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Miscellaneous Articles.

THE FOURTH ARTICLE OF THE BASIS, WITH OR WITHOUT THE NOTE.

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

SIR,—I suppose you are well nigh tired of communications in reference to the Union. Perhaps, in the meantime, enough has been said and written about the subject, yet there is one point which I feel to be greatly important, and which if brought prominently into view, and prayerfully considered might help somewhat to the unanimous adoption of the Basis as it stands, without “the Note,” which has caused so much discussion.

The question now is, What will the U. P. Church do about that “Note”? Will it say that without it there can be *no Union*? or will it adopt the Basis without either “Note or Comment”? Of course neither you, nor I, nor any other man can answer that question. The day will declare it. In the meantime, however, perhaps you will allow me to say, as an individual, that I should be sorry, if negotiations between the Churches were broken off on account of that “Note”. The fourth article in the Basis is no doubt declared by some, *prima facie* to favour compulsory principles in religion, and therefore it is said, it would not be honest for a Voluntary to adopt it without explanation, for though he could do so, and quite conscientiously, yet he would do it in a way which would not accord with the understanding of others. That would seem to me to intimate that the “Note” was not so much exegetical as supplementary, to the article, and that therefore, every one who felt the Note necessary would have been acting at once more manfully, more logically, and more frankly, by insisting

upon an addition to, or change of, the text. If the Note be not a fair explanation of the text, then no possible amount of saving clauses would justify an honest believer in the Note to receive the article either with or without explanations. But if it is, then I cannot see how any one who could conscientiously receive the article *with* the Note should feel the slightest hesitation in adopting it *without*. Is it not a principle generally recognized, that no one is responsible for the inferences which *others* may draw from his statements if he repudiate their inferences? And surely it is time enough to repudiate them when they are actually stated. In this case the inference is no more a part of the Basis than is the repudiation, and to protest against what as yet has no existence, would be to acknowledge that the inference guarded against, was both natural and legitimate.

To say that the 4th article *primâ facie*, favours compulsory principles, is of course a mere assertion of opinion; and necessarily, every Voluntary who says this, and who has at the same time adopted it, must believe that it does so *only in appearance*. What does this seem to prove? In my opinion, that there is in that article stated, you may say somewhat indefinitely, the grand underlying principle received by members of both Synods, and that the differences of opinion when examined into fairly, would be found to be differences in a tail, and not of principle at all; while at the same time the differences of opinion in reference to details, might be found to be so great among the individual members of both Synods, that to come to particulars would require not merely a volume for each Synod, but almost a volume for each member.

Some very respectable, but evidently not very far seeing, or very comprehensively thinking individuals, would greatly wish to know how the 4th article would be applied by some of the voluntaries, or let us say by some of the United Presbyterians; and have referred especially to the law of the Sabbath and blasphemy. To me, this has always appeared a mere trifling with a most important matter, a mere nibbling at a question of the highest consequence, arising either from a conscious or unconscious inability to grapple with the great general principles of action from which details of application could be judged of, and determined, though these details as I have said might involve an almost endless diversity of sentiment, even on the part of those who could adopt the principles. If we *are* to have details, we should require to have them on fifty other subjects besides the Sabbath, and would virtually transform ourselves into a Legislative Assembly for determining the political action of the country.

That the question comes to be one chiefly, if not exclusively, of legislation, may I think be easily shown.

To speak of the civil magistrate *quâ* the Executive, as bound by the word of God *in his official proceedings*, is, IN A FREE COUNTRY, to use very unsatisfactory language. The Executive, unless, with Louis XIV, he can say, *L'état c'est moi*, is bound by the law of the land,

and to say that he is bound by the word of God is to say, that that word has been adopted as the statute law of the country; which of course throws us again back upon the *Legislative action of that community*. If the magistrate be a christian man and be called upon to administer unchristian, that is, *in his estimation*, unjust, God-defying, and God-dishonouring laws, he will cease to be a magistrate, and seek by every means in his power to get such laws changed; but if he continue to act as a magistrate *he is bound* to act not upon his understanding of the word of God, but upon *the plain, manifest and unquestioned meaning of the law*. To assert any other principle would be to argue for tyranny in its purest, simplest, most unworkable, and most offensive aspect. It would be to make every village J. P. "a law unto himself" Well then, when we get to the *civil magistrate quò* the Legislature, a very knotty question meets us on the threshold. What is the Legislature? Are we to speak of all electors as such? They are surely *in some way* connected with the Legislative action of the state. *If not*, if the representatives of the electors are properly the Legislature, then another nice question requires settlement—"What is the relation which representatives bear to their constituents?" Are they delegates simply, appointed, for mere convenience sake, to put the wishes of those who sent them into a certain shape? or what? I do not enter upon the question, but he would be a very innocent person, who could see no difficulty in the matter or how it bears on the point at issue. If representatives are merely delegates then the will of a majority of their constituents is to them, *law*, and as honest men, they have no alternative but to follow it or resign. If, on the other hand, while agreeing in general with the majority of those whom professedly they represent, they are to act independently and conscientiously, we are brought to look the question fairly in the face. How are they to act with reference to the word of God? It is very easy to say, "Here is the word of the living God, from which there can be no appeal, let them take that." But does that get us over our difficulties? "The law of the Lord is perfect" so far as the ends for which it was given are concerned. To add to, or take from it, would be at once impyety and presumption. But what do those mean who in simple phrase say, "Let legislators take the Bible"? Do they mean that they should simply declare that the Bible is the statute book of this country, and all other countries, with all its commands and prohibitions, and that after this one great act, not of legislation, but of recognition, they should leave all subsequent action to the judges and other officers of the executive. Very few surely mean that, seeing the word of God was given for a great number of other purposes, besides to point out the course of political action in a community. But if this is not meant, then only so far as these legislators incorporate it with the enactments of that country does it become *law*. It may be wrong in them not to have had more of it in their statutes, but right or wrong, till it *be* in these statutes *it is not law*.

The question then gets narrowed down to this very simple issue, "How far ought the word of God to be taken in framing the enactments of a country? And to say that it is merely whether or not the word of God should be formally recognized in the preamble of Bills as the basis of legislation is mere trifling. Lord Macaulay and Professor Young are fond of *three courses* (and wasn't that Sir Robert Peel's hobby, too?) So perhaps I might be permitted to follow; at however humble a distance, such illustrious examples.

I can conceive No. I. saying, every single ordinance and commandment in that book, which is not formally repealed in the same is binding on *every community* under the cope of heaven, and ought to form part of their civil enactments. Men have no right to pick and choose among the ordinances of God. "Thus saith the Lord," puts an end to discussion and selection.

No. II. would be rather staggered at it, and would demur. While he would be ready to oppose and condemn any law which was evidently contrary to the Word of God, he could not but feel that many of the requirements in that Word are between the individual and His God, and would involve formidable consequences if enforced by civil authority. We would not, therefore, have every thing punishable by law which is condemned as sin in the Scriptures, or every thing enjoined which is there laid down as individual duty. He is for the distinction being kept up of sin *as sin* against God, and sin *as crime* against the community. And the latter, he thinks, the only fit subject for human legislation.

No. III., on the other hand, holds that the Scriptures have nothing to do with human legislation; and that nothing should pass into law but what is agreeable to, and discoverable by, reason, unassisted by the light of revelation.

How many have you ever met with who agreed with No. III.? I have never, as yet, met *one*, though if I had, I do not think it would be a very formidable matter to supply him with difficulties by the score. It would be, for instance, a very difficult matter to settle what is *discoverable* by reason without revelation in any country where the Bible *may* have been known. Even in heathen Greece and Rome is any one *quite sure* that the legislators got *no* information from the Bible? And as to being in accordance with reason, the Christian believes that may be shown in reference to every part of his heavenly charter.

Leave this opinion, however, out of the question, as I am not aware of a single United Presbyterian holding it as stated, and let us pay our respects to No. I. Will our Free Church friends endorse that opinion? Will Dr. Bayne? Will Dr. Willis? Will Dr. Irving? I could scarcely believe they will. I understand, indeed, a certain Free Church Minister of some local standing has asserted once and again at public meetings, that the man who gathers sticks on the Sabbath day ought to be stoned *now* as under the old econ-

omy. But I can scarcely think that he will get many of his brethren to commit themselves to that opinion. Now, *logically*, if a man shrink from Nos. I. and III., is there any refuge for him but No. II.?

The man who would wish to take a part of Nos. I. and II. would be so evidently illogical and without a principle that it is not necessary to spend time upon him. If he say he would punish *some things as sins simply* and not as crimes against the community, then he allows men to make a distinction where God has made none. It then comes to be a mere matter of opinion and caprice, if one sin as sin be punished while another in the same category goes free.

Let any man avow that he believes that in certain cases sin simply as sin altogether apart from its bearing upon human society is to be punished by civil pains and penalties, and he will be inevitably drawn to adopt the opinion of No. I. with all its consequences. There is no middle point, which I can see, between *all* and *none*.

There remains then No. II., and with that I believe ninety-nine hundredths of both Synods would agree, *as a general principle*. At the same time the adoption of that principle would not put an end to controversy in the question of practical legislation. Might there not, for instance, be a very keen discussion as to what constitutes a crime? and whether or not this evil or that evil is to be reckoned merely a sin, or something more? with many others of the same nature; and that *necessarily*, though a general principle be adopted that all political action should be in accordance with the Word of God, and that every Christian man is bound to oppose in every legitimate way every law of the community of which he is a member which goes contrary to the letter and spirit of the law of his God.

Now a plain question and I have done.

Would the Free Church dissentients, if constituted the Legislature, adopt opinion No. I. or II.?

If No. I. Are they prepared to take even the decalogue and enact every one of its prohibitions and requirements under civil pains and penalties? Would they put idolaters without the pale of toleration? Would they do the same with Romanists as image worshippers? and so on.

If they adopt No. II. Will they not find almost endless diversity of sentiment *among themselves* as to where the line should be drawn? A diversity such as should render them cautious about enquiry as to the opinion of United Presbyterians, not on the principle, but on one or two isolated cases of application, not more important than fifty others which could easily be mentioned, and not more defined by those who assume the office of Catechist.

Will Voluntaries on the other, tell me what they do more in receiving the 4th Article of the Basis than simply adopting No. II.? The more I consider the whole matter the more I am convinced that this is all the two Synods have done. It has been declared that all political action ought to be in accordance with the will of God as revealed

in His Word ; and that every thing in such political action contrary to that will ought to be, and will be, opposed by every Christian ; but as to details nothing has been said. Nothing could be said with propriety. Might I not then submit as a conclusion from what I have said, that United Presbyterians can adopt the 4th Article *simpliciter*, not only as in accordance with their opinions in a sense, but also in *the* sense in which all, except perhaps the merest fraction, of the other Synod adopt it likewise.

I should very much like, now, that you, Mr. Editor, or some of your readers would enlighten us somewhat on what *constitutes the Church*, and show us that while the Church may and ought to seek the abolition of unchristian laws, it does not follow that *Church Courts* (a very different thing from the Church) should dabble in politics, or that Ministers of the Gospel, under the profession of zeal for the "crown rights" of the Redeemer, should turn the house of God into a theatre for political discussion and denunciation, and put into vigorous operation :

The pulpit drum ecclesiastick,
Beat by a fist instead of a stick.

S.*

REVIVAL.

