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The Presbyterian.

A MISSIONARY AND RELIGIOUS RECORD

OF THE



PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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5, May, 1854.

VOLUME VII.

Price 2s. 6d. per annum.

Subscribers to THE PRESBYTERIAN, who have not remitted payment of the past year's Subscription, are respectfully and humbly requested to send the same, along with a remittance for 1854, THE PRESBYTERIAN being payable in advance.

The Presbyterian.

We feel satisfaction in announcing that the commencement of the present year we have received no complaint on account of the non-receipt of any packages of the *Presbyterian* except in two places. In these cases, we apprehend, irregularity has taken place in the immediate Post Offices, as the packages were regularly posted from Montreal.

We regret that the April number of *Home and Foreign Missionary Record* has not as yet come to hand, so that we are precluded from giving from that any intelligence regarding the Church at Home or in the Colonies.

A few communications have reached us for the present number, one of which will appear in our next. Two other ones are under consideration.

We earnestly bespeak the favourable opinion of our clerical readers to the enclosed extract from a letter of an esteemed well-wisher of the *Presbyterian*, who has occasionally furnished its columns with communication. We shall heartily

regard if his suggestion shall have the effect of inducing the requisite number at the approaching meeting of the Synod to come to action in the matter as recommended by him. Those who volunteer contributions will have the great satisfaction of reflecting that such, being brought under the eye of upwards of 2000 members and of about as many other clerical readers at least, may, through the blessing of God, effect no small amount of good.

"I had thoughts of writing you last December to suggest the propriety of trying to get twelve clergymen to promise for the current year to supply you with something like a short sermon each month. Such a feature, I feel assured, would add greatly to the interest of the *Presbyterian*, more especially if the authors' names were given. If you think it worth while making trial of such an expedient for our Synodical year, I shall cheerfully be one of the twelve; and I can hardly suppose that any of our ministers, to whom you might write for such a favour, would decline. It is matter of thankfulness to witness its improvement and steadily increasing interest. It is really a welcome and salutary messenger amongst the homes of my people. If it be read with the same eagerness and delight among all the neighbourhoods which are refreshed by the waters of our Zion, it is no small amount of good that it is doing in the land."

☞ DONATIONS from Rev. W. Montgomerie Walker, formerly minister of Huntingdon and St. Michael's in Lower Canada, and now minister of the Parish of Ochiltree, Ayrshire, Scotland.

For the Ministers' Widows' and Orphans' Fund, to be applied in aid of that part of the Fund which consists of Ministers' individual contributions, £10 0 0

For the *Presbyterian*, to be applied in aid of that Publication, . . . £5 0 0

DONATION from John Black, Esq., Wigtown, Scotland, to be applied in aid of the *Presbyterian*, . . . 1 5 0

The parties above mentioned have transmitted these donations through the hands of John Greenshields, Esq., Mon-

triel, who has just returned from Britain. The former gentleman, desirous of marking at once that he has not ceased to retain a lively sense of gratitude for the kindness, which he experienced during his residence in the Province, and that he entertains sincere wishes for the progressive prosperity and usefulness of the two Schemes to whose Funds he has contributed, has judged that he could not in a more appropriate manner give expression to his feelings. This is the second donation which the latter gentleman has contributed. To both gentlemen the thanks of the conductors of the *Presbyterian* are tendered.

THE CHURCH IN CANADA.

NEXT MEETING OF SYNOD.

Extract from the Minutes of Synod.

The Synod appointed their next meeting to be held in St. Andrew's Church in the City of Toronto on the last Wednesday in May, 1854, at 11 o'clock in the forenoon.

EDUCATION FUND.

RECEIVED SINCE LAST MONTH.

Strathed,	per Rev. William Bell,	£1 0 0
L'Original,	" Andrew Bell,	1 0 0
HUGH ALLAN, Treasurer.		

FRENCH MISSION FUND.

RECEIVED SINCE LAST MONTH.

Niagara,	per Rev. J. R. Mowat,	£3 15 0
Bowmanville,	" J. H. McKerran,	1 0 0
Hamilton,	Mr. J. D. Pringle,	8 0 0
Smith's Falls,	Rev. S. Mylre,	2 0 0
L'Original,	" Andrew Bell,	1 15 0
A few Friends,	"	1 0 0
HUGH ALLAN, Treasurer.		

MINISTERS' WIDOWS' AND ORPHANS' FUND.

CONGREGATIONAL COLLECTIONS.

Chingacousy, per Rev. Thos. Johnson,	£1	0	0
South Gower, Do Jos. Anderson,	1	10	0
Salfleet, Do W. Johnson,	3	0	0
L'Original, Do Andrew Bell,	2	10	0
Finch, Do Donald Monro,	3	0	0
Smith's Falls, Do Solomon Mylne,	2	0	0
A. SIMPSON, Treasurer.			

Montreal, 1st May, 1854.

There yet remain a few Congregations from which the Annual Collection, which should have been taken up in January, has not been received. It is desirable that no further time should be lost in transmitting the amounts collected to the Treasurer.

CONGREGATION OF BECKWITH.

We might have noticed in our number for February that the Congregation of Beckwith had remitted through us £4 towards aiding the B. & F. Bible Society in sending a million of New Testaments to China. The amount was paid over to the Treasurer of the Montreal Auxiliary Bible Society.

L'ORIGINAL CONGREGATION.

We are informed that the Rev. A. Bell, of L'Original, and his Congregation have raised towards sending the Scriptures to China the sum of £6 5s., which, at the rate the British and Foreign Bible Society proposed furnishing Testaments, viz: 4s. Sterling or 5d. Currency, will pay for 300 copies.

GENERAL ASSEMBLY'S INDIAN MISSION.

The congregation of St. Paul's Church, Montreal, have remitted their fourth donation of £20 sterling to the Treasurer of the General Assembly's Indian Mission. This as well as the previous remittances were collected at the Missionary Prayer Meeting, held in the Lecture Room on the first Wednesday evenings of the month. The present remittance, however, includes a donation of £10 currency from the Ladies' Benevolent Society of St. Paul's Church.

PRESBYTERY OF BATHURST.

This Presbytery met in the Session-House of St. Andrew's Church, Perth, on the 5th ulto.

The Rev. David Shanks, of Cumberland and Buckingham, having sometime ago received a call from the congregation of Valcartier in the Presbytery of Montreal, was translated to that Presbytery with a view to his settlement at Valcartier.

The Congregations of Cumberland and Buckingham, which formerly constituted one charge, were, upon a memorial from the Congregations, formed according to the laws of our Church into two separate congregations. Each of these congregations expects to be now able to support a minister, and is very anxious to have one speedily settled among them.

Mr. Thomson, of McNab, was appointed to preach at Cumberland and Buckingham on the 1st Sabbath of May; and Mr. Lindsay, of Richmond, at Huntly on the same day, viz., the 1st Sabbath of May.

The Presbytery adjourned to meet at Bytown in St. Andrew's Church on the 2nd Wednesday of May next at 10 o'clock, A.M., Mr. Mann, of Pakenham, to preach in the evening.

ANNUAL SOIREE &c. OF ST. PAUL'S CHURCH, MONTREAL.

The Annual Soiree and Concert of Sacred Music of the Sabbath School of St. Paul's Church took place on the evening of Tuesday, the 11th April. At half-past six o'clock the scholars, along with those of St. Andrew's Church who, as in previous years, joined in the festivity, assembled in the Lecture-room, and heartily partook of an abundant supply of coffee and the usual accompaniments, which the Teachers of both Schools with much pleasure distributed amongst them. At half-past seven the scholars of both schools withdrew to the allotted pews in the Church, and by eight o'clock the galleries and a large portion of the area of the Church were crowded to overflowing by the parents, members of the congregation, and strangers. The business of the evening having been commenced by the Rev. Dr. Matheson offering up a most appropriate prayer, the *First Part*, commencing with "Sabbath School Celebration," was sung, the scholars being furnished with printed copies of the Hymns and Music, as on former occasions.

The Superintendent, Mr. Gilson of the High School, having read the Report for the past year, the Rev. Dr. McGill called upon Alex. Morris, Esq., Advocate, Superintendent of St. Andrew's Church S.S., to address the meeting. It is out of our power to attempt more than a very brief abstract of his earnest, excellent address, which was received with marked approbation. Suffice it to say that he reminded the audience that the time had happily long since gone by when it was deemed necessary to stand up in defence of S. S. instruction, as the manifold benefits flowing therefrom were now universally acknowledged. He encouraged the teachers to faithful perseverance in the discharge of their important, self-denying labours by reminding them of the affectionate regard with which the "lambs of the flock" are tended by the Great Shepherd, of which, while He sojourned on earth, we have many proofs recorded in the Gospels for our imitation. He was gratified to find from the Report that the Cause of Missions had not been overlooked in the School, as 170 copies had been contributed towards aiding the B. and F. B. S. in the noble design of sending a million of New Testaments to China. In connection with this effort he interested his youthful audience by con-

trasting in a striking manner the population of Canada with that of China, and giving somewhat in detail the circumstances of the occasion from which, consequence of a little boy having prostrated a worthy clergyman who had proffered a worthy clergyman whether a small sum of money presented to him might not purchase a few Bibles which might be sent to China, was suggested to the mind of the said benevolent Christian the idea of sending the million of New Testaments; and expressed his conviction that the Church of Scotland did not lag behind in the spirit of Missionary enterprise. Mr. M. concluded by directing attention to the part of the Report which expressed gratitude to the Supreme Dispenser of life and death, as no breach of death had taken place during the year's interval in St. Paul's S. S., urging upon all the necessity of watchfulness by reminding them how his predecessor in the superintendency of St. Andrew's S. S. was, within a short week after the last yearly celebration similar to the present, most suddenly, in the inscrutable providence of same Allwise Being, severed from earthly labours and ties. In the interval between the *Second and Third Parts* Rev. Dr. McGill in very appropriate terms briefly addressed the meeting, and understood that much satisfaction was expressed in regard to the manner in which two of the Hymns in the *Third Part* were executed. These are, "Lo! He comes 'tis Zion's King," and "The Sabbath was setting slow amidst the clouds even." Thereafter the pupils presented a handsome dressing-case to Mr. Gilson and a silver card-case to Mrs. Gibson, expressive of their gratitude to both the former for the faithful superintendency of the S. S. for several years, and to the latter for the successful training of pupils in Sacred Song for the last 40 anniversaries. Mr. G., in returning thanks to the scholars for these testimonials, in a few words of address stated that would not detain them longer (as it now past 10 o'clock) than by warmly commending to their serious reflection he saw around him several classes of pupils belonging to the High School, following couplet which had remained graven on his memory since he first met it at College:—

Si Christus discis, cetera est si cetera non
Si Christus nescis, nihil est si cetera non

These he might render in the lines:—

Paraphrase:

I am the Way, the Truth, the Life,
No son of human race
But such as I conduct and guide
Shall see My Father's face.

The National Anthem being sung the benediction pronounced, the assemblage dispersed, and the scholars of both Schools, in returning through the Lecture Room, were treated with oration.

*We may give the particulars of this interesting incident in our next number.

REPORT IN REGARD TO ST. PAUL'S
SABBATH SCHOOL, MONTREAL, 1853-4.

Before bringing under notice a brief statement of the more ordinary operations in connection with St. Paul's Church Sabbath School, we are called upon in the outset to direct our grateful attention to one circumstance which distinguishes the present Report from those of former years. Through the kind guardianship of Him, who is the length of our days, we have not now, as on previous occasions of this kind, to record any breach by death amongst either teachers or scholars. Allusion to such a circumstance will, we trust, awaken in all of us appropriate emotions of gratitude. The memory in a moment's glance can bring before the mind's eye the forms of 2 teachers and 5 pupils, who within these few years were wont to go in and out along with us in our Sabbath School meetings, but have now passed away into another sphere. May such retrospect have the effect of stimulating the teachers and the taught to greater fidelity in the discharge of their respective duties. The interval of a year has not passed without some pupils having been visited with dangerous maladies. We trust that such of these as are now present, as well as such of them as are still absent either from personal weakness or domestic restraints, do feel truly grateful for God's preserving goodness to themselves and theirs.

From the Report, submitted at the anniversary on the 15th March, 1853, it appeared that our School numbered 68 girls under 8 teachers, and 46 boys under 7 teachers, making a total of 114 scholars under 15 teachers.

Our Roll-book shows the present number to be 68 girls under 10 teachers, and 42 boys under 6 teachers, or a total of 110 scholars under 16 teachers.

Shortly after our anniversary, as 68 girls gave to each teacher an average of 8 scholars, (a number somewhat larger than can be efficiently overtaken when there may happen to be inequality of progress) it was considered proper to form 2 other classes by drafting off a few from the old ones, and getting a few newcomers. Accordingly 2 young ladies volunteered their services as teachers, and the classes were formed. The diminution of one in the number of male teachers arose from the removal of Mr. George Young to Hamilton in May last. From having been a pupil in the Sabbath School he became a teacher. He always took a lively interest in promoting its well-being generally, and manifested great earnestness and steadiness in the discharge of his duty to his own class in particular.

The inspection of the Roll-book seems to justify us in drawing the conclusion, that the cases are extremely few in which the non-attendance cannot be fairly attributed to inclemency of weather or indis-

position, personal or relative. The average attendance from the first Sabbath of December to the last Sabbath, April 9th, both included, amounted to 86. The inspection also reminds us of the very rare absence on the part of the teachers from their post, in no case, we are persuaded, except from reasons too justifiable. In connection with this matter, we feel called upon to notice in terms of commendation that 2 of the Female Teachers, who were necessarily absent from Montreal during several weeks in summer, had taken care that their place should be supplied by suitable substitutes. Such consideration is well worthy of imitation, and helps materially to maintain the routine of the ordinary duties unbroken.

