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THE CANADIAN
UNITED PRESBYTERIAN MAGAZINE.

VOL. I. TORONTO, NOVEMBER 1, 1854. No. 11.

Miscellaneous Articles.

SUBSTANCE OF THE LECTURE DELIVERED AT THE OPENING OF THE DIVINITY HALL OF THE
U. P. CHURCH, IN THE MECHANICS' INSTITUTE, TORONTO, AUGUST 1ST, 1854.

(Continued from page 242, and concluded.)

We have hitherto been looking chiefly at the removal of obstacles to entering on the ministry; let us now—turning from the negative to the positive—directly direct our attention to some inducements.

A variety of minor considerations are barely worth mentioning. For example, we need scarcely say that, though the office never can be lucrative—never can hold out the slightest prospect of aggrandizement for ourselves or our families—the position it gives a man in society, provided his character correspond to his calling, is, at least, respectable, and he will generally be deemed not unworthy to associate with persons whose worldly means are vastly beyond his own. If, again, he is desirous of influence in the neighbourhood in which he resides, he will find that, with dignified behaviour on his own part, that will not be wanting. The fact, too, of his being a man of learning, and of regular, domestic, studious habits, (all of which must be presumed,) will afford him facilities for superintending, and promoting, the education of his family, and of introducing them into respectable and advantageous connections, beyond what he might have enjoyed had he been following some much more profitable vocation of a secular nature.

At these things, however, we merely glance by-the-by, and fix on much loftier considerations. We make our appeal almost exclusively to the piety of our Youth. We urge on them the demands of duty, without regard to personal advantage—at least of a worldly sort—though we have the highest authority for bringing it to view a rich, and glorious, and eternal, reward, of a kind corresponding to the service. Faithful are the words of our Divine Master—"Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundred-fold now in this time—houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions—and in the world to come, eternal life." Let it not, however, be understood to insinuate that all even of our sincerely religious young men ought to think of becoming ministers. That requires talents and aptitude, in various respects, which many do not possess, and, assuredly, there are other ways of glorifying God, and serving one's generation, than by preaching the Gospel. In determining whether we possess such qualifications, and have a call to undertake ourselves to the ministry, we must carefully guard against the suggestions of vanity and self-conceit. It is well when the concurrence of persons distinguished for

judgment, prudence, and piety, is obtained; or rather when it is found that their estimate is higher and more favorable than modesty and diffidence would allow one to form of himself. But supposing that a pious youth is allowed to possess the requisite mental endowments, and is in circumstances favorable for acquiring the requisite training, we would then tenderly, but forcibly, appeal to his conscience; and if he hesitates about the sacrifice required to be made—the efforts to be put forth—the difficulties to be encountered—and the poor, despicable return of a pecuniary kind which is, after all, to be expected—we would ply him with the question, "How much owest thou thy Lord?" We would remind him, not so much of the words of the Prophet, "Here am I, send me," as of the words, infinitely more sublime, of the Lord of the Prophets, "Lo, I come; I delight to do thy will, O my God, yea, thy law is within my heart,"—of Him, who, "though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich." "You profess," we would say, "to have put on the Lord Jesus: let, then, the same mind which was in Him—the same self-sacrificing spirit—be also in you. Remember, too, the words of Paul, 'I am ready, not only to be bound, but to die for the name of the Lord Jesus; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.' Let no one say, 'This is just what might have been expected from such a man as Paul, but not to be reasonably looked for from an ordinary Christian.'" For let us ask, "What greater were Paul's obligations to the Saviour than your own? Did not you stand in need of salvation as much as he, and deserve it as little? Was not the same sacrifice offered for you both? Was not Christ's sweat, as great drops of blood falling down to the ground, for your behoof as well as for his? Was it not for you, as well as for Paul, that Christ's heart, like wax, was melted in the midst of his bowels? Has not salvation been presented to you as freely as to Paul? Supposing, as we are doing, that you are a real believer, has not the same Spirit of grace been vouchsafed to you as to him? Is deliverance from the wrath to come less precious to the one than to the other? Do not you look forward to share with him the same glory and blessedness, sitting with Jesus Christ on his throne, even as he also is set down with his Father on his throne? Say, then, are you under less obligation, than was Paul, to spend and be spent in the service of him who gave himself for you, an offering and a sacrifice, and hath redeemed you unto God by his blood? Surely you are not your own, but bought with a price."

Further, we might urge the consideration of what duty to the Church itself, as well as to its Head, demands of you. As a Christian, you acknowledge your obligation to love the brotherhood, and to do good to all men as you have opportunity, especially to those who are of the household of faith. Reflect, then, how you can so much benefit the Church, in circumstances like the present—how, we may add, you can do so much real good to the community at large—as by devoting yourself to the work of dispensing the ordinances of Christianity, and disseminating among the people those ennobling and purifying and saving truths, on which men's highest interests, both in time and in eternity, depend. Refusing to act thus, do you feel comfortably assured that you are complying with the requirement of the great law of love? Are you coming up to either the letter or the spirit of the Apostle's rule, that as Jesus laid down his life for us, so ought we to lay down our lives for the brethren? That some sacrifice is implied in what we are proposing, is not to be disputed; but surely it is far short of what, you see, is specified as the true test and criterion of discipleship.

To selfishness, we certainly cannot, and would not, appeal. But to enlightened self-love—a regard for what is incomparably one's truest and highest interest, (we mean his intellectual and moral and spiritual improvement), conjoined with the inward peace of an approving conscience—to that, we verily believe, we may most legitimately and forcibly appeal. The question, we know, has been mooted, whether engaging in the work of the ministry is advisable, with a reference to one's own personal piety? We admit that the office has its temptations and its drawbacks. Our very familiarity with things sacred is apt to degenerate into disrespect, and surely that is the essence of irreligion. But is it too much to hope that, by watchfulness and prayer, this evil may, through the grace of the Most High, be averted? And what advantage can mortal man enjoy, which is not liable to perversion and abuse? In considering this question, too, very much depends on the sort of person who may enter on the ministry—whether he be a religious or an irreligious man. If the latter, then, though his conversion is doubtless not an impossibility, as well-attested facts sufficiently prove, yet, unless such a blessed change be, through the sovereignty of

Divine grace, effected, (which, perhaps, is not to be looked for as probable,) we should say that scarcely any kind of employment could be supposed more likely to aggravate guilt, and utterly extinguish conscience, than testifying to others unspeakably precious truth which the individual does not himself believe, and urging on them the acceptance of a salvation which he holds to be an illusion and a phantom—all, too, probably from some mercenary and sordid motive. But, granting that to such a man the ministerial office is calculated to be every way detrimental, we come to just an opposite conclusion, supposing the individual to be what charity requires us to assume that every man is, who enters on the office—a sincere believer of what he teaches. To such a man, we can conceive of no profession as affording the same facilities and advantages for elevating and expanding his views on the loftiest and sublimest of all subjects—for invigorating his faculties, by exercising them on themes which we know that the angels eagerly study—and for purifying and sanctifying his affections, by keeping constantly present to his mind those glorious truths, through believing meditation on which, men are, under the influence of the Holy Ghost, changed from glory to glory, into the image of God. True, indeed, the office of the ministry has its trials—often occasioning the intensest bitterness of spirit. But may not these prove salutary discipline? May not one who has experienced them most largely, have reason to say, with reference to them—It is good to be afflicted? May they not be found among the “all things” which work together for good to them that love God? May not one who is enduring them, too, find, that as his troubles abound, his consolations also abound?

As on divers accounts, however, it is inexpedient that this address should be protracted, these general considerations must be brought somewhat abruptly to a close; and I must, as briefly as possible, indicate the course of study to be pursued during the session.

[The details are here omitted.]

It only remains that, in a sentence or two, I remind the young friends who are to be my associates in study, during these few weeks—as I desire to be reminded myself—of the vast importance of applying to our labours, not only with diligence, assiduity, and perseverance, but also in the spirit of teachable, devout, disciples, sitting at the feet of Jesus, calling Him, and Him alone, our Master. May we be enabled to divest ourselves of all prejudice and pre-conception. Let us spurn from us all such philosophy and vain deceit as exalteth itself against the knowledge of God. Let our honest, earnest desire be, to know the mind of the Spirit, as revealed in the word, and let us, with all reverence, bow to its dictates, and implicitly receive whatever is sanctioned by “Thus saith the Lord.” In order to this, let us, with all faith and fervour, implore the teaching of the good and holy Spirit—the spirit of wisdom and of good understanding, in the fear of the Lord. May he enlighten the eyes of our understanding, and fill us with the knowledge of his will in all wisdom and spiritual understanding; so that, being ourselves built up in Christ, and established in the faith, and sanctified and comforted through the truth, we may prove good ministers of Jesus Christ, and humble instruments, in his hand, for maintaining and extending his kingdom of righteousness, and peace, and joy in the Holy Ghost. May the like blessings be plentifully vouchsafed, to all the true servants of God in the gospel of his Son, by whatever name they are called; and may God’s way be known upon the earth, and His saving health among all nations. And let the people praise Him—let all the people praise Him.

ADDENDA TO

“REMARKS ON THE DELIVERANCE OF THE PRESBYTERIAN CHURCH OF CANADA,
RELATIVE TO UNION WITH THE UNITED PRESBYTERIAN CHURCH.”

[The following has been sent us by the friend who contributed the article on the above subject in our last No. [pp. 271-275]; and we readily insert it, as it seems reasonable that our readers should know the views entertained by both parties on the matters chiefly in dispute. His suggestions, also,

respecting terms of agreement, we hope, may, sooner or later, be turned to good account. At the same time, we abide by the opinion we have oftener than once expressed, that all direct attempts at the accomplishment of a union must, for the present, be regarded as premature, injudicious, and likely to prove mischievous in result. We entirely approve of the course adopted by the Committee of our Synod on Union, who, we are sure, aimed—and, we think, wisely—at bringing to the quietest, speediest, and least offensive termination, a piece of business which evidently could not be prosecuted with any hope of a successful issue, and which probably could not be entered on, without consequences which all good men in both churches would have deplored;—one, moreover, for which the leaders of the Free Church had manifested in their Synod the strongest aversion. It is constitutional to say that “all Synods or Councils, since the Apostles’ times, whether general or particular, may err, and many have erred.” With the greatest deference we say that, in our humble judgment, the Synod of our Church, in June last, did err, though in the best spirit, and with the best intentions, when it appointed a committee on union. It would have been quite enough to put our resolutions on the minutes. If the Free Church had reciprocated these resolutions, a committee might next year have been appointed; if otherwise, the matter might have dropped, and things would have been in a much better position than they are. *Festina lente* must be our motto. Our precipitate haste has already retarded, we fear, for a number of years, a consummation most devoutly to be wished—one for which we should counsel that everything be sacrificed but a good conscience.]

In our last No., we presented the views of the Presbyterian [Free] Church regarding the civil magistrate, in seven articles. Before remarking on the differences between that Church and ours on these particulars—a subject, however, which it may be expedient to waive for the present—we shall present the views of our own Church, as we have done those of the other, by themselves—subjoining some suggestions towards common ground on these articles.

The United Presbyterian Church, “1st, Holding that the revelation of Christ’s appointment as Ruler has not added anything to the department over which the civil magistrate is placed, nor formed any new relationship between him and his subjects, nor imposed any new duties different from those to discharge which he was previously bound—and, moreover, as the whole institution and end of his office are cut out by, and lie within the compass of, natural principles—it is not their opinion that there can, or ought to be, any exercise thereof towards its end but what would be argued for, and defended from, natural principles. 2. That the duty of the civil magistrate is only to protect every subject in the exercise of the right which God has given him, to judge for himself in matters religious, and to act in them according to his own judgment, so far as not to interfere with the rights of conscience. 3. That the Scriptures do not enjoin a national Act, incorporated into the constitution of the State, and made the basis, so far as

applicable, of all future legislation and administration; it is therefore not required of nations by Christ himself—and on this account, not a duty; nor is it anywhere in the Scripture charged against nations, as such, as a crime that they did not recognize the headship of Christ over them.