It is the earnest desire and prayer of all the pious, that the Lord would revive his work ; and any indications of spiritual improvement are eagerly inquired after by every person who has himself tasted that the Lord is gracious. It is well known, however, that in many cases in which there has been much show, there has been little substantial reality. The imagination and the feelings perhaps have been excited, a vehement profession has been made, and great hopes have been entertained, sometimes vain-glorious boastings have been indulged in, but all has speedily vanished away. Caution, therefore, is both justifiable and commendable in forming an opinion. The religious excitement which has been prevailing in the North of Ireland has awakened much interest in the minds of seriously disposed people, and has met with very general approval. It is said to be still extending, and commanding, more and more, the confidence of the intelligent and religious portion of the community. Generally, however, even where there is much good to be thankfully and devoutly acknowledged, there is also a mixture of evil to be deplored. There is chaff mingled with the wheat. The Irish revival is viewed with a degree of suspicion by some who surely wish well to true religion. We have seen a pious and intelligent person who was lately in Ulster and witnessed a marvellous exhibition,

* It may be proper to state that the above was written before the author had an opportunity of seeing our No. for August. It relates to the subject of Union under a different aspect from that in which it is contemplated in the papers contained in that No. We may add, † while very copious discussion in our pages would not be desirable, we are quite willing that all views of the subject should be fairly presented.—Ed.

but did not receive a very favourable impression. Dreams and impressions were founded on, sometimes quite as much as the offers and invitations of the gospel; a sort of hysterical excitement seemed to prevail, and it sounded strange that such an one "had taken the revival, and been useless ever since." The caution given by the Rev. Dr. Wood of Dumfries, late Moderator of the Free Church General Assembly, seems wise and reasonable. "In regard to this awakening in Ireland, we should guard against believing too much, for, doubtless, there is a good deal that is of man; but we should also guard against believing too little, for I am verily persuaded that there is a great deal that is of God in it." It says much for the movement that ministers and others, of various denominations, have forgotten their differences, and are zealously and harmoniously co-operating in the work. The subjoined letter, by a Free Church Minister in Glasgow, appeared in the *Scottish Guardian*, and will be read with interest on account not only of the testimony it bears to what he saw in Ireland, but also of the sensible and judicious remarks it contains:

"Glasgow, June 30th, 1859.

"MY DEAR SIR,—I felt it my duty last week to visit the north of Ireland, and see something of that remarkable movement of which such surprising accounts have appeared in your columns. I visited Connor, the place where the movement began. I visited Port-rush, Coleraine, Ballymena, and Belfast. I met with a large number of ministers of different denominations—attended a good many meetings—visited some fifty or sixty individuals, subjects of this great work, in what may be called its different stages—collected and sifted a large number of facts on the spot in different places—conversed with several brethren from this country who went across on a similar errand with myself, and compared my facts and observations with theirs; and as it may be of some importance to the cause of truth at the present time, perhaps you will allow me to state a few of my impressions of what I saw.

"A movement which invariably leads to deep anxiety about the soul—to the realizing of God—to earnest crying for mercy—to broken-hearted confession of sin and loathing of it—to the atoning blood of the Cross—to peace and joy in believing—to eager thirsting for God's instituted ordinances—and to the destruction of open sin—will be hailed, I am sure, by every Christian man. It will not prejudice the mass of Scottish Christians against such a movement that, in its on-going, it indirectly hits Unitarianism pretty hard, and even threatens to break it up altogether in some places; or that Popish priests sometimes rail at it as "all madness," and sometimes affect to despise it, like the school-boy who tries to whistle when he is afraid. A further recommendation of such a movement is, that orthodox Presbyterian ministers on the spot, without exception, and esteemed brethren of the Episcopal, Wesleyan and Independent Churches, rejoice at its advance;

and that some of these who were rather incredulous at first have, on fuller investigation of the facts, yielded to what they now admit to be overwhelming proof that here is the hand of God. I have evidence in my possession to show that all this is true of the present movement in the north of Ireland.

“It is interesting to know that this work in some cases is just the natural manifestation of what has been going on for years. The American revival gave *its* impulse. Mr. Dill of Ballymena told me that for some years he has observed among his people a growing desirousness for the means of grace, specially prayer-meetings—a growing seriousness in hearing the Word—a growing thirst for Christian literature of all sorts, tracts, missionary intelligence, religious periodicals,—and that while more visible good has been done there within six weeks than during the previous fifty years, the meaning of the fact is just this, that he and his brethren are now reaping what has been sowing for years long past. The same thing holds true in other places. Christian men say, “This is what we have long been praying and hoping for.” The same minister told me further, that while the work in the main has been so public, he meets with new cases every day in his household visitation of which the public have heard nothing. Both these facts appeared to me very instructive and encouraging.

“The extraordinary physical manifestations connected with this work are apt to prejudice many against it. They feel suspicious of it because it is attended with excitement, and they almost conclude that it cannot be God’s work because its subjects fall, it is said, into fits and convulsions. I just say, that if we are warranted on clear grounds to infer that this is a work of God, we ought not to be shaken in this belief because it is attended by phenomena which we do not understand. If we see not how, we should say not how. The Bible gives *no information whatever* in regard to the *special way and manner* in which God’s Spirit acts on the human soul in regenerating it. It gives every information in regard to *the work itself*, but it gives none in regard to the Spirit’s specific way of producing it. God works as He pleases. “Arise, and go down to the potter’s house.” The Bible frequently uses one important analogy—viz., the growth of seed in the ground—to teach us that the secrecy and gradualness of the processes of vegetable physiology have their parallel in the slow and secret ripening of the Spirit’s work in the soul; but lest we should carry this too far, and make a pillow of what is intended to be a prop to the faith and hope of the Christian labourer, the Bible speaks of nations born in a day—of souls flying as a cloud and as doves to their windows—of three thousand suddenly pricked in their hearts, and wrestling with the question, What shall we do to be saved? Then, the mind acts on the body. Joy and grief, hope and fear, are attended with bodily manifestations. Some went mad, some destroyed themselves, some sank to life-long melancholy when the Western Bank broke. Is it so absurd that a man should weep, or even that he should faint with fear,

when he sees himself liable to the wrath of God, as to warrant the inference that his convictions are unreal? One would not think so. For my part, if I saw a man very deeply impressed with a sense of his sins—if I had the best evidence of this on other grounds—I would not alter my opinion because I saw his features losing their wonted composure, his heart getting big within him, his breath waxing louder and shorter, his voice faltering, choking, breaking into loud sobs—nay more, although I saw him fainting and carried out of a church; I would not alter my opinion if instead of one such case I saw a hundred. And if I were told that each of these hundred was for seventy-two hours, perhaps, in this faint, lying prostrate on a bed, unable to utter a word except when the crushed spirit had a moment's lucid interval, and uttered a piercing cry ("I felt sin choking me") for mercy, while the vacant absorbed eye and the hands swung alternately hither and thither as if to grasp something, gave indication that the imagination wandered wild; and that on emerging from the mysterious struggle he told the awe-struck by-standers, "I have found peace in Jesus; He has taken my weight off; His blood has washed me; I now see Him to be altogether lovely." I should only say "God is here, and I knew it not; and if there is something here to perplex me, there is infinitely more to fill me with awe and gladness." I need not say that my conviction would be strengthened if I saw such cases in hundreds multiplied over all the congregations in a country.

"On the subject of religious excitement in general, in times of revival, the two following positions admit no question:—1. No judicious man will seek such excitement for its own sake, or do anything directly or indirectly to promote it. 2. No judicious man will conclude that parties have been converted *simply because* their feelings or their bodily frames have been excited or affected, however strongly. And therefore in times of religious awakening every judicious minister—first, will avoid everything in his *teaching* which is fitted or intended to produce excitement merely for its own sake—such, for example, as giving disproportionate prominence to the doctrine of eternal punishment;—and his aim will be to set before the inquirers Christ in the glory of His person, in the efficacy of His blood, and in the riches of His grace; and, second, in his *personal dealing* with inquirers, he will use every means to "shut them up unto the faith," showing them how very critical their state is, how very far one may go, how very deeply one's hopes and fears may be stirred, without his vitally closing with Christ. I believe every wise Christian will lay very great stress upon these positions. But it is a sad mistaking of the state of the question to hold that a work, bearing every mark of being God's, is not God's because it is attended with extraordinary, perhaps inexplicable, bodily manifestations.

"Such considerations as the following appear to me very pertinent at the present time:—1. Every religious awakening that has been at all wide-spread has been attended with great excitement. There must

have been a strange commotion on the day of Pentecost, when Peter's words pierced through thousands of hearts. Paul preached at Miletus all night. It must have been an exciting time about 1742, when, as authentic history teaches us, a harvest of some two thousand souls was reaped in Cambuslang, and its neighbourhood, under the appeals of Whitefield. I can remember scenes when some Highland gorge filled with thousands who had flocked near and far to hear that apostle of God, John Macdonald, as the strong-spoken man poured forth his fervid message in that Gaelic he loved so well, suddenly become a Bochim, a place of weepers. And once more, when minister of Stornoway, I often heard elderly Christian men speak of the *Faomadh* (pronounced not unlike the French *fumer*) or fainting in the island of Lewis, nearly forty years ago, when a very general awakening took place in the parish of Uig, attended by substantially the same physical manifestations as are now seen in Ireland. On all these occasions God was manifestly carrying on His work. There was great bodily excitement—groans, sobs, faintings in some cases. Multitudes of souls were saved. Men waited on God in awful earnest. Earth was brought near to heaven. Do I approve of excitement? Do I approve of preaching all night? Yes, if *necessary*. And would to God that I had to sit up till three in the morning, like some brethren I met in Ireland, dealing with those who could not stop the cry—What shall we do!

“2. It is said, ‘Would it not be better if there were less of those bodily manifestations? I don't know. For aught I know, God may have ends to serve in thus affecting men's bodies which none of us can comprehend. It is mysterious to see men actually struck as by lightning. Sympathy can have next to nothing to do with it. I cannot describe the feeling of awe which never left me during my visit. Thought I, “Since God is here, shaking the land, raising the dead, it is high time for us to put our microscopes in our pockets at present, and to tremble rather!” The very phraseology of the people in speaking of this great work as of some mysterious epidemic spreading with resistless power from house to house, and bringing death to the old habits, and thoughts and hopes, was to me not the least affecting part of my experience. “She *took* it, and was very bad with it.” “Took what?” “Oh! just the revival.” “I have a brother and two sisters, and none of us took it.” As the right focus in looking at a painting, so an awe-struck, reverent frame of soul in looking at this Irish revival, is indispensable.

“3. Is our dread of excitement in these times a mark of *spiritual life*? Is it well that crowded prayer-meetings, sermons every night, daily prayer-meetings in town halls at early hours in the morning, are rarities? Have we not as much to fear from formality, coldness, worldliness, as from religious excitement? It is said, “Do not extravagances arise at these revivals?” Yes, through human weakness. “They have attended most great revivals. But of what account at this day are the extravagances which attended the revival of the last century

while its benefits remain? If *we* are to be used as instruments, errors in abundance may be counted upon; but, O, let souls be saved, the Church quickened, the nations roused with a mighty awakening, even though human infirmity display itself once more!" (Arthur.) I have never seen any wide-spread concern in a congregation without precious fruits having remained behind. Satan was busy, blossoms of convictions fell thick in the blast, but fruit was gathered to life eternal.

