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THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

VOL. II.

TORONTO, JUNE 1, 1855.

No. 6.

Miscellaneous Articles.

UNION BETWEEN THE FREE AND UNITED PRESBYTERIAN CHURCHES.

To the Editor of the Canadian United Presbyterian Magazine.

REV. SIR:—In the April number of your Magazine, you publish a communication from W. R. A., purporting to be an answer to Mr. Ure's Letter on the union of the Free and U. P. Churches. In that communication the writer advocates the propriety of "discussing the matter coolly and candidly, and with a prayerful spirit, in our different periodicals." Believing this to be your desire and concurring with him in supposing that there are things not fully understood between us, I request the insertion of the following queries:—answers to which will tend much to make us of the Presbyterian Church of Canada understand more fully the "peculiar views," of our United Presbyterian brethren. I do not intend attempting an answer to the article, as I am sure that will be forth-coming in its proper place and time. I will merely refer to some things contained in the article which, for me, need explanation.

On page 99, the writer says, "there was no asking on our part that the Free Church should suppress their testimony on any principle in reference to the Magistrate's power," and again, "we say at once from our general estimate, 'Hold all your sentiments, brethren, we will not quarrel with you for doing so, and if we cannot adopt them *simpliciter* in theory, we will not stand in the way of their practical results.'"

1. Are we to understand from this that in case of a union, the whole body, U. P., and Canadian Presbyterian, will give a *united* testimony on any principle in reference to the Magistrate's power, and that voluntaries in that united body will not stand in the way of the practical application of such principles, according to the views held by the Presbyterian Church of Canada? It must be observed, Mr. Ure says *united* testimony—If this is answered in the affirmative, we certainly are not far apart.

2. On page 100, the writer says "there are national sins, and national duties." As we hold this also, an explanation of what the U. P., brethren mean, either by enumeration or illustration, might lead us to common ground.

3. On page 103, the expression occurs "In a nation Christianised." Now from the previous argument I have been led to suppose that the writer considers Christianity, or the reign of Christ, can be predicated only of the individual believer. I enquire in what sense is a nation Christianised? What proportion must be real Christians, or in a word what is meant by the phrase.

In reference to the whole argument—we do not differ as to what is the duty of a true Christian when acting as a Magistrate—nor as to its being the duty of every man to submit to Christ by believing, but we ask—

4. When a man confesses the bible to be a revelation from God, acknowledges what it commands to be right, and what it forbids to be wrong, or in other words owns it should be the rule of his conduct,—is it the duty (not *should* it be the duty, but *is* it the duty) of such a person, to legislate and rule according to it? or is he to ignore it, saying that as he is not converted his rule must be solely the dictates of reason and expediency?

5. Must we *know* a man to be a *real* Christian, not a professor, before we are to expect him to legislate on religious principles? We accept that a man must act according to his conscience, but is a man justified merely by being unconverted in refusing to let the bible direct him in forming a conscientious opinion on civil matters? or in other words, does a man's infidelity remove his responsibility as civil Magistrate?

I purposely refrain from making any comments, but by inserting the above, your correspondent, W. R. A., will have an opportunity of satisfying the mind of one who sincerely desires to have every obstacle to a satisfactory union removed.

I am, &c.,

A CANADIAN PRESBYTERIAN.

April 23rd, 1855.

ANSWER TO THE ABOVE.

The writer of the foregoing communication seems to be sincere, yet to be perplexing himself unnecessarily about distinctions which can have no practical bearing. His mode of putting questions, especially where the language is somewhat ambiguous, is one which cannot lead to much satisfaction. He hints that an answer will doubtless be forthcoming to our paper: and we have had the May number of the *Ecclesiastical Record* put into our hands, where Mr. Ure makes some strictures. But, as he pays no attention to the Scriptural view we endeavoured to present of Christ's Headship, in opposition to the Free Church view, which leads them into so many mistakes; and as he draws his inferences not from any premises of ours, but from his own misconceptions, and, without seeming to understand the subject, loses himself in airy speculations, we have no intention to prosecute the discussion. We would only say that our views neither limit—as Mr. Ure supposes—the Headship of Christ, nor the duty and obligation of Ministers to inculcate on all, whether rulers or ruled, their duty to believe on Christ, and regulate their whole conduct by the standard of Scripture. We, however, acquit Mr. Ure of intentional misrepresentation, of which we believe him incapable, and ascribe what is dark and exceptionable in his strictures to misconception. But as it would be injurious to the cause of union, we forbear to enter on disputation; and unless we had been somewhat committed by the note in your May number, we would rather have declined giving any reply to the questions of the *Canadian Presbyterian*.

The first quotation from page 99, can be made no plainer than it is. We do not ask our brethren of the Free Church to suppress their testimony. We may see no cause for testifying on the matter referred to, we may not be able to concur in it; and may even have objections to it. But believing they would be acting conscientiously we would not forbid them. Our language does not mean that we would join our brethren in any testimony, should such there be, on the magistrate's power, which our principles as scriptural voluntaries condemn.

The second quotation is to be considered as a mere expression of willingness to forbear with our brethren on some views about the magistrate's power, because, although we cannot concur in them, yet, we view them as harmless in the main, and believe they can never disturb the general harmony of the Church when united, especially as already we are given to understand from Mr. Ure's letter, that "the principle of forbearance on the question of ecclesiastical establishments, for all practical ends, is as fully recognised in the Free Church, as it can be among United Presbyterians themselves."

In regard to the question which follows these quotations, it must be understood that as we shall not prevent our brethren from holding to their alleged united testimony, they must not prevent us from holding to our own views. Mr. Ure speaks of "united testimony," and the "Canadian Presbyterian" considers it the testimony of the Churches when united into one. Perhaps Mr. Ure meant this, but his language is ambiguous, and we took him up as referring only to the Free Church's united testimony, which we think is the more correct meaning of the words. We thought we had been plain enough; but as we wish to be perfectly honest with the writer of the above, and with our Free-Church brethren generally, we now explicitly declare that we can never unite with their Church on any terms which would involve the renunciation of a single principle of scriptural voluntarism on our part. Let them know that ours is not the Voluntarism which headstrong and reckless slanderers among their own brethren are heard, to this very day, trumpeting over the country, of which we have before us disgraceful proofs. Such conduct augurs ill for speedy and comfortable union. We shall not expose it; but every man among us would feel degraded by the slightest approach to imitation. If there be any prospect of union between the Churches let them respect each other; and, overlooking what may appear exceptionable, hoping, in charity, it is only in appearance, let them extol the good which each might present to the other. Even were there no prospect of union this should be done.

But let us turn from this digression to the question of our Brother. It cannot be answered in the affirmative; and if union depends on this we are still far apart. Not one of your principles as scriptural voluntaries can be renounced, nor shall we cease to present and advocate them on all proper occasions. It may also be proper to say that, so far as we understand their principles on the Headship of Christ over the Nations, we can never join in them. As *they* state this department of Christ's Headship, we can see no such doctrine in the word of God; and it appears to us to be a mere contrivance of their own on which to found their establishment-principle. Both the foundation and the superstructure are chimeras. We believe in the universal Headship of Christ.—His Headship over the Church, which is His proper kingdom; and His Headship over everything else, for the good of His Church, which we call His subsidiary kingdom. Whilst this includes His Headship over the heathen, or nations, it is much more extensive. The truth is, it is quite plain to us that there never will be a union with our brethren till they let all these points on the magistrate's power alone, as matters of mutual and entire forbearance: and for this we are happy to find that their own Dr. Guthrie, and other influential ministers, are prepared.

Question 2nd (referring to page 100). By national duties we mean, I suppose, in general, what our brethren mean: duties incumbent on all, such as to acknowledge God, to honour civil rulers by obedience in lawful commands; we have no objections to add, to believe on Christ, for this is the duty of every man in the nation. By national sins we suppose our brethren mean with ourselves, sins which prevail in a nation, as a worldly spirit, pride, drunkenness, sabbath-breaking. In the States, slavery is a national sin: and we would add, without seeking the concurrence of our brethren, that in Britain and other coun-

tries, the civil establishment of Christianity has long been, and still is, a national sin, pregnant with innumerable evils.

A series of questions is presented as suggested from this page 100. These are frivolous, and we hope the writer is not disposed to contend about mere words. We would only say that our language is to be taken in the sense in which it is generally employed. A nation christianised is usually understood to mean a country where the religion of Jesus has not only obtained a fair footing, but is pervading the masses. With regard to the influence and the proportion, we leave your correspondent to take his own view, remarking only that if we cease to take the conventional meaning of the expression, we hold, and think your correspondent will agree with us, that a nation is christianised just in proportion as individuals in it are real Christians, and thus we shall be obliged to conclude that there never has been, and, in the present state of things, never will be, a Christian nation, or a nation christianised. We would remind our brother that the expression has become conventional in consequence of the invasion, as we think, on Christ's prerogatives, which established churches have occasioned, and if he could see with our eyes on this subject, he would probably agree with us to discontinue to make use of such expressions, till that interesting period comes when nations shall be born at once into the Christian Church.

We are glad from the preamble to Question 4th, to find that our brother so far agrees with us. But we regard the Question itself as captious, and fear your correspondent is working himself up into a position where we must leave him to his own reflections. In general, we remark, that our brethren of the Free Church make a great deal too much ado about the duties of the magistrate, especially as to whether these should be according to scripture prescription, or according to reason and expediency, as if there were necessarily and always material differences between what is scriptural in the magistrate's duties, and what is reasonable and expedient. The differences cannot be well defined: and if all that the Bible says on the subject, and all that reason and expediency generally dictate, were placed in juxta-position, there would be so much of agreement as to end all dispute. We would only say, in the language of an eminent divine, "Tell me what is common sense, and I will tell you what is scriptural." The truth is that the dictates of reason and expediency, so far as the magistrate's duties are concerned, will not be found to differ from those of the Word of God. Our brethren must shake themselves loose from all those subordinate matters as terms for any basis of union with us, otherwise union can neither be practicable nor desirable.

