the present day.

“And whereas the Gospel call, as addressed by God to sinners of mankind, as such, founded on the all-sufficient virtue of the death of Christ for the salvation of guilty men without exception—on God’s gift of His Son, that whosoever believeth on Him might not perish but have everlasting life, and on His command to all to whom it comes, to believe in the name of His Son whom He hath sent, is also clearly taught in our standards; the Synod recommend it to ministers and preachers to use increasing earnestness in urging their hearers to repent and believe the Gospel, and in pointing out the crimi-

* The libel of Mr. Forrester of Kinkell, against Mr. Pringle of Auchterarder, charging him with teaching the doctrine of Universal Redemption, which was found groundless as he taught no doctrine inconsistent with the standards.

nality as well as the danger of the unbelief that neglects the great salvation ; and while they do so, that they be careful to stir up those who profess to be the redeemed of the Lord to adorn the doctrine of God their Saviour, by the humility of their spirits and by the holiness of their lives."

After this, nothing was heard of in the shape of error in doctrine, till the great agitation in 1841, (commonly called the Morisonian doctrine), of which, from so much having been said of it, it is necessary to give some account.

In the year 1840, Mr. James Morison, having been licensed to preach the Gospel in connection with the United Secession Church of Scotland, soon proved himself to be a very popular and zealous preacher, and took a deep interest in the revivals which were then proceeding in the country. In his earnest endeavours to do good to souls, he published a Tract, entitled *Philanthrophos*, which contained certain doctrines which were considered contrary to the standards of the Church. He was soon called to take the pastoral charge of the United Secession Congregation of Clarke's Lane, Kilmarnock. The members of the Presbytery having heard that some of his opinions on certain points had been considered unscriptural. prescribed trial discourses on such subjects as they thought would bring out his views. His discourses, however, were heard and approved of, for on those points on which the Presbytery had supposed him to be erroneous he appeared perfectly sound. But these were different from what the Tract contained, of which the members of Presbytery had not heard. His ordination was now fixed. When the day arrived the Presbytery met in their usual place, and the people assembled in the Church. It was reported in Presbytery that a Tract had been published and widely circulated by Mr. Morrison, containing doctrine which was not considered in accordance with the standards. Mr. Morison was questioned, and made certain explanations with which they were satisfied, expressing at the same time his determination to suppress the Tract, and to teach nothing contrary to the standards of the Church.

With this understanding the Presbytery proceeded to set apart Mr. Morison to the charge of the Congregation. But it was not long after the ordination when it began to be whispered that the Tract was still in circulation, and that although Mr. Morison himself had not circulated it, yet he had not prevented others from doing it, and even from throwing off another edition ; and that the doctrines he still taught seemed to be at variance with the standards.—The Presbytery found it necessary to investigate the matter, and several charges being brought forward by a portion of his people, it was found necessary to suspend him from the exercise of the ministry. Against this sentence Mr. Morison protested, and appealed to the Synod.

It is not easy to give a distinct view of the opinions of Mr. Morison. So far as we can gather them from his own admissions and defences, and from the reasonings of the Kilmarnock Presbytery and United Associate Synod, the following are the most prominent of those doctrinal errors with which he was charged.

1. That the subject of saving faith, to any person, is that Christ made atonement for the sins of that person, as he made atonement for the sins of the whole world ; and that seeing this statement to be true is in itself saving faith.

2. That all men are able of themselves to believe the gospel unto salvation, or in other words, to put away unbelief, the only obstacle to salvation which the atonement has not removed.

3. That no person ought to be directed to pray for grace to help him to believe, even though he be an anxious sinner, and that no person's prayers can be of any avail till he believe unto salvation.

4. That repentance means only a change of mind, but not godly sorrow for sin.

5. That justification is not pardon, but is implied in pardon : and that God pardons only in his character of Father, and justifies only in his character of Judge ; and that justification is not the expression of the fatherly favour of God.

Besides his holding these sentiments, Mr. Morison was charged with using expressions, unscriptural, and unwarrantable, and calculated to depreciate the atonement of Christ. To those we shall refer as they appear in the reasonings of the Supreme Court when the case was brought before them. In the meantime, let us, in concluding this paper, take notice of the five statements in the order in which they are here presented. These were very satisfactorily met by the Presbytery of Kilmarnock, in their answers to Mr. Morison's protest, which brought the whole cause before the Synod. We shall avail ourselves of the tenor, and sometimes of the language of these answers, as they serve to vindicate the United Secession from slanderous insinuations by opponents, and to establish, among all impartial and serious judges, the thorough orthodoxy of the Church.

1. In regard to the object of saving faith, Mr. Morison says it is the gospel. This, however, is a vague and unsatisfactory statement, for any person disposed to depart from the good old way of exhibiting divine truth, might present views of his own and say, There is the gospel, this is the object of saving faith. Now the gospel, according to Mr. Morison, is that Christ died equally, and in the same sense for all men, and the belief of this doctrine, leading a person necessarily to the conclusion that Christ died for him, is saving faith. But this view is objected to, because instead of holding forth Jesus Christ as the great and only object of saving faith, who is to be received and rested on for salvation, it supposes that what men are to believe as essential to salvation, is the extent of the atonement as made for all men.—a doctrine which many, who are considered sound divines and eminent christians, do not regard as scriptural. According to Mr. Morison, sinners are not called to transact with Christ directly, or individually, by trusting in Him as able and willing to save them, but merely to come to the belief that as Christ died for all men He must have died for them. This view tends to convey the idea that Christ by His death secures for all men the blessing of salvation. Whereas Mr. Morison says it secures the salvation of none, but renders salvation possible to all,—a statement quite opposed to our standards, and therefore, we think contrary to the word of God. For were it so, when could the believer ever reach full assurance, when could he say,—“I know in whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day.”

2. Mr. Morison maintains the perfect ability of men to remove their own unbelief, and that they do not need to pray for grace to help them, or to make them willing. He represents the idea of praying for grace to believe, as an attempt to bring some price to God for salvation. But how inconsistent are these and other like views, with the word of God, and our subordinate standards, which teach the necessity of divine influence in order to apprehend the truth for salvation. “The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them because they are spiritually discerned.”

Not only does Mr. Morison maintain the ability of men of themselves to believe, but he holds that we are able to do anything that God requires, for he says, which comes to the same thing, that men are not required to do more than they have strength to do, otherwise they would not be responsible for not doing it; this doctrine of human ability is quite inconsistent with the scriptures,—as where Christ says,—“No man can come unto me except the Father who hath sent me draw him;” “Without me ye can do nothing;” and as where the apostle says, “They that are in the flesh cannot please God;” “we are insufficient of ourselves to think, to will, or to do, any thing as of ourselves, but our sufficiency is of God.”

Mr. Morison says that unbelief is the only obstacle to salvation which the atonement has not removed. Who told Mr. Morison this? Where in the Bible, is such a doctrine? Such language is unguarded, and quite opposed to evangelical truth. “The blood of Jesus Christ, God's Son, cleanseth from all

sin." Is unbelief no sin? Is it not our greatest sin? Yet, according to Mr. Morison, this fundamental obstacle to our salvation, the atonement does not remove, for we can remove it ourselves. It is so small a matter, in his estimation, that every man can remove it from himself. To what conclusion would this lead, but that if we can remove unbelief, we can remove every sin, and that there is no need for a Saviour at all?

3. What the Presbytery, in this charge objected to, was that Mr. Morison's doctrine would prevent an anxious sinner, who may have real faith in God as the hearer of prayer, from availing himself of the privilege of prayer, that his heart might be brought to a full and cordial belief of the Gospel, and that it would prevent a person from praying for any thing, or giving any glory to the hearer of prayer, until he felt himself possessed of the full assurance of salvation.

The scriptures declare that without faith it is impossible to please God, and that the prayers of faith will be answered. But surely this does not warrant the insinuation that sinners are not to pray, or that no person is to be directed to pray for grace to help him to believe, even though he be an anxious sinner. What does Mr. Morison make of that prayer to Christ.—'Lord I believe, help thou mine unbelief.' What of Christ's declaration,—that men ought always to pray, and not to faint? To tell us that no person's prayers can be of any avail till he believe unto salvation, is a rash assertion, not warranted by scripture. We would rather say,—Let all pray. Wherever there is a necessity, (and where is there not a necessity?) wherever there is the inclination, let them pray. Children should be taught to pray. The greatest sinner has the greatest need to pray. If earnest prayer is expressed by any, it is surely a token for good, and an evidence that the Lord has begun to deal with that soul.