"Dr. Cunningham remarked in opening the late General Assembly that the American Revival has "not yet excited the attention or produced the practical results in this country which might reasonably have been expected, and that the churches here ought to beware of letting this most impressive manifestation pass by unimproved." Will it have to be said a year hence that this revival which is shaking the north of Ireland—tearing up its fallow ground—has not attracted in this country the attention it deserves either?

"I have no doubt that many ministers among us will anxiously think, "Are other places thus receiving showers of blessings, and are we to be unvisited?" "There's nothing but praying here," said a friend, I met at Coleraine on Wednesday. Our Christian *people* should ponder one fact, that the *awakened themselves* are the chief instruments in extending this work. Every Christian should be a home missionary. And the desire of my heart and my prayer to God is that the news of these crowded prayer-meetings, those eager masses of anxious inquirers brought to the foot of the Cross, may rouse our half-day hearers, absentees from prayer-meetings, and the whole body of our people to very solemn reflection.

"I must say, in conclusion, that I was deeply impressed with the thorough judiciousness and Christian wisdom shown by all the brethren I saw, with hardly one exception. Of course these brethren are very independent of any testimony of mine, but I feel much satisfaction in saying this.

"The importance of the subject is my excuse for the length of this letter.

"I am, my dear Sir, very truly yours,
"DUNCAN MACGREGOR."

THE BASIS—SIMPLIFY IT.

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

SIR,—If you will admit a few words more on a topic of the day, and one in which your readers feel deeply interested, I will endeavour to be brief; and I may say, what I am sure will be a recommendation, that my object is conciliatory and pacific.

In your No. for August, page 233, Dr. Ferrier says,—“We are certain that among the laity of the Presbyterian and United Presbyterian Churches in Canada, not one in ten have the least idea

of the difference between the two Churches." Probably the Doctor is right; but I will venture to add, that a considerable proportion of the Clergy are, in that respect, very much in the same situation with the "laity." To my small judgment there are some points in the question, hard to be understood. I confess I do not quite understand the whole of Dr. F.'s own letter. I see that "R," another writer in the same No. of the Magazine, does not exactly agree with him; and I have a shrewd suspicion, that if all the members of the Synod were required to state their mind on the subject, each would be found to have an idea of his own. Now, what is the practical conclusion to be deduced? Probably some will say, "Let us have more discussion." I reply, Let those who have a taste and a talent for discussion indulge in it to their heart's content; but if Union is not to take place till these doubtful disputations are settled, it will not be seen in the present generation. When I hear men professedly desirous of Union, wrangling about such subtleties and intricacies as have of late been engaging attention, I always feel disposed to ask, Is there the smallest reason to believe that the Apostles introduced topics of that kind into the basis of the Churches which they founded? And, as a plain reader of the New Testament, I answer, "No." Would it not, then, be a more excellent way to follow the example and the exhortation of the Apostles, to walk by the same rule, and mind the same thing so far as we have attained, hoping that if in anything we be otherwise minded, God may reveal even this unto us? The opinion of enlightened and pious people of other denominations is not to be wholly disregarded. I sometimes meet Congregationalists, whom I respect, and they seem to have but one opinion,—If you must refer to points about which you differ, just say that you are not of one mind respecting them, but that you agree to differ.

The plan of "a short and simple basis" met with little support in the Synod; but the feeling in favour of it prevails much more extensively, than the Synod's vote on the subject seems to indicate. Many of the private Members of the Church are decidedly for it; and several Ministers have said to myself, "We prefer the Australian Basis, but we voted against it because we understood that this was necessary for Union." In fact, "R" says, p. 243, with wonderful exactness, "the Synod has been *led* to a different course." I should hope for better things, if members would put themselves under the leadership of their own judgment and conscience. "Let integrity and uprightness preserve me."

The dissentients in the other Synod are anxious to know what practical applications we are prepared to make of a principle contained in the 4th Article of the Basis. I beg to say, first, that I and many others should be glad to know what applications the Members of that Synod are prepared to make. Unless report misrepresents them, there is among themselves a great variety of opinion. It is an easy thing to ask questions; and sometimes the

best way of answering one, is by putting another. But, secondly, I may say, as my own opinion, that we, too, would differ widely on the subject. I doubt not that if a Union were effected, some of us would co-operate with the dissentients, while others of us would do the opposite. This, it is said, would be mischievous. It would tend to counteract any application that might be made to Government for its interference in behalf of religion. And what mighty harm would result? Does the Church exercise her functions through the Governor General? I thought her weapon had been the *word*, and his the *sword*. As to the Chief Magistrate *recommending* Fast Days, I presume no one would seriously object to it. It is quite lawful even for the Beadle to give a recommendation. But when the Magistrate recommends, he does not act officially; and it may be a question with himself, whether he ought to put himself in a position in which his word may be disregarded. I think he ought, in addressing his subjects, always to speak in the imperative mood, and to back his words by the sword.

Let me advert to just one other point. It does not seem a very respectable procedure (using the language of "R.") to say something, on a solemn and momentous subject, in an Article, and then to unsay it in a Note. That is even a little beyond what an excellent Member of Synod, I believe, called first swallowing the carcase, horns and all, and then vomiting up what is indigestible. It seems to me to be first swallowing what is known to be poison, and then taking an emetic. If the Note, however, is withdrawn the emetic is withheld, and the previous part of the process would be doubly inexcusable. I hope therefore, Dr. Ferrier's proposal to cancel the Article will be adopted; or, better still, that the whole Basis will be simplified, till it includes only what is understood and believed by both the Ministers and Members of the Churches. It is manifest that the document, as it at present stands, is, to very many of both classes, a mere chaos of confusion; and it is sectarianism to introduce into the Basis of Churches elements which Christ and the Apostles did not introduce.

I am, &c.,

AN OLD MAN.

Reviews of Books.

GOSPEL PREACHING: *A Discourse Preached at the Opening of the Synod of the United Presbyterian Church, in Toronto, June 12th, 1859.* By WILLIAM AITKEN, Minister of the United Presbyterian Congregation, Smith's Falls. 8vo. pp. 24. Toronto: John C. Geikie. 1859.

This Sermon, which does great credit to its author and to our Church, was heard on an interesting occasion by many of our

readers, and has been perused, we hope, with equal admiration by many more. The text is 1 Cor. i. 17; and every one will see that the subject is not only exceedingly important in itself, and suitable as the topic of a Synod Sermon, but also specially adapted to the circumstances of the times, in which a tendency to ritualism so strongly prevails. The discourse is replete with good sense and sound doctrine, and is very carefully composed,—the style being correct, vigorous, and elegant. A somewhat lengthened extract will justify the high character we have given.

After considering, first, the account which Paul gives, in the text, of the great duty of his apostolic mission; and, secondly, the manner in which that duty was to be discharged, the author, in the third and last place, offers some remarks evidently suggested by the text, and having a practical bearing on the work of the Christian Ministry. To those who have not seen the Sermon, it will be gratifying to have this head presented in full.

“1st. Our first remark is—that the religion of the Gospel is a religion which seeks to benefit mankind especially by means of the truth—attaching comparatively little weight to positive rites and formal observances.

“From the representation given by Paul of his apostolic mission, it is perfectly clear that he was as far as possible from regarding the rite of baptism as a thing of such paramount importance as it came to be reckoned in after ages, and as it is by so many reckoned still. It is manifest that he recognized in it no peculiar virtue, such as could place it on a level of equality with the preaching of the Gospel, still less such as could elevate it to a position of higher consideration. And how could he have spoken of it as he does, if he had conceived it an indispensable pre-requisite to salvation—ensuring to all made the subjects of it, emancipation from the thralldom of Satan, admission into the family of God, exemption from the coming wrath, and an heritage in heaven?

“Baptism is a sacred symbol, and the importance of that which thus it represents cannot be over-estimated, namely, the cleansing efficacy of the Redeemer’s blood—the regenerating grace of His Holy Spirit—the grace which must be experienced—the change which must be undergone by a sinner ere he can enter into the kingdom of God. But the administration of the rite determines nothing as to the person to whom it is administered having or not having experienced that grace and undergone that change. There resides in it no inherent power to communicate so precious a benefit; neither is there any such connection established between the outward sign and the blessing which it denotes, as that the reception of the former secures the bestowal of the latter. It is a pledge, indeed, of the grace signified to those for whom it is in sovereign mercy destined, and in whom the conditions, according to which it is imparted, are fulfilled. But in so far as it may be supposed fitted, in its own nature, to procure for any one that grace, it is simply by means of the truth of which it is emblematic—apprehended—believed—embraced; truth, much more clearly, fully, and effectively—if not with the same sensible accomplishment—presented in the preaching of the Gospel.

“The religion of Jesus is, in reality as little as may be, a religion of positive rites and external forms. To view it differently, is to misconceive it in a manner as inexcusable as it is apt to prove deadly. Its chief purpose, in regard to sinners of mankind, is to achieve their salvation: and this purpose it aims at accomplishing by the instrumentality of the truth, received by faith into the sinner’s heart, and—applied by the Holy Spirit—moulding and governing his character and life. Its sacraments can, of themselves, contribute to the desired result only as symbolic exhibitions of the truth which makes wise unto salvation. To im-

pute to them—whether baptism or the Lord's Supper—an intrinsic saving virtue, distinct from the influence of the truth which they embody, is a senseless superstition and a most perilous delusion; perilous, most of all, when it is resorted to, as so frequently it is, as a ground of confidence in the extremity of a dying hour.

“Let those, therefore, who are appointed to preach the Gospel, as they would not neglect a solemn duty—to which particular circumstances may lend a special force of obligation—earnestly admonish their hearers against being misled by so fatal a deception; instructing them, as among the first principles of the oracles of God, that by no mystical efficacy of sacraments, by no mere outward observances, are the blessings of salvation to be obtained; but that, if they would be saved, it must be by grace through faith—the faith of the truth as it is in Jesus—forming the bond of a living union between Him and the believing soul—working by love, and purifying the heart.

“2nd. From what has just been advanced, we are naturally led, in continuation, to notice what the text very evidently further implies, namely, the surpassing importance of the preaching of the Gospel as the grand appointed instrumentality for the presentation of the truth to the minds of men.

“Paul, it is easy to perceive, was disposed to magnify his office as a Gospel preacher, and with a propriety not to be questioned. To preach the Gospel had he, above all, been divinely sent; and thus, mainly, were sinners to be instructed in that truth, the knowledge of which was essential to the salvation of their souls.

“Not unfrequently we have occasion to hear preaching (that is, the public enunciation of Gospel truth, in contradistinction from all diverse and more private methods of bringing that truth under the consideration of mankind), referred to in such terms as to indicate quite another and lower estimate of it than had been formed by the great apostle. Preaching, we are sometimes told, constitutes but a small part of a minister's appropriate work; and we are left to infer, if we are not expressly assured, that the good thus to be effected is of inconsiderable account as compared with that which may be effected by dealing with separate individuals, or by family visitation.

“That there is here a grave mistake, is not to be doubted; and the mischievous tendency of such representations, as affecting the obligations both of those who preach and those who hear the Gospel, is apparent at a glance. It would not be difficult, from the nature of the case, to shew, that to Gospel-preaching pertain advantages such as belong to no other mode of inculcating the truth. It is enough, however, to observe, that, to such disparaging estimates of that preaching as those to which we have adverted, the Word of God gives no countenance whatever, but, on the contrary, teaches us to regard it as the principal means appointed by Christ for bringing the truth effectively to bear on the souls of men. And here, as everywhere else, it will be found, in the final result, that ‘the foolishness of God is wiser than men, and the weakness of God is stronger than men.’