The 5th Question is unnecessary and vexatious. Our brother knows surely as well as we, that it is not for us to determine who are, and who are not, real Christians. This is God's province. We can only judge by the profession, and we should judge charitably. The same remark as on the preceding question is applicable here with greater force. Our brother seems to think that the laws of the land must necessarily be in contrariety to scripture if Christians are not their framers and executors. But we maintain that the laws of common sense and common justice will be found not far from the scripture standard, if they do not precisely accord with it; and all that can be said here is to repeat the quotation from the printed Report of our first committee on union, of which the late profound and pious Professor Proudfoot, we believe, was the author, and which embodies principles on this subject which our brethren would do well to consider, "It is a mistake to suppose that the influence of religion cannot be felt in a nation unless the Headship of Christ and the Bible be enacted by authority. Where Christianity has leavened the masses by its sublime principles, the administration of civil affairs will be influenced by them, and that in a way which can offend the conscience of no man, and encroach on no man's liberty or rights;" and as we added, "It is the force of

public opinion in a country that must establish its laws, and thus the more a country is christianised the more will its laws be found to correspond with the tenor of God's holy Word.

To conclude, we have all need to be more mindful of the apostolic injunction to Titus, "Avoid foolish questions, and strivings about the law, for they are unprofitable and vain." Our first committees erred in taking up these matters, and dwelling on them exclusively, and the negotiations ended in strife and alienation. It will be so still if these matters are not left in abeyance. Although we may differ from our brethren on some such subordinate points, as both they and we differ among ourselves, let us not only forbear, but give each other credit for being conscientious: and let us be thankful to God that on the great doctrines of grace we are agreed. With these as our undoubted scriptural basis, we see nothing to prevent a union; and once united we would imperceptibly assimilate on subordinate points. At any rate, though we might continue to entertain a little diversity of opinion, it would be easy, with God's blessing, to preserve general harmony, and even to exercise a pleasant rivalry in "Endeavouring to keep the unity of the Spirit in the bond of peace."

Trusting that we have said nothing to hurt the feelings of any brother, we shall rejoice if, by attempting to be plain and faithful, we may, in any degree, promote enquiry without retarding union.

I am, Sir, your obedient servant,

W. R. A.

[For ourselves, we beg to say, that we are favourable to free and temperate discussion; and Mr. Ure's Letters are, in every respect, such productions as deserve consideration. We agree, however, with W. R. A., that discussion is not necessary, and perhaps not expedient, with a reference to the union which was proposed. The case, as we view it, is a very simple one, and lies in very narrow compass. There are certain known, and let us say, conscientious differences of opinion between our Free Church friends and ourselves, touching the relation of civil magistracy to matters of religion. Let it not be supposed that these are greater than they are. The Free Church gives an unqualified approval to the Westminster Confession of Faith, which has always been regarded as sanctioning the principle of Ecclesiastical Establishments. The U. P. Church has never required from her members, or office-bearers, an approval of the opposite principle; but has always had in her communion a number of persons who have avowed their concurrence in the views of the Free Church respecting the legitimate province of the Magistrate in its bearing on religion. In short, that is, and has always been, with us, matter of forbearance. At the same time, we do not disguise that individually most of us are voluntaries. It is not in that capacity, however, that we present ourselves for union—that is to say, we do not ask that, in any basis of union, our voluntarism be formally recognized; we simply require that it be not directly nor indirectly excluded; for in that case, we, as honest men, must be excluded also. In such a posture of affairs, we really see little need for discussion as a preliminary to union; and are too old to be sanguine as to its results. The question just is, Can the Free Church unite with us without calling on us to abjure voluntarism? If so, we know nothing to prevent immediate union; if otherwise—if they and we must first be of one mind about the civil magistrate, then we fear that though there were discussion with the tongues of men and of angels, there would be no union till most of the good men in both Churches are made like unto the angels.

But it may be asked, is the Free Church expected to abjure its distinctive principle? The answer is obvious. It is not expected to unsay one word it has ever said regarding the office of the magistrate. Were union to take place without a syllable of concession or explanation on our part, the whole matter:

would amount to this, that the Free Church, instead of receiving the Confession, as at present, without qualification, would receive it with the addition—*it is understood that no one is required to approve of anything therein, which teaches, or may be supposed to teach, persecuting or intolerant principles in religion.* But it may be further asked, Would not the Free Church be required to suppress some portion of its present testimony? Most undoubtedly; for without this, we must be required to renounce voluntarism, for which we are certainly not prepared. It is not for us, but for the Free Church, to consider whether she can yield this point. All we can say is, that from the experience we have had of a church without a testimony on the head referred to, and containing ministers and members of opposite views regarding it, we are led to hope that were a union accomplished, there might be harmonious, comfortable, efficient and highly beneficial co-operation—each party respecting the conscientious, though differing opinions of the other; and that, in no long time, there might very likely be (perhaps without either party confessing a change) as much real oneness of sentiment respecting the civil magistrate as at present exists, in either Church, on matters quite as important. That union satisfactorily consummated is calculated to be of immense advantage to the interests of religion, and especially of Presbyterianism in Canada, every one sees. We are almost prepared to say that it is necessary for the removal of a scandal. Our Free Church brethren, we doubt not, are at one with us in this, and are quite as eager as ourselves, by every justifiable means, to accomplish an object which ought to be dear to us all. We are free to add that our own Church might be unspeakably benefited by such a union. But if all this is to be purchased at no lower a price than that we purge ourselves of voluntarism, then some of us at least must be excused for pleading the interdict of conscience. Difference of opinion, even respecting a matter in itself the most trifling, may, in our judgment, be a quite justifiable ground of ecclesiastical separation, if it be insisted on, as a condition of union, that all shall *profess* what only some *believe*.]

• SUBSTANCE OF ADDRESS GIVEN AT INGERSOLL AND WOODSTOCK, ON THE 18TH APRIL, 1855, BEING THE GENERAL FAST DAY ON ACCOUNT OF THE WAR.

BY THE REV. ARCHIBALD CROSS.

Ecclesiastes iii, 8.—“*A time of war and a time of peace.*” This is indeed “*a time of war.*” We have long had a “*time of peace,*” but now we “hear of wars and rumours of wars.” Since the decisive battle of Waterloo, Great Britain, of which we are proud to form a part, has been at peace with all the nations of the earth. It is true, that since that grand event, our nation has been at war with the Chinese and Burman Empires, and has had several disturbances in some parts of her own dominions, as, for example, at the Cape Colony, and in her East Indian possessions; but these have been as nothing compared with the gigantic war in which she is now engaged with the great and mighty Empire of Russia. Now, there are some who maintain that this War was altogether uncalled for on the part of Great Britain; but certainly this is not the opinion of the nation at large; for, if ever Britain was engaged in a *popular war*, that is, in a war in which the nation was as one man, she is so engaged at this very moment. However, I am not here either to justify or to condemn the Government of our gracious Sovereign in this matter; we accept it as a great fact, that we are now in midst of a war, of which we have seen the beginning, and of which we should rejoice to see the happy termination. Right or

wrong, however, one thing is certain, that the Queen's Government did not enter the arena of strife, until every effort to preserve the peace of Europe had been exhausted, and war was found inevitable. Now, as there are some who blame the Government for entering into war at all, so there are others who blame them for being so slack and dilatory to begin it; but here, too, we blame them not. Knowing well the evils, miseries and expense, both in blood and treasure, necessarily attendant on a state of national warfare, was it culpable in wise men to pause, think and hesitate before they would counsel their Sovereign to issue a proclamation of war? It was certainly the part of responsible men, as the governors of a free country like ours are, to use every effort, and to make every sacrifice, short of national honour and good faith, to ward off such a great and terrible evil. Their peaceful negotiations, however, were in vain: war was made inevitable by the proud obstinacy of the foe, and, therefore, come it has with a vengeance. Most, if not all, of you are familiar with the *origin* of the present War. The Emperor, or as he is often styled, the "Autocrat of all the Russias," (who has lately gone to his own place, bequeathing to his son a legacy of blood:—) I say the Emperor of Russia invaded the territory of his neighbour, the Sultan of Turkey, on the pretext, forsooth, of securing certain rights to Greek Christians within the Turkish dominions; but as all the world knows well, with the view of annihilating the Turkish Empire, and making Constantinople the capital of his own colossal Empire. Now, Turkey being an ally of Great Britain, and fortunately also an ally of France, naturally enough looked to these two great powers for assistance against her ruthless invader, and as naturally were they led to yield her that assistance. I have said there are some who blame our Queen's Government for enlisting the nation in this War; but had Britain followed the counsel of those men,—folded up her arms and sat still, while a weak but ancient ally was being crushed by a barbarous tyrant, for *one tongue* that is lifted against her *now*, there would have been a *thousand and one* to condemn her *then*. "Perfidious Albion!" methinks, I hear these exclaiming, "where are now thy promises to thy friend! Ah, treacherous nation! Is this thy kindness to thine ally? Thou boasted bulwark of Protestantism! Thou guardian of the principles of civil and religious liberty all the world over! Where is now thy love for the liberty of nations? Ah! we knew it well; it was all empty vapouring, all great-swalling words of vanity! Perfidious Albion! thou art henceforth doomed, if not to erasure from the catalogue of nations, at least to the execration of all posterity!" Such, I say, would in all likelihood, have been the loud, united exclamation of a world (nor, methinks, would our friends across the Line have been the last to raise the hue and cry,) had Britain refused to stand by the side of her ally in this the hour of her extremity. We will, therefore, venture to say this much in justification of the Home Government, that there seemed to be a clear and obvious call to take up arms against Russia, and in defence of the Ottoman Empire.