4. That, inasmuch as the introduction of the remedial system has not enlarged the province of the civil magistrate so as to include things sacred, and inasmuch as the recognition of revelation in his official capacity is not enjoined in the New Testament, therefore it forms no part of their belief.

5. That, in so far as the duties of the first table are distinguished from those of the second—they are duties which every man owes to God immediately—the enforcement of them does not fall within the province of the civil magistrate. So far as the Sabbath is a religious institution, and for religious ends, it does not fall within the province of the civil magistrate; but so far as it regards the natural right of a day of rest, it does fall within his province.

6. That it is not inconsistent with the office of the civil magistrate to provide for education; but that to provide for the religious education of either old or young, is no part of his official duty.

7. That, inasmuch as the extension of Christ's kingdom, and the support of its ordinances, are spiritual duties incumbent on every Christian, they fall not within the province of the civil magistrate—who, moreover, can have no funds for such objects, without encroaching on the rights of conscience."

We present these statements without comment at present, that our readers may be able to refer to them, and to contrast them with the corresponding series of statements given in last number, lest at some future period we should have occasion to compare the different views to ascertain where truth lies. At present, it may not be improper to suggest some points on the several articles—at least on some of them—in which we think the two Churches might agree. With this view, let us simply take the general titles given by the Committees, in 1848, on these several articles.

I. *Regarding Christ's Headship over the Nations, as distinguished from his Headship over the Church:*

The Committees agree in holding Christ's appointment by the Father to be Head and King of nations, as well as Head and King of the Church.

II. *The Province of the Civil Magistrate:*

They agree in holding that the province of the civil magistrate is purely civil, as contra-distinguished from ecclesiastical; and that no ecclesiastical power, and no right of interfering in the administration of the affairs of the Church, has been committed to him.

III. *Is National recognition of Christ's Headship over the Nations a duty? and if so, in what form is it to be made?*

In the details of this article, the Committees entirely differ. But why enter on such details? Might not both Churches agree that it is the duty of all men to recognize the headship of Christ over the nations, and to adorn the doctrine of Christ not only in sacred but in secular duties?

IV. *Regarding the recognition of the authority of Revelation, and its application to the peculiar duties of the Magistrate:*

Differing here as to the formal recognition, which might lead to contention, and would not be practised without hypocrisy, might not the two Churches be content by saying that it is the duty of every magistrate,

in the discharge of his official duties, to act on Scriptural principles, as a steward of God?

V. *As to the suppression of sins against the first table of the moral law, especially against the law of the Sabbath:*

Might not the Churches agree here that it is the duty of the magistrate to suppress and punish all offences against society by overt acts, injurious to, or obstructive of, its welfare? and, in particular, to enforce external order on the Sabbath, so as to secure it as a day of rest from secular labour to all classes of society?

VI. *As to the Education of the Young:*

Might not the Churches agree on this point—That it is the duty of the civil magistrate to provide for the general education of the young; but that, especially in a divided state of the Church, it is expedient to leave religious instruction to ministers and parents; yet, that it should be recommended that the Scriptures be read in common schools, and that teachers, qualified and disposed, if not objected to by parties immediately concerned, exercise a discretionary power in explaining what they read?

VII. *As to the Promotion of Religion, especially as to the application of any portion of the public funds for the advancement of Religion, or in the endowment of the Church:*

As on this article the two Churches are directly opposed to each other, might they not agree to say that on this point the Churches forbear with each other, and that every person be allowed to retain his own opinion; but that all parties agree that State support shall not be taken by any of our ministers.

Such are the headings of the several articles, and the length which we think both parties might come. The phraseology of the Free Church Committee is used as far as consistent with our views, although in a mutual arrangement the same sentiments might be much better expressed.

Better than all this, however, as we said in last number, let the two Churches unite on the great doctrines of grace in which they are already agreed, and leave all points regarding the power of the civil magistrate in matters of religion, as terms of mutual forbearance.*

[* Sir George Sinclair says—"There is, I think, much wisdom in the view taken of this matter, during the conversation which took place at my house, by a very influential member of the Free Church, namely, that he has no hesitation as to the impolicy, and much doubt as to the lawfulness, of making any opinion as to the authority or duty of the civil magistrate, in matters ecclesiastical, a term of ministerial communion." We guess Dr. Guthrie to be the "member of the Free Church." But whoever he may be, it is evident that both he and Sir George hold the principle of our Church, and repudiate that of the Free. Both of them are, therefore, at present, in a false position. If the Free Church can retain such men in her communion, why does she persist in maintaining a public profession which excludes them? Considering the circumstances of this province in particular, we suppose the members of Churches not specially connected with Scotland look on our janglings about "the power of the civil magistrate" as altogether grotesque and bizarre. They probably think us about as unwell in our wits as Don Quixote was when doing battle on the wind-mills. It doubtless seems to them—

"As if divinity had caught
An itch on purpose to be scratched."

Reviews of Books.

THE LIFE OF HUGH HEUGH, D. D.

(Continued from page 283, and concluded.)

Whilst the great movement was proceeding in the national church of Scotland, which terminated in the Disruption, and in which, as we have seen, Dr. Heugh took a deep interest, a movement of a different kind was advancing in his own church. This was what is called the Morisonian Controversy,—by which the orthodoxy of the United Secession Church was brought to the test, and triumphantly established. The enemies of our church have indeed taken advantage of this movement by bringing gratuitous charges against the whole denomination, whereas, when properly understood, it presents our church as most faithfully and honorably adhering to those evangelical views of christian doctrine for which it has all along been distinguished, and the mournful departure from which, in the national church, was the principal cause in originating the Secession. We can only enter on this subject so far as Dr. Heugh was instrumental in vindicating the cause of gospel truth, and in harmonizing the sentiments of the church in its assertion and defence. For although he was ever averse to controversy, and could exercise forbearance with those who differed, to as great an extent as any of his brethren, yet he never shrunk from his post where the interests of christianity were at stake.

For a number of years the United Secession Church was considerably agitated by this controversy, which chiefly respected the extent of the atonement. The Rev. James Morison of Kilmarnock had been charged by his Presbytery with holding—That the death of Christ had no special relation to the chosen of God, but was equally, and in the same sense, intended as an atonement for the whole human race,—that this atonement did not secure saving benefits to any, but simply removed all obstructions, arising from the character and law of God, to the salvation of sinners of our race, thus rendering the salvation of all men possible without making it certain to any,—and that the only remaining obstructions to the salvation of every sinner were in his own heart, which it was in the power of the sinner himself to remove.

For holding these and other sentiments connected with them, Mr. Morison was suspended in 1841; but, refusing submission, he withdrew from the church. A few ministers followed soon afterwards, and they formed themselves into a distinct body. The discussion, in new aspects, continued in the Synod for four years, during which time some parties, instead of applauding the Synod for their uncompromising orthodoxy, endeavored, ungenerously, to affix the stigma of heresy upon them.

In this doctrinal discussion Dr. Heugh took a prominent part, and he was at length the means of uniting the Synod in a motion which carried without opposition, and which was to the following purport:—‘That the death of Christ has a *special* relation to the elect from His being their Head and Representative, and its being designed to secure for them all saving blessings; and it has a *general* reference to mankind, as suited to all, sufficient for all, removing all legal obstacles to the salvation of all, and freely exhibited to all.’

The Synod further appointed a Committee to draw up a statement of their views on this subject, of which Dr. Heugh was Convener. This statement was prepared by himself. The following extracts from it are presented by the Bi-

*We acknowledge, as we are sure our readers will readily do, our great obligations to the contributor of the excellent review now drawing to a close. Another series of papers, however, might be written, exhibiting the social and private character of Dr. Heugh, so singularly charming to every one who had the privilege of his acquaintance. These would do no less credit to his memory and, we are persuaded would be no less interesting and useful.—Ed.

ographer in a foot note; and we give them, both as expressive of Dr. Heugh's own sentiments, and as those held by his church: and we do this the more readily, as they are the very views presented by the eminent Dr. Charles Hodge of Princeton College in the United States, to which leading men in the Free Church, which has been sufficiently efficacious in accusing us of heterodoxy, have affixed their approbation, and from which we conclude that the doctrinal views of that Church, notwithstanding all their slanderous insinuations against us, are the same as our own.

"The Son of God as Mediator sustained a special relation to His own people, which he does not sustain to the rest of the world. He is their Head; they, and they alone, are the members of His body. He is their shepherd; they alone are His flock. To them specially He is a Prophet, a Priest, and a King; they alone are the objects of His special grace in all these offices. They exclusively are His purchased Church. They are the seed accounted to Him for a generation. They are the many who are given Him, and in whose salvation, as the result of His death, He is satisfied and glorified.

"In making the atonement by His death, He bore a special relation to His chosen people. He then acted as their High Priest, offering His sacrifice to God for the expiation and removal of their guilt, as really as He now acts as their High Priest, in making intercession for them before the throne in the heavens. He laid down His life for the sheep. As the Head of His body the church, He loved that church, and gave Himself for it. He purchased the church with His own blood.

"This relation of Christ to His people, and of His death to their salvation, was fixed in God's eternal purpose, and in the covenant of grace betwixt the Father and the Son. What God executed He purposed, and what was done by Christ, and fulfilled to Him, was fixed in the everlasting covenant, and was the following out of its great arrangements. In that purpose and covenant, the atonement was not determined irrespective of its results, but in order to these results, and in connection with them, as the means to the end.

"The death of Christ infallibly secured all saving blessings to His people; not only removing all legal obstructions in the way of their salvation, not only rendering their salvation possible, but certainly securing all present and future saving blessings to all the elect; not only opening a channel for conveying spiritual blessings, but securing the conveyance of them through that channel.

"While these special relations of the atonement to the elect, as fixed in God's everlasting counsels, and revealed to faith in the gospel, must be held as an important part of the truth of God, it must also be held, and it has uniformly been the doctrine of the Secession Church, that the atonement of Christ has general relations to the world. As will be stated more fully in the next section, the atonement and the blessings of salvation connected with it, are presented in the gospel as God's freely offered gifts to all men. This exhibition assumes that these provisions of the love of God are needed by all men, and are suited to the necessities of all men, as guilty and miserable sinners. It also assumes that there is an intrinsic sufficiency in the atonement of Christ for the salvation of all men; and that it so removes all legal obstructions to their salvation, as that the door of mercy is open to them, and that in consistency with His holy character, law, and government, God presents, to them all, salvation as a gift to be accepted by faith. Of the sufficiency and perfection of the atonement we cannot form too exalted conceptions. It is the sacrifice of the Son of God, and must possess an infinite sufficiency and value; so that while, if the number of those eventually to be saved by it had been indefinitely smaller than it is, this provision for the honor of God in saving them would have been necessary; it would, as far as man can judge, have sufficed, had their number been indefinitely greater."