4. Mr. Morison's definition of repentance seems to be an attempt to make nice distinctions where there is no need for them. The definition in the Shorter Catechism, which we hold to be agreeable to the scriptures, makes godly sorrow an accompaniment of genuine repentance. Mr. Morison says the word "repentance" simply signifies a change of mind, and never godly sorrow. Now the Presbytery never denied that such was the meaning of the original word, and they never asserted that it meant godly sorrow without a change of mind. The only question to Mr. Morison was, If he thought repentance could be complete without godly sorrow? He allowed that this change of mind necessarily involved, as a consequence, change of feeling and conduct, but he considered that this change of feeling and conduct did not belong to any word in scripture translated "repentance."

The Presbytery were surprised that Mr. Morison should show so much anxiety to separate between this change of mind, and godly sorrow, as to consider it of so much importance to persuade his hearers that the language of all Theologians, as well as of our standards, must be condemned on this point, and that whenever his hearers meet with the word "repent" or "repentance" in scripture, they must remember that it signifies a change of views, or opinion, and that they must not wait for any godly sorrow before concluding that they have obtained repentance unto life. How different is this from the language of scripture,—"I abhor myself, and repent in dust and ashes!"

5. The same remark, made at the outset in reference to the last statement, may be made respecting Mr. Morison's definition of Justification. It is an attempt to carry the analogy between a human and the divine court too far.—That God justifies as a judge is true, but we are not to suppose that he justifies, because, through Christ's atonement it is found that men were innocent, and acquitted, as sometimes occurs in human courts, in their own right. The analogy does not hold here; and we should think that whilst justification of sinners by God, may certainly be considered the act of God as the Judge, yet, as it is an act of free grace having so much of the paternal mercy and love in it, for Christ's sake, it may well be considered as also the act of a father.

Further, the Presbytery did not wish Mr. Morison to say that justification was

not entirely pardon, or that pardon was not needed every day, and confession of sin required in praying for it. In one of his publications he says that "justification does not simply pardon, but is implied in pardon." He was told that to say that justification is not pardon the Presbytery considered harmless in itself; yet as he refused to give up the other expression "but is implied in pardon," the Presbytery returned both expressions conjoined, as it appeared he wished liberty to teach, as he had taught and published, that justification was previous to pardon; and that it was the immediate effect of believing the fact he assumed, that Christ made atonement for all men, and therefore for us, while pardon would be given only after this, and only after prayer and confession of sin.

The Presbytery endeavoured to show Mr. Morison the inconsistency and error of his favourite and leading doctrine about the atonement, and to persuade him, if possible, that in justifying faith, there must be more than merely seeing that the judge has sustained the atonement, as enough for all, and enough for us,—that there must be an apprehending and receiving of the gift of righteousness, or pardon, presented to us on the ground of the atonement, not as an act of justice, but presented freely by the grace of God, through the redemption that is in Christ Jesus.

Such were some of the principal tenets with which Mr. Morison was charged; and such, as we understand were the sentiments of his Presbytery in opposition to him. We have taken but a short, and imperfect view of the matter. We trust we have done no injustice to Mr. Morison, in our attempt to vindicate the orthodoxy of the United Secession Church. In another paper, we hope to do so more effectually by copious quotations from the speeches of the members of the Synod when this cause was brought before them.

(To be continued.)

Reviews of Books.

ANALYTICAL EXPOSITION OF THE EPISTLE OF PAUL, THE APOSTLE, TO THE ROMANS. By JOHN BROWN, D. D., *Professor of Exegetical Theology to the United Presbyterian Church.* Svo, pp. 659. New York: Carter & Brothers. 1857.

The author in his preface tells us, what to very many is no news, that for upwards of forty years this Epistle has been the subject of his critical study. The congregations to which he has ministered, and the classes of Theological Students he has taught, are well aware how laboriously and thoroughly, and successfully, he has investigated this marvellous treatise on divinity given by inspiration of God. To multitudes it has been matter of wonder and regret that he did not long ere now publish the copious and elaborate Commentary on the Epistle, which it was well known he had executed; and we are sure it will distress them, as it certainly does us, to hear him saying:—"Under the impression that I might be able to shed some new light on the general design of the Epistle, and on some of the more important and obscure passages of it, I at one time entertained the design of either publishing, or leaving for publication an Exposition which might have some claim to the three-fold appellation of a Grammatical, Historical, and Logical Commentary. The work is still, however, so far from what I think it ought to be, that at my advanced period of life, I cannot reasonably expect to be able to complete it in the way that could be desired,

and I have therefore given up, not without a struggle, this long and fondly cherished expectation." In this resolution, we are sure, many for whose opinion Dr. Brown has a respect, will not acquiesce. If he cannot be induced to publish the work during his lifetime, we sincerely hope, and indeed fully believe, that he will go on bringing it nearer and nearer to perfection; and surely he will lay no such injunctions on his executors and friends as will compel them to withhold such a treasure from the Church.

Meanwhile, however, we have cordially to thank him for the highly interesting and valuable work he has given us. The following is his own account of the volume:—

"For the last twelve months, my principal occupation has been, so to condense and remodel my work, as to present, in the fewest and plainest words, what appears to me the true meaning and force of the statements, contained in this Epistle, of the doctrine and law of Christ, and of the arguments in support of the one, and the motives to comply with the other: and to do this, in such a form as to convey, so far as possible, to the mind of the general reader, unacquainted with any but the vernacular language, the evidence on which I rest my conviction, that such is the import of the apostle's words. In carrying out this plan, I have, as a matter of course, confined myself chiefly to what may be termed Logical or Analytical Exposition. To the unlearned, Grammatical interpretation can only, within narrow limits, be made intelligible, and within still narrower bounds, interesting; and the force of evidence by which a particular conclusion is come to, on grammatical principles, they can scarcely at all appreciate. From similar causes, they can derive but little advantage, even from what is termed Historical interpretation."

It is proper to be understood, that the book is remarkably free from verbal criticism. In this respect it differs widely from his Exposition of the Epistle to the Galatians, and presents quite a contrast to such a work as Dr. Eadie on the Ephesians. It contains very little indeed, that is not suited to the mere English reader, though certainly it requires to be read with great care and attention. The author says of it:—

"While the leading character of the exposition is intentionally analytical, I have by no means scrupulously avoided either grammatical or historical remark, where it seemed requisite to subserve my main purpose; and I shall be seriously disappointed if those who study the Epistle, that they may become 'wise unto salvation,' have reason to complain of the work as but little fitted to guide them in the exercises of the inner life, or to minister motives to the duties, and support and consolation amid the trials and sorrows of the outward life."

It is quite astonishing that a person at Dr. Brown's advanced period of life, and having the onerous duties both of a Professorship and of a ministerial charge in a large city congregation, should furnish such a profusion of large and elaborate works from the press. Since the publication of this Exposition there has appeared, as edited by him, with very great pains, a new edition of a treatise on the Light of Nature, by an English Divine of the Seventeenth Century, Nathaniel Culverwel. Long may it please Providence to spare him, and enable him still to bring forth fruit in old age. We expect the work before us to be one of the most generally and highly appreciated of his productions. It ought to be added that though the book bears the imprint of the Messrs. Carter, of New York, it is beautifully-printed in Edinburgh on excellent British paper, and sells here somewhat cheaper than at home.

FAST-DAY SERVICES: Held at Crystal Palace, Sydenham, on Monday 7th October, 1857. By Rev. C. H. SPURGEON; 12mo., pp. 43. New York: Sheldon, Blakeman & Co.; Toronto: J. C. Geikie.