On New Year's Day, through the generosity of a member of the congregation, Donald Ross, Esq., an accession of 200 valuable books, neatly bound in cloth and lettered, was made to the 350 volumes of which the Library was previously composed. This donation, which cost £10, comprises a hundred volumes of the London Religious Tract Society, 2 Juvenile Libraries of the Mass. Sabbath School Society, (40 and 25 volumes respectively), and 35 selected from the excellent publications of the Messrs. Carter and Brothers, New York. The reading in these works is of the most suitable description for youthful minds, and is adapted to every stage of progress, from those who are receiving the first elements of Christian knowledge to those who, in the upper Bible classes, may shortly join the communion of the Church, or become Sabbath School Teachers. The teachers and scholars embrace this opportunity of tendering their grateful acknowledgements to the donor for so seasonable a replenishment of the library. At the same time it is but just to add that the worth of the donation was enhanced by the friendly consideration of Mr. John Armour, who, by giving the books at cost price, rendered the donation in reality equivalent to £12 or more. 70 numbers of the "Missionary and Sabbath School Record," issued by the Canada Sabbath School Union, and 70 numbers of "The Child's Paper," issued by the American Tract Society, continue to be distributed each month. To these the increase of funds arising from the collections at the close of each meeting in the Sabbath School, has encouraged us quite recently to add "The Juvenile Missionary Record and Sabbath Scholar's Magazine, in connexion with the Church of Scotland." This accession to our periodicals, we doubt not, will be duly appreciated. These 3 periodicals will cost about £10. In this way each family, connected with our Sabbath School, will receive one copy of three periodicals, that can be safely recommended to the young for their careful perusal.

It is gratifying to announce that the collections in the Sabbath School have

amounted during the past year to £9 6s. 9d., being £2 18s. more than in 1852-3.

In consequence of a desire having been occasionally expressed that something towards the cause of Missions should be undertaken, in February a Missionary-box was procured and put up in the church-lobby for receiving such small sums as might from Sabbath to Sabbath be dropped into it, the intention being to devote the proceeds of the year's offerings to the support of such Missionary enterprises as by the consent of both teachers and scholars might be agreed upon. In consequence of the resolution of the British and Foreign Bible Society to send a million of New Testaments to China, it was agreed to devote to that object the contents of the Missionary-box up to April. In this way the School has devoted £3 10s. 10d., the amount found in the box, to sending 170 New Testaments to China. We believe that we are warranted in indulging the hope that the Mission-box will be found to contain at each successive anniversary a creditable amount towards the furtherance of a cause so congenial to the feelings of every right-minded Christian.

Our Pastor, according to the announcement at last anniversary, has steadily addressed the scholars, whose attention he has engaged throughout by illustrating the points of the addresses with anecdotes and facts adapted to their period of life.

During the by-gone year no material change in the mode of instruction from that pursued in former years has taken place. It may be stated that, with the view of imparting confidence and success to a few scholars who are connected with the church choir, Mr. Simon McKenzie, who has so long led our singing, has, for a few weeks past, taken these out with himself, and left the burden of leading the singing to them. It is intended, hereafter, generally to open or close our meetings with singing one of the 50 hymns that have now been learned during 4 years' successive practising.

In bringing this Report to a close, whilst I would refer with much satisfaction to the general conduct of the scholars during the year, and embrace the opportunity of anew tendering my thanks to the teachers and librarian for their continued punctuality and diligence in the discharge of their duties, I cannot but refer with the greatest satisfaction to the peace and harmony that have uniformly prevailed; and beg to express a confident hope that in the same spirit of hearty co-operation we may encourage each other in prosecuting our labours.

PARISH OF ALBIE.—We understand that the Duke of Richmond has intimated his intention to present the Rev. Alex. C. Cameron, assistant Greek Professor, King's College, Aberdeen, to the church and parish of Albie in the Presbytery of Abernethy, vacant by the decease of the Rev. John Macdonald.

KINGSTON CONGREGATION.

EXTRACTS from Minutes of Congregational meeting of St. Andrew's Church, Kingston, held 29th March, 1854.

The Rev. Dr. Machar in the Chair.

Meeting opened with devotional exercises and prayer.

Treasurer read statement showing the Church free from debt.

The following REPORT from the Ladies was also read—:

The Ladies of St. Andrew's Church feel much pleasure in submitting to the Congregation a Report of what has been done by them during the last three years and a half in aid of the liquidation of the debt then on the Manse; and they cannot do so without acknowledging with thankfulness that the blessing of the Almighty has followed their exertions, without which their efforts would have been poor indeed.

Four years ago there was a debt of £1000, bearing interest, on the Manse (built in 1844), and not an effort made towards paying it off, when a few Ladies joined together to do what they could by the sale of their work to make a beginning. They adopted the simple plan of monthly sales, not, be it remembered, with an idea of being able to pay the whole debt, but merely assisting, and thereby inciting others to do likewise; and it would be unjust as well as ungenerous to withhold from the congregation what it will give them as much pleasure to hear as to us to make known,—that one great cause of success and of gratification attending it was the generous liberality of our beloved minister. From the time our exertions commenced, it will be remembered, Dr. Machar relinquished one-half of the interest due to him on the £1000 and (also for the time) half the sacramental allowance, thereby in fact giving £12 10s. annually to the Church by way of encouraging the congregation to pay off the debt. In the course of three years £400 were funded, and the Ladies were then encouraged to further exertions by learning that the Commissioners for the Clergy Reserves would aid in building Manses provided congregations would subscribe £50 for a like purpose. This was done, and the aid received from the Clergy Reserves Fund was £150; thus £200 were added to the former four. It then suggested itself to the Ladies that by making a united effort they would complete the work begun, and induce those, hitherto not interested in the scheme, to aid in getting-up a Bazaar, of which they need not be ashamed. The end was fully answered, and it is gratifying to record with what hearty good-will and good feeling towards each other they wared an amicable strife to outdo each other in the variety and beauty of their work; nor can we omit giving a due meed of praise to those gentlemen who kindly undertook to assist in the arrangements. Their cordial co-operation, their ready and

useful advice, and devotion of their valuable time, merit the warmest thanks of the Ladies, for without these they neither would have made the appearance, nor carried out their plans as effectually as they were enabled to do. Thanks are also due to those both in and out of the congregation who bestowed so large a share of patronage on the work. The Bazaar took place in October, and realized £505 after paying all expenses; and the debt would then have been paid immediately, but that Dr. Machar with his usual liberality requested the Ladies to retain it until January, when they would receive the dividend on the stock in the Bank, thus relinquishing £21 more. It was however paid on the 4th of January of the present year, and the remaining £105 is reserved, as originally intended, should any balance remain after paying the debt, for putting a suitable fence in place of the unsightly one now enclosing the Manse; and it is matter of regret that their means will not admit of putting up one to correspond with that in front of the Church.

The Ladies also desire at this time to lay before the Congregation a Statement of the Missionary Association.

Two years ago it was urged by many that the Missionary Fund should be given up to pay the debts then on the Church. The Ladies objected that this Fund should be diverted from its original object; first, because it would not meet the debts, and the Missionary Scheme would be deprived of its means; and, secondly, it could not be done without the consent of the individual subscribers. Since then nearly £200 have been subscribed towards the debt, but there was still a balance of £83 14s. 5d. to pay; and, being requested by many individuals to appropriate the sums opposite their names to pay this debt, the Ladies consented to sell 2 shares of Bank stock out of 9 they hold of the Missionary Fund; and, to satisfy all parties, a list of names can be shown, which by their united subscriptions for one year shows a sum of upwards of £60, which may assure those opposed to the plan that their money is reserved for its original purpose; but at the same time it is urged by the Ladies that no further drafts on this Fund may be made hereafter, as many are not satisfied at its being touched. These 2 shares with judicious management, and a balance of £7 10s., remaining from the subscriptions raised for the debt, leave us now in possession of a Church and Manse without a debt upon them; and it is most earnestly hoped that those, who may hereafter have the management of the finances, will continue to keep them so, for a great and long-continued struggle has been made to set them free.

It was thought advisable that the monthly collections for the support of a Missionary should cease for the present, until a permanent Missionary be obtained, many friends to the Mission pledging them-

selves to renew their subscriptions when called upon, as there was sufficient on hand to meet the demand for this winter. It is therefore hoped that after a respite from calls on their liberality, and the present prosperous state of the Church, the Missionary collections may be resumed, when necessary, with zeal and renewed interest.

Signed W. HARPER,
Treasurer.

Moved by the Rev. Professor Williamson, seconded by James Boyd and Resolved.

“That this meeting acknowledges to the utmost extent the obligations under which the congregation lies to the Trustees of the Church for the honourable and economical administration of its financial affairs, and desires to express the gratitude so generally felt at the exertions and sacrifices made by them during trials and difficulties of a financial nature, now passed away, it is hoped, never to return.”

Moved by John Craigton, seconded by John Duff:

“That, conscious of the great services rendered by the Ladies of the Congregation for their untiring zeal in endeavouring to wipe off its pecuniary liabilities, and more particularly those incurred in building the Manse, this meeting desires to record its conviction that, under God, it is to their exertions and sacrifices, more than to any other cause, that this congregation occupies the gratifying position it now does of being for the first time since its organisation free from debt, and under the circumstances, while a simple vote of thanks is a very inadequate return for the services rendered, yet, as it is the only method by which the congregation can express its gratitude,—it is hereby resolved, that the cordial thanks of this Congregation are due and are hereby expressed to the Ladies for their very efficient services.”

Moved by M. W. Strange, seconded by Rev. Professor Smith, and Resolved:

“That the name of Mrs. Harper is deserving of particular mention in the above Resolution in consideration of her special services, while assisted by the other Ladies, in the establishment and maintenance of the Monthly sales, which have been productive of such beneficial results to the temporal affairs of this Congregation.”

Moved by Rev. Professor Smith, seconded by Andrew Drummond, and Resolved:

“That the Congregation cannot allow the present opportunity to pass without anew recording their deep sense of obligation to the Missionary Association for their zealous and untiring exertions all along in carrying on the Mission; and, while they approve of the conduct of the Ladies in suspending under the existing circumstan-

ces the making of collections, they desire to express their earnest hope that the Mission, which they have felt it their duty and their privilege to sustain, may ere long be restored to its full efficiency.

KINGSTON—ITS KIRK AND MANSE.

We confess our partiality for old Scotland as it was and as we fondly hope it will long remain. The Kirk and the Manse are erected together and maintained out of the lands or trinds of the parish, not from the voluntary donations of the heritors, but out of the funds of which the heritors, are merely the guardians. Some of the ancient parliamentary enactments respecting Manses are curious specimens of Scottish wisdom. As for instance, in the reign of Queen Mary, 1563, it was enacted "That they who are appointed to serve and minister at any Kirk in this realm shall have the principal manse, or a reasonable and sufficient house biggit to them beside the Kirk." In the reign of Charles II, 1663, royal or legislative wisdom thus ordained: "At the sight of the bishop of the diocese, or such ministers as he shall appoint, with two or three of the most knowing and discreet men of the parish, the heritors shall build competent manses to the ministers, the expense of which should not exceed a thousand pounds, and not be beneath five hundred merks." This act has since been remarkably improved by the following decision of the Court of Session, "That such manses shall be given to ministers as are suited to their benefices without regard to the precise amount of their expense." And it is ruled moreover that the right to a manse includes, not only "the right to a dwelling-house, but also the right to a garden, a stable, a barn, a byre, and other accommodations for the family of one who occupies some acres of ground." Farther it is written, "*the Presbytery has power to decern for a garden wall.*" Now, as adherents of the old establishment principle, we hold that there is something very comfortable in these statutory provisions. The heritors of the parish will no doubt come forward very generally without thinking of a compulsitor. But in every parish, perhaps, there will be one or two miserly old codgers, not without some respect to the Kirk and manse, but very unwilling to part with their "punds and merks"—and, if giving were left entirely to their voluntary principle—we shall not say how matters might be. But, to help the frailness of the good man's purpose, out comes the sheriff's posse with "a decret of caption and horning;" and, to prevent farther mischief—the actual spulzie of his sheep and horned cattle, the dust is paid down; the sheriff is satisfied, and the proper accommodations of the benefice are secured. The wealth of the parish is thus made to support the religion of the parish, and there is no room for vanity in the liberal, and no way of escape for the avaricious. Thus

the Church edifices are provided for in the Old establishment of Scotland. There may be some friction and irregular movement in the old machine. But are the friction and irregularity less in any of the new? We should like to have this question fairly answered by any "two or three of the most knowing and discreet men" in the best of our congregations in this land, where Acts of Parliament, and the power of sheriffs in Church affairs, are not acknowledged. We must just do the best we can without them, and in some congregations, such as Kingston, the sheriff with all his powers of caption and horning could not compel the erection of a more commodious church; and, as for the manse, where is the like of it to be seen?

By the way there is an tradition about the old manse of Kingston, which may be here recorded for the purpose of contrasting the thing that then was with the thing that now is. The manse, as it was called by courtesy of those days, was not a bad bigging, as compared with many others in the town.—Kingston was not then aspiring after the rank and honour of a city,—the wall rough and rouble enough, and the interior finishing not quite in the style of modern cities—more chinks by far than admitted of coziness and comfort in a December night when the thermometer has sunk some 20° below zero. Within, nevertheless, there was gathered as much material comfort, including good store of blankets, as is often to be found in the house of a ministerial benedict in Canada. In an upper room, some are yet alive who remember it well, where the rafters were not hermetically sealed, and where something of the backwoods' aspect was very apparent, a clerical visitor was sent up to repose for the night, Bridget having previously employed all the precautions of heating and blanketing. The morning came, the breakfast, far later than usual, was piping hot, but no word of the stranger. Bridget knocked at the door—no answer. She knocked again and louder—still no answer. She lifted the latch, opened the door a little, ventured to look in; she could hear no breath, she could see no movement about the bed. The night had been dreadfully cold. The room—it was cold as the night—enough to freeze up the current of life in any one. Bridget drew near—the face was invisible—no sound of breathing, all was silent, and still as death; she trembled, she called again and louder,—still no answer. She ran to her master—exclaimed in fear and perplexity in her Irish brogue—Sir, I don't like—I don't like it at all. What is it you don't like, Bridget? That minister in the room, Sir—he is not astirring at all—I don't like it—I think he is dead—I am sure he is frozen to death—that room, Sir, and this night have finished him.