In some quarters objections were made to the views presented in this state-

ment respecting the general relations of the atonement. In consequence, Dr. Heugh, in the year 1845, published a pamphlet, wherein, after presenting strongly the special relations of Christ's death to His chosen people, he expresses himself in the following manner on its general relations to mankind:—

“Is there not some hazard of a morbid jealousy of a gospel too unrestricted and free springing up amidst these controversies? If there is, on the one hand, a danger of overlooking the revealed purposes of God respecting the certain salvation of those whom in sovereign love He hath chosen, (and there is such a danger) is there not, on the other hand, a danger also of feeling some uneasiness, and taking some offence, with fervid statements of the free and benignant aspect of the gospel toward our fallen race, of cramping those statements with some human crotchets, and of overshadowing their attractive brightness with some cloud of our own creating?—as if we had not from the lips of the Saviour good news for every creature—as if the angels' song had no power to charm us, ‘Glory to God in the highest, on earth peace, *good-will to men.*’ I should not choose to be the preacher, who, in beseeching sinners in Christ's stead to be reconciled to God, should classify the species into two orders, and say to the one, To you, indeed, the door of mercy is open; and to the other, To you it is shut. If the door of mercy through faith in the Son of God is not opened to every creature, where then are the good news which I have to publish to every creature? Let a church lay her interdict upon this language, or words equivalent, and I would leave the church. For the sake of the truth contained in it, I should even be willing, were I reduced to that necessity, to stand alone in the world; and with my Saviour by my side, and with His commission unrolled in my hand, I would proclaim the good tidings of mercy through redeeming blood to every creature willing to hear me; and, in the name of Him who is exalted a Prince and a Saviour, would never cease to urge His invitation in all its unrestricted amplitude. ‘Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.’”

Such, in general, are the views on the subject of the atonement which were held by Dr. Heugh, and, we believe, prevail in the United Presbyterian Church. They are very different from the Morisonian sentiments, with which they have been too often confounded, being strictly Calvinistic; and although they may be expressed in different words from what some have been accustomed to employ, yet they are substantially the views which have all along been maintained by evangelical Divines. The question concerning the extent of the atonement has no reference to its intrinsic value, which all the orthodox allow to be infinite, and therefore sufficient for the salvation of the whole human race. But it respects the Father's purpose in giving His Son, and the intention of the Son in laying down his life. Now, it cannot be reasonably disputed that the purpose of the Father, and the intention of the Son were one; and *that*, not the salvation of all, but of a portion only of the human race; and thus, in its application and design, the atonement of Christ is necessarily limited. As a church we have always held that Christ died to save effectually all who are chosen of God to salvation; and that it was the direct purpose of God, and design of Christ, in the atonement, to render their salvation certain. The atonement, indeed, may be viewed as a universal remedy, inasmuch as it is sufficient for all, suited to all, and to be offered to all, and even as it may be considered as removing obstructions on the part of God to the salvation of all. But we cannot say it was provided for all; or for any other ends but those which it effectually serves. Whatever was the divine intention by it, it serves; but nothing more: and this intention was specially the salvation of all the chosen of God,—and we may say, as the necessary accompaniment of this, the sparing of others for a time till the objects of the divine choice are saved, and, in general, the abatement of much of the misery to which the earth was liable by the fall.

It will, therefore, be evident from the extracts given that our church distinctly and thoroughly repudiates Morisonianism; and maintains that the atonement is limited. It will also appear that we regard the covenant of grace, in which Christ represents His people, as that which makes their salvation absolutely certain. Of course, all such expressions as that Christ died for all men, and atoned for the sins of all men, are not sanctioned by us, lest it might be thought we held that Christ died indiscriminately, and equally, and in the same sense, for the whole human race,—a sentiment which we altogether reject, at the same time it is admitted that the value of the atonement would be no way affected whether all, or many, or few, were to be saved. Its value is infinite, and, therefore, would have been sufficient for the salvation of all, had that been the divine will or purpose. There are some who found on this universal sufficiency the warrant to offer salvation to all, as God's secret purpose is not the rule of our duty, but His revealed will. We are satisfied, however, to rest our warrant for this universal offer, simply and wholly, on the divine command,—“Go ye into all the world, and preach the gospel to every creature.”

At the time this controversy was brought to a close in the Synod, Dr. Heugh was unable to take any part, being confined by sickness. But he rejoiced in the amicable termination of the dispute in the Supreme Court, considering it, as he expresses, “A token that the Lord hath not forsaken us,—that he will continue to bless our church, and to employ her as an instrument of spiritual benefit to this land, to other churches, and to a perishing world. ‘God be merciful to us and bless us, and cause His face to shine upon us, that Thy way may be known throughout the earth.’” Indeed, for some years before this his health had been impaired through his extraordinary labors, and he was obliged to take relaxation. With this view, through advice of Dr. Abercrombie, in June 1843, he set out for the continent of Europe. Passing through France, he proceeded to Switzerland, and reached Geneva, where he took up his abode. He gives a very graphic and instructive account of his journey, the places he passed through, the people he met, and his own feelings and reflections on whatever came before him. Dr. Heugh could not be idle, and although this excursion was intended to give him leisure and relaxation, yet such were his associations with what Geneva presented, and such his activity in search after facts, and in improving his opportunities for collecting, arranging, and exhibiting them to the best advantage, that during the few months of his absence from home, he prepared a volume which was afterwards published, and which might with profit be noticed by itself. After spending two months in Geneva, he returned home, his health being much recruited, which enabled him to resume his pulpit and other labors with little abatement of his former vigor.

From this period his health was repeatedly interrupted during two years and his constitution seemed to be giving way. After one unsuccessful attempt the congregation called Dr. Taylor of St. Andrews to be colleague and successor to Dr. Heugh, and the Induction took place in February 1846.

In the course of these notices we have said little of Dr. Heugh except in his public character.* But now, in drawing to a close, we remark, that no adequate estimate can be formed of this distinguished minister without viewing him in the midst of his family and more intimate friends. Many letters to his amiable and accomplished consort, still surviving, to his beloved children and relatives, and to his confidential friends, admit us into scenes which are truly interesting. Rarely, indeed, do we find, in the domestic circle, so much intellectual intercourse, mingled with so much vivacity and refinement as in the family of Dr. Heugh. His house was a scene of perfect order and tranquility, and probably included more real happiness than is common in this world. His presence was the source of enjoyment to all, and the members of this interesting family seemed to turn to him, and to derive from him, their stimulus to ration-

al and profitable intercourse. They enjoyed each others company with unabating pleasure; and whether in discussing the news of the day, or the affairs of the church, or the more sacred things of domestic religion, there was an earnestness and energy which preserved life among them, and rendered their intercourse profitable and delightful: and there was a charm which pervaded all that was said and done, of which he himself seemed to be the source and the centre. In religious conversation he was grave, yet animated,—always instructive, and ever mindful of the dignity, sobriety, and seriousness, which should characterize such intercourse. But on ordinary occasions when the conversation was of a general character, it was astonishing with what dexterity he could give a zest to it, and with what promptitude and power he could throw in his sprightly and instructive humor, so as to impart a charm to the thought or argument which was adduced by himself or others. His powers of conversation were altogether of a superior order. He could unbend to the very utmost; but he never lost his dignity, or uttered any sentiment which he or others had occasion to regret. He delighted to impart pleasure to his family, and to all who had the happiness of his friendship. His acquaintance was courted: his very presence commanded respect; and yet all could feel perfect ease in his company.

From his boyhood onward to manhood and age, he exhibited the manners of a perfect gentleman. He would have been an ornament to any church, and he was, especially, with many others, with whom he delighted to associate, both a pillar and an ornament in his own. On one occasion, in the choice of a new professor he was nominated, but had only five votes. A minister of the Established Church, who was an intimate friend and admirer of Dr. Heugh remarked to a minister of the United Secession,—What a superior class of ministers must your church embrace, when a man like Dr. Heugh was not chosen to be a Professor, and had only five votes!

It may easily be conceived that Dr. Heugh was a universal favorite: for such was his philanthropy that he sought the good of all men; and such was his entire freedom from party spirit, and his unfettered christian charity, that he cultivated acquaintance and friendship with evangelical ministers of every name.

After the induction of his colleague, Dr. Heugh became more and more enfeebled till he was unable to take any part in public service. "From the middle of May," says the biographer, "he was almost constantly confined to bed. His whole exercise, however, was grateful, peaceful, and happy. His mind seemed to be receiving by anticipation the first dawns of that purer light, to the midst of which he was advancing. His chamber was a scene of privilege, where the beautiful words of Bengal were verified:—'The gates of heaven can scarcely be opened to admit a new pilgrim, without letting forth some celestial breezes to cheer and refresh those that remain behind.' The last days of his life indeed were passed amidst the feebleness and oppression of general dropsy, rapidly mastering his strength. Yet they were in the highest sense days of peace."

The biographer presents a record of Dr. Heugh's deathbed exercise, during the last two weeks of his life, taken in notes by one of his family, which shows the comfortable state of his mind. We can only transcribe a small portion of it, to give some idea of his composure under severe suffering, and of the exalted frame in which he was when in near anticipation of going the way of all the earth.

"May 26th, 1546. To-day he said to me by getting unbelief subdued, and taking fast hold of Christ by faith,—just trusting,—the mind is quite supported, and death hath no terrors. I am now very weak, you see, but the everlasting arms support me.

"May 31st. I went into his room, and found him very calm, and refreshed, after a good night's rest. He was delighted with the beauty of the morning,

the singing of the birds, and the warm, soft air. As I opened the window, and let in the sun-light, he said, He is the Father of lights. How varied and beautiful are all his works! When all were gone to church he said, read part of the 132d Psalm: begin at the 7th verse, and read to the end. That is, said he, the foundation of all public worship, and the warrant for asking and expecting to meet God in it. The church is His own house, and he has invited us to meet him there. He added, But we have also his sure promise, that all who cannot go there to meet Him, and rightly call on His name, wherever they are, will be visited by Him. It is amazing condescension! amazing love! He then bade me read the 2nd chapter of the Epistle to the Ephesians. When it was read, he said, All is there declared: to know and believe *that*, s quite enough for any man's salvation.

"In the course of the day he remarked, One should not be in the least afraid to die, if he believes Christ; it should not even be a painful thing. It is like going to church for ever, to come no more back to working days, and to enjoy the company of the just made perfect, and of God himself.

"Monday, 1st June. It was said to him, He knoweth our frame, and remembereth that we are dust. He replied, Oh yes! and there are other two passages I don't forget: I will never leave thee, nor forsake thee; and, I'll though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me. He added, He'll do it all. He's done far more already, in loving the like of me. In the evening he said, It has been an unprofitable day: it was said, not when it has been witness of your strong faith: you told us you were not left to stagger at the promises. He answered, Oh no! I wouldn't like to do that. I've never had one doubt or fear during the whole of my illness, except once, a few days ago, and it was but momentary.

"Tuesday, 2nd June. He said to some one who expressed a wish he might have a good night, I want the manifested presence of the Lord Jesus—that will make it good. When in great weakness, and much oppressed, he said, We must not complain of God, but we may complain to God. Being asked how he felt, and being sick and oppressed, he said, All's wrong, and yet all's right; referring to his failing body, and joyful spirit.

"Friday, 5th June. He spoke frequently of that passage, Behold I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. I have, he said, had many a feast on that part of scripture. Christ does not speak there of the *communion*, or of any particular place, or season: He speaks of all times, and all places, and he is himself the feast to all who will receive him. * * I cannot say I have any disquietude, much less fear; for I believe He has undertaken the work for me, and will accomplish it. He loved me and gave himself for me. After a little he added, I know whom I have believed, and what I have often endeavored to commit to Him is safe in His keeping.

"Sabbath, 7th June. About noon to-day he called me, and said, I have been telling your mother that the ground of my peace is not myself, or anything about myself, but entirely Jesus and His sure promise to me. In a little he said, There is no peace but in him; but in him there is great peace. After a little, when much oppressed, he said, I desire to suffer whatever is allotted to me, but I think it will not be more than two or three days ere I see Jesus.

"Monday, 8th June.—During the night, he said to Mr. McGill, 'Oh, I have been wondrously exempt from trials and loaded with mercies; every day might have brought evil—merited evil—but it never came!' He also said to him, 'There is nothing I feel more than the criminality of not trusting Christ without doubt—*without doubt*.' A good many of the family were near his bed to-night, and he said, 'You need not think I am going to die to-night; but I would like it—I would like to be in heaven.'