“Those, therefore, who have been put in trust with the Gospel, may warrantably, after the example of the apostle of the Gentiles, magnify their office as Gospel-preachers, and should be deeply concerned, in this particular, to acquit themselves as ‘good ministers of Jesus Christ’—‘giving attendance to exhortation, to doctrine’—‘studying to shew themselves approved unto God; workmen who need not to be ashamed; rightly dividing the word of truth’—endeavouring, ‘by manifestation of the truth, to commend themselves to every man's conscience in the sight of God;’ while those who would undervalue and set lightly by their preaching, are to be warned that, in contemning it, they ‘despise not man,’ nor man's device, but God and His ordinance—an ordinance, the dishonouring of which must involve the more aggravated a culpability—that it is one instituted in unspeakable mercy, that thereby they may be brought to the knowledge of the truth, and be saved.

“3rd. We proceed to remark still further, that the great element of power in the preaching of the Gospel—that on which its saving efficacy is mainly dependent—is its exhibition of the cross of Christ.

“Therefore was Paul to preach the Gospel, not with wisdom of words, lest the influence of the cross should be obstructed; or lest, by the ascription to other causes of salutary effects justly attributable to it alone, it should fail to receive the honour rightfully its due.

“The truth in relation to Christ crucified, Christ offered on the cross as an atoning sacrifice, in the room, and on behalf, of sinners of mankind—this constitutes the grand distinguishing truth of the Gospel. Such is the place which it occupies there, that all that is strictly peculiar to the Gospel system is dependant on it; so that supposing it to be thence rejected, doctrine after doctrine must necessarily follow, till nothing properly characteristic of the Gospel will remain. Contemplated under this aspect, it may be compared to the central orbs in the systems of the material universe, which connect the various worlds, revolving around them in harmonious and stable relations, and whose annihilation involves the inevitable dissolution of the whole scheme to which each respectively belongs. Or it may be likened to the keystone which binds the arch in its several parts into a compact mass, but on the removal of which, the fabric, in which it served so essential a purpose, being left without adequate support, falls in pieces.

“Such being the position of the cross of Christ—the doctrine of Christ crucified—in the Gospel system, whatever influence the preaching of the Gospel can exert, must, directly or indirectly, be referrible principally to that source.

“The great design of the Gospel, with reference to sinners of our lost race—as we have more than once already intimated—is to save them. And the truth concerning Christ crucified is, by emphatic pre-eminence, the truth which is mighty to save. It is the truth which, intelligently apprehended and received by faith, and believingly contemplated, justifies the sinner, tranquilizes his guilty conscience, and brings him into a state of acceptance and peace with God, and draws forth his heart in gratitude and love to the Author of his salvation, and which, operating in his soul with the power of a new, a higher, a divine life, promotes the sanctification of his whole nature, and leads on to an ultimate perfect assimilation to the Infinite Purity.

“With this truth, therefore, distinguishing their preaching, the ministering servants of Christ may go to all the world, and, in the Gospel so proclaimed, to all nations, and kindreds, and peoples, and tongues, they shall carry with them a salvation free to all, and assured to every one that believeth. On the other hand, this truth being abstracted from their preaching, they cannot be the instruments of salvation to one solitary soul.

“This it is which imparts to the Gospel and its preaching the might of a divinely adapted suitability to the exigencies of our spiritual condition—to the urgent necessities and wants of our fallen and degenerate nature. And the history of the Redeemer’s Church bears signal testimony to the effective working of the power divine thence derived. As the records of that Church emphatically demonstrate, it is when Christ crucified has been the chief theme of Christian preaching—when the cross has been most prominently and conspicuously held forth—that the Gospel has ever exerted the greatest and happiest influence on mankind. We might refer, by way of example, to the first age of Christianity, when it was the highest boast of men, like the apostle Paul, that they preached a crucified Saviour—glorizing in the cross; and when the word preached grew mightily and prevailed, being attended with a success that has never since been fully paralleled. We might also refer to the time of the Reformation from Popery, when the true doctrine of the cross, after long generations, amid the all but universal corruptions of which, it had lain for the most part concealed and disregarded, was reproduced and proclaimed anew, with something like the primitive simplicity and zeal, and when the word preached put forth a large measure of its primitive efficiency. And, once more, we might refer to what has been accomplished in times less remote, in the fields of missionary enterprise—to Gospel triumphs there achieved, serving impressively to demonstrate that the cross can make its attractions felt, even amid the deepest degradation of heathenism and idolatry; and, when all other means have been found ineffectual, can

avail to soften and subdue the rudest and most stubborn nature—to melt the hardest and most depraved heart—turning the heathen from his ‘idols to serve the living and true God, and to wait for His Son from heaven, whom He raised from the dead, even Jesus, who delivered us from the wrath to come.’

“In the preaching of the Gospel, then—the grand instrumentality appointed for the saving of sinners—the doctrine of the cross, which reveals to men the way of salvation—the sure but only way—ought to have the first place to which, by its unspeakable importance, it has so unquestionable a claim. And those who have been counted faithful to be put into the ministry, will best approve their faithfulness as Gospel-preachers, by giving that doctrine the highest prominence. Herein imitating the example of Paul, they should be able with him to say: ‘We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.’ And while those who preach the Gospel, if they would minister grace—grace unto salvation—to their hearers, are thus to preach it; with regard to those who hear, it is in like manner to Christ crucified that they must, above all, direct their believing contemplation if they would be saved. As there is no salvation for sinners but in Christ, so in Him there is salvation only ‘through faith in His blood’—only through the efficacy of His cross, by faith realized.

“4th. We have to remark once more, that in the preaching of the Gospel, human learning is grievously misapplied when it is used in such a way as might tend to counteract the influence of the Redeemer’s cross.

“This is a manifest deduction from the observations immediately preceding; not less manifestly is it implied in the text. Not with wisdom of words—not in such a manner as might be sanctioned by the schools—would the apostle preach the Gospel, lest the cross of Christ should be made of none effect.

“Paul, we may feel well assured, entertained no irrational prejudices against learning generally; neither is he to be conceived as undervaluing its legitimate applications. He was himself a man of learning, and ready, on fitting occasion, to avail himself of his attainments as such. But much of what was taught in the schools of his age, was a spurious learning, which could hardly be rated too low. He was aware, moreover, that even a genuine learning might be mischievously employed; and, knowing of what infinite moment it was that the cross of Christ should exert the full measure of its appropriate influence, he felt constrained to reject every mode of preaching the Gospel by which that influence might be impaired. Certainly nothing could be imagined from which he would have shrunk with greater abhorrence than the thought of throwing a shade over the glory of the cross, in order that he might make a vain parade of his scholastic acquirements.

“It is not requisite that we should attempt formally to show how desirable it is that those who preach the Gospel should, as we have said the apostle was, be men of learning. Whatever controversy there might at one time be with respect to this point, the advantage of such qualification is now universally admitted. Every true Minister of Christ, however, whatever his erudition, will, like the apostle, hold all his acquirements subservient to the influence of His cross, and will assiduously seek that, in the highest possible degree, they may contribute to the enhancement of its attractions and the promotion of His glory.

“We have thus, as we proposed, adverted to Paul’s account of the great duty of his apostolic mission, and the manner in which that duty was to be discharged, subjoining several observations, suggested by the text, having a practical bearing on the work of the Christian Ministry.

“In conclusion,—let those who have been appointed to the office of Ministers in the Church of Christ, be entreated to cherish a deep sense of the unspeakable importance of the chief function of their sacred office, namely, the preaching of the Gospel, and of that method of salvation by divine atoning sacrifice, irrespectively of which, their preaching can be productive of little benefit; and let them,

with all earnestness, endeavour to 'make full proof of their ministry,' and faithfully to 'keep that which has been committed to their trust; avoiding profane and vain babblings and oppositions of science, falsely so called;' 'in doctrine, showing uncorruptness, gravity, sincerity, sound speech, which cannot be condemned, that he who is of the contrary part, may be ashamed, having no evil thing to say of them.'

"And let those to whom the Gospel is preached, be exhorted to lay to heart, the solemn responsibility connected with the possession of this high privilege, and to take heed how they hear, remembering that if the Gospel avails not to save them, it must entail upon them a more awful condemnation. Let them, above all, beware of trusting for salvation to any other method than that which the Gospel sanctions—the method of salvation, by faith in Him who bore our sins in His own body on the tree, and died that He might redeem us to God by His blood. 'Now, then, we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled to God, for He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him.'"

REVIVAL OF RELIGION: *What it is, and how to be obtained and manifested.* BY JOHN BROWN, D.D., *Edinburgh.* Third Edition, 18mo. pp. 108. Edinburgh, A. & D. Padon, 1858.

This is a very handsome and indeed elegant reprint of a valuable Tract on Revival which Dr. Brown, at the request of the United Secession Presbytery of Edinburgh, delivered before them and published in 1839. The preface to the present edition is dated 29th April, 1858, a few months before the lamented author's death, the idea of republication having been suggested by the religious movement which had taken place in the United States. The excitement which is now prevailing in Ireland gives additional interest to the subject. This small treatise, like the productions of Dr. Brown in general, is based directly on the word of God, and seems admirably fitted to assist one in giving calm, judicious and scriptural views respecting a matter which frequently gives occasion to extravagance and delusion. It is also well calculated to stimulate the reader to strenuous effort and earnest prayer for the advancement of pure and undefiled religion. We hope it will have an extensive circulation.

Missionary Intelligence.

U. P. MISSION TO INDIA.

The Mission Board in Scotland have now obtained two Preachers as Missionaries to Hindostan, viz., Mr. Williamson Shoolbred, and Mr. Thomas Blair Steele. It is expected that these brethren, after being ordained, will sail for the East about the end of September. It has been resolved, That they shall commence operations at Beavar in Mairwara, in the vicinity of the Province of Ajmere, in

Rajpootana. There are two reasons for selecting that spot as our first location. It is the seat of the British resident, the Governor of Ajmere and Mairwar; and it is believed that the Mairs, who are in a peculiar state of civilization, will probably receive the Gospel more readily than the more learned and bigoted classes are apt to do. The Board, who, through the liberality of the Church, have been well supplied with funds, are anxious for two additional Missionaries, who may be sent to the town of Ajmere, distant about thirty-two miles from Beawar. Our readers will be interested in the subjoined account of the Mairs, which appears in the *Missionary Record of the U. P. Church*, and seems to have been made with great care. We should think the choice of such a scene of labour exceedingly judicious.

The following narrative, the facts of which are drawn from Colonel Dixon's "Sketch of Mairwara" describes the means by which rude and predatory tribes were in a few years converted into peaceful and industrious agriculturists, and presents evidence which will satisfy the church that the people to whom it refers, offer an inviting field for missionary operations.