The host was alarmed: 20. degrees below zero, it was a possible thing. Bridget's fears might be a reality. With

some qualms about putting a worthy brother in such a room, and with more than his wonted agility, he sprung up stairs—ran to the bed, found everything exactly as Bridget had described—no sign of life or of a living thing—cold enough around to turn even warm blood to ice: with fear and a trembling hand he began to explore; he lifted up fold after fold of blanket until he reached the object sought in a profound sleep, when, instantly; there in a profound startled with the cold and the light, he opened his eyes, wondering why the minister and his maid should be standing at his bedside with so much anxiety on their faces. All was right, and the fearful began to smile at their own fear. Tradition often represented this notable event with a naive and humor beyond the power of the present relater, and that excited the unconstruable risibility of the listener.

This is one, there are some other very amusing traditions of the old manse, not yet forgotten by the ancients, and deserving of a place in their diary. The interior history of the new manse must be reversed for another chapter.

It is with *the building* of the New Manse we are now concerned, and truly it is a wonderful achievement, accomplished solely by female hands. Ah! how many good deeds have been done by them in their time, and with such wondrous ingenuity and affection, as only those women "who are our fellow-labourers" can display. Here is a Manse, unequalled in Canada, built up of ottomans, arm-chairs, foot-stools, lace-curtains, night-caps, wrought-slippers, pin-cushions, little pina-fores—we can go no further without the assistance of Mrs. Harper; and, while the workers gave gratuitously, it may be presumed the buyers had for their money what they could not elsewhere have purchased; and their drawing-rooms are now ornamented with the memorials of industrious beneficence. We have expressed a preference in certain cases for "the process of caption and horning." But after all, and in the latitude of Canada, there is something grander in this—a moral grandeur to which the Sheriff and his posse can lay no claim. These ladies have consecrated their refined and useful industry to this good work perseveringly for four years. Their hours of leisure, we will not suppose it possible that they might else have been hours of idleness, were improved for the attainment of an honourable object, which, while it furnishes an example that many a lazy or selfish dame might do well to imitate, will also be an enduring monument of what the persevering hands and the harmonious hearts of female piety have achieved in Kingston.

While we thus present our humble tribute of approbation to the Ladies of St. Andrew's Church, Kingston, the statement contained in the Report brings up

the minister, the Rev. Dr. Machar, very pleasingly before us. Of this truth there is abundant evidence, both in Voluntary and Established Churches, that, if the minister be a niggard, or, what is very much the same, if he have the reputation of being one, many among his flock will make a pretext of his example, and the virtue of liberality will not thrive among them. The minister must set the example of giving according to his means, and, in order to it, the poor minister must exercise self-denial; his whole life indeed must be "a sacrifice on the altar of his faith." The esteemed minister of St. Andrew's Church is evidently in circumstances which enable him to be conspicuous in the exercise of liberality without that self-denial which will be required of his poorer brethren. We rejoice in the bounties of providence bestowed on him, and not less that he has given so illustrious a manifestation of the spirit with which they ought to be used. Good men will sympathize with it. If niggardliness be contagious, so is liberality. The men of large means (rarely found in the pulpit) on Change will remember that the endowment of the Church in this land lies in the hearts of those who, having reaped in spiritual things, are disposed to communicate generously in temporal.

In looking over this Report, the question occurred to us, Where are the gentlemen? The Ladies are here, but the gentlemen—what are they doing? At first it seemed as if the Church was composed wholly of Ladies, and that the entire burden of Manse-building had devolved upon them. But this hasty notion was corrected when we read the names of the movers and seconders of the Resolutions, who are all demonstrably of our gender. And we were further led to the conclusion that said gender have contributed some considerable portion to the general result—the £1105, as we imagined we saw them retiring from the grand bazaar with large parcels under their arms, for which they had duly accounted to the Treasurer.

Thanks, for we feel personally interested in the matter, thanks and our best wishes to the Ladies of Kingston. They have built with their own hands the best manse in Canada, worthy of a metropolitan bishop—*primum inter pares*. Let them put on their thumbs again for the building of the garden-wall, to be uniform with that of the Church; and we presume to suggest to them, in the words of one of the old Scottish statutes respecting manses, that they look out for "two or three of the most knowing and discreet men of the parish" to see to it that the foundations of the pillars be securely laid. Pretending to a little skill in Church architecture, we confess to some nervous recollections anent the perpendicularity of the old pillars. A leaning tower may do very well for Pisa. It is an appropriate type of the Church there: *signum ecclesie*

cedentis. But leaning towers, or leaning pillars, are not at all appropriate to St. Andrew's Church in Kingston. By the way we ought to record among our agreeable recollections of the last synodical visit to the quondam capital that the leaning pillars had all been restored to their right balance; and this too was done by the liberality of the Ladies of the congregation. Ye lady readers of the *Presbyterian* everywhere, here ye have something to imitate as well as to applaud.

THE CHURCH OF SCOTLAND.

PARISH OF PENICUICK.—The Right Hon. Geo. Clerk, of Penicuick, Bart., has presented the Rev. John Macalister Thomson A. M., Preacher of the Gospel, to the Church and Parish of Penicuick, vacant by the resignation of the Rev. Wm. Scott Moncrief, late minister thereof.

INDUCTION AT MONTROSE.—The induction of the Rev. Colin McCulloch, late of Denny, to his new charge, Montrose, took place on the 22nd ult., when there was a very full meeting of Presbytery. On the following Sabbath, which was Christmas day, he was introduced to his vast congregation by the Rev. Dr. Gillan. After a discourse which arrested all eyes, he spoke of Mr. McCulloch in terms which melted all hearts. He remarked that nothing could be more providential than the choice they had made; that, from the most familiar intercourse, he was warranted in affirming his friend, by God's grace was eminently qualified to fill the important charge. This he argued from his high intellectual endowments, his varied literary attainments, his quick and lively imagination, his sterling moral qualities, and his tender and sensitive emotions—these being sanctified all to the service of God. In the afternoon the new minister was waited for with eager expectation, and listened to with breathless attention, by an audience which could not be fewer than 3000.

His text was 2nd Cor. v. 20. the discourse was distinguished throughout by originality, eloquence and fervour. His venerable colleague, Dr. Patterson, preached in the evening, when he could not conceal the high satisfaction he felt at the late appointment.

DEATH OF THE REV. JAMES ESDAILE, D. D.—The Rev. James Esdaile, D. D., expired on Sabbath last at Rescobie, at the advanced age of eighty years. Having been ordained at an early age minister in Montrose, he was in 1810 translated to the East Church and Parish of Perth upon the removal of Dr. Andrew Thomson to Edinburgh. Dr. Esdaile continued to discharge the duties of this charge for a period of upwards of thirty years to the satisfaction of a very large and respectable congregation. About twelve years ago he was laid aside from his official duties by a providential visitation, and during most of that time he has lived in the family of his second son, the minister of Rescobie. Dr. Esdaile was universally regarded as a man of undoubted talents and most estimable character.

ACADEMICAL DEGREES.—The *Senatus Academicus* of the University of Edinburgh have conferred the degree of Doctor of Divinity on the Rev. James Veitch, St. Cuthbert's, Edinburgh, the Rev. James Grierson Erroll; and the Rev. William Logic, Kirkwall, Orkney.

ORDINATION AND SETTLEMENT.—The Presbytery of Abernethy met in the church of Tomintoul on Wednesday for the ordination and induction of the Rev. John A. Maclean to the pastoral charge of the parish of Tomintoul. The Rev. C. Grant, of Kingussie, presided, and preached an able discourse from Col. iv. 12, after which he delivered suitable addresses to the new minister and to the congregation.

GALLIC CHURCH.—On Thursday the Presbytery of Edinburgh met in the Gaelic Church for the induction of the Rev. Donald Macdonald, late of Storr. The Rev. Dr. Arnot preached and presided. There was a numerous attendance. In the evening the new incumbent was entertained to dinner in the Calton Convention Rooms by about 60 or 70 members of the congregation. There were also present several of the Directors of the Society for the Propagation of Christian Knowledge, the patrons of the charge, several members of the Presbytery, &c.

PRESENTATION TO BOHAM PARISH.—The queen has been pleased to present the Rev. Alex. Murdoch to the church and parish of Boham in the Presbytery of Aberlour and county of Banff, vacant by the death of the Rev. Lewis William Forbes. The Rev. Mr. Murdoch, who is, we believe, a native of the parish of Alvalh in this county, was for some time a teacher in the Banff Academy, along with the late Rev. Mr. Smith, of Monquhitter, and has been for years an able and efficient Minister of the Scotch Church, Austerlain.

ALVES PRESENTATION.—The hearers of the Rev. James Mackie, minister of Alves, on Wednesday, the 22d ult. met in the church, when the Rev. Charles Stewart, schoolmaster, at the request of the ladies of the congregation, presented the Rev. gentleman with a pulpit Bible and Psalm-book, bearing the following inscription:—"Presented to the Rev. Jas. Mackie, minister of Alves, by the ladies of his congregation, in token of their high appreciation of his pastoral worth, of his able and faithful pulpit ministrations, and of the deep interest evinced by him, both in their temporal and spiritual well-being. February 22, 1854." Mr. Mackie briefly and feelingly acknowledged these tokens of affectionate regard.

The Presbytery of Skye held a meeting at Portree on the 15th current, when there were laid upon the table a royal presentation and relative documents in favour of Mr. Hugh Macarthur, at present missionary minister at Fort-William, to be assistant and successor to the Rev. Mr. Coll Macdonald the venerable incumbent of Portree. The presentation and other documents were unanimously sustained. Thus there is now the clear prospect of having this parish satisfactorily supplied with a minister who is the choice of the congregation, and well are they entitled to this, after waiting and wanting so long. At the same meeting Mr. Alex. Macdonald was licensed to preach the Gospel after going through the usual probationary trials to the satisfaction of the Presbytery.

THE LATE DR. MACPHERSON, ABERDEEN.—The following is a part of a notice in the *Aberdeen Journal* of the late Sub-Principal Macpherson, Professor of the Greek language, who died on the 21st inst., aged 87:—"Sub-Principal Macpherson was born in 1767 in Sutherlandshire at Kintradwell in the parish of Golepie, of which his father was minister. His mother, Miss Gordon, was a daughter of the House of Carroll, one of the leading families among the old gentry of that county. On the death of his father in his early childhood he went to reside at Slat in the Isle of Skye with his near relative, Dr. Martin Macpherson, the representative of a family which had been long settled there, and which from the times of the Reformation had furnished to the Church a series of clergymen distinguished for their worth, their rare erudition, and for the interest they took in all that affected the welfare of the Highlands. It was Dr. Martin's brother, Sir John Macpherson, sometime Governor General of India, who evinced the warm regard he entertained for his northern *alma mater* by founding the valuable bursaries bearing his name. Dr. Hugh M. graduated in Arts at King's College; and, after studying medicine in Glasgow, Edinburgh, London, and Paris, which he visited before the French Revolution, took his degree of M. D. at Edinburgh, then in the height of its celebrity as a School of Medicine. In 1797 Dr. M. was transferred to the chair of Greek Literature. While he held

the Professorship of Oriental Languages, he practised medicine in Aberdeen: but, soon after his appointment as Professor of Greek, he discontinued a lucrative and increasing practice, that he might devote his undivided energies to the duties of that important charge.—*Inverness Courier.*

COMMUNICATIONS.

[The conductors of "The Presbyterian" do not hold themselves responsible for the opinions expressed in the communications that may from time to time appear under this head.]

NEW YORK, April, 1854.

In writing a communication for the *Presbyterian* from a city such as New York, the difficulty is certainly not so much in the paucity as in the selection of topics. As the heart of this great country, the central point of its commerce, whatever may agitate or affect the remotest extremities is felt in New York. The cotton of the Southern States is sold upon our streets, if not in actual bales, at least in the firsts, seconds, and thirds of exchange, which represent its value. The tobacco of Virginia finds a market in New York. To this city looks the western farmer, when European scarcity or tidings of war enhance in value the crops upon his broad acres, while the silks in which he now clothes his daughters, and the broadcloth which covers his own sturdy limbs, have all been bought in the dry-goods stores of Broadway. Nor is this confined to Commerce; for as the handmaid of Religion, of the Sciences, of the Arts, Commerce paves a road in which each of these may advance. Here is found the machinery which sets in motion gigantic schemes of benevolent or missionary enterprise, reaching in their operations every clime which the foot of civilized man has yet dared to tread. Does some warm-hearted giver in the Western Minnesota drop his few cents into a collection for the Bible Society, their vast emporium in New York receives the money, and sends it back, enhanced in value a thousand fold, in copies of that Word which is beyond all price. The American Home Missionary Society and the Sunday School Union, the Presbyterian and Episcopal Boards of Domestic Missions, all centre here, and direct those efforts for evangelizing the vast "West," of which no man in our time can estimate the value.

But space would fail to enumerate the causes which render this city a great centre for the religious intelligence of the American continent; and that which remains may be better employed in writing of what is actually taking place.

No subject connected with the cause of Foreign Missions appears for long to have excited such interest as the visit of the Rev. Dr. Duff to America. This eminent and devoted missionary, from the day when he landed upon these shores, has been received with open arms, and every denomination of Evangelical Christians has been represented in the vast crowds which filled

each place where his eloquent appeals were heard. Nor has this been confined to New York. Philadelphia, *the city of brotherly love*, was the first to assemble her citizens, and by the lips of a late and much respected resident of Montreal, the Rev. Mr. Jenkins, she spoke her welcome. In Washington the House of Representatives threw open its Halls; from the Tribune Dr. Duff proclaimed to President and lawgiver the Gospel message. Cincinnati and Chicago, with each town of lesser note through which he passed, in turn gave him the right hand of Christian fellowship, thus practically showing the unity of that Catholic and Apostolic Church, which, however divided in non-essentials, has one common faith and one common cause.