"Tuesday, 9th June.—He said this morning, 'Oh, such a night as I have

had—such a night of peace!’ I said, ‘Indeed, what were you thinking of?’ He replied, ‘Just of Christ—just trusting, trusting.’ He added, ‘Oh, to think who Christ is—what he did, and whom he did it for—and *then not to believe him!*—not to trust him. There is no wickedness like the wickedness of unbelief.’ He said a little after, ‘Early in the course of my religious profession, I was convinced that I must implicitly trust Christ; and when I had wicked doubts or misgivings, I went constantly to *Himself*, and, ‘Lord, help mine unbelief!’—‘Lord, increase my faith,’ were my two prayers. I prayed constantly to him to help mine unbelief, till he helped it away, and I got entire trust—and, *I have it now*. If I had a million of souls, I would trust them all to him.’ He asked those around him, this afternoon, to sing together in his room the 23d Psalm, and he joined audibly in it. He dwelt much on these words, ‘Commit all to Christ,’ frequently repeating them, and at intervals. On being asked if that was his last message, he said, ‘Yes, my last message. I have much to say to you, but I cannot now distinguish or enlarge. If you had a thousand souls, give them all to Christ. Don’t let difficulties hinder you; you must never mind difficulties. Now,’ he added after a pause, ‘that is a relief.’ He was asked, ‘Is it a relief to have been able to say these things?’ and instantly replied, ‘Yes, and to *do* them.’ In a little while, he said, with all the energy he could command, but speaking with difficulty, ‘We must have our loins girded and our lamps burning, and be like them that wait for the coming of their Lord.’

“After midnight, he breathed in loud, audible breathings, waxing fainter and fainter, till two o’clock, on Wednesday morning, 10th June, when he fell asleep, without a struggle and without a groan. His countenance remained so much the same, that we could not tell *exactly* when he died.”

“Another eye-witness,” says the biographer, “would simply add, that the closing scene was in every respect one of perfect peace. The sources of sorrow were not within, but without the circle of that death bed. A long course of active public usefulness terminated—sacred ties dissolved—bereavement in a home so long charmed by the presence of a benignant, pure, and happy spirit,—these considerations awakened sorrow. But that spirit itself, as all felt joyfully assured, had entered into eternal rest. The wearied frame had sunk into its deep repose; and that well-known and noble countenance had assumed the appearance of sweet sleep rather than death, and wore the expression of great benignity and elevation.”

“On the day of the funeral, Tuesday, 16th June, an address to the assembled mourners was delivered, by the Rev. Dr. Harper, worthy of the speaker, and in beautiful harmony with the occasion; and, on the Sabbath following, appropriate and impressive discourses (which, with the address, have all been published), were delivered to the bereaved congregation by their own pastor, and by Dr. Brown and Dr. Wardlaw. Their texts are the best conclusion to this narrative:—‘Blessed are the dead that die in the Lord;’ ‘I would not have you ignorant, brethren, concerning them who are asleep;’ ‘Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.’”

The Biographer has been most successful in exhibiting the character and activities of Dr. Heugh, and is entitled to the thanks of the Christian public for his invaluable work. The brief and imperfect sketch we have taken will, we hope, recommend it to those of our readers who have not seen it. Private Christians will find it most useful, from the varied and valuable information, and the devotional spirit and exercise, which it presents; and especially will it be found by ministers of the Gospel, of every denomination, a happy model of holy activity, zeal, and success—at which all should aim, but which few have been able to reach.

The volume closes with brief eulogiums of the excellencies which distinguished Dr. Heugh—by his accomplished friends, the Rev. Drs. Stark

and Wardlaw, who have now both followed him into glory. We had the happiness ourselves of intimate acquaintance with Dr. Heugh, from our boyhood; and, we trust, of profiting somewhat by his example and ministrations. But not presuming on giving any summary of his character ourselves, we close with a single paragraph from the sketch by Dr. Stark:—

"I feel myself warranted to say, that his whole course unequivocally manifested a holy union of inflexible integrity, with a generous, confiding, openness of heart, which had nothing to conceal—of fearless honesty in avowing his convictions of truth and duty, at the risk of losing friendships which he highly valued, with a love which delighted to acknowledge the Christian worth of brethren whose sentiments on various matters of importance he felt himself constrained to oppose—of fervent personal piety, with public spirit, which, renouncing self in all its forms, sustained in him an ardent and active concern for the cause of Christ and the best interests of men, which reigned supreme in his heart, and subordinated to its high objects every private affection and aim."

THE COMMUNICANT'S COMPANION. By MATTHEW HENRY. 12mo., pp. 298.
Philadelphia: Presbyterian Board of Publication

This is one of the many correct, handsome, and, withal, cheap reprints of the Presbyterian Board; for which, our friend, the Rev. Andrew Kennedy, of London, C.W., is agent in this province. The strict and rigorous orthodoxy of the Board is well known, and affords a considerable guarantee for everything which has received their *imprimatur*. Henry's Communicant's Companion has been too long before the public and too highly and justly appreciated, to require any commendation from us. It may be proper to mention, however, that the Board have wisely enriched their edition by prefixing to it the Preface written by the Rev. Dr. Brown, of Edinburgh, in 1824, for the edition of the "Companion," included in Collins' series of "Select Christian Authors."

The view of the Eucharist, exhibited in the Essay, is remarkably simple, and certainly at the opposite pole from Popery and Puseyism. In Dr. B.'s own words, the ordinance is, "on the part of Him who instituted it, an emblamatical representation and confirmation of the grand peculiarities of the Christian institution; and on the part of him who observes it, an emblamatical expression of a state of mind and heart in accordance with this statement of Christian truth, and its evidence." This it obviously very much what has been called the "mnemonic" theory of the ordinance, and seems to agree with the idea of Augustine, who styles the Lord's Supper the "*visible verbum*"—i.e., the word, the gospel, presented to the eye, not to the ear, as in preaching. This view is substantially that of Zwingle, among the Reformers, and differs widely from that of Luther. As for what Calvin has written on the subject, we may say, with Dr. Dick, that we do not understand it. Respecting this ordinance, there has been a great deal of mysticism and superstition among Protestants—nor have Presbyterians been without their share. On this, as on many other subjects, truth and error are, in our day, distinctly and boldly taking their ground. Public opinion, it is hoped, will get clarified. Those who wish to see Dr. Brown's views more fully expanded, may be referred to his small volume on the Lord's Supper, which contains, also, a great deal of excellent matter, of a practical and devotional kind.

A GALLERY OF DECEASED MINISTERS. By EDWARD BARRAS. Vol. I., 12mo.
pp. 130. London: Primitive Methodist Book-Room, 1853.

□ This little volume, which seems intended as the first of a series, contains the lives of ten ministers—Primitive Methodists, we presume—who appear to have been men of great piety and zeal. We join with the author, who is now a Toronto minister, in the "hope that the production may be useful among the body of people, with whom he thinks it an honor to labour." We should be glad, also, that many others were benefited by it.

Missionary Intelligence.

From the U. P. Missionary Record.

OLD CALABAR.

DUKE TOWN.

In the summary of the very precious intelligence lately received from Old Calabar, it was stated that the Rev. William Anderson baptized, in the months of May and June, five native converts, two young women, and three young men. The following deeply interesting letter from Mr. Anderson, dated 11th June, contains the details of these important events. It will be seen that he baptized five native converts, besides admitting to the Church a young man that had been connected with the Wesleyans at Accra; that the three young men belong to some of the most influential families in Duke Town; and that the prospects which are held out of further success are very encouraging. Mr. Anderson refers to some of the events narrated in the October No.; and it is exceedingly pleasing to see the spirit of love and brotherly intercourse that prevails between the converts of the three stations. May the Lord more and more bless and advance his own work.

As intimated to you in my hurried note of March 27th, Mr. Sutherland arrived here in safety, on the previous evening, in the *Forerunner*, after a pleasant voyage of a month and two days' duration.

The monthly arrival of the mail steamers has wonderfully altered the aspect of affairs in this country. In former days, two, three, and even four months have sometimes passed away without any European newspaper or letter reaching us, to let us know what was going on in the world. Then, we sometimes felt as if we were in an *out-of-the-world* place. Now, we have at least monthly means of communicating with distant friends; and it is no small comfort for us to feel that we are *only a month's distance* from England. It is to us a great cause of thankfulness, and it should afford much relief to our personal friends, and to all the friends of the mission, to know that, should any of us be necessitated to seek a change of air for sake of health, we have such frequent opportunities of taking a trip to sea, or, if need be, to England itself—and that, too, at a far less expense than the keeping up of a mission-ship and crew would necessarily involve.

During the week after Mr. Sutherland's arrival, I went with him round the town, and introduced him to the native gentlemen, by all of whom he was kindly received. We also visited the mission families at Creek Town and Old Town, as well as King Eyo, who also gave Mr. S. a cordial welcome to Old Calabar. On the following Sabbath, April 2d, we, as usual on the first Sabbath of the month, observed the ordinance of the Lord's Supper in the schoolroom, in the p.m. A large company of worshippers were present, both from the shipping and from the town. We remembered in our prayers at the table of the Lord the congregation at Whitburn, to

which Mr. S. belonged in former days, as he informed us that that Sabbath was their communion-day also.

On Monday, April 3d, I resigned charge of the school into Mr. Sutherland's hand. He had seen my plan of operation for several days; and I felt it but due to him to show the young people, as soon as possible, that he was now to be "king for school." Having been constantly engaged in school labours in Jamaica and here together for upwards of fifteen years, I felt somewhat "out of my element" for a few days after giving up school; but I find that other equally important duties will demand all the time and labour I can devote to them.

No communion service having been observed at Creek Town since Mr. Goldie left us, in accordance with the wishes of church-members there, I went up on the p.m. of Sabbath, April 9th, preached, baptized a child of one of the members, and dispensed the Lord's Supper. Mrs. Anderson, Mr. Sutherland, Dr. Eastwood (our present medical attendant), and a goodly band of Duke Town young people, accompanied me. On that occasion, six young men communicated for the first time, viz., five youths who had been baptized a few weeks previously, and *George B. Waddell*, with whose name and previous history as an emancipated slave from a slave-ship, and subsequently as a domestic in the family of Rev. Mr. Waddell, you are already acquainted. Having made application for admission to the Lord's table some months before—having been repeatedly examined as to his knowledge of divine things, and having given much satisfaction at each examination, and having (in the absence of a session) been approved by all the members of the church at the station, I felt that it was but duty to him, to the Church, and to the Head of the Church, to admit him to the table of the Lord.

Including some from Duke Town, and some from Old Town, twenty-two communicants united in showing forth the death of their Lord in the presence of a large number of deeply-interested spectators. It was to myself—I think I may say to all of us—a season of refreshing. We found "the communion of saints" to be both pleasant and profitable. Mr. Thomson delivered the concluding address in the Calabar language. I was glad to learn from Mr. T. that other young men at Creek Town, among whom is King Eyo's second son, are very anxious to be received into the fellowship of the Church.

On the following Friday (April 14th), King Eyo and his gentlemen took to task the young men who had joined the Church. As Mr. Thomson has written you an interesting account of the important and deeply-interesting procedure of that day, I shall not here enter into particulars. I shall only remark what I stated to our young people here, at the prayer-meeting last Wednesday evening, that the demeanour of the young men at Creek Town, on the occasion referred to, is an illustration and evidence of the truth of the text, "The word of God is quick and powerful;" the ever *living* and *life-giving* word—the ever *strong* and *strength-giving* word—producing similar effects in all who cordially embrace it, in every age, and in every land. We see its life and power in the case of Joshua and Caleb—in the case of Shadrach, Meshach, and Abednego, &c. &c.—in the case of martyrs, in former years, in Britain itself, and more recently in Madagascar—and in the case of these few young men in Old Calabar.