This brochure seems to contain the whole of the service which was conducted on the above occasion, before an audience, said to be, of upwards of 24,000 persons. It begins with the Invocation, followed by the Hymn, then the Exposition, founded on Daniel ix, 1—19, and next the prayer which commences thus: “ ‘Our Father which art in heaven’—we will be brief, but we will be earnest if Thou wilt help us. We have a case to spread before Thee this day. We will tell out our story and we will pray that Thou wouldst forgive the weakness of the words in which it shall be delivered, and hear us for Jesus’ sake.” Then follows the Sermon on Micah vi, 9: “Hear ye the rod, and who hath appointed it.” And at the end we have the Chorus which preceded the closing benediction. We give the first and the last paragraphs:—

This world is not the place of punishment for sin; not *the* place; it may sometimes be a place, but not usually. It is very customary among religious people, to talk of every accident which happens to men in the indulgence of sin, as if it were a judgment. The upsetting of a boat upon a river on a Sunday is assuredly understood to be a judgment for the sin of Sabbath-breaking. In the accidental fall of a house, in which persons were engaged in any unlawful occupation, the inference is at once drawn that the house fell because they were wicked. Now, however some religionists may hope to impress the people by such childish stories as those, I, for one, forswear them all. I believe what my Master says is true, when he declared, concerning the men upon whom the tower of Siloam fell, that they were not sinners above all the sinners that were upon the face of the earth. They were sinners; there is no doubt about it; but the falling of the wall was not occasioned by their sin, nor was their premature death the consequence of their excessive wickedness. Let me, however, guard this declaration, for there are many who carry this doctrine to an extreme. Because God does not usually visit each particular offence in this life upon the transgressor, men are apt to deny altogether the doctrine of judgments. But here they are mistaken. I feel persuaded that there are such things as national judgments, national chastisements for national sins—great blows from the rod of God, which every wise man must acknowledge to be, either a punishment of sin committed, or a monition to warn us to a sense of the consequences of sins, leading us by God’s grace to humiliate ourselves, and repent of our sin.

The conclusion is his plea for a collection for the Indian Relief Fund:—

Lives there a man in England who will this day refuse his help to those of his countrymen who have suffered? No; there does not live such a man—not such a Briton. Is there a miserable miscreant without a heart, who will when God has given him enough, shut up his bowels of compassion against those whose sons and daughters have been murdered, and who themselves have escaped as by the skin of their *teeth*. No, I will not slander you by such a supposition. I cannot think that I have such a monster here. When the box shall pass around, give—give as you can afford; if it be a penny, let the working man give. You that are rich must not give pence, however. Many a man has said, “There is my mite.” He was worth a hundred thousand pounds, and it was not a mite at all; if he had given a thousand it would only have been a mite to him. Give as you can afford it; may God be pleased to grant a liberal spirit!

This sermon we presume, is a fair—probably a favorable—specimen of Mr. Spurgeon’s celebrated performances, and may be purchased for a trifle.

THE CANADIAN ALMANAC FOR 1858; 8vo., pp. 82, TORONTO, MACLEAR & Co.

The Almanac is now so well known that it stands in no need of description or commendation. There are few people in the Province who may not have occasion for it in the course of the year. To many it will be useful almost daily; and its price places it within the reach of all.

Missionary Intelligence.

OLD CALABAR.—IKUNETU.—OPENING OF A CHURCH.

The following letter from the Rev. Hugh Goldie, dated 17th August, intimates that, on the 5th of that month, a church, formed of native materials, was opened for the worship of God at this new station.

After long delay, we had the pleasure of opening our place of worship on the 5th of this month. It is built by the people, in the native style of sticks and clay, thatched with palm leaves, and might have been finished in two weeks, but a good many months elapsed since they commenced it. The size of the house is 50 feet by 20, and may cost altogether, with the fittings up, from £18 to £20. No very expensive or stately building, but it will serve us comfortably in the meantime for both church and school-house, and we are very glad indeed to get it fit for occupancy.

The 5th was the day for our meeting of committee, which should have been held in order at Duke Town, but I requested the brethren to come to Ikunetu instead, that they might give their presence and aid at the opening of the church. My design was to create a stir in the neighbourhood, so that the attention of the people might be called to the purpose for which the house was built. The brethren readily agreed, and other friends came up with them to give us their countenance.

In the morning we sent the bell through the town, as is our wont, to call the children to school. Miss Johnston had been busy beforehand in making up any cloth she could lay her hands on for their use, and she distributed to each an article of clothing, as a shirt or frock. It was amusing to see what a large school we had that morning. We then went to the new house. "The church-going bell" we had got hung on a transverse beam, supported on two posts, overtopping the ends of the building; and, as it uttered its summons for the first time, the house was soon crowded, and many remained outside, seeing and hearing as well as those within. I commenced the service by a short address, explaining the purpose of our meeting. Mr. Waddell followed in a like manner, and Mr. Baillie concluded, so that we had no sermon; but we all said something. The people listened very attentively, and behaved, on the whole, with a good deal of decorum.

After service, Mr. Baillie, who had kindly brought up his apparatus, exhibited a number of experiments in electricity, which much interested those who witnessed them; and, in the evening, he delighted a crowded audience by an exhibition of his magic lantern.

The house which we were thus privileged to dedicate to God, is situated close to Ikunetu, at the end of the village next to the Ekoi hamlet, and is thus in the most convenient location for all. I trust it will be the birth-place of many souls.

During the two Sabbaths which have elapsed since the opening, the church has been well attended. On the first Sabbath it was crowded, all the leading men being present—and I was pleased to see their wives also—both from Ikunetu and Ekoi. Last Sabbath, though the church was pretty well filled, a considerable number were absent—it being our market, which occurs once in four days, and is held a few miles distant from the town. I fear it is about as well attended when it fall on Sabbath as on any other day.

The school is large at present, occasionally upwards of a hundred are in it, but generally from sixty to eighty. Most, as might be expected, attend irregularly, and it is only during the rains, of course, that we will have a large school. It is, however, pleasant to see all the village attending church and school, though that attendance is far from being regular on either.

CAFFRARIA.—ARRIVAL OF THE MESSRS TIYO SOGA AND JOHNSTON.

The following letter of the Rev. Tiyo Soga, dated 6th July, announces the safe arrival, at Port-Elizabeth, on the 3d of that month, of himself and Mr. Johnston:—

I have the pleasure to inform you that, in the good providence of God, we safely arrived at this port on Friday the 3d inst., after a passage of seventy-two days. In the opinion of the captain, who is acquainted with the sailing capabilities of the "Lady of the Lake," our voyage was rather protracted. We, however, had anticipated a much longer one. Towards the commencement of it the winds were adverse and irregular. Nevertheless, there was nothing that gave us either fear or disquietude. When we approached the Cape, the winds became invariably strong, but, being generally in our favour, instead of retarding, they very much accelerated our progress.

It will be satisfactory to you to be informed, that we lacked nothing that could contribute to our comfort on board the "Lady of the Lake." Indeed the captain—a Scotchman—formed no exception to that kindness and good-will so characteristic of his countrymen. His gentlemanly courtesy, which marked his intercourse with the passengers, and the anxiety he displayed to make them happy, won for him the admiration of all. Brother Johnston and I felt especially grateful to him for the promptitude and cordiality with which he met our proposal of maintaining on board the ordinances of religion every Lord's-day. He afforded us every facility for accomplishing this object, while it was peculiarly gratifying to see the good Christian example he set to all on board, by the regularity with which he attended the services.

In our fellow-passengers also, we, for the most part, found agreeable companions; and, although we cannot say that, with the one half of them, we had "all things in common," we yet lived in harmony, respect, and good will. Among our fellow-passengers there were representatives from the various religious sects in Great Britain. With the view of accommodating ourselves to the wishes of those of them who belonged to the Episcopal communion, we always opened the preliminaries of our morning exercises by reading a portion of "the Common Prayer Book." The attendance, both in the morning and in the evening, was generally good. There being no circumstances where the gospel is preached in which we are forbidden to anticipate for it good results, we trust that the "bread cast upon the waters will yet be found after many days."

There is, perhaps, nothing so devoid of interesting incidents as a sea voyage. From first to last the monotony is scarcely ever broken, except occasionally by the sight of a strange sail, or the appearance of one or more of the inhabitants of the deep. There was one event which I may notice. Two young children (twins), fourteen years of age, and belonging to one of the passengers, died a few weeks after we left the Downs. The event, or rather events—for there was an interval of a day or two between their deaths—very profoundly impressed us all, as showing that there are no situations in which death is ever far from any one of us. The dark shadow of death, like that of his natural body, follows man wherever he goes.