Turkey, it is well known, is a Mohammedan power; for the religion of the false Prophet has long been the dominant faith of that land. "What call, then, has Britain," say some, "to interfere in behalf of a power like that? How unprincipled, how anomalous, in an enlightened Protestant nation like Britain to lend her aid—to spill the blood of her brave sons, and lavish out her treasure in upholding such an impure and demoralising system as that of the Arabian Imposter is allowed to be!" I answer, this is altogether an erroneous apprehension. God forbid that our noble nation should ever be found drawing the sword in support of that monstrous, intolerant and persecuting imposture. We are at war with Russia, and on the side of Turkey, not because the former is a *professedly Christian*, and the latter a *confessedly Mohammedan Empire*; but simply because the one is *the oppressed* and the other *the oppressor*; and because, on the side of the oppressed, there is *right*, though on the side of the oppressor there is *power*. No doubt Britain has many delinquencies and crimes—

to answer for unto the Judge of all the earth; in many matters she cannot wash her hands in innocency, for perhaps she has exemplified the spirit of aggression, and the lust of conquest as much as the Muscovite himself; but I am free to aver, that with the crime of *fighting for the Crescent against the Cross* she is not justly chargeable. The late Emperor, it is true, caused it to be proclaimed throughout his wide dominions, that this is a war *for their altars*, and consequently that his allied enemies were also the enemies of the Cross of Christ. No doubt he was believed by his devoted subjects, the great majority of whom are sunk in the grossest ignorance and barbarism, and know of no other God save "their lord god, the Czar." It was truly heart-sickening to read the proclamations which, from time to time, were issued to his armies, and the blessings which were breathed upon his troops by the obsequious priests, and all in the sacred name of heaven, and of that religion which can alone truly boast of a heavenly birth! Oh! the falsehoods and blasphemies that have been uttered, the crimes and cruelties that have been perpetrated in the name of that religion which was ushered into our world with the angelic anthem, "Glory to God in the highest, and on earth peace, goodwill towards men!" And here I cannot refrain observing, that in this war we are furnished with another illustration of the mighty evils attendant on *Church and State connection*. Yes, it is because the so-called Church of Christ in Russia is incorporated, yea, identified with the State, that we are now deploring the ravages of war; for it was on that fact that the pretensions of the Czar to interfere on behalf of the Greek Christians in Turkey were founded. In Russia, the religion of the Greek Church (as corrupt and superstitious a form of Christianity as that of Rome, if not more so), is predominant: the head of the State is likewise the head of the Church. Now, there being vast numbers belonging to that Church within the dominions of the Sultan, had not their head, "the Defender of their Faith," a right to see that all their privileges were duly secured, and, if denied his demands, had he not a right to draw the sword on their behalf. Such, I say, was the *ostensible reason* for intermeddling with Turkish affairs on the part of the Russian Autocrat; but I repeat, as all the world knows well, it was not the *real reason*: for what cared he for Christian rights and privileges? It was his mad ambition to add Turkey also to his vast, unwieldy Empire. Now, were it not for the fact of Church and State incorporation in Russia, where would have been that *ostensible*, may we not say *plausible*, justification of his interference: he must, then, have stood out before the world in his true colours, as a wanton, unprincipled aggressor. Oh! when will the governors of the nations have their eyes fully opened to the mischiefs inseparable from Church and State alliance? When will they believe, what all history so clearly proves, that Church and State alliance is the bane of just legislation—the fertile source of their own State troubles and difficulties—the sole cause of most of those angry contentions that mar the prosperity of a nation, and alienate the minds of citizens in the same State—and the prime origin, too, of not a few of those wars that have laid waste kingdoms, and depopulated countries, since the days of the hypocritical Constantine. Perhaps the present struggle among the European nations, which had its plausible origin in such a cause, will hasten the doom of National Establishments of Christianity; and I pray God it may not terminate until every such let or hindrance to the progress of pure and undefiled religion be taken out of the way, so that the Word of the Lord may have free course all the world over. "Overturn, overturn, overturn, O Lord, until He come whose right it is" to reign over all the earth.

I need not attempt to rehearse the incidents of the War since it first broke out; for doubtless you are all more or less acquainted with these. You have heard of the landing of the Allied forces on the southern border of Russia. You have read of the battles of the Alma, Balaklava, and of bloody Inkerman, in all of which the Allies were victorious over superior numbers of the enemy, and in the last of which they actually slew more of the enemy than they them-

selves numbered before the battle was set in array. You are also aware of the fact, that they have laid siege to the stronghold of Sebastopol (it is said, one of the strongest fortresses in the world,) but which they have not yet been able, so far as we know, to level with the ground. These are matters with which the public prints have been making us familiar for the past months; and, therefore, matters on which I need not dwell at present. I would rather proceed to throw out and illustrate a few reflections which "*a time of war*" naturally suggests. And

1st of all I would observe, that "*a time of war*" is a *time of great bloodshed and suffering*. This is at once obvious and undeniable; for why are men armed with every imaginable weapon of destruction, and set in martial array, why but to destroy and kill one another? "For every battle of the warrior is with confused noise, and *garments rolled in blood*. The multitudes of mortal men that have fallen by the edge of the sword, since sin, the grand cause of war, entered our world, defy all human calculation: nor have they been few who have fallen by the bullet, the bayonet, or the sword, since this present War began its destructive ravages. In the accounts given us of the battles which have already been fought either on the Turkish or the Russian soil, we have been told what numbers have been slain outright, or have been fatally wounded on either side. I cannot now tell the sum, nor is it necessary that I should in order to establish the truth of our present particular. And as much blood is necessarily shed, so are great sufferings necessarily incurred in "*a time of war*," for these two are inseparable. Our ears have been stunned, and our hearts have been rent, by the too true accounts of the hardships and calamities to which our brave soldiers have been subjected throughout the whole winter's campaign in the Crimea; hardships and calamities, say some, which might have been much less, had it not been for the mismanagement and incompetency of those who sat at the helm of national affairs. Be that, however, as it may, the appalling fact is undeniable, that the sufferings of our troops have been neither slight nor few. We have heard of their falling not only by the sword of the enemy, as was to be expected, but perishing by hundreds through lack of food, clothing and shelter: yea, many of them have been smitten down by the immediate hand of God; for you read how that at the outbreak of the War, and ere ever the allied troops had reached the enemy's soil, their ranks were broken up and thinned by that dreadful pestilence, Asiatic cholera; and perhaps many more are but "*hiding their time*." But the sufferings inseparable from a state of national warfare are not confined to the immediate combatants on the battle field; they are felt, more or less, throughout the nation at large. How many wives have become widows—how many children are written fatherless,—and how many helpless and infirm parents are thrown entirely on the cold charity of strangers "*in a time of war!*" How are the energies of trade and commerce, and of all the industrial arts paralysed, and, in consequence, how many who earn their bread in the sweat of their face are thrown out of employment and reduced to poverty "*in a time of war!*" War cannot be waged without the sinews of war, which is money, so that in "*a time of war*" the taxes of a nation are necessarily increased, and all the public burdens greatly enhanced. The simple interest on Britain's national debt, which was so much multiplied in her wars with her present Ally under Napoleon I. now amounts to several millions sterling annually; and who can doubt that the present War will add still more to that enormous sum, if it do not end in national bankruptcy. But, great as are these, and all other evils, whose name is Legion, necessarily connected with a state of national warfare, yet there are greater evils. Heavy as is the scourge of war, yet there are some scourges heavier still! What would have been the consequence had not France and Britain combined to curb the insolence of the Czar, and check his wanton ambition? Why, no one can doubt that poor Turkey would speedily have been overrun by his hordes of soldiery, while barbarism and tyranny would have followed

in their train. Turkey, like another Poland, would have been blotted out of the list of nations; nor would other kingdoms have been safe. Despotism might ere long have spread its deadly weight over the length and breadth of the European Continent—extinguished nationalities not a few—rolled back the wheel of civilization—re-introduced the dark ages of the world, and the midnight of Christianity—and consigned the rights and liberties of men to the “tomb of all the Capulets”! Now, I say, better let us have war with all its bloodshed, sufferings and expense, than allow these still greater evils to have sway—better have war, though, in the expressive language of Scripture, the blood run down “even unto the horse-bridals,” than suffer ignorance and superstition to prevail, or despotism to lord it over nations. It is a common maxim, “*of two evils choose the least,*” and on this principle are France and Britain now acting, in their strenuous efforts to stem the tide of Russian aggression, and so preserve the liberties of Europe. May God arise and defend the right!

(To be continued.)

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

We stated in our last communication, that the case of Mr. Nairn was resumed by the General Associate Synod. A libel was therefore prepared, and put into his hands in November, 1747, and he was summoned to appear before the Synod at their next meeting, to answer to the following charges:—That he was guilty of denying and impugning the present civil authority over these nations, and subjection thereunto in lawful commands; and, also, that he was guilty of a groundless and unwarrantable secession from the Associate Presbytery—now the Associate Synod—a lawfully constituted Court of Christ. “Mr. Nairn,” says Dr. McKerrow, “in answer to the summons which had been given him, appeared before the Synod, in the month of January following. After a speech, in which he declined the authority of the Synod, he read a long paper, vindicating his conduct on both the charges. He boldly denied that subjection was due to the present civil government of the country, even in lawful commands; and, his separation from the Presbytery, he attempted to justify in language peculiarly offensive. He then renewed his declinature of the Synod’s authority, and withdrew from the Court; but, as he was removing, the Moderator cited him, *cynd acta*, to appear before them on the following day. Being called next day, he did not appear. The Synod pronounced him contumacious, and found, that the charges, if proven, were relevant to infer censure. No formal proof was necessary to substantiate the charges, as the truth of them was admitted by Mr. Nairn. At a subsequent meeting, he was deposed from the office of the ministry; and in February, 1750, the sentence of the greater excommunication was pronounced upon him.”