The Mairs inhabit a range of hills which stretches south-west from Ajmere, being in length about 100 miles, and having a breadth on the north of 25 miles, and diminishing on the south to a few miles only in width. This mountainous region abounds in narrow passes and small valleys, which put it in the power of a fierce and warlike people to defend their country against the most formidable attacks. The Mairs, who are a very ancient race, are divided, like our own Celtic countrymen, into families or clans, who trace their origin to heroes whose fame bardic tradition records; whilst there have been incorporated into their tribes, from time to time, refugees and outlaws from the surrounding nations. Brave and lawless, they cherished for ages in their rocky fastnesses an indomitable love of freedom, and refused to acknowledge any of the potentates of Rajpootana as their superior. The country was in many places covered with forests—the haunts of wild beasts, and very little attention was given to the cultivation of the soil. The main vocation of the people was robbery and plunder. They were hereditarily and inveterate freebooters, who descended into the plains, seized cattle and whatever they could find that was valuable, and again hastened, loaded with spoils, to their impregnable homes. In those marauding expeditions, which were conducted according to a preconceived plan, all were equal in rank, and all, with the exception of the spy who had given information, shared alike: their feeling of personal independence would not allow them to submit to the leadership of a captain. Their arms were the matchlock, sword, shield and spear or javelin. It is said that they were reluctant to shed blood or to use cruelty, and it was only in cases where they met with keen resistance that they had recourse to their arms. The only persons whom their rules prohibited them from robbing were women, Brahmins, and fakeers or religious devotees. These raids made it necessary for the dwellers in the plains to purchase exemption from their attacks by the payment of tribute or blackmail. In this way they subsisted principally upon the fears of their more wealthy neighbours. Besides this system of plunder, they stopped the passes through the hills, and thus hindered trade between the great states of Marwar on the west, and Meywar on the east; or they spoiled the traders, caravans and marriage processions which ventured within reach of their strongholds. Such deeds aroused the wrath of the neighbouring kings, and various attempts were made to subdue them. Powerful armies were repeatedly led against them; but these were invariably rolled back with defeat and disaster. The Mairs preserved their independence, laughed at the efforts of mighty chiefs, and carried on with unabated energy their system of plunder and blackmail—a nation of organised robbers.

The province of Ajmere came into the possession of the British in 1818; and no sooner had it done so, than its south western frontier was infested by the predatory inroads of the Mairs. This was a wrong to which British power could not submit. An expedition was organized for the purpose of chastising these insolent plunderers. The fame of the British arms preceded the small force employed, and the subjugation of the Mairs was found to be a much easier task than had been anticipated.

The destruction of a few villages, and the capture of a number of the inhabitants, secured the object sought. The Mairs heard that the new comers were "the kings of the earth;" they considered that it was vain to contend with them: and therefore, after a few desultory attempts at resistance, they quietly gave themselves up to the dominion of the victors.

Colonel Hall was then Superintendent or Governor of Ajmere,—a man of wisdom and benevolence; and he felt that it was an important and desirable object to reform and civilise these robbers, to restrain them from their predatory pursuits, and to train them to habits of order, subordination, industry and honesty. Considering the rude character of the country, and the inveterate habits of the people, this seemed almost a hopeless enterprise; and yet, in the space of twenty-five years it was successfully accomplished by him and by his admirable successor. The chief moral means employed were kindness, truthfulness and justice. The utmost care was taken to prove to the Mairs that the British were their friends, and that the object aimed at in asking them to give up evil customs and to adopt others was their good; the promises made to them were punctually fulfilled; justice between man and man was impartially administered, aid was liberally rendered to them in all efforts at improvement; and when the people began to experience the benefit of the new measures, they believed the statements of their rulers, and looked upon them as their benefactors. The process was gradual; but the law of kindness, integrity and truth, won their confidence and subdued them. They were prevailed upon not merely to abstain from their lawless pursuits, but to abolish the sale of women, female infanticide and slavery—which had long prevailed among them, and to allow the re-marriage of widows. The chief coercive agency used was taken from among themselves. A battalion of soldiers, numbering nearly seven hundred, was formed, and trained to habits of obedience, cleanliness and punctuality. These troops proved faithful to their engagements, and were of excellent service both in repressing any tendency to outbreak, and in holding out to the tribes an example of order and discipline. The regiment thus served as a training school for civilisation; for when the young men had as soldiers gained as much money as would enable them to buy a pair of bullocks, they asked their discharge, returned to their native village, erected a hut, and settled down as farmers. The aspect of the country and of the people underwent a beneficial change; and when the state of his health made it necessary for Colonel Hall, after thirteen years' labours, to leave the district, the regret of the Mairs was very deep, and they felt the utmost solicitude that one should come after him who would take as kindly an interest in their welfare as he had done.

He was succeeded by Colonel Dixon, an able, industrious and most benevolent man. This gentleman, who was an officer of artillery, and in that capacity had shown considerable military genius and courage, had been for a number of years in Ajmere, was well acquainted with the natives, had a warm interest in their welfare, and was extremely anxious to do them good. He saw that the one grand means of fertility in that district was water; and that unless this could be obtained for the people, all efforts for their civilisation would in a great measure be futile. There are no rivers in Mairwara, and the dependence of the farmers therefore rests entirely on the rains that fall from the sky. But the rains in that part of India are scanty and precarious. The quantity that falls, even in good seasons, rarely exceeds 22 inches; while it more generally ranges from 8 to 12 inches only. In the absence of rain, which was of frequent occurrence, no grass was found for the cattle, the crops withered and died, and the inhabitants had to leave the villages, or bring water for domestic purposes from a distance of miles. Famine was a not uncommon visitant; and at those times the people had the alternative either of dying by starvation, or of betaking themselves to plunder. And even when the rains did copiously fall, they, owing to the elevated nature of the country, ran off, and left the hills and fields dry and unfruitful. It was obvious, then, that the thing needed—the one remedy for all the external evils of the region—was to construct works which would retain the rains which fell, form them into lakes and

pools, and thus furnish a supply of water for irrigating the fields. For in that, as in other tropical countries, the sole requisite for an ample crop is to spread water over the surface of the earth. When that is done, the tropical sun, acting upon a moist soil, produces a luxuriance of which in this land we have no conception.

As soon, therefore, as Colonel Dixon assumed the government, he made a personal survey of the whole country, and ascertained the places where such works should be erected. He saw that the undertaking would be great, formidable, and expensive; he had scarcely any European assistants; it would be requisite to employ the people themselves as his workmen, and all must be arranged and superintended by himself. It was a prospect which involved care, toil, exposure, and self-denial; which would make it needful for him to lay aside nearly all the comforts of civilised life, and to live for years among the people; but he did not hesitate. His own noble words are—"The projected improvements were on a scale of great magnitude, stretching over a tract of country 100 miles in length. The work, too, could not be effected in one season. It would require the lapse of many years to mature and complete all the contemplated works of agriculture. The success of all the arrangements must entirely hinge on the untiring zeal and vigilance of the superintendent. To carry through his projects, it would be necessary for him to disengage himself from all private pursuits and pleasures, and devote his entire undivided energies to the fulfilment of the object. His presence would be essential to inspect every large and small work in each village, and to encourage the people in the undertakings on which they were engaged. He must be constantly in camp, without any reference to burning sun or drenching rain; in a word, until all difficulties were overcome, all works of irrigation completed, and permanent prosperity ensured, he must be a slave to duty. It remained for him to make his choice. . . . and he chose usefulness at the expense of personal comfort."

It is obvious that in this brief notice we cannot minutely describe the works that were undertaken, and successfully, as well as scientifically executed. Full details, along with numerous plates, are given in the book to which we have referred. We shall merely state that the works consisted of four kinds. The first was tank embankments, called *tulaos*. These, which were frequently of great length, depth, and breadth, were formed of earth, firmly trodden down and faced on one or both sides with solid masonry, were erected in valleys, and by damming up the water, made lakes. The water thus collected was led off and spread over the fields by numerous sluices and drains, or raised by the Persian wheel, so as to reach the lands higher than its level. It will give an idea of the magnitude and strength of these works to mention, that the *Kabra* embankment—not one of the largest—was 620 feet in length; the front wall, built of stone and lime, was sunk 9 feet in the rock, was 33 feet in height, and 27 feet wide at the bottom and 10 feet at the top, and that the earth embankment behind it was 70 feet in width and 28 feet 6 inches in height.—The second was *narees*. These were weirs or embankments of less size, which obstructing the descent of the water, filled a hollow valley to the depth of only a few feet. When the water was drained off from the *naree*, the bed of it was ploughed, sown or cropped. This, too, was sometimes done with the bed of the tank.—The third was rough stone dykes built across the face of the hills. The object of these was to prevent the flowing off of the rains and the decayed vegetation, and to permit the sides of the hills to be cultivated. And the fourth was the formation of wells. And here a very interesting and encouraging circumstance occurred. It was now found that water could be had in almost any place. The rain water, retained by the works which had been constructed, sank down into the earth, flowed along the beds of sand or rock, and offered an ample supply of the precious liquid to those who chose to dig for it. In the course of twelve years, 290 large tank embankments and 2065 *narees* were formed, irrigating 14,826 acres of land, and 3915 wells were sunk. The expense of these works, which was upwards of £24,000, was chiefly borne by the Government; but such was the improvement produced upon the country, that the revenue more than repaid the outlay.

The labour of these works was performed by the people. The sites were selected and the plans given to them; they were told where and how to build; working bands were arranged; overseers were placed over them, and everything was conducted in the most orderly manner. The workmen were regularly paid; the native officers acted uprightly, and, during the whole of these extensive operations there arose scarcely any complaints either on the score of dishonesty or insubordination. The natives were thus trained to orderly and industrious habits—to dig, to quarry, and to build; and the wages which they earned furnished them with the means of commencing farming operations. Villages were also encouraged to undertake works near them and when they saw what was going on, they came forward and did things which proved of much advantage to the district.

The means of irrigation being thus provided, the work of agricultural cultivation was begun. The forests were cut down and the wild beasts expelled; villages were formed and farms laid out. All classes, including even the minstrels and those that had been hereditary slaves, became orderly and industrious farmers. Needful aid in the way of an advance of money, or of tools, was given. The soil of the country is good, and, when it was properly irrigated, two crops a-year were produced. Mairwara, which, in so far as its own resources were concerned, had been a region of scarcity and famine, was now changed into the granary of the surrounding countries, not only enjoying abundance in itself, but exporting grain largely to its less favoured neighbours.

Up to this period the Mairs had depended for the supply of such articles as they needed, upon merchants who came from Ajmere or Nusserabad, and who charged them treble prices. Colonel Dixon felt that it was necessary for the prosperity of the people to induce merchants to settle among them. He marked out a site for a town in the low grounds which border on Ajmere, and sent notices, in various languages, into all the countries around, inviting merchants, traders, and artisans to come and settle there. A town, called Nya Nuggur (New Town), built of stone and lime, and consisting of wide streets and splendid bazaars, with a strong wall around it, rose "like an exhalation." It was soon occupied by nine thousand inhabitants, including a great many operative trades, and carrying on an extensive and lucrative commerce. There are calico printers, blacksmiths, oilmen, goldsmiths, potters, paper-makers, and many other useful vocations. It struck Colonel Dixon that it would help forward his improvements to have an annual fair in that town. The Mairs would have the opportunity of seeing and conversing with each other, and of telling what was done in their respective localities. The day was fixed, and an invitation sent to the people within a reasonable distance to attend with their wives and children. The scene which followed is thus described: "The fair was numerously attended by the people, decked out in their best attire, and accompanied by their minstrels. Clans, kept apart by the feuds of ages, now met in one neutral spot, and greeted each other. Opportunity was thus afforded for forming a judgment as to the industry or sloth of particular sections. The dress of the assiduous shone conspicuous; while shame and a firm determination to amend characterised those whose appearance was shabby. The females of the industrious classes were extremely well dressed. Seated on the flat roofs of the bazaars, in clusters or moving about the fair, they more resembled the wives of wealthy Sabookars in appearance and attire than the matrons and daughters of the wild predatory race of Mairs. By this simple expedient of holding a fair, were the people of two purgunahs (districts) gathered together in one spot; the condition of each village, indeed of each separate family, was freely imparted to each other; the sedulous had their reward in self-approbation, in having made so good an appearance, and then returned home confirmed in their habits of thrift. The wives of the slothful were the only sufferers amidst the gay and happy multitude. Plunder and robbery were interdicted; and the only certain road to independence was application to labour. Their lords and masters were importuned to improve their condition; and thus example had been highly beneficial. Much good feeling had thus been generated amongst the people; whilst all returned home intent on amendment."