In this letter I cannot do much more than simply intimate our arrival at this place. More detailed particulars you will have when we reach the Umgwali, for which place we start on Thursday. Our reception by the people of Algoa Bay was singularly kind. We found Mr. Hepburn here, formerly in our connection. He is the minister of the English Wesleyan Chapel. We received much kindness from him. Both Mr. Johnston and I preached for him. We were also very kindly received by the minister of the Independent Church—the Rev. Mr. Harsant. To some of his people we are greatly indebted for the assistance they afforded us in landing, as well as the advice they gave us about our intended movements to Caffraria. The first thing almost which greeted our ears on landing, was the general distress now prevailing throughout the whole of Caffreland, the result of the poor Caffres having believed the lies of the false prophet. Thousands are dying from sheer starvation. We are told that some are actually offering their little ones to purchase means of subsistence. Hundreds are flocking into the colony to obtain employment, and hundreds have been found dead upon the roads leading to the colony. Oh, the accounts are sufficient to break one's heart! May this affliction tend ultimately to the promotion of their spiritual good. It is supposed to have thoroughly broken down their spirit as a nation. But you will have the details when we see things with our own eyes.

In closing this hasty note, let me ask you to unite with us in ascribing praise to him whose watchful providence preserved us from the dangers of the deep. "The Lord hath been mindful of us." Our missionary work may now be said to have commenced. I rejoice in the thought that that work, and those associated with it, are very earnestly remembered by you and by the Church, whose messengers we are.

We are all well. Brother Johnston told me, not long ago, that he never felt himself so vigorous in health for two years past, as he now does. During the voyage, he flung his whole soul into the acquisition of the Caffre, and has been very successful.

The Rev. J. F. Cumming who met Messrs Johnston and Soga a few miles out of Grahamstown, on the 24th July, thus writes on the 27th:—

With respect to their reception, we can only exclaim—What hath God wrought? Mr. Soga mentioned to me that, he had intended to pass quietly through the colony to his destination. But he was like a light which could not be hid. He and his companion had long been expected, with deep interest. Their reception at the Bay and at Uitenhage was wonderful. They preached in both places to overflowing audiences, in the Independent, Wesleyan, and Dutch Reformed Churches, with great acceptance. When I reached this place, a week prior to their arrival, an impression had gone abroad that they had stealthily passed through in covered waggons—to the great disappointment of its inhabitants, whose engrossing subject was the coming men—from the favourable appearance they had made on their arrival in the colony. By comparing notes, however, I was able to remove this impression, by stating that they must be detained in the way by the prevailing rains. In due time this was found to be correct. I knew that no disrespect would be shown to Mr. Soga, though connected with those who have long been a theme of vituperation. I have been astonished at the kindly and respectful manner in which all have treated the strangers. We were all engaged in preaching in the several churches in Grahamstown on Sunday (yesterday). Mr. Soga and Mr. Johnston confirmed the favourable impression previously made at the Bay. The former, of course, is the lion; such audiences as listened to him in the Wesleyan, native, and Independent churches, were never greater, and it may be, never so great on any former occasion. A great many of the principal persons, together with others, of every class, were present. Many went away unable to gain admittance. In the evening, at the Independent Chapel, the Lieutenant-Governor, and a number of the chief officers under him, were present. My own duties were over in sufficient time to permit me to hear the termination of Soga's discourse—Paul preaching before Felix. I stood in the vestry, and had a view of the audience, directing their attention with eager, pleasing, and brightened countenances, as the preacher, with his Glasgow tone, gave utterance to pungent and well expressed truth. It was remarkable to see some there, who were scarcely known as friends to the Caffres, listening as intently as if their fate hung upon his lips. Such an ovation of kindly feeling has never been witnessed here towards any preacher. The tide has evidently turned. Every one is surprised, and gratified. A fine generous feeling is now directed towards our much persecuted mission. Many are making inquires as to what Society the strangers belong to. We trust that all this may be taken as a token for good. Our mission, I trust, will now be resumed with increased hope of better times being near.

It is melancholy to think, however, that while so much pleasing interest is being manifested toward this subject, that Caffreland itself should be in so destitute a condition. I have just received a letter from Mr. Brownlee, the Gaitka commissioner, dated the 29th, in which he says—"The country is now almost entirely depopulated, and, before the moon is over, I do not think there will in the whole of Sandilli's location, be 200 people left of those who have destroyed their cattle." If any time would permit, I could enter into many details respecting the dreadful effects resulting from the false prophet's delusion. Last week a heavy fall of snow fell in the hilly parts of the country, and to-day accounts have just reached that great numbers of the poor destitute Caffres have perished by the cold. One fact will perhaps illustrate their condition more than any long description. Festering sores, that a ministerial friend of mine was lately in Caffreland, and in passing by Sandilli's part of the country, he came upon two persons by the roadside engaged in making a meal of the remains of a *child*!

Last week, a party of about forty Caffres came towards this place, on their way to service in another part of the country. One individual, known as a bitter enemy to the Caffres, saw them sitting near some mimosa trees—lank and emaciated—striving to quell the pangs of hunger by eating pieces of bark. “This is too much,” said he; “I can stand this no longer—what can be done for these poor people?”

It seems that the generous sympathies of this place are all being called forth in behalf of the perishing Caffres and subscriptions are about to be made in their behalf—no doubt they will be liberal.

Such, then, is the state into which the people have brought themselves by their belief in a lie. How trying for the missionaries to enter amidst such circumstances. Light arises out of darkness. I saw a letter addressed to a Wesleyan minister here, in which the chief Creli expresses his full conviction, that he has no confidence in the prophet, and beseeches that his people be not cast away, but that a missionary may be sent to occupy the station at Butterworth, in this country, which was destroyed during last war.—*U. P. Missionary Record.*

Ecclesiastical Notices.

COLUMBUS—ORDINATION.

The U. P. Presbytery of Durham met at Columbus on the 27th October, for the purpose of ordaining Mr. John M. King, A. M., Probationer, to the pastoral charge of the congregation of Columbus and Brooklyn. Rev. A. C. Stewart preached, and Rev. R. H. Thornton put the questions in the Formula for the ordination of ministers, and offered up the ordination prayer, and addressed the young minister, and Rev. R. Monteath addressed the people. The congregation was large and attentive to the solemn and deeply interesting services. In the evening a public meeting was held in the church, which was crowded to excess, when a number of able addresses were delivered by ministers of various denominations. The Rev. Mr. Thornton occupied the chair, and gave a most interesting account of the rise and progress of the congregation. It was under his efficient labours that the church originated and grew to its present state of numerical strength and easy self-sustentation. The Rev. Mr. Ormiston, who in his early years was a member of the church, gave a superior and singularly effective address on the influence for good of pious mothers, which will not soon be forgotten by those who heard it. The settlement is one of great promise of future comfort to Mr. King, their excellent young minister, and of spiritual prosperity to the people.—*Communicated.*

SOUTHAMPTON.—A NEW U. P. CONGREGATION.

Southampton—the more pretentious, but less poetical name that Saugcen has lately taken to itself, is a village on the shore of Lake Huron, at the point where the River Saugcen, from which the village took its original name, falls into that inland sea of fresh water. The town plot is intersected, indeed, by the river, and its great extent gives to the place a very scattered and straggling appearance—the appearance rather of several independent hamlets, than of a single or compact village. It is, however, a thriving and a healthy place, albeit acknowledged by its denizens themselves, to be very cold in winter, especially in a North-West wind when the whole swell from the opposite shore of the Lake breaks upon its sands.

I enjoyed very much my visit to it, which happened on this wise:—In the month of September, a petition signed by about 30 of the inhabitants who had been connected with the U. P. Church, either as members or adherents, was laid on the table of the Presbytery of Grey, requesting a supply of sermon with the view of being formed, at as early a period as possible, into a regular congregation. The petition was very favorably received, and I was appointed to preach in Southampton, and empowered, if I should see cause, to form the petitioners into a congregation in connexion with the U. P. Church.