Not as a Presbyterian came Dr. Duff amongst us to promulgate doctrines, or stir up dissensions, which it were better far to leave undisturbed. Certainly not as a Free Churchman, for "Intrusion" or "Non-Intrusion," however much they may have been misunderstood, have certainly never been practised on this side the Atlantic. His vocation was that of the Missionary of the Cross, his aim, to call upon the Church of Christ, by whatever name her members may assume, to devote herself, her talents, and her wealth to the great work of evangelizing a world lying in Heathen darkness. Upon the highest grounds does Dr. Duff place the cause of Missions. As recipients of an infinite salvation, we are bound to send the Gospel to those who have it not; and, nay more, the refusal or neglect to do this is a practical repudiation of our common Christianity. The trumpet gave no uncertain sounds, its tones fell upon the ears of thousands, who, if the appeal had before been so urged upon their attention, had but little acted upon it, and many, already engaged in the work, felt their sympathies aroused, and the necessity of greater exertions now made plain.

It would have been strange, though unfortunately not without precedent, if all these appeals, and this interest so widely felt and expressed, were allowed again to fail in accomplishing real good. I trust, and shall give reasons for the hope, that a chord has been touched in the hearts of Christian Churches in America, which shall not cease to vibrate until, by the final accomplishment of the Redeemer's kingdom upon earth, all need of missionary labours shall have ceased.

At a meeting composed of the clergy and others of the various Evangelical denominations in Philadelphia, convened to receive Dr. Duff, the following Resolution was unanimously adopted:—

Resolved, "That we earnestly recommend that a General Missionary Conference, representing all the friends of Christ engaged in the great work of the evangelization of the World, be held during Dr. Duff's visit to this country,

"in order to illustrate the practical unity of the Church, to excite an increased interest in her Holy Work, and to combine and judiciously direct her efforts for the salvation of the millions of our race who are perishing for lack of knowledge; and it is recommended that such a General Missionary Conference be held early in May, and that a Committee be appointed to make the necessary arrangements."

In conformity with this resolution, committees were at once formed in New York and Philadelphia, composed of one member from each denomination of Christians now conducting missions amongst the Heathen, and charged with the arrangements of a Missionary Conference. The want of such a meeting or union has long been felt. For over 50 years have Foreign Missions now been prosecuted, and yet but little has been done to concentrate efforts, or avail of and mature the experience gained. No new missionary organization is contemplated, but the intention is simply to confer together on the most efficient means to be adopted for the promotion of the great work, leaving each denomination to carry out its plans of missionary effort as it deems best.

The arrangements, as now matured, are to hold two meetings. The first will be composed entirely of the officers and managers of the various national missionary associations, of their missionaries now in the country, and of others who may have information to communicate. The results of this meeting, and the conclusion arrived at, will be made public at a second meeting, open to all, on the evening of the second day, and which all the friends of Missions are invited to attend.

I cannot better explain the objects intended to be accomplished by these meetings than by enclosing copy of a circular intended for those who may be invited to the first (or business) Conference, and which is more full than a circular respecting the public meeting, which has appeared in the religious and secular papers.

"ANCNUM."

CIRCULAR.

DEAR SIR,

At a public meeting of Evangelical Christians interested in Foreign Missions, convened to receive the Rev. Dr. Duff, we were charged with the management of a General Missionary Conference, to aid in the combining and judiciously directing the efforts now making for the salvation of the Heathen, thus illustrating the practical unity of the Church, and exciting an increased interest in this holy work.

The meeting will be held in the city of New York on the 4th and 5th days of May.

Your presence and co-operation are earnestly solicited, and this invitation will procure your admission on its presentation at the doors.

The Committees disclaim all intention of establishing a new organization, or of interfering with those now in existence, for they believe that at present each Branch of the Christian Church can most efficiently work in the Missionary cause by sustaining labourers of its own appointment.

As conventions of men interested in the diffu-

tion of science and education have been found profitable, we may calculate with certainty on the beneficial influence of a meeting where wisdom may be distilled from the mingled experience of Christians interested in the diffusion of Gospel light in Heathen lands.

This time has been selected to ensure the presence of an ardent man of God, long dedicated to the missionary work, that we may gain by his wisdom and be animated by his zeal.

The meeting may collect and concentrate the scattered fragments of experience in Foreign Missions obtained at so great a cost of life and treasure; it may profitably discuss the best mode of collecting funds without drying up the source by spasmodic appeals; it may with great benefit compare opinions as to the relative advantages of the several modes of evangelizing the Heathen, and it may arrange for a free interchange of information among the existing Missionary organizations.

A free conference may tend to lessen the estimate of all that now separates Christian men who solely desire to hold forth the Bread of Life, and make them feel as Missionaries do when in Heathen lands. There in the presence of gross idolatry the unity of all Protestant creeds is most apparent, and, if men charged with the work at Home manifest the same Catholic spirit, it will strengthen the hands of our Missionaries Abroad.

The approach of the time for the larger outpouring of the Holy Spirit will certainly be remarked by a desire to seek for and magnify Christian unity.

Signed by the Committee for New York.

A. L. Stuart, } Presbyterian (Old School.)
Chairman. }

Stewart Brown, Episcopalian.

Jonathan Sturges, Dutch Reformed.

Wm. E. Dodge, Presbyterian (New School.)

Wm. Colgate, Baptist.

Francis Hall, Methodist.

John T. Agnew, Presbyterian (Reformed.)

Geo. D. Phelps, Congregationalist.

John Paton, Presbyterian (Scotch.)

Signed also by the Committee in Philadelphia.

FROM A WESTERN CORRESPONDENT.

I have no doubt that many a sincere Christian has some misgiving as to the scripturalness of what is called "*the Total Abstinence Principle*." I shall in the present communication attempt to glance at the bearing of the Word of God with respect to it. It will be conceded by all that, supposing the Sacred Oracles grant to the Christian the liberty of using moderately, if so disposed, wine or alcoholic liquors, there is *no obligation* to participate, inferable.—However free the disciple of Jesus may be to touch, taste, or handle, neither the letter nor the spirit of the Inspired Writings enjoins the employment of them as a beverage. The truth would appear to be almost or entirely axiomatic as a consequence, that, what the child of God may do *individually*, he is at perfect freedom to do *socially*: that is, he may, if he see meet, unite with a Christian brother, a neighbour, or any member of the human race, on this specific ground of abstinence, in order to the safety and amelioration of society and himself. What else is this than conformity with the apostolic precept,—“Look not every man on his own things, but every man also on the things of others.”

The family of the Kenites is one of the most interesting on record. We first

become acquainted with them when Moses escaped as a fugitive from Egypt. With Jethro, the priest of Midian, the future King in Jerhurun not only found a kindly asylum, but in that excellent man he soon realized a truly paternal father-in-law. I may here quote the words of the surpassingly eloquent Krummacher. “Moses, who had never had an idea of a church of God out of Israel, feels greatly surprised, having believed that this wilderness was inhabited solely by savage idolaters, but now sees himself surrounded by brethren in the Lord, and feels himself under the influence of a Divine life and a sanctified love. His satisfaction is great; and that of the amiable family, after a mutual communication of their inmost thoughts, not less so. Their guest naturally wishes to know in what way Divine truth had reached them; and learns that this favoured tribe are descendants of Midian, the son of Abraham and Keturah. He hears that a rich vein of Divine manifestation had been handed down to them by their forefathers, although it was scarcely any longer visible amongst the majority of the people from the mass of heathenish error which had attached itself to it. In one family, however, that of the Kenites, it had been preserved pure and unmingled; and to this family, which must not be confounded with the Canaanitish Kenites, they were privileged to belong.

Moses listens to this statement with emotion and astonishment, and with his new-found brethren praises the Lord and His faithfulness. He feels at the same time that he will not soon be able to leave these dear people; and in a short time becomes united to them by other bonds than those of the same faith. He becomes attached to ‘Jethro’s daughter; she returns his love; her father joyfully grants them his benediction, and Zipporah becomes the wife of the beloved stranger.’”

We read in NUMBERS X. 29-32, of the invitation of Israel’s leader to his father-in-law to accompany the encampment. Jethro had visited his son-in-law in the wilderness, bringing to him his wife and children. The wisdom and piety of the good priest proved most beneficial to Moses and the congregation. The result of this visit was that a considerable portion of the Kenites, worshippers of the Only True God, the God of Israel, became associated with the chosen people. They appear to have connected themselves in the promised land with the tribe of Judah more particularly. (2) They however never lost their identity and distinctiveness. In the days of the prophet Jeremiah we behold them prominently referred to, as maintaining with exemplary fidelity those peculiarities which from the beginning had characterized them, and which had been systematized and fully settled by their honourable ancestor,

“Jonadab, the son of Rechab,” three hundred years previous to that time. What was their most marked and Divinely-approved feature of social organization and life needs not here be iterated. Let it be observed however that this society of abstainers, whom the tourist and the traveller find at the present day in existence according to the gracious promise of Jehovah, can have had but one motive for their attachment to the seed of Abraham. They must have been spiritual Israelites, who for the love they had to the God of Israel and His Church, cast in their lot with the nation. They were of “the wild olives,” and, in order to secure the religious advantages which they prized without giving umbrage to “the natural branches of the good olive tree,” or exciting their jealousy, they practised much self-denial in their style of living. Their fidelity to the paternal injunction in abstaining from wine is that for which they are especially praised in the Book of God.

Here then we have to all intents and purposes a *Total Abstinence Society*, sanctioned and encouraged by Divine authority. Every reader of the Bible is aware that the Sacred Book records a considerable number of individuals who totally abstained from wine. Every Nazirite, male and female, necessarily belonged to this class. That this self-denial, when practised from proper motives, was well-pleasing in the sight of God, none will deny. Prominent among the followers of Christ in the Apostolic age stands Timothy, the most beloved friend of Paul. That exemplary minister of Jesus was evidently an abstainer, for it required the paternal injunction of the revered Apostle to induce him to use medicinally a “little” of the pure juice of the grape.

While it is granted that the Baptist “came neither eating nor drinking,” and so was obviously a man of austerity and separation from indulgence, it is often alleged that, because our Lord “came eating and drinking,” He therefore must have participated in the beverage of wine. I am aware of no evidence of this. True, our revered Master was designated by the Pharisees “a wine-bibber.” But they also called Him a “glutton.” May not the whole allegation have been a calumny? St. Luke relates that after Levi, the future Apostle Matthew, had ceased to be a publican, he made Jesus “a great feast in his own house; and there was a great company of publicans and of others that sat down with them.” (1) Certainly we have no proof here that our Redeemer partook of any thing derived from “the vine-tree, from the kernels even to the husk.” He was present on the occasion in the exercise of His benevolence and grace, to bless spiritually and for ever many, perhaps all, of the interesting company. Doubtless the host desired most earnestly the eternal good

(1) “Last days of Elisha”—page 74.

(2) See JUDGES I. 16.

(1) LUKE V. 60. 29.

of those erring brethren whom he had succeeded in bringing under the influence of the Physician of souls.

The Author of man's nature has so constituted him as to render it requisite or desirable that he should experience a degree of periodical and reasonable excitement. This is salutary, both mentally and corporeally. The sanitary provisions of the Jewish Law are all characterized by a wisdom that calls forth the admiration of the man of science and reflection. What then shall we say to the following passage addressed to the Israelite whose residence was remote from Jerusalem, the place for the celebration of the solemn festivals? "And, if the way be too long for thee so that thou art not able to carry it;..... Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose: And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth: and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household." (1) Now nothing can be clearer than that the liberty conceded in this proposal must be limited by various considerations. For instance, the ceremonial regulations as to clean and unclean animals must not be violated. Again, all must be done by the head of the family along with his household in the observance of a religious solemnity before Jehovah. Surely these restraints ought to be remembered.

The Hebrew word (*jayin*), employed by the inspired legislator, is a generic term denoting "the expressed juice of the grape." Though it is sometimes used for intoxicating wine, Dr. Adam Clarke and others have shown that for the most part it is employed to indicate *unfermented* and so *unintoxicating* wine. In JEREMIAH XL. 12, we read that the Jews "gathered wine and summer fruits very much." This wine is clearly the grape. We know also that the people of Israel were wont to exclude from their sacred feasts every thing symbolical of corruption: and by them whatever had undergone *fermentation* was included in this category. The word rendered "strong drink" in the verse before us (*shechar*) has been established by Bishop Lowth and other authorities to mean *palm wine*. The Bishop says: "Palm wine is the proper meaning of the word *shechar*. It could be proved that *palm wine* or *honey* was very common in the East, and that it was preferred in its *sweet* and *unfermented* state." Observe also the direction is *to eat* (not to drink) the wine. The inference cannot be avoided that "the fruit of the vine" in its solid state is intended.

Our Lord remarks, "No man also, having drunk old wine, straightway desireth new:

for he saith, The old is better." (2) This passage has been viewed as implying the intoxicating quality in Jewish wine. Those however who are acquainted with the wines of the ancients, and of the Jews in particular, are aware that, contrary to the ideas prevailing among us, *old wine* was preferred among Eastern nations because it was *unintoxicating*. Age proved the necessity of its absence of the inebriating agent. In order to preserve wines from souring in a short time, it was customary to prevent vinous fermentation, or in such as had undergone that process to drive off the alcohol. Pliny, Columella, and other writers, have left *recipes* for making and preserving wines, illustrative of these facts. And modern Chemical Analysis teaches us that it was not possible for a particle of Alcohol to exist in those wines after they had undergone the process described in these *recipes*.