Mr. Nairn soon left his new connexions, and returned to the Established Church, into which, however, he was not received, without making the most humiliating acknowledgments. The following rather amusing account of his reception by the Kirkcaldy Presbytery, is given in a Note by Dr. McKerrow, on the authority of one who was present. It is a colloquy between the Moderator and Mr. Nairn:—“Moderator.—Why did you commit the disorder of leaving the communion of the Church? Mr. Nairn.—I thought her chargeable with various corruptions. Moderator.—But are we better now, brother? Mr. Nairn.—I think you are. Moderator.—No, not one bit: I rebuke you for having followed divisive courses from the Church of Scotland.” Whatever opinion may be entertained of the corruptions of the National Church, at this

period, my readers will admit that it contained, at least, *one honest Moderator*.

The solemn work of Covenanting, or, a renewing the Covenants—the National Covenant of Scotland, and, the solemn League and Covenant of the Three Kingdoms,—in a manner suited to the times, had been practised in almost all the congregations of the Secession, either before, or, on the side of the General Associate Synod, after the mournful breach. Those congregations which formed the Associate, or Burgher Synod, although they had been equally zealous with their brethren in this work prior to the separation, never afterwards practised it in any of their congregations; and they lost sight of it so entirely, that we remember, at the time of the union, in 1820, many on that side were found so ignorant of the nature of this work, as that they seemed to have almost forgotten their identity with the original Associate Synod, before the unhappy rupture. It must be acknowledged, that the General Associate Synod retained much more of the ancient spirit—much more of the character and peculiarities of this original Associate Synod, than did their brethren on the opposite side. So much was this the case, that in different parts of the country, those who belonged to the Associate Synod were never called Seceders, but were known by the name of Burghers: whilst to those of the General Associate Synod, the name *Seceders* was exclusively applied. The reason of this seems to have been, that the adherents of the Associate Synod, did not refuse the name of Burgher, which, although at best a nickname, presented them to the political public in something of a favourable aspect; whilst those of the General Associate Synod, refused the rather unpopular name of Anti-Burgher, (which, however, they could not discard from public use) and claimed the name of Seceders. Both were Seceders, ecclesiastically, and they were equally loyal, politically; but, it must be allowed, that the General Associate Synod were more of the old original stamp than their brethren, and much longer retained the denominational peculiarities with which they both originally set out. Among these, was the practice of Covenanting; which the Associate Synod discontinued—for what reason we know not; but this made them appear less sectarian, and presented them in a more popular view to the general public.

The General Associate Synod cared nothing for popularity. They were willing to bear reproach and ridicule, if they could satisfy themselves that they were doing their duty. The result of this well-principled feeling, however, was that they carried matters farther than was necessary, and took up strong ideas about the obligation of the Covenants, and the reasonableness and incumbency of public religious vowing, or covenanting.

They required all their preachers to engage in this work; and, they required that all their members should be open to light respecting it. Having succeeded in inducing their congregations generally throughout the country to go forward in this matter, they turned their attention, as a Synod, to their congregations in Ireland and England, with a view to facilitate its practice in these kingdoms. Accordingly, they introduced into the Bond for Renewing the Covenants, such clauses as were thought necessary to accommodate it to their people in those two kingdoms.

All these documents—the Bond of Scotland, and the additional clauses for England and Ireland,—present this Church in an aspect the most serious, and as conducting their affairs in the most solemn and conscientious manner. They were fearless of the opinion of the world, and unflinchingly determined to oppose themselves to everything in the Christian Church which seemed to them to be contrary to the Word of God. It is true, that some of their sentiments were of that nature which are now considered antiquated, and partook of the darkness and prejudices of the covenanting times, and they did not make that allowance of difference, which is necessary, between a period of danger or persecution in a Church, and a time of rest and safety. The duty of public religious vowing, in certain circumstances of the Church, cannot be doubted. In times

of declension, and in times, when a scriptural profession might expose to the loss of all things, and even of life itself, it is necessary, and it must be the duty of the faithful in Christ Jesus, to confederate, in such a form or manner as to know each other, and, as to have the assurance to stand true to each other, and to the cause of Christ. But, whilst vowing to the Lord in private must always be reasonable, and, vowing publicly at the Lord's Table should be often practised, and, whilst in both ways the duty is moral and christian, yet, in peaceful and prosperous times of the Church, there does not seem to be any particular call for what, at this period, the General Associate Synod practised as religious Covenanting, as a distinct ordinance in the Church. The motives, and the memory, however, of those excellent men, who held these sentiments, and reduced them to practice, should be revered by every true disciple of Christ; and we have not the slightest doubt that their strict conscientiousness in these matters, has been over-ruled by the Head of the Church, for preserving that Evangelical purity and faithfulness among their descendants, for which we trust they will be always distinguished.

We have seen how the Burgess Oath occasioned strife and division in the original Associate Synod. Now, perhaps, those who wished the taking of this oath to be a matter of forbearance, and who constituted the Associate Synod, felt that they had enough of discussion of this description, and thought it expedient to waive every subject of the kind, for, we do not find that they meddled with any other oath. But, not so their brethren of the General Associate Synod. With them, the Burgess Oath was but one of several which they meant to consider, and in reference to which they were to give their decision, whether, in consistency with their testimony, they could be taken. True to their principle of progressive reformation, this Synod proceeded to investigate and condemn certain other oaths and practices which prevailed in different parts of the country in those days. A reference from the Seceders in England and Ireland, brought before them certain questions: such as, whether it were proper for them to acknowledge the Bishops' Courts, and to take advantage of them to confirm testaments, and other causes; also, whether the Constable Oath, the Mason Oath, &c., could be lawfully taken. In all these matters, the Synod proceeded to give their judgment, with nice discrimination, and with the utmost caution and scrupulosity of conscience.

All the oaths were condemned, and the members of the Church prohibited from taking them. The Mason Oath was objected to, chiefly because it was administered whilst those admitted knew not to what they were to bind themselves, and because it was understood to be accompanied with superstitious formalities; and the Constable Oath was condemned and prohibited, because it was altogether unlimited, and might, in consequence, involve them in matters which could not be conducted in consistency with their testimony. It appears that some members of this Church had refused to take this oath, and had, in consequence, been subjected to fines and imprisonments; and the Synod recommended to their people to show their sympathy with those who thus suffered for conscience' sake, but, at the same time, they unhesitatingly declared their opposition to such an oath.

In the same series of investigations, the Synod passed an Act concerning Church payments in England and Ireland, required by civil law, and which were exacted of some of their members in these countries. They found, that although it was considered that the Episcopal Churches in these kingdoms embodied corruptions, against which the General Associate Synod bare testimony, and for which all ranks ought to be humble before God, yet, their members might make these payments conscientiously, seeing they were not prevented from testifying against the corruptions in such churches, but were protected by the civil government, in the enjoyment of their civil and religious privileges. They considered that such exactions of civil law, whatever abstract injustice they might involve, were not like the cess, which had been required in times

of persecution, from those who were thrown out of the protection of the government; for, whilst they enjoyed civil protection, and freedom of conscience, they were not to consider themselves answerable for the application of monies levied by civil law. Again, they considered, what was, in the order of civil society, exacted of their members in taxation, should not be reckoned their own, more than the rents of houses or lands in the tenant's hands can be considered his own.

These views will scarcely be justified in our own day, when it is so generally maintained that it is not the province of civil government to exact taxes, or even to legislate in any manner for religion, whether true or false, and when all such exactions are considered not only impolitic, unjust, and oppressive, but contrary to the very genius of christianity.

In all these matters, however, the Synod manifested a fearless determination according to their light, to regulate the affairs of the Church, by, what their consciences dictated as agreeable to the Word of God. They disregarded all consequences in ascertaining the path of duty. They would make no compromise,—whatever might result from their decisions, as holding the keys of government in the Church of Christ. The decided scriptural measures of this Church, are much to be commended; and it is evident, as before hinted, that if the whole Church of the Redeemer were united,—if all denominations were to become one,—one pure, vigorous, and zealous Church, they would possess an influence which would greatly tend to reform the world. If the Church Universal were to proceed as this Christian Church did, their measures would powerfully tell on the reformation of all abuses in the State, as well as in the Church, and *that* without the slightest mingling of Church and State matters together.

The Christian Church has only to mind its own matters: to enforce upon the people those principles and duties which are incumbent from the Word of God, and then, in proportion as Christianity advances, will the world be reformed.

There are some, who suppose, that Church Courts have nothing to do with their members, except in matters directly relating to worship. But this is a very defective view of ecclesiastical superintendence and administration. The Christian Church has to do with its members in all things, whether secular or sacred, and should see, that in principle and in action, both as members of the Church, and as members of civil society, their character be adorning to the doctrines of Christ. If, then, the Church were one, and its vast and varied duties conscientiously performed, what an influence would it exercise over society at large! It might not be able to bring the whole world into righteous procedure, for it could not, as it should not, prevent worldly men from enjoying their rights and privileges as members of civil society. But it could exclude from its pale, all who acted unworthily, whether in matters of worldly or spiritual interest.

This Synod, like the Associate Synod, took a deep interest in the Transatlantic Mission. At the meeting, in August, 1751, they received a pressing application from a minister, and a considerable number of private Christians, in Pennsylvania, for a supply of labourers. In consequence, they appointed two young men to be licensed and ordained with a view to this mission. These were Messrs. James Hume, and John Jamieson. Providence, however, interposed obstructions, and neither of these embarked. The former was soon afterwards settled as minister of the congregation of Mayrah and Lisburn, in Ireland; and the latter, in Glasgow, Scotland. This last, was the father of the celebrated Dr. Jamieson, Edinburgh, author of the *Scottish Dictionary*, and many other valuable works.