The result of these measures was a great and rapid increase of population. In 1836 the population was 36,648, and in 1848 it was 100,282, being an increase in twelve years of 60,634. Families that had been exiled for ages, hearing that in Mairwara there were peace and plenty, returned to it, got land, and became cultivators. In the district of Beawr, there was not, when it came into British possession, a single village, and in 1848, "there were 165 villages and hamlets in a high state of civilization and consequent prosperity." In 1836 there were in Mairwara only 2712 ploughs, and in 1848 there were 9691, being an increase of 6979; and, in the same period, the hackeries or carts had increased from 40 to 680. And to use the language of the Lieutenant-Governor of the north-western provinces "these wild and ferocious Mairs have been formed into a peaceable and industrious race of cultivators. Rich cultivation and prosperous villages have been substituted for heavy jungle; influence and affluence have succeeded to rapine and poverty."

A more interesting and a more benevolent experiment than that which we have sketched, was, perhaps, never made; but there was one grand defect. A wall was built, but that wall wanted cement; a pillar was reared, but that pillar wanted a solid pedestal on which to stand; a garment had been formed, but that garment was destitute of ornament. Colonel Dixon made a wise, a noble, and a most benevolent use of the materials which he had; but he lacked the great uniting, strengthening influence of society—that influence without which no reformation can be complete or permanent—the influence of the gospel. He set up schools where Hindi and Persian were taught—and that was so far well; but there were no missionaries to teach the people those great truths which renovate and exalt the nature of man, and which fit him for the proper discharge of his duties to God and to his fellow-creatures. And when we read the account of the fair held in Nya Nuggur, and saw in our mind's eye the merchants of every class holding out to the assembled crowds their tempting wares, we could not help exclaiming, "Oh, that there had been men there to offer 'the pearl of great price,' to present 'the bread and the water of life,' and to preach to that interesting people the glad tidings of salvation through the Lord Jesus Christ!" This lack our church is about to endeavour to supply. Beawr, which is within three miles of Nya Nuggur, and which gives free access to the many populous villages of Mairwara, is one of the places which has been selected for the location of the missionaries.

The information which is given in Colonel Dixon's book, with regard to the religious customs of the Mairs, is rather scanty. They are nominally Hindoos and Mohammedans; but caste has little power over them, for they freely intermarry. "They are," it is said, "perfectly regardless of all the forms enjoined as to ablation, the preparation of their food, and other ceremonies. Nor do they pay religious reverence to the idols worshipped by orthodox believers of that persuasion. They pay devotion to Devee, Deojee, Ullajee, Seetlamata, Ramdeojee, and Bhueroonjee, and celebrate the rite of Holee and Dewalee." Not having been previously subdued, they have not learned the crouching and deceitful arts of the Bengal Hindoos. They are truthful, very accessible to reason, and extremely susceptible of kindness. Colonel Dixon spent nearly thirty years in promoting their welfare, and they repaid him with gratitude and affection. And during the recent years of insurrection and turbulence, they, as well as the people of Ajmere—for whose benefit Colonel Dixon also exerted himself, and where, too, he constructed works which irrigated 10,000 acres of land—have maintained their allegiance. Surely this is a people ready for the gospel. Their country is now fruitful and abundant; order and law everywhere prevail; the roads are safe; civilisation has taken the place of savage violence; and all that is wanted to render them a noble people, is that precious gospel, which teaches men "to deny ungodliness and worldly lusts, and to live soberly, righteously and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God, even our Saviour Jesus Christ."

REVIVAL IN SWÉDEN.

At the meeting of the missionary Committee of the Methodist Conference lately held in Manchester, England, an interesting account was given by the Rev. George Scott of his recent visit to Sweden. He said the leading feature of the mission to Sweden was its great catholicity. The law of the land did not permit any separation from the National Lutheran Church. That law was not yet altered; and although the Baptists had thought it to be their duty to form Churches, and other separations had taken place from the National Church, yet he fully maintained the propriety of the ground assumed in submitting to the law as it existed, and spreading the leaven of piety without extending Methodism as a system. The Missionary Committee sustained him in that view. His object in visiting the Swedes was to carry to them the salutations of the English Methodists, and to make himself acquainted with the extent of their religious awakenings. Those awakenings extended through the whole country. There was scarcely a village in the whole land where there was not a company of pious souls. Dr. Freilsteck had estimated the number of those who deserved the name of "Christian" at half a million. There were, however, but four millions of inhabitants in the whole country; and therefore, it was a moderate but fair calculation, he (Mr. Scott) should say, that nearly a quarter of a million had been brought out of the darkness of sin and Satan into God's marvellous light. They embraced all ranks, from the poorest even to the royal family itself. He might instance some of the distinguished persons brought to God, and now labouring for Him: There was a district judge near Gefle, who had made extensive arrangements for out-of doors worship in his locality; and a more interesting scene was never witnessed. The seasons that were usually set apart by the people for excursions, were now turned to seasons of religious worship and edification. On that hill, by the side of a birch forest, at half-past seven o'clock in the morning, as many as 500 persons would assemble, and in the afternoon not fewer than 3,000, many of them coming distances of twenty-five and thirty miles in order to be present. There was a nobleman of the highest rank—Count Stackelberg—who was, perhaps, the wealthiest man in the country, who was very anxious to have a visit from him. At length, he yielded to that nobleman's importunity. His carriage was sent fifty miles to meet him; and when he met him, he found him to be, though a young man, being only thirty-six years of age (but he had been converted to God ten years), a most devoted local preacher, going about in all directions preaching the unsearchable riches of Christ; and his sisters assured him (Mr. Scott) that their brother scarcely ever conducted a public service without receiving souls for his hire. His whole household was a most extraordinary one. Every one of his servants was converted to God: Though all in and about his house became his great rank, yet everything marked the Christian. His household was the fruit of his own ministry; and there he was, at the head of his establishment, the father of those spiritual children. The same proof of extension of the real work of God appeared in this—that the converted in Sweden show the same decided coming out from the world and separation from it. The pious there had also erected a number of houses, as much like the primitive Methodist chapels of Mr. Wesley's day as could be imagined. The whole movement was like the original movement of Methodism, a revival of God's work. They had services in those houses in hours other than Church hours. They had a kind of Home Missionary Society, too, and not fewer than 200 pious men were employed under the name of "colporteurs," but being really home missionaries, and who carried on the work of God wherever they went. The revival, too, had a great influence on the literature of the country. A gracious work had also been going on in Lapland, which he had hoped to visit, but could not. The great apostle of the work there was a Methodist convert, and the aspect of things was so greatly changed that it was even noticed by the authorities in their annual official reports.

Ecclesiastical Notices.

LETTER FROM OUR CORRESPONDENT IN SCOTLAND.

GLASGOW, August 4, 1859.

MY DEAR SIR,—Our Divinity Hall was opened at Edinburgh on Tuesday by a lecture from Professor Eadie. In the introduction he gave a very affectionate and discriminating sketch of the life and character of his late colleague, Dr. Brown, and afterwards discussed in an able manner the main subject of his discourse, viz., The Saviour's Second Advent. The Lecture was marked by Dr. Eadie's excellencies, acute criticism, striking antithesis, and beautiful imagery,—and marred in a few places by the learned Professor's characteristic faults. No one knows better than he that all jokes are not good jokes, and that good jokes even are at times somewhat out of place, but he and his friends often differ about the application of these maxims. In the lecture he dealt many heavy and well aimed blows against the Pre-Millennarians, shewing that theirs was no harmless hypothesis but a doctrine opposed to many passages of Scripture, which he carefully examined, inconsistent with the form and design of the Church, and pregnant with some pernicious practical consequences. The nonsense of the late Mr. Bickersteth, regarding Jerusalem being again made the place where sacrifice of slain beasts will be offered, and the vile sneers which have recently been thrown out, even by Ministers, about Missions and Revivals, received at the Professor's hands a severe and well merited castigation.

The roll of students has not yet been fully made up, but from the number in attendance to-day (172) it is obvious that the classes will not be so large as they have been in some former years. Among the students there are two from Geneva and one from La Tour. I understand that arrangements have been made by some liberal friends here to supply an efficient Professor of Elocution, of whose services the students may avail themselves during the Session. The need of some systematic training in the art of speaking is often disagreeably but most convincingly brought home to the ears and eyes of Presbyteries and Congregations, and if the young men can get rid of their broad Scotch without getting the very narrow English, which, according to Lord Holland, Jeffrey got at Oxford, it will be a very decided advantage.

The Royal Commission appointed to enquire into the working of the Forbes Mackenzie, or Public Houses Act, have commenced their investigation in Edinburgh, and there are some parts of the evidence already given which are not a little amusing. One publican, for example, declared that he thought it would be for the advantage of the community if public houses were allowed to be kept open till midnight instead of being shut by law at eleven o'clock; while another said that he thought eleven the better hour, as by twelve the customers would be much more unmanageable, and there would in consequence be great difficulty in getting the house shut at all. One worthy says his house is frequented only by the "respectable," and they managed to evade the law by forming themselves into a club, and often drank in the house all night. Another, with a commendable zeal for the morals and godly upbringing of the rising generation, thought the opening of the public houses on Sabbath would tend to bring drunken fathers and mothers out of their own houses, and thus save their children to some extent from the baneful influence of an evil example. So far as things have gone as yet the publicans have made little way in establishing a grievance, and shewing cause for change.

The beauties of lay patronage in the Church of Scotland, and the admirable working of Lord Aberdeen's Act, are about to receive another illustration in the case of the Parish of Scoonie. Lord Rosslyn, who is zealous for the people's

rights,—specially so when an election for the County of Fife is approaching, and when his son is to be a candidate,—got Lord Derby's government to give a leet of preachers to the Parishioners, and the choice of a large majority fell on a certain individual, who, it was imagined, would be presented as a matter of course; but instead of this, a presentation was issued in favour of the Rev. Wm. Logie, of Firth, in Orkney, a person who was utterly unknown to the Parishioners of Scoonie, but who was known to Sheriff Ayton, Lord Justice Clerk Inglis, and some other Tory lawyers in Edinburgh, as one who had wrought hard though unsuccessfully for Mr. Inglis when, a few years ago, he went in search of the North-East passage to St. Stephen's. The Parishioners of Scoonie are indignant at being *done*, and have tabled the stereotype objections about the "formal manner" and "unedifying sermons" of the Government presentee.

I hear that a case similar to that of Scoonie has arisen in the Parish of Eaglesham, and the good people of Kildalton, encouraged by their success last year, are buckling on their armour for a new contest.

The accounts of your discussions on the question of Union have excited much interest here. The "Note" is looked on by United Presbyterians generally as of much consequence, and the principle embodied in it is regarded as one well worth contending for. Dr. Bayne's course is loudly condemned even by those who are looked on by us as rigid Free Churchmen.