There is no doubt that "the pure blood of the grape," set forth by the illustrious man of God in the catalogue of Jacob's blessings in the dying song of unsurpassed excellence which he penned, is nothing else than wine.* The devout disciple of Jesus will remember the words of the Master of the Christian festival which will continue to be celebrated until He "come again." Our Lord designated the wine He employed on the occasion of its institution, "this fruit of the vine." If the remarks just offered be admitted as correct, it follows of course that unfermented wine or "the pure juice of the grape" constituted the element of wine intended. And it will be equally evident that the "wine" at the marriage of Cana, the "*better*" wine, miraculously, supplied by the beneficent Almighty Friend who was present, cannot have gone beyond unfermented wine. The modern practice of Orientals, and their fashions do not vary like our own, goes to establish the same view. Here I may repeat the oft-quoted observation in the narrative of Messrs McCheyne and Bonar, of the Deputation from the Church of Scotland to the Jews in Palestine in 1839. They were present at a Jewish marriage, of which they say: "Wine flowed plentifully as at Cana; but, being the simple wine of the country, not the slightest riot or extravagance was visible."

"It were difficult to believe," says Dr. Nott, "that the wine, by which Noah was dishonoured; by which Lot was defiled; the wine which caused prophets to err in judgement, and priests to stumble and fall; the wine which occasions woe and sorrow and wounds without cause; wine of which he who is deceived thereby is not wise; wine which Solomon styles a mocker, and which is alluded to by One, who is greater than Solomon, as a symbol of wrath; it were difficult to believe that this wine—the wine mingled by harlots, and sought by

libertines, was the very wine which wisdom mingles; to which wisdom invites; wine which priests offered in sacrifices; evangelists dispensed at communion-tables, and which, making glad the heart of man, was a fit emblem of the mercies of God. There is wine of some sort spoken of very frequently in the Bible with express disapprobation, or in connection with drunken feasts, or as an emblem of temporal and eternal judgement. And there is also wine spoken of perhaps as frequently with express approbation, or in connection with religious festivals, or as an emblem of temporal or eternal blessings. That wines of such different qualities, and presented in such different aspects, and even in such frequent and frightful contrast, were one and the same article, in one and the same state, would seem, even though history, both sacred and profane, had been silent, quite incredible."

The late Professor Moses Stuart, whose Biblical learning all scholars admit, observes.—"Wherever I find declarations in the Scriptures respecting any matter which appear to be at variance with each other, I commence the process of enquiry by asking: Whether these declarations respect the same object in the same circumstances? My final conclusion is this, viz: that, wherever the Scriptures speak of wine as a comfort, a blessing, or a libation of God, and rank it with such things as corn and oil, they mean—they can mean—only such wine as contained no alcohol that could have a mischievous tendency; that, wherever they denounce it, prohibit it, and connect it with drunkenness and revelling, they can mean only alcoholic or intoxicating wine. What then is the difficulty in taking the position, that the good and innocent wine is meant in all cases where it is commanded and allowed; or, that the alcoholic or intoxicating wine is meant in all cases of prohibition and denunciation. I cannot admit that God has given liberty to persons in health to drink alcoholic wine without admitting that His Word and His works are at variance. The law against such drinking, which He has enstamped on our nature, stands out prominently, read and assented to by all sober and thinking men; is His word now at variance with this? Without reserve I am prepared to answer in the negative."

MISCELLANEOUS.*

DR. CUMMING ON BIBLE CIRCULATION.

The following letter is cut from the London Times, to whose editor it was addressed by Rev. Dr. Cumming:—

To the Editor of the Times.

SIR:—Several correspondents, writing to you under the above heading, seem at issue as to the amount of encouragement given by the Romish priesthood to the circulation of the Bible. Without entering into theology and showing, as could easily be done, that the laws, limitations, and restrictions of the creed of Pius IV. render the Bible to a Roman Catholic practically a sealed

(2) LUKE V. 39.
See DEUT. XX. 14.

(1) DEUT. XIV.

book, let me send you the opinions of Cardinal Wiseman on this subject, published this very year in his *Catholic Doctrine of the Use of the Bible*.

At page 13, the Cardinal says, "The Bible is no Greek classic, no Arabic or Persian poet, no Hindoo mystic is more abstruse."

"In Catholic countries, such as can read, or do read, have access to the Latin version without restraint. Though the Scriptures may be permitted, we do not urge them upon our people. We do not encourage them to read them."—Page 26.

At page 25, Dr. Wiseman states that, where the Church permits "the reading of Scripture, she does not permit the interpreting;" i. e., she allows one to taste food, provided one do not swallow it.

At page 20, the Cardinal waxes very bold, and gives, *ex cathedra*, an opinion which settles all disputes on the subject.

"If, therefore, we be asked why we do not give the Bible indifferently to all, and the shutting up of God's Word be disdainfully thrown in our face, we will not seek to elude the question or meet the taunt by denial or by attempts to prove that our principles on the subject are not antagonistic to those of Protestants. They are antagonistic, and we glory in avowing it."

At page 15, "The experiment has been tried on a great scale of what the indiscriminate reading of the Bible will make a people. It has been tried in the dominions of Queen Pomard, with unexampled success. It has transformed a mild and promising race into a pack of lazy, immoral infidels."

I add no comments. I merely observe that in this instance Dr. Wiseman reflects purely and truly the dogmas of his Church.

I am, Sir, your obedient servant,
JOHN CUMMINS.

December 31, 1863.

MISSIONARY AND RELIGIOUS INTELLIGENCE.

REV. DR. DUFF.

[Toronto Globe, April 13.]

About the close of the last century the Protestant Churches of Great Britain began to awake from their long lethargy. True, individuals in all the Churches had long before this zealously desired and laboured to diffuse over all lands the light of Scriptural Truth, which had illumined their own minds. Still the labour of Churches in their corporate capacity, began to be put forth but shortly prior to the commencement of the present century. While in the Church of Scotland some of the most eminent advocates of Missions were to be found from the earliest period, yet for a long time little action was taken by the Church in its collective capacity as a National Church in the great cause of Missions. At length individuals began to speak out of their official capacity in the lower Church Courts, and some of the Courts were stimulated to send up overtures on the subject to the General Assembly. Amongst these the Synod of Aberdeen took a leading part. In the May session of 1821 the Rev. Dr. Inglis, a man of lofty intellect, sagacious and comprehensive business habits, of high personal integrity and piety, stood forth in the General Assembly, formally to propose "that the Church in its National corporate capacity should organise a Mission in Heathen lands, levelling whole mountains of objections and filling up whole valleys of sceptical doubts." The Assembly terminated and recorded their unanimous conviction "that it was a duty which they owed to their God and Saviour to engage without delay in sending forth those faithful servants which aimed at nothing less than the diffusion of the light of true science and true religion throughout all the habitations of men." To carry into practical effect the Assembly's designs, executive commit-

tees were appointed, ministers and members of churches were earnestly desired "to use their best exertions to promote the sacred cause in which the Church had resolved to engage," and India was chosen as the section of "the field" for initial operations. It was agreed on by the Committee of the Assembly of 1825 that, while the preaching of the Gospel was to hold the foremost and most distinguished place in any system of operations that might be adopted, seminaries should be instituted for the "education of various grades, as grand auxiliary instruments in removing deep-rooted prejudices, in preparing the mind for more intelligently comprehending the sublime discoveries of Christianity, and above all in rearing a body of well-qualified natives, who, as teachers and preachers of the Word of Life, might engage in the mighty work of emancipating their countrymen from the yoke of spiritual thralldom, and conferring the precious boon of that liberty where-with Christ maketh His people free." To give "coherence, efficiency and unity to the whole system," it was resolved that a central or Collegiate institution should be established for communicating a knowledge of the higher branches of literature, science and Christian theology. This institution was to be under the charge of a Superintendent or Head Master, who was to be an ordained Minister of the National Church, and not less than two assistant teachers from Scotland, together with additional teachers to be selected from suitably qualified natives." Such was the rudiment of the scheme of which Dr. Inglis was the author, and which, with modifications and expansions, has since been known by the name of the Indian Mission.

Early in 1820 the first missionary ever sent forth by the Church of Scotland to Heathen lands was nominated by the Committee. The Rev. Dr. Duff, then only on probationary trials before the Presbytery of St. Andrew's, was immediately applied to by the Rev. Dr. Ferrie, of Kilmoupar; but on account of his youth and inexperience he for a time shrunk from this responsibility. He was nominated however, and in May of the same year the appointment was formally ratified by the General Assembly.

Dr. Duff was born in the parish of Moulin in Perthshire in the year 1806. After going through a course of study in the Perth Academy, in which he was distinguished for his Classical attainments, he was enrolled a student in the United College, in the University of St. Andrew's, in the Session of 1821-22. On entering College, after an impartial examination he was deemed worthy of the first honours, and thus acquired a standing which was ably sustained throughout the whole curriculum. Educated from his infancy amid the wild scenery of the Grampians, he was vigorous in constitution and capable of the longest study without inconvenience. He always delighted in mountain scenery; and in one of his speeches before the General Assembly we find him expressing his sentiments in regard to the scenery of his native land in the following language:—

"I would go" he says "(to India) not from any exaggerated estimate of ambitious longings after the pomp and luxuries of the East. No; dire experience constrains me to say that for the enjoyment of real personal comfort I would rather, indubitably rather be the occupant of the poorest hut with its homeliest fare in the coldest and bleakest ravine that flanks the side of Schiehallion or Ben Nevis than be the possessor of the stateliest palace with its royal appointments in the plains of Bengal. I would go, not from any freaks of fancy respecting the strangeness of foreign lands, and the exciting novelty of labours among the dwellers there. There have been already, and can only testify that the state of the Heathen is far too sad and awful a reality to be a fitting theme for story or for song, unless it be one over which hell would rejoice and Heaven weep. I would go, not from any unpatriotic dislike of my native land, or misanthropic aversions towards its people or its institutions. No; for its very ruggedness, as the land of the mountain and the flood, I cherish more than ordinary fondness. How could it be otherwise? Nestled and nursed, as it were,

from earliest infancy among the wildest and sublimest scenes, no enjoyment half so exhilarating as the attempt to outrival the wild goat in clambering from crag to crag, or to outstrip the ravens in soaring to their loftiest summits; no music half so sweet as the roar of the cataract among the beetling precipices of the solitary dell; no chariot and equipage half so much desired as the buoyant wreaths of mist that curled their strange and fantastic shapes around the rugged peaks of the neighbouring hills. Hence a fondness for the characteristic scenery of my native land, amounting almost to a passion; a passion which, like every other, it requires Divine Grace to mollify and subdue; for oft, as I have strayed along gardens and groves bestudded with the richest products of tropical climes, the involuntary ejaculation has ever been, 'Give me thy woods, thy barren woods, poor Scotland!'"

We have already stated that Dr. Duff was early distinguished for his Classical knowledge. As a Latin scholar, he gained the special friendship of Dr. John Hunter, so celebrated for his profound views of the philosophy of language and general grammar. Such was his proficiency in the Greek which he studied under Professor Alexander, that "in a class in which there were many excellent scholars, he carried off the first prize during four successive sessions." He received prizes in the Logic, Mathematical, Moral and Natural Philosophy classes, besides a great many prizes for exercises performed during the summer. "Altogether," says a fellow-student in his "College Recollections" of this distinguished man, "I verily believe there is not a youth in the United Kingdom who received more prizes, and who better merited to receive them than Dr. Duff." It was not, says the friend referred to, till he had finished the attendance on the lectures of Dr. Chalmers that he began to manifest a decided change in his religious sentiments and to show his strong and decided attachment to the cause of Evangelical Truth. In St. Mary's College—the Theological one—he was still more distinguished than he had been in the Philosophy classes, and gave much attention to the great controversies with the Deists and Socinians. Dr. Duff's mind, it is believed, was first turned to Missionary labour, in preference to the ministry at Home, by the influence of several pious young men with whom he associated at College. He was the intimate friend of John Euphart, who died just before being received by the London Missionary Society. He was also the intimate friend of John Adam, of Hamilton, London, whom he afterwards met in Calcutta as a Missionary from the same society. By associating with these men, and others of similar character, his attention was first directed to foreign service in the ministerial work, so that, when the call at length came, he was prepared by Divine grace to hear and to render a willing obedience.

On the 12th August, 1829, the missionary was ordained to the evangelistic and ministerial office by the Presbytery of Edinburgh. Dr. Chalmers having presided and officiated with his wonted power and eloquence. He preached his first sermon in the Rev. Mr. Simpson's Chapel, Leith Wynd, Edinburgh. His text was 1 Cor. ii. 2—"For I determined not to know anything among you save Jesus Christ and Him crucified." And, "with the exception of Dr. Chalmers," says a friend who was present, "I never heard man preach so powerful a sermon." On the 14th of October he set sail in the *Lady Holland*, East Indian, from Portsmouth, "entirely unlettered, untrammelled, unembarrassed" as to his future course. Seldom has there been a voyage from first to last so fraught with disaster and discipline as he tells us in his valuable work on "India and India Missions"—within, the "floating home" of the deep, a fiery furnace from the combustion of evil tongues and wicked hearts;—without, untold vicissitudes of tempest and danger. On the 13th of February the vessel struck on the rocks of an uninhabited barren island, about 30 miles north of Cape Town, and soon went to pieces, the passengers and crew with great difficulty escaping with their lives. By this calamity he lost

all his journals, notes, memorandums, essays and books, the only article saved, in a wholly untampered state, being a quarto copy of Bagster's Comprehensive Bible and Psalm-book, the parting gift of a few dear friends. Having again set sail in another ship from the Cape, on the 7th of March a tremendous gale was encountered off the Mauritius, in which the vessel nearly foundered; and at the mouth of the Ganges she was overtaken by a hurricane and driven ashore, so that all the horrors of a second shipwreck were experienced. On Wednesday evening of 27th May, after nearly an eight months' voyage of continuous and varied perils, Dr. Duff with his partner reached Calcutta "more dead than alive through exhaustion and fatigue." But, to show the spirit of the missionary, his first letter, dated the day after landing in Calcutta, contained the following words, "The loss of earthly comfort and possession is a rich gain indeed, when accompanied by the increase of that treasure which nothing can diminish or impair. How base were it then to fret; how ignorant to complain; how cowardly to despond! For where is faith without a victory! Where is victory without a struggle! And can there be a struggle without enduring trials and encountering difficulties! To the feeble and dastardly soldier of the Cross be all the ease of indolently lagging in the rear, and all the security that can result from being the last to engage, and the foremost to escape from approaching danger. To us, we would pray, be the toil and the hardship, and the danger and the crown of victory for our reward—or death, when maintaining our Master's cause, for an eternal glory."