Disappointed in their endeavours to send a supply to the American continent, the Synod enacted a law, by which, those who were appointed to the Foreign Mission, were either obliged to go, unless very satisfactory reasons were assigned, or, in case of refusal, were to be suspended from the exercise of their

ministry. This law has been considered arbitrary and severe; and it must be allowed that it was carrying the authority of the Church with a high hand.—But, it should be remembered, in extenuation of the Synod's course, that the call for labourers in the distant fields was extremely urgent; and, that,—especially where students were licensed with a view to embark for this continent—it tended to weaken the authority of the Synod, when causes, seemingly insufficient, prevented a fulfilment of such engagements. In a few years after this, the Synod were successful, in providing, in some measure, for the wants of their friends in this Western Continent, by sending out ministers, by whom a Presbytery was formed in Pennsylvania, and, the foundation laid, of an afterwards flourishing Church.

(To be continued.)

Reviews of Books.

THE UNANIMOUS REMONSTRANCE OF THE FOURTH CONGREGATIONAL CHURCH IN HARTFORD, CONNECTICUT, AGAINST THE POLICY OF THE AMERICAN TRACT SOCIETY ON THE SUBJECT OF SLAVERY. 12mo, pp. 34. Hartford: Silas Andrus and Son. 1855.

We have read this pamphlet with much interest, and earnestly hope that, in conjunction with other similar remonstrances, which we are delighted to learn are becoming numerous in the States, it will not be without a salutary effect. It is decided and firm, but moderate and temperate, and withal very respectful and kindly in its tone. The great objects contemplated by the Tract Society are cordially approved of, the vast amount of good it has effected frankly admitted, and the pious intentions, energy, and zeal of the Directors ungrudgingly extolled; while the allegations made seem to be all supported by references to documents and facts, which we presume cannot be disputed. One of these allegations is:—

“It has in sundry instances suppressed the anti-slavery opinions of authors whose works it has re-published. Those sentences which have condemned slavery as sinful, have been stricken out. This has been done not merely by way of general abridgement, but for the avowed purpose of avoiding the expression of sentiments which would be distasteful to slaveholders.

“It pleased your society to reprint a work of that venerable Boston minister of the Puritan age, the Rev. Cotton Mather, D.D.—to wit: his *‘Essays to Do good’*—and in the preface you declared:

“‘In this edition, such portions of the original essays are omitted, and such changes have been made in the phraseology, as might be expected after the lapse of more than a century since the work was written’—language which honestly implied that the changes and omissions were simply of obsolete phrases and of matter which had no application to any thing at the present day. What will the public say of the following alterations and suppressions on the subject of slavery—a subject which, so far from being by-gone, never attracted so much and so necessary attention as at the present time? On page 44, Tract Society's edition, occurs this sentence:

“‘O that the souls of our servants were more regarded by us! that we might give a better demonstration that we despise not our own souls, by doing what

we can for the souls of our servants. How can we pretend to Christianity, when we do no more to christianize our servants?"

"By turning to the correct edition of the Massachusetts Sabbath School Society, page 102, it will be seen that Cotton Mather wrote 'slaves,' and not 'servants,' in those sentences, and that between the two you have suppressed these words:

"And not using them as if they had no souls! That the poor slaves and blacks which live with us, may by our means be made the candidates of the heavenly life!"

"As we do not find this book on your recent lists, and as your edition was severely criticised a few years since for *doctrinal* omissions and alterations, we suppose the offensiveness of those doctrinal changes has led to its entire suppression.

"There is a curious fact in connection with the different editions to which we may properly refer. After its publication by the author, the work remained out of print, we believe till issued in England, under the editorship of Rev. Mr. Burder, who undertook to modernize the phraseology. When he came to the passages above, he omitted them, stating, however, in a note at the bottom of the page, that the author had there made remarks concerning slavery, which, being happily inapplicable to that country, (England,) were omitted. Mr. Burder's edition was followed in the reprints in this country, all of which inserted his note. But your edition suppressed the note, and thus left the reader in ignorance of what the author had done. The English editor made omissions because they were *inapplicable* to his country; but you suppress the same passages because they were *applicable to yours!*"

Referring to a work of Mrs. Lundie Duncan, which the Society has republished with the omission of sundry passages, amongst others, some anti-slavery verses by her daughter, it is said:—

"We learn that Mrs. Lundie, while in this country, was seen by one of your secretaries before the Society re-published the work, and though urged to consent to this mutilation, absolutely refused, declaring that the lines sought to be suppressed, were precious to her for their sentiment and for her daughter's sake; that the secretary then reminded her that, as there was no copyright for it in this country, the Society could go on and publish it in such form as they wished; and that she replied, that she knew she was in their power, and they could do as they pleased."

In the original edition of J. J. Gurney's "Habitual Exercise of Love to God," the following passage occurs:—

"If this love had always prevailed among professing Christians, where would have been the sword of the crusader? Where the African slave trade? Where the odious system which permits to man a property in his fellow-men, and converts rational beings into marketable chattels?"

In the Society's edition the above is thus changed after the word "crusader":—

"Where the tortures of the Inquisition? Where every system of oppression and wrong by which he who has the power revels in luxury and ease at the expense of his fellow-men?"

The most plausible excuse for the Society is thus met:—

"It is alleged, that to publish on the subject of slavery, would be to turn aside from the specific object of the Society. Were this the case, we should acknowledge the sufficiency of the defence. We would not have the Society undertake a work for which it was not organized. We do not propose to have it become specifically an anti-slavery Society, any more than an Anti-Gambling Society, or a Temperance Society. But as it does not shrink from uttering

Christian truth with respect to gambling and intemperance, as it meets them in the prosecution of its comprehensive work, so we desire it to make no exception of slavery. The specific object of the Tract Society, as set forth in its constitution, is sufficiently general to include all violations of the moral law, and whatever is offensive to genuine piety; for the first article declares that "the object shall be to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of *vital godliness* and *sound morality*." It would seem in this day of light, to require no argument to prove that slavery is opposed to the "interests of vital godliness," and is inconsistent with "sound morality." But if such be its character, you are authorised and even required to publish tracts and volumes in its condemnation."

We regard ourselves as loudly called on to bring this disagreeable subject under the notice of our readers, at present. Canada is manifestly about to have a system of colportage. Of that we entirely approve; but it is impossible to be too careful about the *materiel*. The Americans are, we doubt not, from the best motives, proffering their powerful assistance. We never fail to admire their enterprise and energy; but, most unhappily, almost everything on their side the lines is tainted with slavery, which neither God nor free-born Britons can endure.

THEOLOGICAL TRACTS, SELECTED AND ORIGINAL: Edited by JOHN BROWN, D.D., Professor of Exegetical Theology to the United Presbyterian Church. Vol. iii. 12mo. pp. 420. Fullarton & Co., Edinburgh. 1854.

In our number for June, last year, we introduced to the notice of our readers, this interesting and valuable series, the third volume of which, is now before us. It contains the following thirteen pieces:—"The Reconcilableness of God's Prescience of the sins of men with the sincerity of his counsels, exhortations, and whatever means he uses to prevent them," by JOHN HOWE, A.M. "Remarks on a Disengenuous Discourse, written by one T. D., under pretence of answering Mr. Howe," by ANDREW MARVELL; Five Dissertations "On the Arian Hypothesis respecting the Person of Christ;" "On the Strength of the Evidences for the Divinity of Christ;" "On the Personality of the Holy Spirit;" "On the Divinity of the Holy Spirit;" "On the Doctrine of the Divine Decrees," by ROBERT BALMER, D.D.; "The Glory of God, the great End of Moral Action," by JOHN MARTIN, D.D.; "Brief Thoughts concerning the Gospel, and the Hindrances to believe it—concerning the Way in which the Gospel believed gives peace and hope—concerning the Way in which a believer comes at true satisfaction about his state towards God," by SAMUEL PIKE; "The leading Doctrines of the Gospel stated and defended," by JOHN SNODGRASS, D.D.; "The Progress of the Christian Religion," by THOMAS HARDY, D.D.; "On the Conduct and Character of Judas Iscariot," by JOHN BONAR; "On the Perfection and Usefulness of the Divine Law," by JOHN SMALLEY, D.D. The articles by Drs. BALMER and MARTIN are original; and several of the others are of great celebrity, but till now not easily accessible. The first in the volume was pronounced by ROBERT HALL, in his conversations with Dr. BALMER, to be "the most profound, the most philosophical and the most valuable of all Howe's writings." Of the second Dr. BROWN says:—"It is intrinsically valuable, and has the additional recommendation of rareness in an uncommon degree."

As the only copy known to be in existence belongs to Dr. Williams' Library, Red Cross Street, London, it seems highly desirable it should be placed beyond the hazard of being entirely lost." The Prefatory Notices which are given in this volume, as in its two predecessors, contain a great deal of curious information. The Editor is well known to possess singular qualifications for this species of writing. As we once heard said of him, by an eminent individual, on a public occasion, "few men have such a library in their house, and far fewer such a library in their head." We understand he has it in contemplation to carry this series to the extent of about eight volumes, provided, as we cannot doubt will by the case, encouragement be given. Such a publication seems admirably adapted to a country like this, where large libraries are not easily procured, and where, to say the truth, comparatively few could find leisure to use them.

Missionary Intelligence.

CALABAR.

The report given in our last, on the authority of an Edinburgh Paper, respecting the destruction of the mission premises, by bombardment and accidental fire, unhappily turns out to be true. For the better understanding of what follows, the reader may refresh his memory with the accounts from Calabar which will be found in our Nos. for August 1854, and for May 1855.

BOMBARDMENT AND DESTRUCTION OF OLD TOWN.