About two months ago, I intimated to you the *marriage* of the young

man who calls himself David King. I am happy to be able now to announce something of far greater importance respecting him, namely his *baptism*. I think I formerly stated to you (it was on his own authority) that he is a grandson of the late king Eyamba. He did not exactly stand in that relationship to Eyamba. His mother's mother was king Eyamba's *queen*, or head wife, but Eyamba was not his mother's father. Her father was the "big Duke Ephraim," who reigned before Eyamba's access on to regal power. David has long been wishful of being admitted into the church, but two considerations induced me to delay his reception; first, I wished him to understand "the way of the Lord more perfectly" than he did when he first applied for baptism; and second, I felt somewhat at a loss how to act in regard to him from his position as a *slaveholder*. In order to clear the way of future difficulties on this point I drew up a declaration on the treatment of servants, which having read and explained to him, I asked him if he was willing to subscribe. This he cheerfully consented to, and attached his signature in presence of Mrs. Edgerly, Mr. Sutherland and myself. I enclose a copy of the declaration. The path of duty seeming clear, this young man was yesterday (April 30th) received into the fellowship of the church by being baptized "into the name of the Father, and of the Son, and of the Holy Ghost." He is the first native *man* who has made a profession of religion at this station, and I need hardly add, that he, as well as the other converts, has a claim on the sympathies and prayers of the parent church. Young Eyo and the most of the native members from Creek Town were present at our p. m. service yesterday, when D. K. was baptized. At my request, young Eyo addressed the Duke Town young men, many of whom were present, on their duty in regard to the Gospel of Christ. After I had finished the English portion of the service, he delivered a long and powerful address on the subject assigned him. He spoke in Efik, and was listened to with deep attention. A considerable portion of his address was taken up in replies to some statements which it appears some *white men* are in the habit of making to the natives of Calabar against the Bible, and against their joining the church. He handled their sophistries in a very masterly manner; he brought them at once "to the law and to the testimony" as the grand test of truth, and exposed their utter worthlessness. I have every reason to expect that his address will be productive of good.

I have to report that other two members were added, yesterday, to the church at this station. Their names are *Louisa Goldie* and *Antika Angwan*. Both have been in the mission house since 1849. The former is a native of the country *Ekoï*, said to be about a month's journey distant from Old Calabar. She appears to be about sixteen or seventeen years of age. The latter is a native of the neighboring country of Ibo (or Eboe,) and seems a year or two younger than the other. They have both, for some months, been anxious for admission to the church, and after undergoing many examinations in regard to their knowledge, and their walk and conversation being such as the other members of the church approve, they were, yesterday afternoon, baptized and admitted to the table of the Lord. Six of the young men from Creek Town observed along with us the ordinance of the Lord's Supper. In regard to the two girls just named, I regret to say that they are still *slaves*. One belongs to Henry Cobham, the

other to Antika Cobham. They thus "stand in jeopardy every hour." They may be demanded from us by their masters at any time, and we have no ground on which we can resist the demand. They are not only liable every hour to be withdrawn from our instructions and protection, but to be *sold* into hopeless slavery in some distant land. May the Good Shepherd be their guide and guardian. They have joined the church with open eyes—fully expecting to be called upon to suffer persecution for the sake of Christ and the Gospel. O that they may be found faithful, and endure even to the end! Immediately after their baptism we sung that beautiful and impressive hymn in U. P. Hymn Book, the 225th. The three first verses of that hymn have "*emphasis of meaning*" here which I verily believe cannot be appreciated in Britain in the present age.

The Calabarese have an apt illustration of the ordinance of baptism in a custom of their own, which much resembles it. When a slave is purchased from any other country, the first thing done after the completion of the bargain, is to observe the ceremony called "Uduok Mong," *i. e.*, the Affusion of Water. The newly-purchased is made to stand below the eaves of his new master's house, when his old proprietor, or his representative, takes a vessel containing water, which he empties by heaving the water on the roof in such a manner as that a considerable portion of it will drop down on the person of the newly-arrived. This is generally accompanied with an exhortation to the person affused to conduct himself (or herself, as the case may be) properly as an inhabitant of Old Calabar. By this ceremony, all bonds connecting him with his former master and his former country are dissolved, and his connection with Old Calabar, and his subjection to its laws, are recognized. This ancient custom enables the people here to apprehend pretty readily the import of the rite of baptism. It is also worthy of notice that the ceremony is observed in the case of little children as of adults.

Some of the natives themselves trace, or imagine they can trace, a resemblance between the Lord's Supper and their own Egbo festivals; for, say they, no one dare go to the palaver-house to an Egbo feast, except those who have purchased the privilege of that particular grade of Egbo, which is engaged in keeping a feast—so no one, save those who truly belong to Christ and His people, ought to sit at the Lord's table. For my own part, I should not like to illustrate the sacred ordinance of the Lord's Supper by any of their Egbo observances—at least, till I know a great deal more about them; but I felt a good deal of interest in the above view of the matter, coming as it did spontaneously from some of the young men themselves.

Monday, June 5.—By a letter just received from Fernando Po, I learn that a mail steamer, having Mr. and Mrs. Waddell and Mr. Edgerley on board, has at length reached that island, and may be expected here in a few days. As the mail which should have been here in April got no further this way than Sierra Leone, and as the coming one is considerably behind her time, I am almost tempted to retract what I wrote on May first at the beginning of this letter in regard to the steamers. We have not seen one of them since the morning of March 27th. It is to be hoped that they will soon revert to their wonted regularity.

You will be glad to learn that other three members were yesterday added

to the Church at this station. The eldest of the three, Joseph Brainerd by name, was in connection with the Wesleyans at Accra. He has been in this country for several months, possesses good abilities, is well informed, and is, for the present, assisting Mr. Sutherland in school. The other two are natives of this country, and were admitted by the rite of baptism. The name of the older of the two is John Antika Chobham, a son of Antika Chobham. He seems about sixteen or seventeen years of age. The name of the younger is Thomas Eyamba, whose proficiency in the Shorter Catechism I noticed to you, I suppose, a year ago. He appears to be about fourteen or fifteen years of age. Both are very sharp, intelligent youths. Thomas is a son of the late King Eyamba. You will observe, from the duplicate-declaration respecting the treatment of servants, that both have subscribed that document. You will also observe that the names of other two of King Eyamba's sons are attached to the declaration. They, also, are anxious for admission to the Church; but as they had not such clear views on some important doctrines as, I think, a little diligent study of their Bibles and catechisms would enable them soon to attain, I felt constrained to delay their admission. They both show a fine spirit, however; and having examined both to-day at great length, I find that both possess great additional light in regard to important points on which their knowledge was formerly defective, and in particular respecting the work of the Holy Spirit, in the conviction, conversion, renovation, and sanctification of men. I expect that they will be admissible at next communion.

Thursday, June 8.—Thomas Eyamba's mother is in great wrath about her son having been baptized. Her strongest objection to the measure is, that her son will be allowed to marry only *one wife*! A big gentleman like her son to be without twenty or thirty wives—the very thought of it is enough to break the poor woman's heart. She is also annoyed because he has come under obligations not to maltreat his slaves. She thinks, no doubt, that a little scorching now and then is necessary to keep the wretches in subjection—and that, without cutting off of ears, extraction of sound teeth, &c. &c., it will be impossible to manage them. Thomas keeps cool and calm amid the storms by which he is assailed from various points.

Some white men, it appears, tell the natives of Calabar that both slavery and polygamy are sanctioned in the Bible. I think that our countrymen who come here might employ their time much better than in the advocacy of such abominations as slavery and polygamy. Some of the more intelligent of our young men have sense enough to perceive that some must needs teach certain doctrines in order to justify certain practices; but the more simple are easily bewildered and perplexed. One of the native young men asked me the other evening, in all seriousness, to show him what part of the Bible forbids a multiplicity of wives. He can read well; and I at once requested him to read 1 Cor. vii. 2. He did so; and his own comments on the text showed that he quite understood it. He expressed himself quite satisfied on the point. He saw plainly that every man is permitted to have "his own *wife*"—not *wives*; and that "every woman having her own husband," must mean that each woman have a husband for herself. Further, to confirm his faith, I bade him read Gen. ii. 24—"wife," not *wives*; also Mal. ii. 14–16; and the Saviour's declaration

[Matt. xix. 4-6] respecting the original institution of marriage, in which he speaks of the *twain*—not the three, the ten, or the twenty. “But are we not told that some good men had more wives than one?” “True; the Bible also tells us that Cain killed his brother—that Achan stole the Babylonish garment—and that Ananias and Sapphira lied; must we then become murderers, thieves, and liars?” “But these were bad people.”—True again; but Peter cursed and swore at one time, and David broke the sixth and seventh commandments. Does that make it proper for any man to swear, kill men, or commit adultery?”

Our Sabbath meetings have improved lately, both in regard to numbers and attention. We have generally four or five meetings in town during the A.M. of Sabbath. After these meetings, I used to preach on board one of the ships; but the last two Sabbaths on which I did so, I felt so faint that I was compelled to give up that interesting department of labour, at least for the present. The Sabbath school, held from 3 to 4 P.M., is attended by about eighty. Of these, ten or twelve are adults! Our little school-room has been greatly overcrowded at the 4 P.M. English service for several months past.

Our Wednesday evening prayer-meeting is attended by from forty to fifty persons, many of whom seem to take much interest in the exercises. Besides singing and prayer, I read a passage of Scripture—am reading through Luke just now—explaining as I go along, sometimes in English, sometimes in Efik; I then catechise on the passage; and after that, I generally request one of the most intelligent young men present to read the passage, with its explanation, in Efik, that all may understand. After prayer, we take a Question in the Shorter Catechism, and discuss it in the same manner. Last evening, the Question under consideration was the very interesting, and, in our circumstances, peculiarly important one—“What is required to the worthy receiving of the Lord’s Supper?” The passage of Scripture which came more immediately under review last evening was also most suitable for the present time—Luke ix. 23-27.

The day-school appears to be flourishing under Mr. Sutherland’s care. There are upwards of fifty in regular attendance.

Our friend Egbo Tom made us another *dash* a few months ago, said *dash* being a little sickly boy about two years of age. We have got his writ of manumission. He is thriving very well now. We have named him John Gray, after my venerable friend, the Dalkeith patriarch of that name. Mrs. A. redeemed a fine little girl sometime ago. We call her Isabella Elliot, (after the wife of the Rev. A. Elliot, Ford, Mr. Gray’s daughter.) We mean to have both baptized on some early day.

JAMAICA.

THE CLAIMS OF THE MISSION UPON THE CONTINUED SYMPATHY AND SUPPORT OF THE CHURCH.