After mature deliberation Calcutta was fixed on as the centre of operations, and, instead of at once opening a College, elementary English schools were considered the best adapted to the ultimate end contemplated, and no time was lost in attempting to give practical effect to it. A tolerably sized hall, once occupied as a Hindu College, was hired. On the 13th July 5 young men made their appearance, and after a pleasing colloquy expressed themselves highly gratified. On Wednesday 20 more appeared. On Thursday 80 attended; and on Friday there were upwards of 200 new applicants. In the most plaintive strains they deplored their ignorance. They craved for "English reading," "English knowledge." They constantly appealed to the compassion of an "Ingraham" or Englishman; addressing the missionaries as "the great and fathomless ocean of all imaginable excellencies" for having come so far to teach poor ignorant Bengalis. On Monday the 2nd of August, 1830, the business of actual tuition commenced, and the magnificent results are known to the World. The hired room grew into the famous College of Calcutta, now well called the "Light of India," and the 5 boys into 1400 students.

The life and labours of Dr. Duff since that time are well known. He has devoted his days to the good of India—to elevate the down-trodden millions of that land—to banish superstition and caste—to pour the light of science and secular knowledge upon all classes—and above all, to spread throughout that vast land the proclamation of the Saviour, "Look unto Me and be ye saved, all the ends of the earth, for I am God, and there is none else."

This great missionary has been visiting his native land for the double purpose of recruiting his shattered health and of stirring up his countrymen to still greater efforts in the Missionary Cause. At the invitation of friends in the United States and in Canada he has favoured us with a visit. May he be long spared to echo the battle-song of prophets, apostles and martyrs:—

"Salvation, oh salvation!
The joyous sound proclaim
Till Earth's remotest nation
Has learnt MESSIAH'S name."

CONGREGATION OF PERTH.—On the first Monday of the year the Rev. Alexander Falconer, Minister of St. Paul's, Perth, had placed in his hands a sealed packet, containing the sum of 70 guineas, as a New Year's offering from his congregation, cheerfully contributed by all classes.

We comply with the wish of a subscriber in Toronto, a warm friend of the *Presbyterian*, who has kindly forwarded to us the paper, when we insert in our columns the subjoined Address of that most distinguished Missionary, the Rev. Dr. Duff of Calcutta. Should space admit, we may also give some extracts from his spirit-stirring addresses in Montreal.—

REV. DR. DUFF IN TORONTO.

[*Abstract from the Globe of 11th. July*]

Last evening Dr. Duff addressed probably the largest meeting ever assembled in Toronto.

The Hon. James Harvey Price was called to the Chair.

He briefly addressed the meeting, advertent in appropriate language to the magnitude and importance of the Missionary cause, to a distinguished representative of which the meeting had assembled to listen.

The Rev. Dr. Duff, having received the right hand of fellowship from the Chairman, representing the meeting, commenced his address, which occupied three hours in the delivery. He said:

CHRISTIAN FRIENDS AND BRETHREN, I desire at starting a foundation for what is to be said from God's own Word. You have heard already from the mover of the 1st resolution, that, if the Gospel is to reach any land, it must come from abroad. I desire to confirm that statement by divine authority. That divine authority we find in the Epistle of Paul to the Romans, where Paul reasons after this manner. It is one of those precious specimens of divine logic far superior to all the logic of the schools. The reasoning is this: "For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him, for whosoever"—no exception made, whether Jew or Greek, barbarian, Scythian, bond or free, in every land—"whosoever shall call on the name of the Lord shall be saved." Now here comes the argument,—"How then shall they call upon Him, upon whom they have not believed? And how shall they believe on Him, of whom they have not heard? and how shall they hear without a preacher, and how can they preach unless they be sent?" As it is written, "How beautiful are the feet of them who preach the Gospel of peace, who bring glad tidings of good things!" Why does the Apostle find it necessary to declare so emphatically that there is no difference—neither Jew or Greek? Because you must remember that it was the prevailing sentiment among the Jews that they, as the seed of Abraham, were to be pre-eminently distinguished in the covenant of grace in the Messiah's kingdom. It was the intense persuasion of the Jews, as you must know, that some peculiar privileges or prerogatives were to be conferred upon them above and beyond those that were to be conferred, whether upon Greeks or Gentiles generally. That is the error which the Apostle Paul so continually labours to combat and overcome. In the chapter, from which I have read you a passage, you find this argued out in a very peculiar manner, and with his own extraordinary power and emphasis. It is also needful for us to listen to his arguments, because I am grieved to say that there are in the Christian Churches now, I won't tell you whether it is in America or Europe, those who think just after the fashion of the Jews on this subject, and practically think and some-times practically say there is a difference, and that there ought to be a difference in this matter between the people at Home and the people that are Abroad—a sentiment in itself utterly anti-Christian, and to be denounced, therefore, whoever may be the author or propagator. The Apostle Paul, finding those sentiments prevalent among the Jews, and finding them a falsification of the Divine Truth, in connection with the evangelization of the World, labours continually to combat them. The Apostle does not plead with them his own apostolical au-

thority, but he turns round, and with that divine authority which belonged to him he pleads to them the authority of their own prophets, in whom they all believed—as much as to say, This is no new doctrine of mine, you will find it throughout your own Scriptures. And in the chapter previous to the chapter I have read you find him quoting a sentence from Isaiah, and another from Joel, and it is upon these quotations from their own prophets that he founded that resistless argument for sending the Gospel among all nations. There is no meeting nor an evening that except by giving God, and declaring we will not believe God. But individuals may ask what is all that to us? All that is very well in meeting with Jews, but what is that to us? We have just as much to do with it as they have. We come at once to the emphatic commandment of the Lord Jesus Christ, as well as the declarations of the old prophets under the authority of God, that the time was coming that the whole world would be evangelized. Very well; that is the end to be accomplished. Was this a new end designed by God? Nay, it was contemplated from eternity. And truly the sentiment, to which utterance has been given this night, has cheered my heart because I have not been much accustomed to hear it, namely, that the Missionary enterprise is the greatest enterprise in the World, greater than all enterprises of all nations, connected with civil and ordinary affairs, put together. Not only so, but it is the enterprise, by the promotion of which the World itself is preserved in being. I go that length and, if time permitted, I could plant my foot upon the Bible, as upon a rock, and hold my footing against all gainsayers upon that subject. The World was designed for man, for man's happiness; but that in connection with the manifestation of God's glory.

When, then, in a transgression and God's glory was tarnished, why was the World preserved in being? Truly, if God had not a divine purpose in view with regard to this world from all eternity, the World itself would long ago have been flung away as of no more use; but the World was preserved in being, because God had a purpose of mercy for our lost and fallen race. It was His design from all eternity from the wreck and ruins of the fall to create a new world of life and beauty, a renovated and regenerated world; and it is for the promotion of that design that nearly 6000 years have been already added to the duration of this world. It is for the sake of developing that plan that all the events of Providence have been arranged and overruled—that empires have risen and fallen. It is to give embodiment to that plan in a physical, tangible form, which might afterwards in a spiritual age assist the spiritual faculties, that He carried the World through a vast system of types, and divinely appointed ceremonies under the Law. When the fulness of time came, the purpose was gloriously manifested by the incarnation of the Son of God; and what was the shout raised by the angels over the plains of Bethlehem on the advent of the Prince of Peace? What was it—"Glory to God in the highest, peace on Earth"—not the land of Judea, but the Earth—the whole Earth; and good-will, not to the seed of Abraham only, but good-will to men. There is a universality here. "Glory to God in the highest; Then, 'peace on Earth,' the whole Earth; and good-will to men, to all men. This is the design and the object of the everlasting Gospel. It is by bringing peace into the consciences of all guilty sinners, and by bringing these guilty sinners into a state of reconciliation with their offended Maker by blotting out the sentence that was recorded against them, by conferring upon them the new right and privilege of rising up into the highest Heaven, and occupying the palaces of light provided for them there. And it is in this mighty restoration that the good-will of the Mighty God, the True Jehovah, is pre-eminently manifested towards men, and in the consummation of which the glory of the True Jehovah is most gloriously illustrated. That is the end and object, then, of this enterprise. Now then, friends and brethren, as the Apostle

said, I must magnify my office.—we must magnify our office in connection with this great work, because the work itself is the greatest work in the World, whether men believe it or no. That does not matter one jot or tittle. If it be asked then, What have we to do with it. I put it again in the simple form; The World is to be evangelized, because the True God has declared so. And whosoever does not believe that makes God a liar, and, if there be any such in the audience to-night, I have no argument with him; I hand you over to God Himself, go and confront Him. He will meet you; go and put on your panoply and face the Almighty. The World then is to be evangelized. No man who believes God can doubt that for a moment. The next question is, How is the World to be evangelized? Now there are speculators in the World in abundance. We have enough to do with them in all lands. But the question returns, How is the World to be evangelized? I merely say that it is not left for human speculation to settle this point; nor is it left for selfishness to settle this point. Human speculation may think it ought to be done this way, that way, or the other way. But where is the end of such dreamings? I don't know. Then, again, selfishness would have its way of settling the business, and would say, let the thing be settled as you please, only let it be in a way that will not give me any trouble or cost me anything; or, if it is to be done at all, let it be done in the easiest way possible, the quietest way possible, the least costly way possible. Now there are no limitations of the ways or modes in which God might do this, but that is not the question. When God said to Abraham, "I mean to give you this land of Canaan," did not Abraham believe that. Yea, he did absolutely, though hundreds of years elapsed before it was fulfilled. He knew it would be, because God said it. If God has said anything, depend upon it, it will be done. He is not a blunderer; if He has insured the end, He has also insured and appointed the means. In the case of Israel's going to take possession of the land of Canaan God had His own appointed way, and the appointed way was that of employing the Israelites themselves as instruments and agents in the accomplishment of the object. He says it shall be done, but it shall be done through your agency and instrumentality. It would have been all very well for the indolent, and the selfish, and slothful, and the luxurious to say, "Oh, let us lie and lounge and sleep in our tents upon the borders of the land, and meanwhile, O God! do Thou go and by thunder and lightning and judgments do the thing for us." Very pleasant that for selfishness. But God is not to be made the tool of selfishness or the encourager of sloth, and, therefore, He practically said to them, "You are to do it, you must rouse yourselves out of the old slavish feeling that was generated in Egypt, you must put on the form and attitude of men, you must manifest manly energy, and you must go forth and equip yourselves for this great warfare. In so doing deny yourselves by encountering the roughness of the campaign or the battle. It is for your good that you should be employed as the agents and the instruments; and, though the work shall be done, it shall only be accomplished through your agency and instrumentality. Go and do what you are commanded to do, and in doing it, I will bless your efforts, so as to secure the end." We maintain that the case is precisely parallel with the spiritual enterprise of evangelizing the Heathen. Christ has declared that the World shall be evangelized. It is vain for us to speculate how the omnipotence of Jehovah may accomplish this. The only question for the believer is—"Has He Himself appointed and ordained the means and method?" Yes, He has. Christ summoned to Him His disciples representing the Christian Church, and He tells them—"This end of subjugating the nations, and bringing them into willing obedience to Me, their Head and King, is to be accomplished; but it is to you I commit it. You must go and do it, I commission you to do it, and, in the doing of it, I shall be with you. It is not that I need your

services, I could do without you; but it would be worse for you; it is your benefit I desire. It is not, therefore, a mere matter of compassion to the poor perishing Heathen, though that is one of the chief elements in the Missionary cause, but it is a matter of privilege to the Churches themselves that they are thus constituted the warriors in this mighty contest. But are there not individuals, and even Churches, who in their selfishness would practically turn round and say to the Lord Jesus Christ, "It may be that the end shall be accomplished. If Thou hast said it, we believe it, but, O Lord, save us from the trouble, the anxiety, and self-denial that would be needful if we had to go to do it. If there be any in that mind, we have no hesitation in saying they are fighting against God and against their own mercies and against blessings to their own souls. They are practically acting as if they said, "Oh Lord, truly Thy glory, which was meant to shine through the Earth, has been practically obliterated. Instead of Thy glory it is the power of the prince of darkness shining forth, for he has usurped the throne of this earth. Thy name, it is true, is desecrated in every land. Thou hast taught me to pray daily 'Hallowed be Thy name,' but, O Lord, though I am taught to pray for this—and I will pray for it—I retreat. Take to save myself from the exertion that would be needed to secure that object." You will say, "This is dreadful." So it is—but I stand up before God and man this night, with the Bible before me, and I testify that, though that is not the language, it is the embodied language in the actions of ten thousand thousand professing Christians in our day. How then can they expect blessings from God? They are praying, not for blessings but for curses. After some further remarks, setting forth the duty of every Christian man and woman aiding earnestly in the missionary work, he proceeded to speak to the comparatively trifling extent of the efforts actually put forth for the conversion of the World. Of late years, he said, there has been a partial awakening. A friend who preceded me said, "We are not doing half enough for the conversion of the World." Half enough! are we doing a tenth part enough, a thousandth part enough? Can arithmetic even number the littleness of what we are doing, compared with what we might do and ought to do! That is my view of the case, and I take the measure here, from God's Word, and not from the conventional standard of man. We have in this world at least 800 millions of human beings that are living without God and without Christ, nearly all of whom are in a state of total ignorance of the true God and the true Saviour, and yet we are idly talking of what we are doing. If the same energies had been put forth by the Christian Churches in Great Britain and America within the last 50 years, which have been put forth in connection with material advancement and improvement in the construction of railways and steamboats, &c., it might be that at this time not one tribe or tongue or people could be found on the face of the Earth that had not heard of the everlasting Gospel. But, where the heart is, there will the energy be. And what is doing for the promotion of the spiritual enterprise of renovating the world, and advancing the glory of God in the Highest, is so small a fraction of a thing that, alongside of what has been done in the other department, it amounts almost to nothing. In England and Scotland within the last few years upwards of 300 millions sterling have been sunk in railways alone. I find men of capital yonder complaining that they get so little interest, 2 per cent, and so on. They have such an accumulation of capital that they do not know what to make of it, and all the time the whole world is famishing and perishing. If that perishing world had a voice, it would cry "Come and help us. You profess Christ's name, you are stewards of His bounty, come then and you will find an outlet for your capital in raising and renovating this perishing world." What is the response? It is in dribbles. We may talk as we like about the greatness of our Empire, and the enlightenment

of the age. To the end of time we may swell out huge and mighty words on this subject; but, methinks, there is One Above all the time looking upon us with derision and scorn, and that, if we go on at the same rate, the time is coming when He will blow us all away with the breath of His nostrils. Allusion has been made already to one section of the Heathen world—India. The people of Canada should be especially interested in it because it is an integral portion of the British Empire; it has now a double claim upon us. There are men in some parts of the Earth, who almost repudiate the obligation of doing anything for India, because they say, Britain should attend to that. True, it is pre-eminently the duty of the Christians of the British Empire; but, if they neglect it, will that exonerate the Christians of other lands if they do likewise? But we peculiarly have a duty to discharge to India. It is not possible to go into a full account of the rise and progress of the British Empire in the East; but one or two facts may suffice for the present occasion. Many of you must know that it is not 100 years since Great Britain began to hold any Indian territory in the way of actual sovereignty.