It appears from a minute of the Old Calabar Committee, which has been sent home, that the Rev. Mr. Waddel drew up a narrative of the proceedings in this melancholy affair, which the other missionaries signed, and which they requested might be published in the *Record*. In the absence of this paper which unhappily has not yet arrived, the following notices are taken from letters of the Rev. Messrs Edgerley and Anderson:—Old Town is a village situated on the height between Duke Town and Creek Town, consisting of a cluster of some fifteen or twenty native houses or yards. It was the station where Mr. Edgerley had wrought the printing press, and it was important chiefly as a point from which missionary operations could be carried into Qua Town, two miles inland, and the villages of the interior. The people of Old Town did not carry on any trade with the ships, had little intercourse with the British, and were peculiarly attached to the degraded and cruel heathen rites of the country. The *Record* for July 1854, contains an account of the very superstitious character of the late King, Willy Tom Robins, and of the horrid scenes of murder and bloodshed that were enacted at his death. These murders, except in so far as they were the result of the administration of the poison nut (which the natives have not yet agreed to suppress,) were regarded as a violation of the Egbo law, passed a few years ago, prohibiting the killing of persons as sacrifices for the dead. The Egbo authorities, both at Duke Town and at Creek Town were appealed to, and demands made that the murderers should be brought to justice. But though some talking took place, no serious measures were adopted. On the 15th January, the war steamer "Antelope," having on board J. W. B. Lynslager, Esq., acting British consul for the Bight of Biafra, arrived at Duke Town. The consul summoned a meeting of the ship captains, then in the river, and of the missionaries, to be held on board the steamer on the 16th. When the question was put at this meeting, if any British subject had any complaints to make, one of the ship captains "preferred a charge against the Old Town people, for the murders perpetrated last year on the death of Willy Tom." Mr. Edgerley was requested to state what he

knew about those transactions, and he gave details similar to those that are published in our August number. At this meeting it was resolved that in two days the town should be destroyed unless seven of the murderers should be given up. Against this measure both Mr. Waddel and Mr. Edgerley protested; but at the same time the latter did what he could to persuade the people to yield to the demand of the consul, and to save the town. "Gave ample notice," he says, "to the people of the town, that the only means now of averting the fearful doom impending, was by giving up the murderers, which they doggedly refused to do; but they exonerated me from any participation in the resolve which had been thus notified to them by the consul and Duke Town and Creek Town authorities. They were all armed, which I protested against, and assured them if they made resistance or appeared in arms, their destruction was inevitable; nevertheless, the town great guns were charged, and powder served out to fight the man of war!" On the 17th, the consul wrote formally to Mr. Edgerley thus: "I have to inform you that if the instigators of the barbarous and foul murders lately committed at Old Town, are not handed over to me by *ten o'clock to-morrow forenoon*, the town will be destroyed. I therefore give you notice, that you may remove your property, previous to the commencement of these operations. Should you require assistance, please to inform me." In reply, Mr. Edgerley stated that he had neither the power nor the influence to effect the delivering up of the murderers, repeated his protest against "so summary and extreme a procedure," as the destruction of the town, intimated his inability to remove his property in so short a period, and accepted the offer of assistance. A second letter was sent by the consul, in similar terms and adding, "Lieutenant Commander Young has been kind enough to grant the use of the paddle-box boats of Her Majesty's steam-ship, 'Antelope,' and Kroomen will be sent with them to-morrow morning, to enable you to remove your property;" to which Mr. Edgerley responded by saying, "I have had recourse to all the measures within my province, for the fulfilment of the conditions on which you will spare Old Town," that he had no hope that the criminals would be given up, reiterating his protest against the "extreme measures" proposed, and expressing his gratitude for the kind offer of service, made by Lieutenant Commander Young. The consul sent to Mr. Edgerley a third letter, "I never anticipated for one moment that *you* would be competent to deliver up the criminals; if you are under that impression, it is a wrong one." As this letter was received late in the evening, no answer was returned to it. On the 18th, Mr. Edgerley, along with the Rev. W. Anderson, Mr. Sutherland and others, was busily engaged packing up and despatching goods to Duke Town. They were reluctant to leave the mission premises, if that could be avoided. Towards evening they were visited by the master of the "Antelope," two officers, and a ship captain, to whom Mrs. Edgerley put the question, "Are we safe in remaining during the bombardment of the town?" and the reply was, "I should say not; for though the mission premises will not be fired upon, there is no saying, when a shell explodes, but your premises may be destroyed." This answer, Mr. Edgerley says, decided the question as to the necessity of their leaving Old Town, especially when it was recollected that the first shell fired in this way at the town of Lagos, on the windward coast, killed the missionary's wife. Accordingly, Mr. Edgerley, after taking his family to Duke Town, wrote that evening to the consul, in these terms:—"I beg to inform you that I have been arduously engaged the whole day, with the assistance of two brother missionaries, three white people from one of the ships, my wife and daughter, and at least a dozen natives residing on the mission premises at Old Town, packing up and delivering to the boats, sent to my assistance by Lieutenant Commander Young, of Her Britannic Majesty's steamship 'Antelope,' and gentlemen of the mercantile service, the greater portion of my annual supplies, which has been attended with some damage in their removal to this station. I have been necessitated to remove part of my family from thence late this afternoon, and was unable to avail myself of the further use of the boats to-day, as we were too much fatigued and unwell. There now remains on the mission premises all my household furniture, which, if you will favour me with further time and assistance, I will endeavour to remove to-morrow. I presume I need scarcely say that in the event of the mission premises at Old Town, unfortunately by accident, sharing in the fate of the devoted town, the United Presbyterian Church of Scotland will have a claim on

the British Government?" We give the events of the following day in the words of Mr. Edgerley :

Friday, 19th Jan., 1855.—This morning went up to Old Town very early in company with my daughter and Mr. Sutherland (Mrs. E. was too unwell to go), and continued packing up and despatching by several boats, assisted by Kroomen and all our domestics, the remainder of the goods, types, etc., at Old Town. We were at this employment up till ten o'clock, when the 'Antelope' was seen steaming up at slow and stealthy pace to our devoted town. I left two white men to continue the packing, and Mr. Sutherland, my daughter, and I, took to our boat with the intention of going to the man-of-war, which was now abreast of the town and ready to commence hostilities. I did not pull direct for her, as I was grieved and confused, and did not wish the natives to imagine that I was a *particeps* in the transaction. The consul, I was told, waved his hat at our boat several times; but when I stopped pulling, our Kroomen in the boat told me he was calling the Kroomen away from the beach, in the boats sent to our assistance. Immediately a shell was thrown into the town, and then another; we pulled on in an oblique direction down the river to the opposite bank, crossing the steamer's stern, and then took up our position, holding on by the mangrove trees, some six or eight hundred yards below the vessel. The bombardment continued with shot and shell at intervals till the town was cleared of all the stragglers, and then the commander landed with some forty armed marines, and set fire to all the houses. Immediately as the first shot was fired, the two white men fled from the offside of the mission house, and one of a gang of armed natives and blood people presented a gun at them, but they were saved by one of the same people, who ordered the others not to fire, and they escaped to the beach, and eventually got over the river into the boat in which we were. They gave me this last account. The Commander, on his return from burning the town, acquainted me that he found some dozen or fifteen men upon the mission premises in arms, amongst whom he scattered a few shots, and they took to their heels."

The "Antelope" left the river on the 20th; but before going away, the consul sent the following letter to Duke Ephraim, and to the chiefs of Duke Town:—"Gentlemen, I beg leave to inform you that I now hold you responsible for the safety of the persons and property of Mr. Samuel Edgerley, Mrs. Edgerley, Miss Edgerley, and of any and all of their male and female domestics, or other native residents within their household. Should any act of oppression or injustice be shown towards them, it will be severely punished. I have further to inform you, that you will prevent any houses from being erected in Old Town, under the penalty of incurring the displeasure of her Majesty's Government. I sincerely hope that the destruction of Old Town yesterday will have a very beneficial effect on you and your people, and be the means of inducing you to give up the use of the poison nut. And I trust you will be prepared to entirely abolish it on the next visit of a man-of-war. I have to request you will make the contents of this known to your people and all others concerned."

In a letter written on the 24th, Mr. Edgerley says:—"In the hurried removal of the mission property and my own from Old Town to this, much valuable property has been stolen, destroyed, and damaged; this applies to the printing materials, particularly with the household furniture, etc. The house and outer premises at the station, together with the new school room, have all been plundered (by the natives) of doors, windows, fixtures, shelves, etc., and the place is now a perfect wreck. It is true Egbo has been blown by the authorities of Duke Town, that the station property should be brought back again, but should this be done, it will be worth nothing, and there is little likelihood that it will be complied with. The damage to the Mission Board is £500, to myself personally £70 or £80."

It seems that no lives were lost. The people fled to the bush. They have houses at their plantations, which are at some distance inland, and are not without shelter; and were they allowed they would soon rebuild their houses, so that the calamity to them is not so great as may be imagined. We give the following extract from a letter of Mr. Anderson:—

"After the bombardment of Old Town on the 19th instant, when the Commander of the war vessel went ashore with the marines to set fire to the houses, they discovered

a poor little lame boy, apparently somewhat idiotic, sitting all alone in the town or in its outskirts. When all others ran away, he was unable to accompany them, and it is supposed that his master did not consider him worth the carrying. He remained unscathed amid the destruction that played around him. He was taken on board the man-of-war and kindly treated. The Commander sent him up to us next morning, and he is now with us at the mission house. Poor fellow! he understands not a word of either English or Efik, so that he has not a single person to converse with. We trust that God has purposes of mercy towards him. Solitarily did he bear the brunt of sixty shot and shell which were thrown into the town. Alone, yet not alone."