The day appointed for this was the first Sabbath in October. Arriving on the Friday evening, I spent the Saturday in conferring with some of the leading petitioners, whom I found to be intelligent men, warmly attached to our church, and

prepared liberally to support ordinances, should they be favored with a regular dispensation of them, in connection with it. They had secured the use of the New Connexion Methodist Chapel for the Sabbath—the largest and best in the village, capable of containing upwards of 200 people. In the morning, it was filled with a most respectable and attentive audience; and in the evening, it was crowded, some being obliged to leave for want of accommodation. This confirmed the opinion which I had adopted from my private intercourse with the people, as to the propriety of congregating them, in terms of their petition and my own instructions. I, therefore intimated that a meeting for this purpose would be held on Monday evening, and that a short sermon would be preached introductory to the special business contemplated. The Church was again well filled, and while the mass of the audience left at the close of Divine service, from 30 to 40 persons remained to take part in the proper and important work for which the meeting had been called. These were congregated in the usual manner: and after the blessing of the Great King and Head of the Church had been invoked on the newly formed congregation, a committee of management was appointed, and other steps taken with a view to the regular and efficient transaction of business.

Determined from the first to be self-sustaining, they have begun paying \$8 per Sabbath to the officiating minister, while the lodgings provided for him are of the most respectable and comfortable description.

There are other congregations in the place,—a Wesleyan Methodist, a New Connexion Methodist, an Episcopalian, and a Free Church, which our people attended before getting supply from the Presbytery of Grey, and which they will attend still, when they have no supply of their own; and that I am sorry to say will be but too often, from the great scarcity of probationers at present. All of these Churches, however, are but small, and no one seems to have struck its roots very deeply or widely into the soil. The field in this respect seems to be yet in a great measure an open one; and the U. P. congregation enters on the candidature for occupying it, under very favorable auspices, and with the most encouraging prospects. With such a nucleus, if they continue to act in as harmonious, spirited, and liberal a manner as they have begun, and especially, if without undue delay, they get a minister of the right stamp—able and active I can entertain no doubt of their soon attaining, if not the leading, at least a very respectable place among the existing congregations.

Owen Sound, Nov. 10, 1857.

J. G.

U. P. PRESBYTERY OF CANADA EAST.

This Presbytery met at Huntingdon on the 28th October, the Rev. Jas. Watson, Moderator. Amongst other matters, Mr. Stephen Balmer having completed his Theological studies under Prof. Taylor in Toronto, and delivered the prescribed trial discourses to the satisfaction of the Presbytery, was licensed to preach the gospel in connexion with the U. P. Church. The Presbytery also agreed to call the attention of congregations to the articles proposed as a Basis of Union between this Church, and the Presbyterian Church of Canada.—*Com.*

U. P. PRESBYTERY OF TORONTO.

This Presbytery met on the 3d Nov. The committee of Presbytery appointed to examine applicants in the Village of Orangeville, and form them into a congregation gave in their report which was received, and the conduct of the committee approved. There were petitions from Caledon and Orangeville, and also

from the Tecumseth U. P. congregations praying for one to moderate in calls, and also for the dispensation of the Lord's Supper among them. The Presbytery granted their request, and appointed the Rev. Mr. Fraser to moderate in Tecumseth on the 17th November, and also Messrs. Pringle and Dick to dispense the ordinance of the Lord's Supper at Orangeville, and to moderate in calls at Orangeville and Caledon. Mr. Waters, student, read a critical exercise and delivered a popular sermon which were approved and sustained. The committee appointed to superintend the students' exercises gave in their report, which was received. The Presbytery agreed to recommend to the Hall, the following students:—Messrs. Hanran and Stewart, entering for the second year; Mr. Hall, entering for the third year; and Mr. Waters, entering for the fourth year.—*Com.*

U. P. PRESBYTERY OF BRANT.

At a meeting of this Presbytery, held

at Paris on the 3d inst., *inter alia*, Rev. George Murray of Blenheim and Burford, laid on the table his demission of these congregations. A call was also presented and sustained from the newly organized congregations of Mornington and North Easthope, to the Rev. A. A. Drummond, of Brantford. Notice was ordered to be given to the congregation of Brantford to appear for their interests at the meeting of Presbytery to be held at Paris, on the 15th December.—*Com.*

FLAMBORO' WEST.

The U. P. congregation here since the organisation of Dundas into a separate congregation, as noticed in the last number of the Magazine, have, at a large and most harmonious meeting, resolved to raise the stipend of the Rev. Thomas Christie from £125 to £150. They have also purchased property at a cost of £125 for congregational purposes, and are now erecting shades for the accommodation of 25 pairs of horses. The erection of shades was necessary, as most of the members reside at a considerable distance from the Church, and consequently drive to it. These things augur well for the future prosperity of the congregation, and especially when it is considered that the whole expense incurred is to be paid by the 1st January, 1858.—*Com.*

[The above is in many respects highly satisfactory. It affords a pleasing illustration of the effect, under God's blessing, of a long, faithful, and laborious ministry. "If we have sown unto you, spiritual things, is it a great thing if we reap your carnal things?" It shews also, the advantage to all parties, of a congregation having a minister entirely to themselves. An experienced minister in Canada said to us some years ago:—"The people will do for us very much, as we do for them. If they get full service, we'll get full stipend. If they get half service, we'll get half stipend." We trust it will please the Head of the Church to bless our venerable father and his congregation with continued prosperity and peace. The Dundas congregation also, we hope, will share in the benefit of the new arrangement.]

WOODSTOCK

On the 28th October, the U. P. congregation here gave a unanimous call to the Rev. James Gibson of Owen Sound, to be their Pastor. The Rev. Wm. Inglis, Westminster, preached and presided.

PRINCE ALBERT.—CHURCH OPENING.

The place of worship erected by our congregation at Prince Albert, was opened on Sabbath, the 8th of November. Sermons were preached by the Rev. A. Kennedy of Dunbarton, in the forenoon and evening, and in the afternoon, by the Rev. R. Monteth, minister of the congregation: the former taking as his texts, Luke xvi. 31, and John xiv. 6, and the latter discoursing from Psalm cxxii. 1. Notwithstanding the lowering character of the day, the audiences were good, especially the one in the afternoon. And the collections amounted to well nigh \$60, a goodly sum, we think, for such hard times as the present. A public meeting was also held on Monday evening, when interesting addresses were given by the above-named ministers, and by the Rev. J. M. King, of Columbus, and the Rev. T. Sharp, of Utica, (Free Church.) The attendance was excellent, considering the weather, but the long-continued rain, and the bad roads doubtless detained numbers at home; and for the same reasons, two additional speakers, the Rev. R. Thornton, of Whithy, and the Rev. G. Tweedie, of Mariposa, were kept from getting forward. The building in which these services were conducted is very commodious and tasteful, it is wholly frame, painted white, it measures, within, 49 × 35 feet. The walls are 20 feet high. The windows and doors are Gothic, and from the roof there rises an elegant octagonal tower, 25 feet high, sheeted over on top with tin. Altogether, the place of worship is an outlet to the village, and reflects much credit on the Building Committee, and on Mr. Haight, of Port Perry, who gave the plan. We are happy to add; that the cost of erection has in a great measure been provided for, \$1,100 having either been paid or subscribed. And this is the more gratifying, as the cause at Prince Albert is very young; it is only a little more than two years since the first supply of sermon was given there by our Church, and the minister was not inducted into his charge till the middle of April following. It is surely a good sign for our Church, when comfortable places of worship are being successively opened; and still better will it be, if in each of these the will of God is faithfully carried out, and this and the other man be born there. "Let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it."—*Com.*

CLERGY RESERVES—COMMUTATION.

It is stated in the *Globe* (Toronto) of 30th Nov., that ministers of the U. P. Church have received out of this fund \$8,962. The announcement astonishes us, and we should be glad to have some explanation.

FUND FOR AIDING AND ENCOURAGING STUDENTS IN DIVINITY.

Contributions for this fund have reach-

ed us from Chippewa, Richmond Hill, Thornhill, King, Owen Sound, English Settlement, *Proof Line*, Leith, Harper Bay, Westminster, and Ingersoll; and we are led to expect several others. An exact account will be given in an early number.

CALEDON AND ORANGEVILLE.