The Rev. Peter Anderson says—“Allow me to state that it will be not only dutiful, but generous in our Church to keep her helping hand at the mission; for Jamaica has been, and still is, in suffering circumstances. The colony certainly has been, and still is, a sufferer in all its interests; a drought is upon its waters, and they are rapidly drying up. The springs of its trade and commerce and agriculture have ceased to flow; in all directions, from the

centre to the side of the isle, and on all interests, the hand of decay is visible. Dilapidated buildings, dismantled sugar-works, and extended corn-land, covered anew with the weeds of the wilderness, meet the weary eye, and tell a tale which cannot be misunderstood. But is there evil in the city, and the Lord hath not done it? Is there suffering in a land, whether in its civil or social interests, and the Lord hath not sent it? Of the entire properties which comprehend the sugar interests, a full third have been thrown up; while many others, originally worth so many thousands, have gone to the market and changed hands at so many hundreds. And it is not only that a full third of the properties have been thrown up, and those which remain, reduced in value; but the inhabitants themselves have been greatly reduced in numbers. The Supreme Ruler, in furtherance of his own mysterious mighty designs, has, within the space of a few years, drawn from his quiver one arrow of pestilence after another, and of the 300,000 multi-coloured inhabitants composing the colony, upwards of 50,000 have been numbered with the dead. Thus the Lord has, for the present, broken the bow of the colony, in its trade and commerce, and agriculture and numerical strength, and in all its political interests; and in the wake of these adversities, education and religion are being placed in jeopardy. Many schools have been already shut up, and many missionary posts have been already deserted, because the benevolent hand which brought them into existence has been withdrawn, and there is none to render adequate help. Now, it may be affirmed in sober truth, and without offence, that that section of the Jamaica mission which claims the friendship of our Church, and owns her liberality and kindness, forms in some respects an exception to the statement just made; for, notwithstanding that the same dark, threatening cloud which has overshadowed its interests and operations in days gone by, overshadows it again, in the removal of so many of its agents, yet its schools are all in operation, and, for the most part, under the care of well-educated native teachers; its churches and out-stations are all cared for; moreover, its Academy, its school of training, both for Jamaica and Africa, is still at work—and by the Divine blessing upon its operations, it will ere long be successful, I trust, in bringing into the field of active exertion well qualified native preachers, as well as teachers of the young. Thus, adverse as things have been, and still are, with the colony, and much as there is still to do, in the way of real missionary operations, yet my opinion is, that our mission, as a whole, is progressing—that it is silently, but surely, laying hold upon sections of the colony—that it is earnestly seeking the Divine glory in the highest and best interests of the community, and is becoming useful to others beside the peasantry. Still the Mission is connected with a suffering land—suffering in every civil and social interest; and, therefore, it will be generous in our Church to remain the staid and steady friend of the suffering land in this its suffering hour, and by her helping hand do her endeavour to retain in the midst of its people that Gospel which frequently selects the adverse hour for adding to the number of its redeemed trophies. I not only anticipate, but pray for good times to the colony, that the isle which was once a gem in the British Crown may sparkle again—sparkle with an educated, a religious, and thriving people; yea, when that God who afflicts not willingly, nor grieves any of the children of men in vain, will appear in His glory, and revive all its interests, and pour out His blessings upon all classes of its inhabitants.”

EBENEZER.

EXTRACTS FROM LETTERS OF THE REV. ANDREW MAIN.

In consequence, says the Rev. Mr. Main, of the extraordinary scarcity of provisions that prevailed in this part of the parish during a great part of the year, my people were not able to give anything in behalf of the Mission to Old Calabar; but before the year should close, we resolved to hold a missionary

meeting, and make a collection expressly for this all-important object. As the people on the Christmas week were exempted from labour, we fixed on the Monday. The weather was most favorable, and we had an excellent meeting. After various addresses were delivered, the collection was taken, which amounted to £12 10s. 6d., afterwards made up to £13 5s. 6d. All things considered, this, in my opinion, was respectable; in fact, it was much more than what I anticipated; but what was most pleasing and gratifying, over and above the amount of cash, was the kindly-feeling and truly Christian spirit manifested on the occasion. Every one seemed quite happy and greatly profited. I have earnestly laboured to get my people to discharge all their duties from principle. I believe many of them are learning this, and affording me much satisfaction; and though it must be admitted that not a few are dull and slow in comprehending the subject, still I have to say that I have never seen so much like the true spirit of the Gospel as now, among my people. May the Lord deepen and preserve all that is right in his sight, and remove what is wrong.

We had, says Mr. Main, a delightful meeting here on the 20th of April. In the expectation of a visit from the Rev. Mr. Garnet, we resolved to hold what the Moravians call a "love feast." Mr. Garnet, to our great disappointment, was unable to attend; still we had a good meeting—much better even than the one which in my last letter I reported to you. The proceeds amounted to £21 10s.; and after deducting the expenses, we agreed to devote the balance—namely, £16 10s.—to the Calabar Mission.

The good work is progressing, I hope, among my own people, though but slowly. We had the communion here yesterday (18th July); and, I am thankful to say, the season was a very pleasant, and, I trust, profitable one. The house was full; and, what is rather unusual on such occasions, the greater part remained to witness a good confession. I observed that a number not connected with the congregation at all, sat to the close with apparently fixed attention, and at all events, with the utmost decorum.

ANNIVERSARY OF FREEDOM AT MOUNT OLIVET.

The following account of the meeting held on the 1st August, and of the speeches delivered on that occasion, is given in a letter of the Rev. M. Strang:—

Public Meeting.—Another anniversary of freedom has passed over us, and, as usual, we had public worship on that day. I am never satisfied with the attendance on these occasions, although, taking human nature as it is, perhaps a much better is scarcely to be expected. We had about two-thirds of our Sabbath congregation. After preliminary devotional exercises, I, as usual, preached a short discourse bearing on the occasion. Then, as has been our practice for several years, on the first of August, an opportunity was given to any of the members to say a word. Eight availed themselves of it, and spoke in a very sensible manner. I am not going to pretend to give you their speeches, but only a few of the thoughts they put forth which struck me as worth recording; and, except where quotation is indicated, it is the thought alone, not the language that is given.

Sentiments uttered by Native Speakers.

ALEX. GORDON, an elder, referring to the time of slavery, said, that himself and other old people who had experienced it, did not need to be put in mind of it. Then, among other scenes, he told how, in his youth, a gang of people working, and all chained together by the neck, the chain bright and glittering from constant use, was a daily spectacle; and how, when in his boyish simplicity—for afterwards he was not so simple, he himself having worn the chain for more than six months—he asked the meaning of it, and

was informed that they were bad people, who would run away if not chained, he thought it strange that people should wish to run away if they were well treated. He believed they should tell their children these things. Everything, in so far as the benefit to be derived from such information was concerned, depended on the spirit in which young people received it. It was not enough for them to reply, "Ah, you old people have suffered a deal." They ought to feel thankful to God that that lot of suffering is not theirs.

BEN. ROSE, another elder, speaking of the blessings of freedom, wished to impress upon all, that freedom without religion was of no use. Not only was it religion that had brought them freedom—for it was religion in the hearts of good people in Britain that made them feel for their misery, and labour, and pray, and pay too, [referring to the £20,000,000 of compensation money,] for their deliverance—but unless they themselves became truly religious, it was "no good" for them to be free. Look at many abandoned characters around us. Is freedom a blessing to them? No. It would be better for them to be slaves still. They are free indeed whom Jesus Christ makes free. Let all, then, come to him to get true freedom.

JOHN HENDRY, also an elder, wishing to impress the thought, that if they felt aright about their own blessings, they would feel for those who enjoy no such blessings, and especially their kinsmen according to the flesh, said, if we know what it is to be hungry, and have food, can we see some of our own family hungry, and not offer them of our food? So, we know what it is to be in bondage, and we know what it is to be free. Let us think upon our friends in Africa, who are in bondage both of soul and body; and, as we have that Gospel which can make them free, let us do our part to send it to them. Speaking, also, of certain things in the congregation which ought not to exist among a people privileged as they have been, he instanced, among others, rude, insulting language addressed by certain persons to the elders when in the discharge of their duties, and then said in reference to it, "Well, we ought to give God thanks that he has given us grace enough to bear these things for his sake."

ALEX. THOMSON, another elder, said, there were some who were always grumbling because they were asked to do something for the cause of God. He thought that the things which the 1st of August put them in mind of, ought to make them ashamed of such grumbling, and lead all to do cheerfully as much as they can for the Gospel.

LINDO LEE, a member, wishing to show the value of religion by contrasting the state of a man's mind before coming under the benign influence, with its state afterwards, even when the moral conduct, as in his own case, may have been generally decorous, said, "You see me here, my friends, and perhaps you think never nothing much wrong with me. But, ah! you don't know. I used to have such feelings in my heart, as make me shudder now when I think of them." He then told us how, formerly, his highest idea of happiness was to be quite reckless—and how he used to pray for a heart not to care for any man; and not only pray, but use means, as he thought, by mixing a few teaspoonfuls of rum with a little powder, and then swallowing it.

MAURICE ROSE, another member, after referring to the fact that

formerly their names were all in the stock-book of the estate as articles of money value, along with horned cattle, horses, mules, sheep, pigs, fowls, &c., said he wished to press upon his brethren and sisters this question, "Where are our names written now?" Old Massa's book has disappeared. We have nothing to do with that any more. But the great Master, God, has two books—a book of life, and a book of condemnation. Our names are in one or other of these books. It should be our great concern to know which. And we should give all diligence to get them written in the Book of Life.

THOMAS P. SHAW, an elder, father of the woman, a notice of whose death appeared in the *Record* a few months ago, detailed some of the losses he had sustained by freedom—that is, by religion, since religion brought freedom. Among others was the morning dew, which he was formerly obliged to brush off at a very early hour; the necessity of doing everything for himself, though he had numerous children who might have been helpful to him had they not been another man's property; the privilege of getting a knock on the head whenever his master thought fit to give it him; and the happiness of having to stand by and see his wife stripped and flogged at the will of another man, without its being in his power to render her any assistance. He thought that such losses were gains. And as to any other sort of loss—as of money, &c.—which religion might occasion them, he did not see how they could speak of that, for religion had given them all that they had.

It is right to observe that the plan of this man's speech was suggested by the discourse he had just heard, the subject of which was the losses of religion.

JAMES THOMAS, a member, son of the last speaker, being one of our Sabbath-school teachers, spoke chiefly about the Sabbath-school, and thence diverged to education generally. They were degraded. Freedom alone would not raise them; it only opened the door. Education must elevate them. What made white people so much their superiors? Just being better educated. What mainly occasioned the marked diversities of condition among themselves? The measure of education that had been received. Was old Willie Tom of Old Town a slave? No; he was a free man, a king. Yet see how degraded he was. Why? He was wholly uneducated. Professors of religion in Jamaica should look well to this. He feared it was sadly neglected. Wherever he went in our neighbourhood, he found children not at school who ought to be there. When he looked into a day-school, he was surprised and sorry to find it so small. Nor was the evil peculiar to ours, for the same thing was still more strikingly true of the school connected with a neighbouring church which he had lately visited. If Jamaica people don't mend their

manners in this respect, what is to become of them? People in Britain are not going to continue to send ministers and teachers here. And why should not Jamaica people raise their own ministers and teachers, like the people at home, now that they have the means of doing so furnished in the Academy at Montego Bay?

The meeting was throughout an interesting one, and, I trust, it will be profitable.

EARNEST CALL FOR MORE MISSIONARIES.

*Extract from the Minutes of the Northern Presbytery of Jamaica,
27th July, 1854.*

“The Presbytery, considering that there are several of the stations in connection with our mission, which either are now, or will soon be, without the services of a resident minister—and being deeply and painfully conscious of the serious evils which do, and cannot but, result from protracted vacancies in the pastorate of churches in this island—resolve respectfully to represent the case to the Mission Board in Scotland, and to express a most earnest hope that no effort will be spared on their part to procure and send out to Jamaica, with as little delay as possible, as many properly-qualified agents as are required to supply the wants of this and the other Presbyteries of our Church.”

Remarks by the Rev. Adam Thompson.

Prefixed, you have an extract from the minutes of our Presbytery, which I was instructed to send you, and which was unanimously adopted after Mr. Lawrence had, somewhat reluctantly, but in accordance with the conscientious advice of his brethren, declined acceptance of the call from Hampden Church and congregation—now, alas! vacant for nearly a year and a half.