I am, dear Sir, yours sincerely.

PRESBYTERY OF MELBOURNE, AUSTRALIA.

The Presbytery of Melbourne met in the Rev. Mr. Hetherington's Church, Collins Street, on Tuesday, the 7th June—the Rev. Mr. Fraser, Moderator.

The Rev. Dr. Cairns introduced to the Presbytery the Rev. Mr. Campbell, late of the Free Church of Melrose, Scotland, who had arrived in the colony by the *Agincourt* a few days ago. In doing so Dr. Cairns bore testimony to the high character which Mr. Campbell sustained.

The Moderator, on behalf of the Presbytery, addressed Mr. Campbell in suitable terms, and affectionately welcomed him to the colony. The brethren thereafter tendered to him the right hand of fellowship.

Mr. Campbell thanked his fathers and brethren for the affectionate welcome they had given him. Now that he had reached these shores and seen something of this new world, he was more than ever convinced that he had done rightly. They might wish to know what his first impressions of this land were. They were feelings of unmingled and ever-increasing astonishment; he had formed no adequate conceptions of the vast creations of human skill which had sprung out of nothing during the last few years. He supposed that nowhere in the world, and at no time in the world's history, had the energy of man achieved so much in so short a time. He was afraid, however, that while the national development of the colony had reached such vast dimensions, immorality, intemperance, and crime had shared in the same sudden expansion, and were shedding a terrible blight upon it. Of course he was not prepared to speak of the state of religion here, or the efforts which the Church of Christ was making. But he could not walk through Melbourne without seeing in the many stately churches that adorn it, a proof that they were awake, or at any rate awaking to their duty. He would count it his highest happiness to be allowed to help them in laying the foundations of Christ's Church in this magnificent land and in claiming it with all its riches for Christ. He felt its undeniable claims upon the Church at home. Mr. Campbell continued—if there is one thing more than another that I desire to help you in, it is in cherishing that spirit of brotherly feeling which I find existing among you. I cannot tell you what a relief it was to me to find that the Union had been effected. I expected to have been cast into the arena of strife. What was my delight, as soon as I had stepped on shore with Dr. Cairns, who had come on board to receive us, to be welcomed first of all by Mr. Ballantyne, of the United Presbyterian Church, and a little afterwards by Mr. Hetherington, of the Established Church, and that not as

friends merely, but as brethren and Presbyters of the same Church. I thanked God for this, and took courage. I regret to hear that there are some brethren who still stand aloof. God forbid that I should throw any reflection on them. I give them all credit for acting on conscientious motives; but I must frankly say that I think their position a wrong one. Possibly the Basis of Union might have been better. But, before I, at least, could have refused to join it, I must have been convinced, not that it was the best, but I must have been convinced that it was bad. I, individually must have been convinced that it does not assert and protect the liberties of Christ's people and the rights of His crown and kingdom. No man can maintain that of a basis which embodies the whole standards and formulas of the Free Church of Scotland, except her Protest, &c., which it would be an absurdity in this Church to adopt, while there is no invasion of her jurisdiction to protest against. And now that that Union has been effected, and the brethren have sealed it at the table of the Lord—sooner than exasperate old dissensions, or do anything to open up afresh the wounds of Christ's bleeding body—I would fly from this country, and leave them to do God's work in peace.

U. P. THEOLOGICAL INSTITUTE FUND.

By appointment of Synod, the Annual Collection for the above Fund is to be made in October.

U. P. PRESBYTERY OF FLAMBORO'.

Mr. Thomas J. Scott, Probationer, having been called by the United Presbyterian Congregation of Dundas to be their Pastor, was taken on trial for ordination, by this Presbytery, at its meetings, in Hamilton, on the 10th of May last; in Toronto, on the 14th of June; and at Flamboro' West, on the 12th and 25th of July. After minute, careful, and patient examination and hearing of Mr. Scott, the Presbytery agreed to sustain all the exercises or examinations as parts of trials for ordination, and proceeded to make arrangements accordingly.

The Presbytery, therefore, met in Dundas, on the 16th of August last, to ordain Mr. Scott; when the Rev. Mr. Ormiston preached an excellent sermon from Eph. iii. 8. The Rev. Wm. M. Christie put the usual questions, led in the ordination prayer, and addressed suitable exhortations to the young Minister. After which, the Rev. W. Dickson spoke to the congregation in an appropriate manner. The congregation appeared to be deeply impressed during the whole of these proceedings.

Mr. Scott's name was then added to the roll of Presbytery; and Mr. Ormiston, by appointment, introduced the young Minister to the Session of his Congregation.

The prayer of every well-wisher to our cause in Dundas, will be, that the Great Head of the Church may be

pleased to crown this settlement with peace and success.—[Com.]

WALKERTON.

On Sabbath, the 24th July, the new U. P. Church, in this village, was opened for divine worship, by appropriate services. The attendance was about 200; and considering the very scanty means at the disposal of this young congregation, the collection given was highly creditable. The Church is a plain, substantial frame building, 30 ft. by 45 ft.; and although neither pulpit nor seats are yet built, it is much more comfortable than the over-crowded hall in which we have heretofore worshipped. The site, which is one of the best in the place, overlooks the most of the village. It comprises over two acres of fine land, pleasantly bounded on one side by the river Saugeen. Since the settlement of the Rev. R. C. Moffat, in October, 1857, the membership has risen from about 40 to about 100. May goodness and mercy ever follow the holding forth the Word of Life.—Com.]

UNIVERSITY OF EDINBURGH.

The Rev. Dr. Crawford, one of the Ministers of the Parish of St. Andrew's, Edinburgh, has been appointed Professor of Divinity, as successor to the late Very Rev. Dr. John Lee. The office of Principal remains still vacant. By an oversight in the recent Act of Parliament respecting the Scotch Universities, the power of electing a layman, not connected with the Established Church, was not actually given; and the Town Council seem determined to delay till the clerical error is corrected.

U. P. CHURCH IN LONDON, ENGLAND.

The Synod at its last meeting resolved that an attempt should be made to extend our denomination in the metropolis. It is well known that there is a vast multitude of Scotsmen there, a considerable portion of whom were connected with our Church before they went south. Very many of these are not now Presbyterians, and not a few, it is feared, do not attend public ordinances at all. It is believed that if we had places of worship within a moderate distance of their

residences many of them would gladly continue to worship after the manner of their fathers. A deputation from the Synod, consisting of the Rev. Dr. McParlane, Glasgow, Rev. H. M. McGill, Home Secretary, and Rev. R. S. Scott, Manchester, visited London, and held a meeting on the 18th July, when a lively interest was excited and a movement commenced which, it is hoped, will be successful. We have only three Churches in London. Some other sections of Presbyterians have a much larger proportion.

Gleanings.

INAUGURATION OF THE CHAMBERS INSTITUTION AT PEBBLES.

The well known Edinburgh Publishers, Messrs. W. & R. Chambers, are natives of Peebles, which they left, poor but well educated boys, in 1813. They soon commenced a variety of literary occupations in the metropolis, including the editing and printing of their *Journal*, which preceded by a short time the *Penny Magazine* under the auspices of Lord Brougham. Their undertakings were remarkably successful, pre-eminently beneficial to the country into which they, in a great measure, introduced a popular and useful literature, and at the same time highly remunerative, in a commercial point of view. By industry and good management the Messrs. Chambers became wealthy, and the elder brother a few years ago purchased the beautiful estate of Glenormiston on the banks of the Tweed between Innerleithen and Peebles. This gentleman lately presented to his native borough an extensive building, comprising within itself a reading room, a library containing 13,000 volumes of valuable books, a gallery of arts, a museum, and county museum, and a spacious hall for public meetings—the whole supposed to be worth £20,000 sterling. The Inauguration of this Institution took place on Monday, 8th August, and the Rev. Dr. Guthrie of Edinburgh was asked to preach on the occasion. The following is the account given of that service by the *Scotsman*:—“At a quarter before three o'clock, the Rev. Dr. Guthrie, clad in his clerical robes, took his place at the reading desk on the platform; and the “solemnity” was commenced by the Assembly singing the 100th Psalm, accompanied, or rather led by a harmonium and a choir of twelve voices. A prayer followed, which was succeeded by the singing of the 11th Scripture Paraphrase. An eloquent inaugural discourse was then delivered by the Rev. Dr. Guthrie, who chose for his text Prov. viii. 10 and 11, ‘Receive my instruction and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.’ The Reverend Doctor, with characteristic force and felicity, proceeded to show that *this eulogium* of the wise man might be defended and illustrated because it was true, not only as regarded secular knowledge, but much more in reference to the knowledge which was imbedded and imbued in the Word of God. He illustrated the value of secular knowledge (1) by its present earthly advantages, in dissipating the mists of superstition and ignorance; and (2) by the pleasure it afforded as compared with the cultivation of purely sensual gratifications. The preacher then dwelt warmly on the services which had been rendered to religion by knowledge, science and literature, and concluded by eloquently pointing out in what respect Divine knowledge illustrated and justified the language and metaphors of the wise man. While he set its proper value upon secular knowledge, and would rejoice to see in every town such an institution as that which they had met to inaugurate, he must be true to his office—he must be true to the cause of truth; and he must say

there what no man would be astonished to hear from his lips, or would receive with incredulous ears—viz., that, after all knowledge, and all instruction, and all books, that book of knowledge, which, like heaven's light, came direct from Heaven, the knowledge of the gospel of Jesus Christ, best deserved the eulogium of the wise man.

Dr. Guthrie subsequently delivered the following address:—Ladies and Gentlemen,—I have endeavoured to preach the gospel, and having done that I have fulfilled my proper duty on this most interesting occasion. I may say that when my friend Mr. Chambers asked me to open this Institution with a religious solemnity, I not only consented, he can bear witness, but I most cordially consented, for I felt within me the risings of gratitude to a man who would seize the opportunity, the opening of this Institution, presented of associating religious solemnities with the pursuits of art, and literature, and science. The time that I have already occupied in addressing you by way of preaching, and the time occupied in other services, leaves little time for anything like an address; and this I regret all the less, because this Institution is here to speak for itself. This morning I have walked over its various departments; and a nobler institution of its kind the country does not possess so far as I know; and certainly no town of the size of Peebles does at all possess or can pretend to boast of such an institution. Here is a great museum already wonderfully stocked with most valuable and interesting specimens of art and natural history, and which both gratifies the finest taste and is much calculated to improve and enlarge the mind. Here is a local museum which expects contributions in geology, mineralogy, zoology, and other departments in Natural History from the neighbourhood. A beginning in regard to these has been made, and very promising indeed. Here in this beautiful artistic hall in which we are now met, which I trust will open many a day and evening for lecturers to address the people, and pour floods of valuable light—both literary and scientific—on this town and its neighbourhood.—flanked by rooms where students may find silence and retirement for their pursuits, is a noble library, counting I believe not less than 13000 volumes. I walked through it this morning—I ran my eye along its crowded and loaded shelves, and I found that every department of literature and science was represented there—I found that whatever department of life a young man intended to pursue, he would find means of instruction and improvement in that library. There is light literature, but there is literature of the most solid and substantial character, and I was especially gratified in looking over the books in this library to find that one of the most prominent class of books in that library is religious books—that there is a body of sound theology to be found there which will prove, I trust, of the greatest value to all the ministers and students of the Word of God in the neighbourhood. There is in that library what is calculated to fit the young and old—the ardent and persevering students, and those who can give some leisure hours to literature, to be an honour and blessing and of use in the world; and best of all—to the honour of the founder of that library be it said!—there is much of the highest value, that refers to the Word of God and the realities of the world to come. This hall—these rooms—these museums—that noble library—are, as you are all aware, the munificent gift of Mr. William Chambers to his native town—a munificent gift he has in his generosity and philanthropy, at the cost I may say of a fortune, bestowed upon this town and neighbourhood. I hold it to be a Bible rule—and it would be a wretched prudery instead of prudence were it to be otherwise—to give honor to whom honor is due; and I have no hesitation in saying for myself, and I believe I have the sympathy of this audience, and the thousands and tens of thousands beyond this hall, when I say I honor the man that can make such a noble use of the means and the blessings which Divine Providence has bestowed upon him. I would to God there were more such men in our country! Men may estimate the money that this noble edifice has cost Mr. Chambers, but no man can estimate the good that it may do with its library and the means of knowledge—divine and human, sacred and secular—in this age; and if that man is worthy of honor who even opens a public fountain in a city with its sparkling, bright and healthful waters to refresh the thirsty and wean the young from the temptations of the tavern, how much more honor is that man worthy of who opens a fountain of