The U. P. Congregations of these places have unanimously called Mr. Alex. McFaul, Probationer, to be their pastor.

Gleanings.

CONSISTENCY.

My Dear Children,—You have often stories from abroad to excite you to pity and to pray for the poor heathen, and to do what you can for their salvation. But it is sometimes well to hear how the missionary cause prospers at home, and what people of different stations in society think of this great subject, that we may be warned by their selfishness and stimulated by their example. I was, not very long ago, attending the Missionary Anniversary in Edinburgh, and we held our public meeting in the Queen Street Hall. In addressing the audience, I ventured to say a few words about the collection, and concluded with the following anecdote:—

“In one of the counties of the north of England, it was given out upon the Sabbath at a chapel, that a missionary meeting would be held there on the Monday evening; and there happened to be present a good servant, of the name of Mary, who had much of the missionary spirit. Next day, Mary said to her mistress, ‘Do you know, ma’am, there is a missionary meeting to be held at the chapel to-night; I hope you will permit me to go.’ ‘Well, Mary, said the mistress, ‘just get up your work during the day, and take an hour or two in the evening, if you like.’ ‘Yes, ma’am,’ said Mary; ‘but, please ma’am,’ I should like a little advance of wages, that I may give something to the collection.’ ‘Well, Mary,’ said the mistress, ‘what would you like to give?’ ‘I thank you, ma’am,’ said Mary, ‘I think I should like to have half-a-crown.’ ‘Half-a-crown!’ said her mistress, ‘why, Mary, are you in your wits? If your mistress goes to church, and a collection is to be made, and she puts a sixpence upon the plate, she thinks that she has done amply sufficient; and for you, Mary—a poor servant girl like you—to talk of giving half-a-crown, why, you are only fit for an asylum.’ ‘Well, ma’am,’ said Mary, ‘a little time ago you paid me my wages, and I have bought a very good bonnet, and I should like very much to wear that bonnet at the meeting to-night; but if I do so, and while the deacon comes round to take up the collection, I should put a sixpence upon the plate, he will look at my bonnet, and will say, ‘Is not that very inconsistent?’ So, ma’am’ to be consistent, I must, I think, put half-a-crown upon the plate.’ And Mary got the half-crown, and wore her good bonnet at the meeting, and put her half-crown on the plate.

“I see, Mr. Chairman,” continued the speaker, “so many ladies here to-night with very good bonnets, but I do not wish to make any reflections upon *them*; I see so many gentlemen here to-night who wear very good hats upon their heads, and good broadcloth upon their shoulders, but I wish not to make any reflections upon *them*; I see many here to-night who live in good houses, and drive a good business and cut a good figure in the world, but I wish not to make any reflections upon *them*. But we must be consistent, sir; it will not do to wear and to enjoy all these good things and put a sixpence upon the plate for the conversion of the world. Just let every humble Mary, wearing her good bonnet, put in her half-crown, and every lady dressed in her silks and satins, her half-sovereign, and every gentleman whom Providence has blest, his five-pound note, and we shall have a good collection to inspire us with gratitude, and make us to sing for joy.”

What do you think my dear children, were the effects of this anecdote ?

Next morning we had a public breakfast in another room of the Queen Street Hall, where many friends of missions were assembled together, and I was astonished as one letter came to me after another. I am sure you will like to read them One ran thus :—

“ My Dear Sir,—It was with great pleasure that I heard you on Sabbath, and last night at the Queen Street Hall, advocating the cause of the London Missionary Society. I am very sorry that the Society is so deeply in debt, but I trust that great efforts will be made to supply the deficiency. Will you accept of the enclosed sovereign, and add it to the contributions from a young lady who quite agrees with Mary in thinking that we ought not to wear fine bonnets if we cannot afford to give liberal subscriptions to the missionary cause.”

Another came in :—

“ Dear Sir,—I wear a *good* bonnet, and I live in a *good* house, but I had not a *good* donation to give to the Society last night. Be so good as to accept of the enclosed two pounds for the Missionary Society.

(Signed)

“ A FRIEND TO AFRICA.”

A third followed :—

“ A lady who has just had related to her the interesting anecdote which you told at the Missionary Meeting last night, feels that she has not been so consistent in her givings as she ought to have been, and has the pleasure of enclosing a sovereign to the Missionary Society.”

I can assure you my dear children, that the anecdote of Mary and her bonnet has always been very successful while pleading the Missionary cause; and as it is a very nice story, I hope you will read it to your parents, and to those servants whom you know, that they may cherish Mary's spirit, and follow Mary's example. And trusting that it may have a good effect upon yourselves,—I am, my dear children, yours affectionately,

A FRIEND TO INDIA.

ORIGIN OF TEMPERANCE SOCIÉTIES.

An address on the “ Progress and Principles of the Temperance Reformation ” was lately delivered at Kingston by the Rev. R. F. Burns of St. Catharines, and published by special request—The following is his account of the commencement of the Cause :—

The movement started on the other side of the line at an association meeting of congregational ministers in the State of Massachusetts. In 1810 drinking was so prevalent that every man, woman and child, through the whole United States, drank on an average $4\frac{1}{2}$ gallons of ardent spirits each, every year. The attention of that ecclesiastical convention held in 1811 was directed to this sad state of matters—and a committee was appointed to consider what should be done. As the result of the deliberations of this committee, a Temperance Society was formed, but the preliminary arrangements were gone through with extreme caution, and it was not till 1813 the society was fairly in operation. The pledge of abstinence was limited to whisky, rum, gin and brandy, what were known strictly as ardent spirits. It did not take in wine, beer, ale and the numerous other drinks which in a lesser degree contain alcohol, and thus it continued long. It was indeed an extremely moderate affair revealing in its limitations and exceptions the hold drinking customs had taken, and the opposition that was looked for. It sounds curiously at this advanced stage in the agitation, reading such a clause as the following in the constitution of the first Temperance Society :

“ Any member of this association who shall be convicted of intoxication, shall be fined two shillings, unless such act of intoxication shall take place on the Fourth of July, or on any regularly appointed military muster.”

On these “ high days ” they might get as high as they pleased, or wallow as low, without risk.

To reach even this was a wonderful step in advance. Except, however, an effort made in 1815 to lessen drinking at funerals and among ministers and the publication of a few addresses very little was done till after 1820.

The crushing of a drunken teamster under the wheel of his waggon, and the burning of a drunken miner when lying on a bundle of straw near the mouth of

his pit, led the well known *Dr. Justin Edwards*, who recently died, to preach and publish two rousing sermons, on the misery of intemperate men, and the duty of preventing sober men from becoming intemperate, that so the race of drunkards might die out. These powerful discourses set minds a-thinking and gave a powerful impetus to the cause. Towards the end of 1825 a few influential parties met, they pondered and prayed over the question, "What shall be done to banish intemperance from the United States?"

Out of this preliminary meeting sprang "the American Temperance Society," in the City of Boston in *February*, 1826. This may be regarded as the formal birth of the movement.

The Rev. Dr. Calvin Chapin published about the same time 33 articles in the *Connecticut Observer*, entitled, "The Infallible Antidote," shewing entire abstinence from ardent spirits to be the only certain preventive of intemperance. The first regular Temperance Newspaper was commenced by the Rev. Wm. Collier in Boston, in April, 1826. It was called the *National Philanthropist*, was published weekly, and took for its motto, "Temperate drinking is the down-hill road to Intemperance." In 1827 Dr. Lyman Beecher, the veteran father of the authoress of *Uncle Tom's Cabin*, issued his six celebrated Sermons, which did much to fill the sails of the newly launched vessel. The venerable father in this duty did almost as much to expose the horrors of the one slavery, as his accomplished daughter has since done to expose the horrors of the other.

But after all the nursing Father of the Temperance cause was *Dr. Justin Edwards*. He tore himself away from an attached people and a prominent post in Boston, to be Travelling Agent for the new Society. He remained in its service seven years, and at the close of that term what could he point to in the shape of fruit? *Seven thousand societies* were organized, *Twelve Hundred and Fifty Thousand* were enrolled as members, *Three Thousand Distilleries* were given up, *Seven Thousand Merchants* shook themselves clear of the liquor traffic. Upwards of a thousand ships sailed on the temperance principle and upwards of Ten Thousand who had been outcast drunkards, were reclaimed. Five Thousand ministers and Six Thousand churches lent their countenance. A National Convention was held attended by representatives from 21 States. Ten State Conventions, met and a Congress Association, was formed comprising among its adherents, some of the leading members of both Houses. All this mainly attributable under God to the indomitable energy, ardent philanthropy, and unflagging perseverance of one holy, humble man.