Thus we have given from the papers in our possession, as brief an account as was practicable of this sad affair. It remains to be seen whether it will operate to the advantage or the disadvantage of the mission; whether it will increase or diminish the beneficial influence of the white man over the native mind. We abstain from comments; but it will be obvious to our readers that certain very grave questions are raised by these proceedings, which the committee on Foreign Missions will require fully to consider; such as, Is it right for a British consul to order the destruction of a native town on the complaint of those who are merely visitants, and in opposition to the protest of British residents? Is it right in a British consul, on the complaint of those trading in the neighborhood, to destroy a town at which a mission station has been formed, and thus abolish that mission in the face of the protest of the missionary? Has a British consular authority, not merely to destroy a native town, where such a mission has for years existed, but to prevent its being rebuilt? Has not the Church a claim upon the government for losses sustained by such a transaction? If the first three questions be answered in the affirmative, then may Duke Town and Creek Town, and the other native towns along the coast be destroyed, and the missions which have been formed at them, and which are the hope of Africa, be extinguished.

THE DESTRUCTION BY FIRE OF DUKE TOWN MISSION HOUSE.

This deplorable event happened so shortly before the sailing of the mail steamer, that we have only scanty notices. The Rev. William Anderson says, 13th Feb., "You will regret to learn that the roof of Duke Town mission house accidentally caught fire on Friday last, the 9th instant, and that in little more than an hour the whole was burnt down to the ground, with the exception of a few of the mangrove posts on which the house was supported. Most of the ship-captains and surgeons, and a large number of native gentlemen, with drawn swords in hand, came to our aid as soon as possible, and, under their direction, a portion of the household furniture, and about the half of my books, were saved from the flames. I cannot enter further into particulars at present. We are occupying two small apartments which escaped destruction." Mr. Ederley also says, "On the 9th instant, between 12 and 1 o'clock noon, a fire broke out in the Duke Town mission house, the first mission house erected in Calabar, and in one short hour it was a heap of ruins! Hundreds of persons, consisting of white people, Kroomen, and natives, were soon on the spot, and laboured with intense zeal, in the first place ineffectively, to subdue the flames, owing to the parched and friable nature of the matting, together with the combustible character of the asphaltic felt with which it was covered. They were, however, pretty successful in saving a good portion of the furniture, although very much was lost, stolen, or destroyed. We were all bewildered with the suddenness of the calamity. The wind was very fresh at the time."

This severe calamity has not only destroyed much property belonging to the church and to the missionary, but it has deprived our agents of suitable house accommodation. Mr. and Mrs. Anderson and Mrs. Sutherland had to take up their abode in two small out-house rooms which were saved; and Mr. and Mrs. Ederley were residing in a small house, erected by one of the ship-captains, and which the Mission Board some time ago purchased. There are not proper building material in Calabar, such as stone, lime, or brick, and the mission houses, are formed of boards, taken out chiefly from this country. The committee on Foreign Missions are accordingly taking steps to have houses made and sent out by the May steamer,

in order that our esteemed agents may, as speedily as it is practicable for us, be furnished with the means of healthful accommodation.

Death of Mr. Young, brother of the late King Eyamba.—The Rev. William Anderson says, “On Sabbath last, the 11th February, Mr. Young, whose name has figured largely in the history of the country for many years, breathed his last. On Sabbath, the 4th, I had a long conversation with him on 2 Kings v., respecting Naaman, and directed him to the Saviour’s blood. I saw him only once afterwards.”

ADMISSION TO THE CHURCH AT DUKE TOWN.

The following notices though brief, contain joyful tidings, and will be read with refreshing interest, after the melancholy details which have just been given. They show that the work of the Lord is still going on.

“On January 7th, the first Sabbath of the year, I had,” says Mr. Anderson “the pleasure of admitting to the fellowship of the church here, a decent old couple, recently arrived from Sierra Leone. Both husband and wife were sold from this country many years ago, captured by a man-of-war sloop, taken to Sierra Leone, and have returned to end their days here. A third person, an old man, would have been received into fellowship at the same time, but “he was not, for God took him,” a short time before our communion season.”

Two Native Converts Baptized.—“You would be glad to learn,” Mr. Anderson continues, “that on Sabbath last, the 28th January, other two natives of this country were received into the church by baptism. Both are young men of about twenty years of age. The elder of the two, John Sago, I have long known as a steady, quiet youth, and most diligent at his book. For the greater part of last year, he was under the inspection of Mr. Edgerley at Old Town, and Mr. Edgerley speaks of him in high terms. The other, Jemmy Brother, has also been an attentive scholar for a long period. It was his father, and brother, and sister, who were murdered by the *esere* (poison bean) at Henshaw Town, in the month of November last.

“Nine native youths have now been received into the fold of the good Shepherd it this station. They need the prayers of the church at home, for many are the snares by which they are surrounded..”—*U.P. Missionary Record.*

BRITISH AND FOREIGN BIBLE SOCIETY.

The annual meeting of this Society was held in Exeter Hall, London, on the 2d of May—the Earl of Shaftesbury in the chair. Scotland had two representatives on the platform—the Rev. Norman Macleod, of the Established, and John Henderson, Esq., of the U.P. Church. The total income for the year, including a fund for Chinese Testaments, was £136,032 15s; the expenditure was £149,040 13s. The entire number of issues at home and abroad was 1,450,876, being an increase of 83,348 over those of last year; 35,000 copies had been required by Toronto. The new auxiliaries formed during the year were 198, making a total of 3,313.

WESLEYAN MISSIONARY SOCIETY.

The annual meeting was held in Exeter Hall, London, on the 1st of May—Sir Anthony Oliphant, Chief Justice of Ceylon, in the chair. The total income was £111,048 14s.; the expenditure was the same; and the debt reduced from £19,501 to £15,723.

NAVAL AND MILITARY BIBLE SOCIETY.

The 75th annual meeting was held on the first of May—the Marquis of Cholmondeley in the chair. The income was £2,962, and the expenditure £2,914. The number of Bibles and Testaments issued was 47,000.

PERIODICAL RISING OF RIVERS.

The Nile begins to rise in June, and attains twenty four to twenty eight feet in elevation in the middle of August, and then floods the valley of Egypt, twelve miles wide. The Ganges rises from April to August thirty two feet, and then creates a flood one hundred miles wide. The Euphrates rises between March and June twelve feet and covers the Babylonian plains.—*Exchange.*

Ecclesiastical Notices.

U. P. PRESBYTERY OF TORONTO.

This Presbytery met on the 8th of May. A call addressed to the Rev. Peter Glassford by the congregations of Albion and Vaughan was presented and sustained; and the clerk was instructed to give the regular intimation to Mr. Glassford. The Rev. P. D. Muir, formerly of Huntingdon, C.E., lately Master of the Grammar School, Paris, C.W., was, at his own request, placed on the list of Probationers of the Church. It was also agreed that overtures relative to a Prohibitory Liquor Law, and the Clergy Reserves should be presented to the Synod.

HONORARY DEGREES.

The Senate of the University of Glasgow have conferred the degree of D.D. on the Rev. John Barclay, minister of St. Andrew's Church, Toronto, and the degree of LL.D. on the Rev. Jas. Williamson, Professor of Philosophy and Mathematics in Queen's College, Kingston.

BEVERLY.

On Friday, 27th April, a deputation of the U. P. Church, here, waited upon their minister, the Rev. John Porteous, for the purpose of making him a present, in token of their respect for him as a servant of God. Mr. John Malcolm, the spokesman of the deputation, after a few feeling remarks, handed over to the rev. gentleman a purse of £25 cy.; whereupon the latter thanked them kindly, and the congregation through them, for the handsome sum of money thus presented, and while he regarded this testimonial as evidence of increased and increasing desires after religion and the means of its attainment, he trusted that it would also tend, on his part, to excite renewed zeal for their best interests.—*Communicated.*

WOODSTOCK AND INGERSOLL.

The U. P. congregation, Woodstock, have presented the Rev. Archibald Cross with a handsome open buggy and two well-lined buffalo robes. The buggy cost \$90, and the robes \$20. Mr. Cross, shortly after his induction at Ingersoll, received from the congregation there, an excellent top-coat, which cost \$20. These are certainly evidences of good will and

affection on the part of the people towards their pastor, showing that they have not been unmindful of the inspired injunction, "Let him who is taught in the Word communicate unto him that teacheth in *all good things.*"—*Communicated.*

DARLINGTON—UNION.

According to previous arrangement and public intimation, a meeting was held on the 7th day of May, in the Free Church, Enniskillen, composed of the Free and United Presbyterian congregations Darlington; for the purpose of taking into consideration some steps toward facilitating a union between these two bodies. After public worship, conducted by the Rev. W. Young, U. P. Ch. Newton, Robt. Squair, Esq., having been called to the Chair, and John McLaughlin, Esq., appointed secretary, the following resolutions were unanimously adopted:—

I. That it is the duty of all Christians, not only to love one another, but also to manifest that love in co-operating with each other in the promotion of the cause of Christ in the world; and also in uniting in one Ecclesiastical body when this can be done without the sacrifice of any important principle.

II. That as the Free and United Presbyterian churches adhere to the same standard of doctrine and church government, the question now separating them—if the views of both churches on these questions were properly understood, and mutual forbearance exercised—are not such as should keep them apart; nor are they of more importance than other questions, such as Temperance and Millenarianism, upon which at present there is a difference of opinion amongst both the Ministers and members of these two churches respectively.

III. That this meeting is unanimously of opinion that the union of these two churches, in presenting a strong barrier to the progress of Popery, infidelity, and irreligion, would be to the glory of God and would do much to advance the Kingdom of Christ in this rapidly rising country.

IV. That these resolutions embodying the sentiments and feelings of this meeting be sent for insertion in the *United Presbyterian Magazine* and the *Free Church Record*, and also the *Toronto Globe*, and *Montreal Witness*.

(Signed) ROBT. SQUAIR,
Chairman.
JOHN McLAUGHLIN,
Secretary.