Although, as the minute itself bears, it was intended principally, if not exclusively, for the members of the Mission Board, yet it may do no harm to bring it under the notice of the members, and especially of the ministers and preachers, of our Church in Scotland, through the medium of the *Record*, should you think it proper to do so. We stand greatly in need of additional agents in our present circumstances; and I do most earnestly hope that He who has the hearts of all men in His hand, will incline some of our most talented and devoted probationers to take into their favorable consideration my friend Mr. Robb's appeal, contained in the *Record* for July, and to offer themselves as missionaries of the Gospel to Jamaica. I do not know what we shall do, if our ranks are not speedily reinforced from home. Some of our stations, I fear, must go down; and, thus, much of the labour which has been bestowed upon them will go for nothing. Besides, there still remains very much land to be possessed here. You speak, in your kind letter, which reached me this morning, of sending us

out *two* additional ministers. Most thankful was I on receiving this intelligence of the generous intentions of the Board, and I am sure that all my brethren cordially participated in this feeling. We shall hail with joy and gratitude the arrival of two more fellow-labourers, but we would require *three* at least, and we could find ample employment for *four*! Is it too much to expect that *that* number will be forthcoming? I hope not; and I believe that ere long you will reap, if you faint not, the full reward of all your evangelical exertions and expenditure on behalf of the people of this naturally-beautiful, but long morally-degraded island.

ARRIVAL IN THIS COUNTRY OF MR. AND MRS. COWAN.

The Rev. John Cowan, his wife and family, reached Leith on the 5th of September. Mr. Cowan bore the fatigue of the voyage better than was anticipated.

REV. DR. DUFF.—Our readers will be grieved to hear that the health of this prince of missionaries is regarded as in a very critical condition and that his intended return to India is in the meantime despaired of. His disease is understood to be seated in the head—Congestion of the brain—or some similar affection. His Physicians have recommended his removal to some mild sanitary situation in the South or Europe. It is distressing to add, that another of the Free Church Missionaries to India, the Rev. Mr. Braidwood, who has been in Britain, and was purposing to return this month, to his labours at Madras, is also detained by bad health.

Ecclesiastical Notices.

U. P. DIVINITY HALL.

The annual session of the Hall closed in the end of the first week of October. The Rev. James Dick, Moderator of Synod, delivered an address, and two of the students gave their discourses in his presence. During the session, the students were examined on Dick's Lectures, from the 82d, inclusive, to the end; and on Mosheim's Church History, from the 11th to the 15th century, both inclusive. In Greek, they read critically, the 1st Epistle of John, the Epistle to the Galatians, and chapter xv. of 1st Corinthians; & in Hebrew, selected passages in Genesis, beginning with the interview between the Angel and Hagar at the Well of Lahai-roi, and ending with the burial of Sarah, together with the corresponding portions of the Septuagint. Besides the usual discourses, also, several passages of the New Testament were prescribed, as themes for written exercises; and a few meetings were devoted to the subject of Homiletics.

The entire number who entered the Hall was ten; the attendance afterwards, however, became much smaller. Of the four who

entered as first year's students, one, in compliance with the wishes of his friends, immediately withdrew, in consequence of the prevalence of cholera in the city; and only Messrs. Campbell, Chesnut, and Agnew, continued to attend. Of the four last year's entrants, not one attended this year: two of them had intimated that they intended to omit this session, with the view of prosecuting their general studies; and two were detained by bad health. The only second year's student, therefore, was Mr. M'Faul, who entered in 1852, but was prevented from attending last year by bad health. Of the three who attended last year as second year's students, one had intimated that he intended to be absent this session, in order that he might prosecute his general studies. Only two, therefore, came forward; and of these, one became unwell, and found it necessary to leave; so that the only student of the third year who completed the session, was Mr. Tisdell. Of the fourth year—the year corresponding to that during which the Professorship was vacant—there never were any stu-

Two, Messrs. Lees and Fotheringham, who completed their curriculum last year, attended spontaneously the whole of this session. Mr. John McNaughton also entered as a hearer, but found it necessary, from bad health, to leave before the end of the session. The number throughout was thus only seven; and the attendance of two of these being optional, only five could be regarded as regular students.—Why so large a proportion of the U. P. students are on the sick list, may be a reasonable enough subject of enquiry.

The subjects of study proposed for next session are—*Theology*, Apologetics, (for which Butler's Analogy will be a textbook); *Critical Reading*—The Epistle to the Ephesians in Greek, and selected portions of Genesis in Hebrew, together with the Septuagint; *Church History*—The Reformation, and Reformed Churches.

U. P. PRESBYTERY OF TORONTO.

This Presbytery met for the induction of the Rev. Alex. Kennedy, at Dumbarton, on Tuesday, the 3d ultimo. The Rev. James Dick preached—put the questions of the formula—offered up the induction-payer—and addressed the minister. The Rev. James Pringle addressed the congregation; and the Rev. James Finlay, of the Free Church, being present, concluded with the usual devotional exercises. Afterwards, the Rev. Archibald Cross declined the call to Pickering; and the Presbytery received the Rev. Peter Glassford as a minister and probationer of the U. P. Church.

U. P. PRESBYTERY OF DRANT.

This Presbytery met at Blandford on the 10th ultimo, and inducted the Rev. Joseph Scott.

BARLSTON, SCOTLAND.

The East U. P. Congregation here have called the Rev. Alex. Henderson, formerly of St. Gathelines, C.W.

METHODIST LAYMEN AND THE RESERVES.

We, lay-members of the Wesleyan Methodist Church in Canada, assembled at Kingston, from all parts of Canada, East and West, representing, as we believe, the opinions of our Church on all matters concerning the temporal interests of our Church, embrace this opportunity of expressing our opinion upon the Clergy Reserves.

Resolved—1st, That it having been re-

presented by a member in the House of Parliament, that the Wesleyan Methodist Church is willing to fraternize with the Churches of England and Scotland on the Clergy Reserve question;—we declare that no person has been authorized to represent our Church on this question in the House, and utterly repudiate the assertion that our Church is in favor of a division of the Clergy Reserve Fund amongst the various religious denominations of the Province.

2d, That we call upon the authorities of our Church to refuse any participation in the present pending settlement of the Clergy Reserve question, by which the sum said to be paid to the Wesleyan Methodist Church in Upper Canada is to be secured to it for a number of years, pledging ourselves that any apparent loss sustained by such a refunding shall be more than made up by our personal contributions.

3d, That we advocate and contend for, as we have done for many years, a complete, entire, and final scheme of secularization, and the only one which will settle this long-agitated question, "according to the well-understood wishes of the people;" and this must embrace all the proceeds of the Clergy Reserve lands, whether already realised and founded, or to be realised.

The foregoing resolutions, moved by John Beatty, jun., Esq., M.D., of Cobourg, and seconded by John Mathewson, Esq., of Montreal, were unanimously adopted.

(Signed) JOHN P. ROBINS,
Chairman.

M. LAVELL, M.D., *Secretary.*

[The above is exceedingly satisfactory. The only matter of regret is, that the sentiments of the Methodist laymen were not as explicitly made known, years ago. All Methodist Conferences, desirous of stability for their institutions, would do well to admit laymen to their counsels.]

ESQUESING.

The U. P. Congregation here have given a unanimous call to the Rev. Archibald Cross.

NEWTON CLARKE.

On Tuesday the 6th Sept., the U. P. Presbytery of Durham met here, and ordained Mr. W. C. Young to the Pastoral charge of the Congregations of this place, and of Newcastle. The Rev. Messrs. Tweedie, Thornton, Laurence, Cassie and Ewing officiated.

Gleanings.

THE POPISH JUBILEE AND IMMACULATE CONCEPTION.

The Pope has issued an allocution, dated August 1, addressed to all the Patriarchs Primates, Archbishops, Bishops and other Ordinaries having grace and communion with the Apostolic See" appointing a jubilee to the faithful members of the Church of Rome. The following extract embodies the pith of this document:—

"But we earnestly desire, venerable brothers, that, while fervent prayers are offered up to the most clement Father of Mercies for [some general objects,] you and your people would not cease to implore Him, supplicating, with still more earnestness, according to the encyclical letter of the 2nd of February 1849, given to you at Gaeta that by the light of His Holy Spirit He would propitiously deign to enlighten our mind, that we may be able as soon as possible to decree concerning the conception of the most Holy Mother of God, the immaculate Virgin Mary, what may pertain to the greater glory of God, and the praise of the same Virgin, our loving mother.

"And now, in order that the faithful intrusted to you may pray with more fervent charity and more abundant fruit, we have determined to bring forth and offer these treasures of heavenly gifts, the dispensation of which has been entrusted to us by the Most High; for which reason, relying on the mercy of Almighty God, and on the authority of His blessed Apostles Peter and Paul, out of that power of binding and loosing which the Lord has committed to us, though unworthy, by this letter, unto all and each of the faithful of your dioceses, of either sex, who, within the space of three months, to be fixed by each of you, and to be computed from the day which each of you shall have appointed, having confessed their sins humbly and with a sincere detestation, having expiated them by sacramental absolution shall have reverently received the most holy sacrament of the Eucharist, and shall have devoutly visited either three churches pointed out by you, or three times at one of them, and shall have there, for some space of time, offered up their pious prayers to God according to our intention, and for the exaltation and prosperity of our holy mother the Church, and of the apostolic see, for the extirpation of heresies, for the peace and concord of Christian princes, and the peace and unity of all Christian people, and shall, moreover, within the same interval of time, have fasted once, and given some alms to the poor, according to their devotion, we do concede and grant a plenary indulgence of all their sins, in the form of a jubilee, which indulgence may also be applied in the way of suffrage for the souls in purgatory. And that this indulgence may also be gained by nuns, and by other persons living in strict cloister, and also by those who are in prison, or are prevented by bodily infirmity or other impediment from performing any of the aforesaid works, we give to confessors the faculty of commuting the same into other works of piety, or of postponing them to another proximate time, with the power also of dispensing with the communion for children who have not yet been admitted to their first communion. Wherefore we give to you the power on this occasion, and during the space of three months, that you may confer on the confessors of your dioceses, by our apostolic authority, all those same faculties which were conferred by us in the jubilee conceded by our encyclical letter of the 21st of November 1851, transmitted to you, published, and beginning, '*Ex alis nostri*,' with, however, all those exceptions reserved by us in that letter."

[The question respecting the Immaculate Conception is not whether the Virgin immaculately conceived our Blessed Redeemer; for that is admitted; but whether she was herself alike immaculately conceived *ie* was free from original sin. The question was keenly agitated in the twelfth century: The Franciscans maintained and the Dominicans denied the immaculacy. The controversy, never entirely at rest; broke out fiercely again in the seventeenth century, when the Pope declared that the Franciscans had high probability on their side, but forbade public preaching on the subject. An attempt it appears is shortly to be made to settle the question authoritatively. The Papists have long observed the Feast of the Conception on the 8th of December, which will doubtless, this year, attract special attention.]

DECLINE OF METHODISM IN ENGLAND.—At the Annual Conference of the Wesleyan body, lately held in Birmingham, it was stated that there had been a falling off in their members during the past year of 6787. Notwithstanding the loss by the secession of what is called the reforming or refractory party, the financial affairs of the body were reported as being in a healthy and vigorous condition. The decline in the membership made a very solemn impression on the Conference. Two *sedes vacantes* were occupied in considering the causes of the falling away, and in the mutual interchange of sentiment on the necessity of increased ministerial activity and earnestness.—*Irish Presbyterian*.

In reference to the Decline above noticed, the *Watchman* says, "at the sittings of Monday evening and Tuesday morning, the earnest and undivided attention of a full Conference was given to this most solemn subject, and no language could describe the intense interest and hallowing influence that attended the conversation and the prayers of those hours. Refusing to dwell on any of the facts that we have indicated as tending to diminish their sense of a great calamity—for the inevitable sinking of number by thousands, regard it as you will, is nothing less,—several members of the Conference poured out their hearts in fraternal confidence, and sought to lay bare the sources of this evil.