The inconveniences and utter insufficiency of the Short Pledge were soon manifest, but it was not till 1835 that it was formally extended to alcohol, in all its combinations. This stopped the leak in the vessel, and floated it rapidly on.

HOW TO HELP THE MINISTER.

[The following article, which is by the Rev. John Hall Armagh, appeared in the *Irish Presbyterian* for July, and was transferred to the *United Presbyterian Magazine* (Edinburgh). We insert it at the request of a minister in Canada. For obvious reasons the ministers in this country stand greatly in need of help, and those who can be induced to render it, may regard themselves as engaged in higher work than merely assisting a fellow man.]

"I wish the ministry were more effective," says a zealous and public-spirited layman, as his eyes rest on some tottering section of Zion's wall. Well dear friend, supposing your views enlightened, and your motive pure, the wish is a highly laudable one, and I am bound to believe you in earnest. Did it ever occur to you that there are ways of helping the ministry—ways, too, in which you could co-operate? Will you permit me to indicate—not to explain, but simply indicate—some of the "helps," which you can originate or aid, and in one or several of which, you can give practical embodiment to your aspiration?

1. There is the *day School*. Let it be neglected, and in the course of a generation the minister will be very talented indeed, if he can bring his message down to the level of comprehension. Parents, who hoard money up for untaught sons and ignorant daughters, you are hindering, not helping the minister. You would not spend a crown in aiding to keep up a common school. You are not helping him.

You give no encouragement to your poor neighbours to get their children taught. You would leave the minister to preach to a people incapable of understanding the usual conversation of an educated man, or seeing the force of the simplest illustration, and you wonder there is not more effect produced! You might as well sow wheat among brambles, and wonder that there was a thin crop!

2. *There is the Press.* People say that it is superseding the pulpit. It may be so in England, where there is much bad preaching and clever writing; but in Ireland, at least, the pulpit is tolerably secure, so far, from any such intruder. How many families of Protestants do not spend half-a-crown a year on sound reading? How many discourage to their utmost even the issues of the church? How many do not read them, even when they come as a gift? Parents who do not read, and get for their children sound, safe, and instructive reading, you might here help your minister, and you do not. If the people read, and grow in intelligence, a minister has some stimulus to cultivate and try to sanctify such a taste. If not, if every attempt to form reading habits be attended with discouragement and expense to himself, there is a very strong temptation to think that his people have little intelligence and little desire for it, and to act accordingly.

3 *The Sabbath-school.* Some say it is relieving lazy parents of their duty. Probably it is abused, like every other good thing. Some say it will be useless when the church members do their duty. But when church members do their duty, they will look to the godly training of the young of the flock, and of the young *outside* the flock, far more than they do now. Some say, that many teachers are incompetent. Perhaps so. Then, when *they* become parents they are not fit to train their own children, and will need help. So that, in any case, we believe the Sabbath-school is an institution for good, and will "stand." Now, my good friend, you can help the minister here. Can you teach? Go and offer yourself. Can you not? Go and learn. Have you children? Send them, or better still, *take* them. Have you not? Take out you neighbour's. Have you money? Give it to help such institutions. Do all you can for them. In many cases they are a minister's chief hope.

4. *The "Committee" or, properly, Deacons.* Their business is to attend to the temporal interests of the congregation, and the efficient discharge of their duties wonderfully helps the minister. But if stipend is not regularly collected, or paid,—if pews are not promptly and judiciously appropriated,—if the minister has sometimes to reckon the "collections,"—if, as in many rural districts, every pecuniary claim goes first to him, and *sometimes no farther*, the office of deacon might as well not have been instituted, for any help it is to him. There are congregations in which, in connection with the "Ministerial Support" movement, visiting Committees were organized half a year ago, consisting of many members, and they have not called on all the people till this day; and yet the minister *alone* is expected to pay *pastoral* visits to the whole congregation, along with all his other duties, during that time. Good reader, if you be a member of a Committee, where every one's business is done by no one but the minister, who should have nothing to do with it, arise, and rouse your neighbours, and help your minister.

5 *The Prayer-meeting.* There is no such thing in many cases. Ask the ministers "Why?" In a large proportion of cases the answer is, "I could not get people to come." No. They could not be induced to come together, and wait and watch one hour for a blessing on his labours for their soul's good. Verily, it is no wonder if his services be dull and uninteresting, and if they get little benefit. "Ye have not, because ye ask not." In many cases, ministers convert the prayer-meeting into a "lecture," and try to induce them thus to come. But how often the people will not be caught, even by this well meant guile! The consequence is, the minister begins to feel as if he alone in all the congregation longed for a blessing. His heart is discouraged, his hands hang down, and if great grace prevent not, he is likely to descend to the level of the mass, and to go through the services as coldly and formally as the people, expecting no benefit, and getting none.

The very same thing holds good of ministers' Bible classes, adult classes, young men's classes, and the like; and, good reader, if you do not go to the prayer-meeting begin at once, and if your minister has none, suggest it, and encourage it, and you help him greatly. The same thing holds of every other means he is led to attempt for your good, or that of your children or servants.

6. *The Eldership.* Is the minister the only man in the congregation bound to watch for souls? What are the elders? To what were they ordained? If they be of the same order as those of Ephesus, they should take heed to themselves, and "to all the flock, over which the Holy Ghost hath made" them "overseers to feed the Church of God."—(Acts xx. 28.) That surely means much more than "assisting" at the Communion, and co-operating in discipline. "Feed the Church of God," with what? with the sincere milk of the word, in the Sabbath-school, to a class in the dwelling, to the allotted families—in the closet, to the wandering one whose sins are being kindly pointed out—to the sufferer in the sick-room, in the weekly prayer-meeting, and on the highway, in the intercourse of life. That surely is involved in feeding the Church of God. We fear all the elders of the Church do not read the Church's literature, but to those of them whose eye may fall on this page, we would respectfully say, Are you thus helping your minister? Such help he needs, and such help the New Testament constitution of the Church provides for him. Are you zealously rendering it?

We have not by any means enumerated all the helps to the ministry, of which there is need, and for which there is room. We have said nothing of a Temperance Society, to check the ravages of a minister's great enemy, drunkenness, and to strengthen and shield the weak by the example and countenance of the strong. We have said nothing of the Sabbath-school teachers' meeting, in which fellow-labourers take counsel together, and learn to handle the sword of the Spirit. We omit the "Dorcas Society," in which the females of the congregation join to clothe their poor and needy brethren, old and young—a work of no little moment if we read the New Testament aright (Mat. xxv. 36; Acts ix. 36). We have said nothing of the tract distributors and district visitors, so useful in many places; but have noticed the forms of Christian effort common already among us.

It were easy, good reader, to have polished these periods and illustrated these views; but, more solicitous that you should have your mind set to think, and your hands to work, than that you should admire our "word-building," we wish to impress on you the conviction, that if you be a Christian there is something for you to do that will help your minister, glorify your God, and, under His blessing, benefit your fellows. You cannot neglect it and be guiltless. Conceive God speaking to you as unto children, "Son, go work," not amuse yourself, but "work" "to-day," not next month or next year, but "to-day," in My vineyard," and you cannot surely stand all the day idle. "Let him that heareth say, Come."

PROTEST AGAINST GOVERNMENT-COMMANDED FAST DAYS.