pure and heavenly knowledge to the present generation and the generations to come! In this money-seeking age I will keep my plaudits for the man, not who makes money, but who makes right and noble use of it. It is far easier to get money and keep it stagnant as putrid water than to send it to irrigate and bless the earth. The gentleman who has founded this Institution—and who has done more than that, who has founded a pure, cheap, and useful literature in our country, for which he deserves public gratitude—has in that act of his taught us, and I hope we will all learn from it, to do good in our lifetime—taught us to be our own executors, to leave some useful footsteps or marks of our own feet upon the sands of time, to live not to make money, but to use it well; taught us to live for the good of our fellow-creatures—to use money not so much to buy lands, which will pass into other families, nor for fortunes for spendthrifts to scatter, but to use it for schemes of public benevolence, and hand down an honored name to future generations, and embalm one's name with the good, which, by Divine blessing on our money, we are the means of doing. With all my heart I pray God who putteth into this man's heart and putteth into this man's hand, giving him the will and giving him the power to consecrate his wealth thus far to the public good and service—I pray God, the giver of every good and perfect gift, to bless this Institution, and with temporal and eternal blessings to bless its generous founder.

A hymn and the doxology were then sung, after which the Rev. Doctor pronounced a benediction, and the company, among whom there were very many ladies, retired from the hall."

BIBLE-PRINTING MONOPOLY IN ENGLAND.

The patent under which this monopoly exists will expire in a few months, and a considerable interest is felt as to its renewal. It is true that the monopoly is not absolute. For the Queen's Printers and the two Universities compete with one another, and thus prices are kept somewhat reasonable. Still the cessation of the patent is, in many respects, exceedingly desirable. The egregious blunders in English editions of the Bible prove sufficiently that it does not secure correctness, and were the trade open, self interest would afford the best guarantee for good execution. Many will recollect the marvellous effects resulting from the abolition of the strict monopoly in Scotland which was effected a few years ago chiefly through the efforts of the venerable minister of our church, Dr. Adam Thomson of Coldstream. The School Bible fell at once to about one-third of its former price, and the quality was at the same time greatly improved. There is still in Scotland a Government Board which is quite objectionable in point of principle, but which occasions very little practical inconvenience. It is, in fact, totally useless; and it is not easy to see for what purpose it is maintained, unless it be that it affords a salary of £500 *stg.* to the Professor of Church History in the University of Edinburgh, as Secretary.

INDIA AND ENGLISH LIBERALITY.

One of the results of the late rebellion in India has been, the awakening of new interest among English Christians in missionary efforts for the Hindoos. Different Societies have appealed for special contributions, to form a fund which would enable them largely to increase the number of their laborers among that people; and it is gratifying to learn, that these appeals have not been in vain. A letter recently received, from one now in England, who has spent many years in India, in the service of the London Missionary Society, states that it is believed the special India fund of that Society, by the time of their next Exeter Hall meeting, in May, will reach £18,000; and that the Church Missionary Society has raised, for the same purpose, £35,000; the Propagation Society, £18,000; the Wesleyans, "apparently" £15,000; and the Baptists about £4,000, making an aggregate of extra contributions, for this purpose, by the patrons of these five Societies, of £90,000—about \$450,000. The United Presbyterians of Scotland have also raised £6,000 for the same object. Nor is this all. New and extended interest has been awakened with reference to China; and where money is given freely it may be expected that hearts and hands will be given also. This missionary adds: In a wonderful way, too, our Society has accepted the services of no less than ninety-two candidates during

the past fifteen months; some offering themselves for China, quite prepared for their work, and others requiring considerable education before they will be fitted to go. The gift of so many well endowed men, is surely a token of blessing from above, more gratifying than the liberal contribution of so much money."

This growing interest in efforts to evangelize the world, is obviously called for by the workings of God's providence and grace. Wonderfully has the Lord gone forth with, and before, the messengers of, the churches, inviting to effort. And the calls of Providence are not to churches of Great Britain only, but to the whole Christian world.—*American Paper.*

AMERICAN SLAVERY AND REVIVAL.

At the late meeting of the Baptist Union of England and Wales, the Rev James Webb, of Ipswich, said it was now, he believed, some quarter of a century since any considerable portion of the churches in this country addressed the churches in America on the subject of slavery; and the reason which induced him to bring forward the matter now was the revival of religion which it was asserted had taken place in America. If that revival were genuine, he took it that their fellow christians would be disposed to lend a listening ear to such a friendly remonstrance as he proposed this Union should send to them. If that revival were good for anything, it would certainly give a renewed impulse to all righteous means for the abolition of slavery. He would not give a rush for the revival if it did not do that. He believed it would, and that they should be accelerating an issue so greatly to be desired by addressing their brethren on this occasion. The motion was unanimously adopted.

APPARENT DISCREPANCIES IN THE GOSPEL NARRATIVES.

As an illustration of the manner in which apparent discrepancies in the Gospels may not only be removed but so explained as to become striking confirmations of their truth, the author may be permitted to refer to a solution of the difference between Mark and John, as to the hour of our Lord's crucifixion, which he published in the *United Presbyterian Magazine* for 1851. He is not aware that the same solution was ever before given, or that it has been questioned since.

The discrepancy is well known. Mark says (ch. xv. 25) that Jesus was crucified at "the *third* hour" of the day; John says (ch. xix. 13-16) that the time when Pilate sat down on the judgment-seat to condemn Jesus, or deliver him to be crucified, was "about the *sixth* hour." Thus the one makes Jesus to be crucified *three hours* before he was, according to the other, condemned. There are chiefly three ways in which it has been attempted to remove this difficulty. One is to suppose John to count the hours from midnight, so as to make his *sixth hour* to mean our *six o'clock* in the morning, or *sun-rising*: for at that season of the year the sun must have risen precisely at that hour. This solution is altogether inadmissible; for it contradicts John xviii. 28, which implies that Jesus was first brought to Pilate about sun-rising; and it leaves no time for all the proceedings before Pilate, which must have occupied several hours. Another method of solution is to suppose the Evangelists, when they speak of *hours*, to mean *watches* of the day. This, besides being a gratuitous setting aside of the accuracy of the Evangelists, could easily be shown to be otherwise unintelligible or self-contradictory. But the third and most common method of solution is the most unwarrantable and dangerous of the three. It is to suppose without sufficient authority that an error has crept into the text of John, and to correct it, therefore, so as to make it agree with Mark's. It is true that two or three inferior MSS. of John's gospel have this *corrected* reading; but the probability is that they have been tampered with already; and they are opposed by all the best MSS. The process of correcting one gospel by another is too easy to be safe, and too deceitful to be ever resorted to.

The true method of solution appears to be the following:—While the Romans like the Jews had a *natural day*—from sunrise to sunset, which they divided into twelve hours, these hours being of course of different lengths at different seasons of the year—they had also a *civil day* which, like ours, was reckoned from mid-

night to midnight, but, instead of being divided into *twenty-four*, it was divided into *sixteen* equal parts, or hours. Each of these hours (of which the reader will find an account in Adam's "Roman Antiquities," *Boyd's ed.*, p. 260) had its appropriate name as well as number. Each of them would, of course, be equal to *an hour and a half* of our time, so that beginning from midnight—

The 1st hour of the civil day would terminate at half-past	One o'clock, a.m.
The 2d at Three
The 3d at half-past Four
The 4th at Six
The 5th at half-past Seven
The 6th at Nine

That is, the *sixth* hour of the Roman civil day would end at the same moment as the *third* hour of the Jewish or Roman natural day, which at the time of the year when Christ was crucified (the vernal equinox) was precisely at *our* nine o'clock, a.m.

John says that it was "*about the sixth hour*" when Pilate delivered Jesus up to be crucified; which may signify any point of time during the course of that hour. Suppose a half of it had run, it would then be a quarter past eight o'clock, a.m.—leaving three quarters of an hour for necessary preparations, and for the procession to Golgotha, and thus harmonising the statement of John with that of Mark as completely as can be desired. Using different modes of notation, the two Evangelists point to precisely the same hour as that of the crucifixion, the *third* hour of the natural day, and nine o'clock of our day.

But why, in this case, do they use different modes of notation? 'John,' it will be said, 'in other instances, speaks of the hours of the natural day in the same way as Mark; and why, then, does he adopt a different method in this? Why did he speak of the *civil* day in this case, while he speaks of the *natural* day in all other cases?' One reason may be, that he was recording the judicial proceedings of a Roman governor, for which the civil day would always be used; but the true reason undoubtedly is, that John himself was present in Pilate's judgment-hall at the time, and that in noting the hour when his Lord and Master was delivered over into the hands of his enemies, he would naturally be guided by the water-glass, or other time-piece, which was there for the purpose of regulating the proceedings; for Pilate's judgment-hall must have had a horologe of some kind. Mark, on the other hand, recording what took place in the open air, would as naturally be guided by the sun-dial, or the Sun himself, and would tell us at what hour of the natural day the crucifixion took place.—*Davidson's Opinions concerning Jesus Christ.*

LITTLE SINS.

Let us be on our guard against *little sins*; against what men call little sins, for there is nothing really little in the way of sin. Watch against anything that wounds the conscience, however slightly. Conscience is a sacred thing. Guard well your spiritual life. Watch against the little sin that insensibly may wound and thus in the end destroy. You can easily kill a man by stabbing him with one blow to the heart. But may you not easily kill a man also by opening a little vein in his wrist? The blood may only flow drop by drop, but if you don't stop that wound you will bleed to death, and just as surely as if one plunged a dagger into your heart and sent you into eternity in a moment. Beware, then, of the little things that keep the wounds of the soul open; guard against little sins, which, if not guarded against, will as surely destroy the soul as one great sin. -

John Newton says, Satan seldom comes to Christians with great temptations, or with temptations to commit a great sin. You bring a green log and a candle together and they are very safe neighbours. But bring a few shavings and set them a light, and then bring a few small sticks, and let them take fire, and the log be in the midst of them, and you will soon get rid of your log. And so it is with little sins. You will be startled with the idea of committing a great sin, and so the devil brings a little temptation and leaves you to indulge yourself. "There is no great harm in this," "no great peril in that," and so by these little chips we are first easily lighted up, and at last the great green log is burned. Watch and pray that ye enter not into temptation.—NEWMAN HALL, LL.B.