The battle of Plassy in Bengal was the very first event that laid the foundation of British sovereignty in India, and that battle was fought only in 1757; that is to say, there are undoubtedly human beings actually living at this moment within the bounds of the British Empire, who were alive at a time when Britain had not an inch of territory in the way of actual sovereignty in India. Within this period a little island of the Ocean, although a sort of metropolis and Queen among the islands of the Ocean, has been raised up by the Sovereign God of this universe to do a work yonder, which passes all that has ever been recorded in story and in song. When the rulers of Great Britain began to take possession of India, did they mean to take possession of it for the Lord? No, such a thought did not enter their minds; it is this that constitutes the marvel. They are allowed, as unconscious agents, to act out their purposes and designs of a merely secular aggrandizing kind, and yet all the while they are like so many counters in the hands of Providence working out God's designs, as surely as if they were doing it with the fullest intelligence. The battle of Plassy laid the foundation for the British Empire in India. But was there a dreamer on Earth that could then have dreamt what has followed? Let it be remembered that very shortly before that time there was established in India in reality the most magnificent Empire then on the surface of the Globe; for in point of wealth, grandeur, and magnificence we know quite well that at that time there did not exist in Europe anything comparable to the empire which then existed, having its seat at Delhi or Agra. We know very well how in the time of James the first of England, when the English Ambassador went to the Court of the Great Mogul, all he could bring in the way of show of loyalty was looked on with supreme contempt, and it was but an object of mockery to that court, as well it might in comparison with their own magnitude and grandeur, 300 years before Christ, when Alexander the Great sent ambassadors to India, they found there a mighty empire existing. This was three centuries before the Roman conquerors reached the savage islands of Great Britain. It seems a marvel of marvels when you think of what has occurred since. Truly the descendants of Queen Boadicea have attained to that might and dominion, the prophecy of which one of our English poets has attributed to the old Druid consoling that Queen:

"Regions Cesar never knew,
"Thy posterity shall sway,
"Where his eagles never flew,
"None invincible as they."

We cannot, as Christians with the Bible in our hands, doubt what was the design of Jehovah in subjecting to us that vast empire. Jehovah's de-

sign was not to exalt the pride or to minister to the vanity of the people of Great Britain; that were unworthy of Him. The object of Jehovah was not to find scope for the exercise of the soldiers or sailors of the British islands; that were unworthy of Him. The object of Jehovah was not to open up a field in which British warriors might gain mimic coronets and stars, that will perish one day in the dust of which they are formed; that were unworthy of Him. It was not to accomplish purposes of political economy, to open up new outlets for manufactures and thereby aggrandize the mercantile community, these objects are of too brief and limited and perishable a kind to be worthy of the Great Jehovah. We know that above and beyond all that there was the infinitely worthy and noble object—namely, the making known to these millions the everlasting Gospel, which alone will bring glory to God in the Highest, peace and good-will to those millions, and, it may be, through them to the surrounding nations. This was the paramount object of Jehovah, and therefore we ought to charge ourselves this night as being specially entrusted with this work to these millions. The everlasting destinies of these people are now practically in our hands. God is asking us, "Are you now to discharge that trust, will you act it out or no?" It is a perilous moment this for the British Empire; its honour, its glory, its stability, are at the present moment quivering in the very balance of destiny. If we decline acting in this respect, as trustees and stewards of Jehovah on behalf of these perishing millions, then our doom is already fixed, and perish we shall. God will then accomplish His purpose without us. He will raise up others to do it in ways now unknown; but, in so doing it, we shall be set aside as useless. It is not merely as a matter of Christianity that we, as British subjects, are to look on this matter. We are bound to look at it also in the light of an enlarged patriotism. Dr. Duff then proceeded to give his audience some general idea of India, in regard to which he had found that the most mistaken and ludicrous notions often prevailed. For example, he had been asked, he would not say where, whether the natives were not disappearing before the Anglo-Saxons, like the red Indians in America—the fact being that there were not altogether above 50,000 of pure British descent among the 150 millions of Hindostan. Then, as regarded distances, he had once received a box of books, containing two parcels, one of which he was requested to hand to a gentleman in Bombay and another to a gentleman in Madras; just as if a party here were entrusted with parcels to be delivered, when it happened to be convenient to him, one at New Orleans and the other at San Francisco. He had been asked again, Whether it was a difficult matter to learn the language of India—as reasonable a query as if he were asked whether it was difficult to learn the language of Europe. In India there were all the varieties of climate, soil, and product, that were to be found between the Equator and the Pole. In the valley of the Ganges there was all the luxuriant vegetation of the Tropics. In the hilly country adjoining there were the climate and products of the Temperate Zone. On the Himalayas, again, there was the region of eternal snow, their summit 30,000 feet above the level of the Sea, having, like the Poles themselves, never been visited by man. In speaking of the people of India, and pointing out some of the characteristics of the divers races and classes which its population comprised, Dr. Duff devoted most of his remarks to the proud Brahminical caste, who regard themselves as sprung directly from the God Brahma, who, looking back to a history of 4 millions years, regard with serene contempt the history of their present rulers, who can only trace back the history of their island some 2000 years. It reminded that the British have undoubtedly shown power and strength in acquiring the sovereignty of India, they would say that it was only like the strength of the elephant, a beast whose huge, ugly foot could crush even a holy Brahmin, but which was not on that account superior to the Brahmin. He entered at some length also into a

detail of their metaphysical speculations, showing that German transcendentalism had hit upon no absurdity which was not more fully and completely developed already by Brahminical dreamers. In speaking of their religion, he adverted to the immense number of their deities, no fewer than 330 millions of which were reckoned up in their sacred books, the magnificence of some of their temples, and the liberality of some of the Hindoo devotees in the direction of these, which might well put to the blush the dumps of professing Christians. All that the Christian Churches had as yet done for the conversion of India was but a miserable beginning. If a missionary were to come out, he could place him down in a district where he would have 2 or 3 millions of heathens to himself without a Christian in the whole district. Still, it was not to be supposed that nothing had been effected. In reference to the part of the work in which he had himself been engaged, he said—Our institutions have been breaking down the system of caste as if with a sledge-hammer. From the Calcutta institution and its off-shoots there have gone forth some 20,000 young Hindoos, who have in their understandings a clear knowledge of what Christianity is—so clear that, if the Spirit of God touched their hearts, you would have in a moment a whole army of soldiers of Jesus Christ, fit to fight the battles of faith; and in the midst of all this you have individuals—I do not say great numbers—who have been truly converted. God in the riches of His grace has from an early period given us another and another convert. During the last year there have been more converts, perhaps, than in any 2 or 3 years preceding. In India we have seen in young men, and in young females too, something like moral heroism that could scarcely be equalled in the West. You see a young man who has acquired a knowledge of the Truth, who sees Hindooism to be monstrous, whose conscience has been probed to the quick. He has seen Christ to be a gracious Saviour, and he says, What is father or mother, brother or sister, or wife or property, if it be needful to give these up, compared with the salvation of the soul! To this sort of sacrifice scores and scores of them have submitted, and a terrible trial it is. Think you they have no feeling; they are almost compounded of feelings; they are often one mass of sensibility. When a young man has quitted his heathen home, we send notice to the father, "Your son is here."—The father, hearing that his son is going to abjure Hindooism, and embrace Christianity, is horrified. Immediately he will try to get his son brought over, and, though he has not studied rhetoric in the ordinary mode, yet he has an instinctive way of it that, he knows well, will reach the heart. You will see him coming wistfully along, not upbraiding, but with a downcast, sorrowful countenance, with his hand folded, as if in agony. British spectators have felt their souls creep within them at seeing a Hindoo father coming in this way. By-and-by he comes nearer and embraces the son by his feet; still he does not speak, but looks up into his face, and, oh, the wisfulness that is in that look! By-and-by you will see the big tear forming in each eye and trickling down the cheek. It is such a piece of real acting often, and real feeling too, that it goes into the soul of strangers as much as into the soul of him it is intended to affect. By-and-by, perhaps, the father will begin to utter something, and with soft and piercing tones says, "My Son." Nothing more, perhaps; you would think you heard the plaintive tones of David, when he was crying out "My son, my son Absalom." It goes to the son's heart, he cannot help weeping. As the climax of the appeal, the father asks him to think of his mother. He will look up and say, "My son, if you will not come for my sake, why should you be so cruel to the mother that bore you, that carried you on her breast, that fed you with her own milk out of her own substance; will you really, my son, be the murderer of your mother. She has vowed that she will neither eat nor drink till she has set her eye upon her darling son. Just come that she may look upon you for

one moment. If you do not come, she will die." The appeal is most terrific, and I have actually seen in such a case a young man faint and fall to the ground as dead; and, when coming to sensibility, he would begin to murmur, "O, God, have mercy upon me, O God, spare my reason," as if he felt that his very reason were giving way under the struggle and the agony. People in the West cannot know what that is, and yet there are scores of our young men who have gone through this process for days and days together. Such are some of the results we have obtained.

(To be continued in the next issue.)

REVIEW.

THE GREAT TEACHER.

BY JOHN HARRIS, D. D.

It is not necessary to say who this great Teacher is, for the title designates the person. Throughout Christendom no one, who reads it or hears it pronounced, will think of any other than our LORD JESUS CHRIST. Nor, when the Gospel has been freely preached and His claims fully made known to all the families of the Earth, will any rival be permitted in any part of the World to divide this honour with Him, or dispute His right to be considered as the one Great Teacher of the whole human race. Yet, strange to say, not a few in the present day in the midst of Christians, some of them occupying what seem to be seats of instruction in the Christian Church, who proclaim also, in something like a spirit of boasting, their receiving Christ as the one Great Teacher, as if those who received the prophets, who prophesied before of His coming, and the apostles who preached His resurrection from the dead and ascension into Heaven, detracted somewhat from the supreme deference due to His own personal teaching. Some who thus boast, and with the Bible in their hands too, and a text from its pages in their mouth, are not ashamed to affirm that, though a Messiah, the Redeemer of Israel, might be the great theme of Hebrew prophecy, and Jesus Christ and He crucified, the great subject of apostolic preaching, yet the duties of piety towards God, and love and kindness toward man, formed the constant topic and sum and substance of the personal instructions of the Great Teacher Himself. According to these expounders of Scripture, the prophets, depressed, as all men are, by the unsatisfactoriness of the present, and longing, as all men do, for better things in the future, under the influence of these feelings, dreamed dreams and saw visions of a golden age to come, when they spoke beforehand of the coming of Christ, and the glory which was to follow; and that the apostles and first preachers of the Gospel, naturally and innocently combining with their conscientious devotion to the great practical truths they had been taught, with an enthusiastic admiration and love for the person of the Great Teacher, from whom they had received them, declined a little from the right way in which He had enjoined them to walk, and that the Church

went speedily and wholly into Christ's worship, as an easy and pleasing substitute for the difficult and painful performance of Christian duty. That nothing of this kind took place in the early Church, or continues in it to the present day, we will not affirm, for we remember the words of the Great Teacher, "Why call ye Me Lord, Lord, and do not what I say?" But neither is it a new thing that we should be unacquainted with it, and so deceived by it, or an old thing which has passed away, and from which we are in no danger of being deceived, to seek to conceal and justify one error by pointing out and condemning another error, which seems to be opposed to it, while both spring from the same root of bitterness, the evil heart of unbelief in departing from the Living God.

Christ will not accept a feigned reverence for His person, when His commands are neglected or despised. But will He therefore accept of a feigned admiration of His precepts, when the honour and worship He claims for His person are withheld, or denied to be due? If we cannot truly call Him Lord, Lord, while we do not keep His sayings, can we render to Him true and unfeigned obedience, while we refuse to call Him our Lord and our God, if He require this at our hand, either by His own mouth or by the mouth of servants duly accredited to make the demand in His name?