The following statement was made by the Rev. John Brown, D.D., Edinburgh, to the congregation of Broughton Place, on the Sabbath before the late Fast. The editor of the *United Presbyterian Magazine*, (Edinburgh,) says:—

It will show the views of Dr. Brown, who has been, since the death of Dr. Wardlaw, the leading Voluntary in Scotland, and of whom it is our sincere conviction, that he understands the whole question as well as any man living:—"Ever since the mutiny in India and its dreadful results were known in this country, we, as a Christian congregation, have been in the habit, at our meetings for worship, of acknowledging the righteous hand of God in these calamities, as a manifestation of His displeasure at the many sins of which we have been guilty, especially in the management of the power intrusted to us over those nations subjected to our dominion; of supplicating from the God of Mercy aid and consolation for those who have suffered from these tremendous evils; protection for those who are in danger from them, and repentance and pardon for the guilty authors of them; and of imploring that He who is infinite in wisdom and power, may guide our rulers in the formation and execution of such measures, as shall speedily restore our wide-spread dominions in the East to peace, and place them in security, so that the advancing civilisation and Christianisation of their inhabitants may make the recurrence of such horrors impossible. The dark cloud still continues. God's anger is not turned away; His hand is stretched out still.' The session have therefore thought it right to invite the members of the congregation to assemble for public worship on Wednesday the 7th current, at eleven o'clock, and more especially for the purpose of confession, petition, and thanksgiving in reference to the unprecedented state of public affairs. In choosing Wednesday as the time for such an assembly, the ses-

sion, unwilling to make unnecessary demands on that time which so many can ill spare, and believing that God prefers mercy to sacrifice, are influenced by the consideration that the ordinary course of business will be interrupted on that day, and the great body of the people thrown idle; but to prevent misapprehension, they think it necessary to protest that, while owning the duty of subjection to civil rulers in all their lawful commands, we do not recognise their authority to decide as to a question of religious duty, or to enjoin the performance of a piece of divine worship, under pain not only of their displeasure, but of God's, or to fix the time when and prescribe the manner how, it ought to be performed. It might be becoming for a Government to request the prayers of all Christian churches within its pale on so awful a crisis; but it is as incongruous for civil functionaries to command them, on the pain of Divine displeasure, to offer up prayers, as it would be for ecclesiastical functionaries to prescribe to them, under the same high penalty, the course they ought to follow to put down the mutiny. There is the greater necessity of making such a protest, as after a phraseology less offensive to those who conscientiously deny the right of the civil power to interfere in matters properly religious had been adopted, there is in the present proclamation a recurrence to the use of terms which had been so strongly and generally reprobated, and a re-assertion of an authority which no principled Dissenter can ever acknowledge."

EXETER HALL SERVICES PROHIBITED.

[Our readers are aware that some time ago special services were conducted in this Hall on behalf of the working classes, bishops and other distinguished persons in the Establishment officiating, and great crowds attending. It appears, however, that the Rector of the Parish has interfered to prevent the resumption of these meetings. In addition to the legal order he has issued, he has also addressed a letter to the Bishop of London in explanation and vindication of his conduct.]

The occasional services at Exeter Hall were to have been resumed on Sunday, 8th November, but on Friday a notice was issued by Mr. Wilbraham Taylor, the secretary to the committee for the promotion of these services, signed by the Earl of Shaftesbury, stating that a peremptory order had been issued by the Rev. E. G. Edouart, the rector of the parish, prohibiting their resumption; and that, in consequence, the service announced to take place would not be held. The committee further intimated that they would not allow the matter to rest, but would take immediate steps to have it decided by a competent legal tribunal. The notice of postponement having only transpired on Saturday morning, a large number of the public were not aware of the fact, and consequently, from half-past five to seven P. M. on Sunday, there was a continuous stream to Exeter Hall. A large bill on the front gates, dated November 6, announced that in consequence of a notice of prohibition received on the previous day from the Incumbent of the parish, the services would be suspended until the legal question was settled. The notice was signed by Lord Shaftesbury as Chairman of the Special Service Committee. Each successive throng that came up, read the bill in blank astonishment, and moved away. "We did not," says the *Record*, "observe that any of the disappointed multitude turned towards the parish church, St. Michael's, in the adjoining street. The congregation there consisted of about 250 persons, of whom 27, two of them children, occupied the 'free seats,' and may therefore be classed as 'working classes,' of whom perhaps 2,000 or 3,000 had been shut out of the Hall. We are informed that the attendance at Mr. Edouart's church was never better than during the services at Exeter Hall last summer."—*Christian Times*.

THE BISHOP OF NORWICH AND THE DISSENTERS.

Dr. Pelham, the newly appointed Bishop of Norwich, has issued the following circular, which is said to have given great offence to many High Church clergy of his diocese: "The Bishop of Norwich requests the attendance of the clergy and Nonconformist ministers, together with the churchwardens and other lay officers of the churches and chapels of the city, at the Palace, on Thursday, 17th September, at four o'clock, to consider how far it may be feasible or expedient to hold a special service in all the places of worship in the city, as an opportunity for united prayer and humiliation before God in connection with the present disastrous events in India."—*English Paper*.—[Very few of the clergy attended, and the catholic proposal of the worthy Prelate had to be abandoned.]

GENERAL HAVELOCK AS AN INDIAN MISSIONARY.

The Rev. Mr. Graham of Bonn, at a Bible Society meeting in Belfast on Tuesday, 20th October, related the following deeply interesting particulars of Major-General Havelock:—General Havelock, now so distinguished in India, although a Baptist, was a member of his, (Mr. Graham's) missionary church at Bonn, and his wife and daughters were members of it for seven years. He could also narrate an anecdote regarding that great and good man, which he had heard from the lips of Lady Havelock. When General Havelock, as colonel of his regiment, was travelling through India, he always took with him a Bethel tent in which he preached the gospel; and when Sunday came in India, he usually hoisted the Bethel flag, and invited all men to come and hear the gospel,—in fact, he even baptized some. He was reported for this at head-quarters, for acting in a non-military and disorderly manner—and the Commander-in-Chief, General Lord Gough, entertained the charge, but, with the true spirit of a generous military man, he caused the state of Colonel Havelock's regiment to be examined. He caused the reports of the moral state of the various regiments to be read for some time back, and he found that Colonel Havelock's stood at the head of the list; there was less drunkenness, less flogging, less imprisonment in it than in any other. When that was done, the Commander-in-Chief said,—“Go and tell Colonel Havelock, with my compliments, to baptize the whole army.”

[We understand Lady Havelock is a daughter of the late Dr. Marshman, Baptist Missionary at Serampore.]

U. P. PREACHER FROM BOMBAY.

Mr. Wazir Beg, a converted Mohammedan, who had been licensed as a preacher of the gospel in 1853, by the Free Church Presbytery of Bombay, and who is at present in England, has applied to be admitted to the United Presbyterian Church, with a view to become a minister of that body, as he has conscientious scruples in reference to the twenty-third chapter of the Confession of Faith, and the power of the civil magistrate in matters of religion. The Edinburgh United Presbyterian Presbytery have favourably entertained his application, and resolved to forward it to the Synod, and to employ him in their pulpits in the meantime.

[The above is taken from the *Presbyterian* (Philadelphia). That twenty-third chapter, it will be observed, occasions trouble both in the East and the West.]

IMPORTANCE OF SCHOOLS.

We need not, in this place, enlarge upon the benefits accruing to society from the promotion of well conducted schools, nor go to work to demonstrate that the State needs educated men for her offices, that the learned professions are indispensable to our social existence, that the church demands instruction for her members, nor that without education no people ever was or ever could be civilized; but we deem it highly probable that there may still be many among us who have little conception of the difficulty of the schoolmaster's profession, and of the importance of sustaining liberally, in a moral as well as a pecuniary sense, the persons who prove themselves competent to the task. No investment of money is so profitable to the neighbourhood as the support of good schools and good schoolmasters. A community in which children are brought up in ignorance is invariably a nursery of crime, where no parent has any reason to expect that his own, will not belong to the criminals. The school is the proper auxiliary of the church, and its work is the only sure prevention of crime. It is, indeed, an instructive lesson to read history, and mark how civilisation and public virtue have waxed or waned according to the care and prudence expended upon schools. Many elements go to form civilisation, and men will differ as to their relative importance; but one thing is undeniable, that without education it never existed anywhere in any shape. Exclusion of that one element, for one generation, would reduce the most refined people on the face of the earth to barbarism. If it is true that what you would have to appear in the life of a nation, you must put into their schools, and if, as is admitted, the schoolmaster makes the school, then the most desirable elements of our civilisation must be inculcated in our seminaries for teachers.—*Bib. Repertory.*