"They acknowledged that ministers have been frequently all but overwhelmed with the temporal cares of circuits, and their most faithful friends have often almost fainted under the like burden. A twofold struggle, first with the adversaries of Methodism, and then with the hardships of a financial pressure, is too much for any to bear who are not supported by extraordinary grace. That multitudes are so supported, is an occasion of gratitude and rejoicing, and an encouragement to all to seek for greater grace to persevere yet a little longer, until the present indications of brighter days be realised.

"Meanwhile, and always, they acknowledge themselves to need more piety, more faith in God, more of the spirit of wrestling prayer, and a more burning zeal for the salvation of sinners. They confess the insufficiency of intellectual, formal, cold, elaborate, artificial sermons, of tales often told, of sentences congealing on the lips, of cramp divisions, stale conceptions, unfeeling orthodoxy, disquisitions and small conceits; and with one voice they confess their earnest desire for themselves and for their brethren all, to apply heart and soul, with the best efforts of the mind and the most acceptable forms of utterance, to the preaching of Christ crucified. They confessed, and that heartily, as with the voice of one man, that it is their duty to redouble all pastoral diligence in order to recall wanderers, to confirm the wavering, and to strengthen the cords of that divine communion in which only the people of God can rejoice, growing up together into Christ their living head. They knelt down before the Most High; and in that posture they implored pardon, pity, and new life. They professed anew their love to him, to each other, and to their common charge; and when thus humbled before the mercy seat, each one seemed like the hart panting after the water brook, as if longing to be assured of a new and most unreserved dedication of himself, first of all, to Him who called him out of darkness into light, and sent him to labour in his vineyard, to till and keep the garden of the Lord."

[It ought, in justice, to be added, that while the number of *members* is reported as diminished, the general attendance on the Wesleyan chapels is said to be greater, and more especially in populous towns. It is impossible not to admire the course adopted by the Conference as stated above. It deserves commendation and imitation by all denominations whether their membership be declining or not.]

FEMALE GRADUATES.—The Board of Trustees and Faculty of Genesee College will hereafter confer the degree of A.B., Bachelor of Arts, and A.M., Master [or Mistress?] of Arts, on all young ladies, as well as young gentlemen, who may hereafter complete

the prescribed course of College studies. They say that the term bachelor, in its proper sense, does not signify, or, at least, does not always signify, an unmarried man,—but that it applies to any one who can pass satisfactorily through the academic course of sophomore, junior and senior; and that hereafter females as well as males, in Genesee College, shall be entitled to receive the degrees of A.B. and A.M.—*Christian Inquirer*.

[Most wisely did the wisest of men declare the price of a virtuous woman to be above rubies. We have the highest respect for the female sex; but it horrifies us to conceive of them as Bachelors. It is delightful to see them Mistresses of Hearts; but for this, they require arts, not to be learned in a College, and of which a diploma is not the proper attestation—arts better veiled than blazoned. To them, the adage is specially applicable—*Artis est celare artem*.]

AMERICAN DOCTORATES.—We hear a great deal said in disparagement of American literary titles, and of the view taken of them in the Old World. We are of opinion that a great mistake prevails on that subject. Drs. Candlish and Cunningham, of Scotland; Drs. Grandpierre and D'Aubigne, of Switzerland; and Dr. Hamilton, of London, all got their titles from Princeton College; and Drs. Cooke and Stewart, of Ireland; Drs. John Brown, Shaw, and Fraser, of Scotland; Dr. Gaussén, of Switzerland; and Dr. Monod, of France, all got their titles from Jefferson College; besides many others conferred by these and other colleges. Nor do we see that any titles conferred by any European University, sound louder, look bigger, stick faster, or last longer, than those conferred by our American Colleges on the afore-named divines, however much some Europeans may affect to despise them as well as everything else American.—*St. Louis Presbyterian*.

[That most of the above names are of the first order of celebrity, cannot be disputed, and it would be easy to add to the list. Two things, however, are to be observed: first, considering the shoals of American graduates, it is almost impossible that a few respectable individuals should not be found included; secondly, some of the Universities and Colleges probably do exercise a sound and judicious discretion in conferring their honors, which will be really valuable of course. But it is notorious that the procedure of many other of the American Institutions is characterised by absolute profligacy. Those, therefore, who hold degrees from reputable Institutions, ought to indicate the source from which their titles are derived, as English graduates generally add to theirs "Oxon," or "Cantab"; for A.M. or D.D. at large, is certainly not worth the ink. We lately accompanied a friend, residing in Montreal, to one of our public institutions, where he was requested to inscribe his name in the Visitors' Book. As he wrote simply his name, it was suggested that he should add M.D., it being well known that he was a physician. He did so, and remarked, "I could have written D.D. also." We expressed some surprise that, though we had been long and rather intimately acquainted with him, we had never heard of his receiving the latter title. "Oh," said he, "I got it long ago; but I almost never make the slightest reference to it; D.D. implies nothing!"]

ANCIENT IMPORTED CHURCH.—The oldest church now existing in the United States, is one near Smithfield, Isle of Wight county, Virginia. It was built in the reign of Charles I., between the years 1630 and 1635. The brick, lime, and timber were imported from England. The timber is English oak, and was framed in England. The structure is of brick, erected in the most substantial manner. The mortar has become so hardened that it will strike fire in collision with steel.—*Presbyterian*.

POPISH COUNCIL IN NEW YORK.—Archbishop Hughes, as we understand, has summoned a Council of the Bishops of this Province, with their Theologians and the Heads of Religious Orders, to assemble at the Cathedral on the first Sunday in October. The Suffragan Bishops of the Province of New York are—

Right Rev. Dr. McCloskey, Bishop of Albany.

Right Rev. Dr. Fitzpatrick, Bishop of Boston.

Right Rev. Dr. Timon, Bishop of Buffalo.

Right Rev. Dr. O'Reilly, Bishop of Hartford.

Right Rev. Dr. Loughlin, Bishop of Brooklyn.

Right Rev. Dr. Bayley, Bishop of Newark, and

Right Rev. Dr. de Goesbriand, Bishop of Burlington, Vt.

This will be the first Roman Catholic Council of the Province of New York, and

the *Freeman's Journal* tells us it is held in consequence of a purpose long since entertained and announced. The topics for discussion, relating to the local discipline of the "Province," are, of course, private in the meantime. It is expected that Archbishop Hughes will preach the sermon at the opening of the Council. We furthermore learn that "circulars have been addressed to the Pastors and to the Superiors of Convents, ordering prayers for the blessing and assistance of the Holy Ghost at this important Council of the Church."

The assembling, in the city of New York, of so august a Council, at this particular crisis, would seem to betoken that something of unusual importance is going on within the pale of the Church.—*New York Express*.

PROPAGATION OF POPEERY.—The annual Report of the Society, for the advancement of Roman Catholic principles, states that during the year 1853 the receipts of the Propaganda amounted to 3,954,149 francs, and the balance remaining from the year 1852, was 1,245,112 francs; thus giving a total fund of 5,199,261 francs for operations. Of this large amount of money France contributed 2,365,148 francs, Sardinia 257,114 francs, Prussia 200,998 francs, and Great Britain 193,747. The manner in which this was expended is thus stated, the amounts quoted being in francs:—

Missions in Europe,	936,121
Missions in Asia,	1,440,510
Missions in Africa,	342,700
Missions in America,	1,089,428
Missions in Oceania,	413,787
Expenses of printing the Annals, &c., in France and foreign countries,	172,630
Expenses of Administration in France and foreign countries,	32,069
Total of expenses for the year 1853 alone,	4,427,274
Balance of excess of receipts for the first payments to the missions of 1854,	752,083

Sum total,

5,180,262

There will be observed an item above for printing the "Annals of the Propagation of the Faith." This is a publication issued every two months to the number of 172,000 copies, 106,500 being in the French language, 16,000 in English, 15,200 in German, 1,200 in Spanish, 4,800 in Flemish, 24,300 in Italian, 2,500 in Portuguese, 200 in Dutch, and 500 in Polish. Asia and America appear to be the chief fields of missionary labour to which the Propaganda devotes itself, and the reader will no doubt be struck with the magnitude of the sum credited to the latter, when compared with the total expenditure for missions.—*The Echo*.

UNITED BRETHERN.

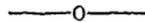
GREENLAND.—Mr. Uellner writes from Fredericksthal, July 27, 1853, that his labours the past year have not been altogether in vain in the Lord. The young people, especially, have given him pleasure. They attend school diligently, and make encouraging progress in reading, writing and cyphering. In committing passages of Scripture and hymns to memory, they excel most European children. The conference before the communion was a refreshing season, and the communicants felt it a privilege to meet at the Lord's table. One of the great causes of grief to the missionaries is, that they are prohibited by the Danish government from receiving any heathen into their settlements, and from baptising any who are not already received. They are not prohibited, however, from visiting the heathen settlements, and they often find those who would rejoice to unite themselves with them. Indeed, there is good reason to suppose that, under favorable circumstances, most of the heathen would soon embrace Christianity.

THE FIRST ENGLISH MARTYR.

Among the furious zealots of the times, none were more conspicuous than Archbishop Arundel, by whose efforts and influence, in the year 1400, an act of Parliament was passed, authorizing all such unhappy persons as the clergy should deem guilty of heresy, to be burnt to death. The following account of the proceedings against Rev. Sir William Sawtree, the first who was burnt at the stake in England for religious opinions, is given by an English writer :

“The Archbishop, impatient to put his cruel law in execution, even during the session of Parliament that made it, brought Sir William Sawtree, rector of Oswyth, London, to take his trial for heresy before the convocation of the province of Canterbury at St. Paul’s. The chief heresies of which he was accused were these two that he refused to worship the cross, and that he denied the doctrine of transubstantiation. The unhappy man, in order to avoid the painful death with which he was threatened endeavored to explain away his heresy as much as possible. He consented to pay an inferior kind of worship to the cross on account of him who died upon it. But that gave no satisfaction.

He acknowledged the real presence of Christ in the sacrament, and that, after the words of consecrations were pronounced, the bread became the true spiritual bread of life. He underwent an examination of no less than three hours on that subject, February 10, A. D. 1401; but when the Archbishop urged him to profess his belief, that after consecration the substance of the bread and wine no longer remained, but was converted into the substances of the body and blood of Christ, which were as really and truly in their proper substance and nature in the sacrament, as they hung upon the cross, as they lay in the grave, and as they now resided in heaven, he stood aghast, and after some hesitation, declared ‘That whatever might be the consequence, he could neither understand nor believe that doctrine.’ On this the Archbishop pronounced him an obstinate heretic, degraded him from all the clerical orders with which he had been invested, and delivered him to the Mayor and Sheriffs of London, with this hypocritical request, that they would use him kindly; he well knew that all the kindness they dared to show him was to burn him to ashes. He was accordingly burnt in Smithfield, and had the honor to being the first person in England who suffered this painful kind of death, for maintaining those doctrines which are now maintained by all Protestant churches.



LABRADOR.—Two children, six and seven years of age, have died at Hope-dale, leaving the most delightful evidence of having gone to be with Christ. The older said one day to his mother, about nine months previous to his departure, “O my dear mother, how happy must the children be who have gone to our Saviour! I often long to join them in singing his praise.” It is a pleasing token of the increasing value which the people put upon the ordinances of the Christian church, that nine Esquimaux couples who for some years had lived as man and wife, have asked to be married in the Christian manner. Another couple, who had been guilty of the grossest sins, have been baptised. The transaction was attended with an evident blessing to the whole congregation, and some visitors from a great distance seemed much impressed with the solemnity.