But we do, not now propose to enter into the question concerning Christ's person, but to consider this, Whether He did or did not make Himself and His work the principal theme of His teaching while on Earth? When we say His *work*, we of course mean some other work than the work of teaching, for, if He represented His teaching as the one great thing which He came into the World to do, this question may be considered as settled. When we say, "Did He make Himself and His work the principal theme of His teaching?" we do not propose to enquire whether He spoke of these more frequently in His discourses than of other things, though of this we think there can be no doubt; but whether it was, as some say, the great aim of His teaching to expound the Law as the way of life, or to draw attention to Himself as one who had come into the World, not merely to teach, but to deliver men from all their miseries, and restore them to the lost favour of God, not to be recovered otherwise than by His aid. This was certainly the great theme of the teaching of the apostles He commissioned to preach in His name after He was taken up into Heaven. Was it or was it not also His own while He went about teaching and preaching the Gospel of the kingdom of God upon Earth?

If it had not been so, whatever reasons some might have seen for receiving Him as the Great Teacher of the World, there would have been a serious drawback from

His claim to be received as the Great Teacher of the Bible. But a very slight inspection of the records left us of His personal ministry will show that He took care to place this claim far above the suspicion of any such doubt. Those who would represent His mission upon Earth to have been chiefly that of a correct expounder of the Law, an assertor of its spiritual nature, and a vindicator of its high and holy requirements from the impure and groveling glosses of its corrupt and carnal-minded interpreters, must overlook nearly all on which He Himself laid the greatest stress in His teaching, whether in public or in private.

When Nicodemus came to Him, saying, "Rabbi, we know that Thou art a Teacher come from God, for no man can do these miracles which Thou doest, except God be with him." According to the notions of some there was no need that Jesus should have pressed His personal claims upon the attention of such an enquirer, for he admitted all the authority that a mere teacher of the Law could be required to possess. Does Jesus then proceed to expound to Him the Law? No, but to tell him of the necessity of regeneration by the Spirit, which is certainly no unfolding of the duties inculcated by the Law. But this regeneration by the Spirit might be a necessary preparation for performing the duties and so for receiving the precepts of the Law in their proper and spiritual sense. No doubt such a preparation was necessary for such a purpose. What then does Jesus proceed to do next? To propound the requirements of the Law? No, but to set forth His own personal claims to be received in the World. "Verily, verily, I say unto thee. We speak that We do know, and testify that We have seen. And no man hath ascended up into Heaven but He that came down from Heaven, even the Son of Man which is in Heaven. And, as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world that He gave His Only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world, but that the world through Him might be saved. He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the Only-begotten Son of God." Does this read like an exposition of the Law, and not rather a setting-forth of His own claim to be received as the Saviour of the World? Or, if any one explain the Law, and insist upon its being obeyed in all the strictness with which God has a right to demand that it should, and do not preach the Gospel of salvation by Christ, will He seem to have been sent to condemn the world or to save it? "But God sent not His Son to con-

demn the world, but that the world through Him might be saved."

Thus Jesus taught Nicodemus what He required His disciples to believe. What then was the nature of His instruction to these disciples themselves, when apart from the rest of the world He taught them the things pertaining to the Kingdom of God? Is the Law His principal text, and its nature and requirements the main substance of His discourse? Let us hear what they have recorded as what formed the most interesting and important theme during these private conferences.

"Let not your hearts be troubled; ye believe in God, believe also in Me. My peace I leave with you; My peace I give unto you. Not as the world giveth, give I unto you. In the world ye shall have tribulation; but in Me ye shall have peace. Let not your heart be troubled, neither let it be afraid." Are these and such assurances of comfort, support and deliverance to be esteemed of little account in the doctrine of Christ? But, when Jesus taught such things as these, was He preaching the Law, or preaching Himself? Or, when He said to Philip, "Have I been so long time with you, and yet hast thou not known Me, Philip. He, that hath seen Me, hath seen the Father. How then sayest thou, Show us the Father?" Did He then proclaim Himself as no more, or as little more than a Teacher of the Law? As a Teacher of the Law, do we say? Did He not, both in His discourse with Nicodemus and in His many discourses with His disciples, proclaim Himself not only as something more than but as something quite different from a Teacher in any sense. But He did take upon Him to discharge the office of a Teacher in the Church, and we are now considering in what manner He fulfilled the part. As a Teacher come from God, He must needs expound the Law of God, and He did so as never any other man did. But He came also to make God manifest in a world that by wisdom knew Him not. He revealed therefore the Father, whom no man hath seen or can see, who dwelleth in light which is unapproachable, in so far as He can be made manifest to human capacity. This few, who hold Christ in any honour as a Teacher at all, will dispute, or indeed do dispute. But He came to reveal the Son as well as the Father; and, as He claimed to be received as the Son of God, and one with the Father, His teaching of necessity had respect to Himself as well as to the Father when He taught us the things pertaining to God. He taught us also concerning the Holy Spirit, who knoweth all things; yea, the deep things of God, even as the Spirit which is in Man, knoweth the things of a man. When Jesus said, I go unto the Father and will send you the Spirit of Truth which proceedeth from the Father, and He shall testify of Me: surely His doctrine was not only concerning Himself,

but He magnified Himself very highly, even as it became Him who made Himself equal with God. For who is this that saith, 'I will go to the Father and I will send the Spirit of truth which proceedeth from the Father.' Surely He took a great deal upon Himself who promised to send such a Messenger from such a place. And why should such a witness be necessary to testify of Christ and reveal Him to His disciples? If Christ were only man, what need of the Spirit of God to reveal Him? Could the spirit which is in man not testify of the things of a man?

But these things were taught in private, when none were present to hear but the disciples, who might report such conversations in any form they pleased, as none could contradict their testimony. What then do they say of His public teaching when He spoke in the audience of all the people? Did He, or did he not as a Public Teacher, represent Himself and the work He had come into the world to do as matters of as weighty concern to His hearers as any other thing which He did teach, or which could be taught to them by Himself or by any other?

When He said, "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest," and exhorted them to learn of Him; He spoke to them as a Teacher, but surely He wished also to attract their regards to Himself as something more than a Teacher. There has been no lack of self-conceited and presumptuous teachers in this world; but very few have been found who would venture to call together their hearers in such confident language as that used above. Evidently they are the words of one not afraid to commend Himself, yea to magnify Himself very highly, without unduly exalting Himself, as conscious that, however large His promises, His powers of performance would not be found to come short by any who should put Him to the proof.

But His words led His hearers to expect not only that He would teach them excellent doctrine, but that He would grant them assistance of a more efficacious kind than mere teaching. Though there be much power in right words, yet, alas, we all know they do not suffice to give rest to the weary and heavy-laden who groan, being burdened with the load of a hopeless life.

But, if the prophets foretold that God would send to His people, a Saviour and a Deliverer who should be something more and greater than a Preacher of righteousness, did Jesus reprove them for this, and say that nothing more or greater could be done for men than to teach them their duty? He no more reproveth the prophets on this head than He reproveth Moses for the way in which he set forth the righteousness of the Lord. But he reproveth the Jews and their Teachers and Rulers for making void the Law by their traditions and the prophetic doctrine of the

Messiah by their idle interpretations of it according to their carnal-minded hope. Did He ever say that the prophets had magnified His office too highly or had painted in too glowing colours the splendours of His reign, or taught men to expect too many or too great blessings from His coming? He never did anything of this kind, but He always said that all, which the prophets had promised, He was come into the world to perform. However highly then the Hebrew prophets magnified the Messiah, so highly did Jesus magnify Himself, for He said that they spoke of Him, and that they spoke no more than the truth, and spoke it by the Spirit of God. When the Jews condemned Him to death for speaking, as they alleged, against Moses and the prophets, it was not for preaching righteousness, and assuredly it was not for teaching that the prophets had unduly magnified the character and work of the Messiah, but for exalting both His own character and work, as indeed He did, far above what was proper for any mere man, and announcing Himself as supporting this character, and qualified for this work, and worthy of all the honour and glory due to a person of such surpassing dignity, engaged in such a marvelous work of benevolence and power.

That to all who heard our Saviour teach, and to all who lived while He taught, and heard of His teaching, and took any interest in the subject, from good motives or from bad, the personal claims He advanced not only did appear but must have appeared of far higher interest and importance than any other part of His teaching, we consider as clear beyond debate. It could not be otherwise, and every fragment of history, inspired or uninspired, which has come down to us, that touches upon the question of Christ and His ministry, shows that it was so. In truth it is so still. Suppose a man to read no other portion of Scripture but that called the Gospels, however much he may be struck with the expositions of the holy Law of God there to be met with, however much he may be interested in the character of Christ as an example of meekness, benevolence and purity, is it possible that he should not feel his attention fastened upon this question as the most important of all, Whom does this man make Himself to be?

But let us hear Jesus Himself on the subject. "And He came to Nazareth, where He had been brought up, and, as His custom was, He entered into the synagogue on the Sabbath-day, and stood up for to read; and there was delivered unto Him the book of the prophet Isaiah. And, when he had opened the book, He found the place where it was written. The Spirit of the Lord is upon Me, because He hath anointed Me to preach the Gospel to the poor, He hath sent Me to heal the broken-hearted, to preach

deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are oppressed, to preach the acceptable year of the Lord. And He closed the book, and gave it again to the minister and sat down. And the eyes of all that were in the synagogue were fastened upon Him. And He began to say unto them: This day is this scripture fulfilled in your ears."

When Jesus said that these words were fulfilled in Himself, He not only preached Himself, but magnified Himself more highly than if He had said the same thing of Himself directly, for He not only said they were true of Himself, but that God had thought both Him and His work of such importance as to give testimony concerning them by the mouth of a prophet so many ages beforehand.

It cannot then be said that the Hebrew prophets magnified the Messiah more than our Lord Jesus Christ magnified Himself.

But did not the Apostles exceed in this matter, and so depart from the simplicity of the example set them by the Great Teacher, in whose name they went forth to preach and to teach among all nations? It does not appear very clear that Jesus proposes Himself as a model for teachers.

We suspect any one attempting to teach after the same fashion would find reason to doubt whether he had not gone a wrong way to work. Be this as it may, the question now before us is,--Did the Apostles in their preaching magnify the person and the work of Christ more highly than He did Himself, or attach to the doctrines concerning Him a higher importance than He Himself did?

The Apostles said, "To Him give all the prophets witness, that through His name, whosoever believeth in Him shall receive remission of sins." But did not Jesus say the same of Himself, when He said, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me?" and again, "If ye had believed Moses, ye would have believed Me, for he wrote of Me." And again, "God sent His Son into the world, that whosoever believeth in Him should not perish but should have everlasting life."

When Paul extols Christ, saying that He is raised far above all principality and power, might and dominion, and every name that is named, not only in this world, but in that which is to come, and that all things are put under His feet, is this more than Jesus on more than one or two occasions said of Himself, as when He said, "All power is given Me in Heaven and on earth."

Or, when the Apostle says, "Christ loved us and gave Himself for us," does not the Great Teacher say the same of Himself?

When the Apostles say that "all the treasures of wisdom and knowledge are in Christ, and that salvation is not to be found in any other," do any such sayings imply

more than Christ's own words? "I am the Way, the Truth and the Life. No man cometh unto the Father but by Me."

Or, when they say that, "we are not able to do any thing as of ourselves, but may do all things through Christ strengthening us," what are all such sayings but applications, as the occasion called forth, of what the Great Teacher had taught them concerning Himself, when He spoke to them in this manner, "I am the vine, ye are the branches. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in Me, for without Me ye can do nothing."

It is vain to think to separate the teaching of Christ from that of the Prophets, who before His appearance upon Earth foretold His coming, and portrayed His wonderful character with such distinctness and fidelity, even to its minutest features, as to show that the original had been present to them when they drew the picture; and who described the extent and duration of His Kingdom, and the spirit and order of His government, and the means by which He would acquire, and the manner in which He would enter into, and the success with which he would establish His large and great dominion, in language which only seems to be poetry till it becomes history in the advent of Christ and the progress of His Church. Equally vain is it to think to separate the teaching of Christ from that of the Apostles, who after His death and resurrection and ascension into Heaven began to preach the same doctrine of the Kingdom of Heaven which John the Baptist proclaimed in the spirit and power of Elijah, standing a little way out from the band of Ancient Prophets, only that he might be the more distinctly seen as, looking upon Jesus, he said in the name of all the witnesses who went before him, and by that Spirit who spake in them all, "Behold the Lamb of God which taketh away the sins of the World." As John fulfilled his course, Jesus began to preach the same doctrine of the same Kingdom of Heaven. When the Apostles entered on their ministry, their teaching was still the same doctrine of the same Kingdom, saying none other things than those which the Prophets and Moses did say should come, that Christ should suffer, and that He should be the first that should rise from the dead, and should show light to the people and to the Gentiles. The very same things which also they had heard from the lips of their Master, while He was with them upon earth. He, the Great Teacher, was himself the great subject of His own teaching. The teaching of the Spirit, which His Apostles afterwards received, only guided them into a fuller and truer understanding of His own words, which they could not receive through the veil upon their hearts.

It is vain therefore for those, who pretend to preach the Gospel and do not make Christ the great theme of their

preaching, to think that in so doing they shall ever make it appear that they have Christ Himself for their example. To receive Christ as a mere preacher of righteousness, and a bright and spotless pattern of piety and benevolence, is not to receive Him as He seems to be received when He says, "He that receiveth Me receiveth Him that sent me to lay down My life for their sakes." To receive Him as a Teacher and an Example, and not as a Saviour, if any can receive Him in the one character and not in the other, does not comfort the heart, ennoble the life, assure the faith, constrain the obedience, and make Christ reign in those who do so, as their Prince and their Redeemer. That profession of Christianity which makes little account of Christ's dying for the sins of the world, is evidently not the doctrines which Christ taught, and those who follow it cannot look up to Him as the Great Teacher.

In the Book, the title of which is prefixed to our article, the reader will find the character of our Lord's personal teaching examined in detail upon a great variety of topics. By perusing it, it will be seen that the teaching of righteousness, occupied that place in His doctrine which rightly belongs to it, as being the will of God, and the perfection of man, but at the same time, that he teaches in no doubtful manner that the great object of His coming into this world was, not to preach the Law, but save the world by laying down His life a ransom for sin. Dr. Harris's Book is too well known and its reputation too well established to receive any recommendation from us.

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