U. P. SYNOD—SCOTLAND.

The Synod met at Edinburgh on the 7th ult., but only a small portion of the report has reached us in time for the present number. The Rev. Dr. Johnston, of Limekilns, preached an able sermon on Psalm cxxii. 9, "I will seek thy good." The Rev. Dr. McMichael, of Dumfermline, was unanimously elected Moderator. Twenty-one charges had become vacant during the year by death, resignation, or otherwise; and twenty-four inductions and ordinations had taken place. Applications for admission into the Church were made by the Rev. Walter Inglis, lately missionary in South Africa; the Rev. J. Cowper, of the Reformed Church, United States; the Rev. James Caldwell, of the Free Church; the Rev.

Alex. Rutherford, lately of the Evangelical Union (Morisonian); and by Mr. W. Anderson, lately a student in connection with that Union.

GLASGOW.—SCOTLAND.

The U. P. congregation of Greyfriars, the pastoral charge of which was lately demitted by the Rev. Dr. King, have unanimously called the Rev. John Cairns, A.M., of Berwick-upon-Tweed—a young minister, distinguished for talents, learning, and worth. Few men in Britain are so thoroughly versed in the German Philosophy and Theology.—The Free Church congregation of Renfield Street, that of which the Rev. Dr. Willis was formerly pastor, have unanimously called the Rev. Dr. Candlish, of Edinburgh, whose troubles with Dr. Cunningham and the *Edinburgh Presbytery*, it was thought, might make a removal desirable. Dr. Candlish, as every one knows, is also an extraordinary man—his *forte* being ecclesiastical management. Should Glasgow succeed in obtaining these ministers, they will doubtless prove a mighty acquisition.* Both are pre-eminent, though exceedingly dissimilar.

* Dr. Candlish has declined.

LACHUTE—UNION.

To the Editor of the Canadian United Presbyterian Magazine.

SIR,—On the 18th day of April last, the day recommended by our Governor as a fast-day for humiliation and prayer, the three congregations, viz., the Wesleyan Methodist, the Free, and United Presbyterian congregations, met together in the Free Church here, when the public services of the day were conducted by the ministers belonging to these bodies, each taking a part. After the public services were over, the Sessions of the Presbyterian congregations met, according to previous intimation, for the purpose of considering the propriety and practicability of a union between these two congregations. The meeting was in every respect a most harmonious one, and after the members of each Session had fully and friendly expressed their minds with regard to the desirableness of such a union, it was proposed and cordially agreed to, that a Committee be appointed, composed of the ministers and two members of each Session, and also one member of each congregation, whose names we need not mention, to carry forward the union proposed between the two congregations. It was also suggested, and unanimously responded to, that, in the meantime, and as an important preparatory step, each congregation should send petitions to their respective Synods, to meet in June; earnestly requesting these supreme Ecclesiastical Courts, to take such steps and adopt such measures as should lead to a union of these bodies, on clear and Scriptural grounds; that the present existing differences between these bodies are not of such nature and character as to warrant them any longer to remain apart, and that these differences are merely theoretic, and might and ought to be kept in abeyance.

By inserting the above in the first number of your Magazine, you will very much oblige—Your obedient servant,
JOHN McOTAR.

May 7th, 1855.

[From the above reports, we are led to infer that our friends in Darlington and La-Chute are of opinion that the clear scriptural ground of union between the two

churches, is forbearance respecting the matters about which they differ. If so, then we cordially concur; and the whole U. P. Synod, we suppose, will do likewise. On these terms, we are fully prepared for immediate union.]

PRIMITIVE METHODIST CHURCH.

The annual Conference of this denomination for the present year was held of the Temperance Hall, Toronto. The Conference opened on the morning in April 20th, and closed on the 25th. The Rev. T. Adams, Walpole, was chosen President, and the Rev. E. Barrass, Secretary. The Reports from the various stations exhibited a healthy state of things, the great demand being an additional number of labourers. The financial and numerical returns were satisfactory, and the numerous representatives, ministers, and lay gentlemen were disposed to "thank God and take courage." Several important alterations were recommended for adoption, and the various discussions were conducted in the most harmonious manner. An unanimous decision was come to respecting the absolute necessity of increasing ministers' salaries, and not a few were of opinion that they ought to be still further increased.

Religious services, consisting of sermons, missionary, temperance, ordination, and others, were conducted by the ministers attending the Conference, in the churches belonging to the Primitive, Wesleyan, and New Connection Methodists, as well as those of the Congregational order. It was pleasing to see the pulpits of the sister Churches thus thrown open by the respective ministers thereof, giving proof that the friends of the Redeemer are one in Him, however much they may differ on some matters pertaining to Church polity.

A farewell breakfast was given in honour of the delegates on the last day of Conference, at which the President of the Conference ably presided, and short speeches were delivered by the Secretary, also Revs. J. Lacey, R. Boyle, W. Stephenson, W. Rowe, T. Goldsmith (New Connexion), and W. Lawson and R. Walker, Esqs. At this meeting, a beautiful quarto gilt-edged Bible was presented to the Rev. E. Barrass, by the Delegates, as a small token of their esteem for his services during the time of Conference.—*Communicated.*

[It is stated in the *Christian Guardian*, that the number of church members was found to exceed that of last year by 250; and that seven young men were publicly set apart to the ministry by the President of the Conference.]

BAPTIST UNION—ENGLAND.

The forty third annual meeting of this organisation was held in London on the 20th April—the Hon. and Revd. Baptist W. Noel in the chair; and the following resolutions were adopted unanimously, save that there were two dissentients from the third:—

I. That the Union contemplate with lively and affectionate interest the state of the Churches, as partially brought before them by the triennial returns. In the diminished rate of numerical augmentation they think they may justly recognise the influence of the extensive emigration which has characterised the last few years, a process by which it may be hoped that new and distant countries shall be abundantly enriched; and in the clear increase, beyond all drawbacks, to the part of the denomination reported, of more than 4,500 members, they are constrained to recognise tokens of Divine power and mercy calling for grateful acknowledgment. In response to more fervent prayer and more earnest devotedness, may such tokens be much more abundantly vouchsafed!

II. That the Union sympathises with the feeling of discomfort and dissatisfaction which has so extensively prevailed among the Churches in relation to the recent Royal Proclamation enjoining a religious observance—a proclamation, by the phraseology of which Nonconformists were so placed as to seem either, by their compliance, to recognise in religion an authority which they conscientiously repudiate, or, by their non-compliance, to treat religion itself with contempt or indifference.

That the Union therefore, declares, that, in common, with their fellow-Christians of every denomination, in and out of the Establishment, the Baptist Churches

maintain the duty and privilege of prayer for kings and all that are in authority, and are always ready to unite with their brethren in special seasons of prayer for the national welfare; but they respectfully entreat the Government not to continue in Royal Proclamations the use of phraseology which is merely a lingering remnant of times of religious intolerance long and happily gone by, and which has, at the present period, no proper meaning or applicability.

III. That the Union see with regret that Parliament is still busying itself with the question of Education; not because they are insensible either of the value of popular education or its deficiencies, but because they are convinced it is rather impeded than promoted by legislative action. That the wide and tenacious diversities of opinion prevailing in Parliament on this subject—no less than six education bills, to a great extent incompatible with one another, being on the table of the House of Commons at the present moment—afford a demonstrative proof of the unfitness of that body to deal with so delicate and complex a question. That the Bills for the most part, before Parliament have one most unsatisfactory feature in common: they propose a school-rate, thus aiming a fatal blow at all educational efforts on the voluntary system, most injuriously ignoring the educational duty and privilege of parents, and introducing an element of social discord, scarcely less irritating and intolerable than Church-rates.

In regard to the second Resolution, the Chairman said that no Proclamation such as that referred to in the resolution had any force, or should be obeyed. If their Sovereign, feeling the state of the nation to be perilous and requiring the Divine help, asked her subjects to implore the Divine assistance, they would do it; but, if she issued a proclamation, commanding them to do it under penalty of incurring the "Divine displeasure"—for that was the wording of the proclamation—then they said no person, not even the Queen, had any right to do so. Therefore, if they could induce the Government to see that it was not desirable for the Queen to command any one, and especially Nonconformists, they would have a grievance removed.

The Rev. J. H. Hinton, M.A., urged that the objection to Royal proclamations did not rest on the phraseology, but on the principle of being commanded to pray.—*Christian Times*.

UPPER CANADA BIBLE SOCIETY.

The Annual Meeting took place in Knox's Church, Toronto, on Wednesday, May 2nd. The Report states:—

"In our own Province the progress of the cause has been most decided. During the preceding year, the year of jubilee, a more than ordinary interest was manifested by the friends of the Society, and the various branch Societies throughout the country.—Not unfrequently such increased vigour is followed by reaction and a corresponding depression, but in this case, the interest has not proved to be of a spasmodic and ephemeral character. There has been with us no reaction, but rather a still growing interest and a still increasing vigour. This will appear when we state that both the issues of the Scriptures and the money receipts during the past year have been considerably larger than those of the preceding year. A recent communication from the Foreign Secretary of the parent institution states that the last order which we have sent home for books is the largest which has ever been received from any auxiliary. To God let us ascribe the praise for the success which has attended our operations.

From the Treasurer's balance sheet it appears that there has been received during the year in the various ways by which the funds of this society are sustained, a gross amount of..... £3,568 16 0
 Payments..... 3,576 16 10

ISSUES DURING THE YEAR.

	Bibles.	Testaments.	Total.
To Societies.....	10,440	13,479	23,919
Sales at Depository.....	1,371	2,172	3,543
By Colporteurs.....	310	602	912
Gratuitous distribution.....	162	224	386
Do. do. Indian,		24	24

Making a total during the year of 28,784 copies distributed, being an increase over the previous year of 7,259, and a grand total of 237,426 copies of the sacred volume circulated by this Society since the commencement of its operations. It is worthy of notice also, that the Upper Canada Tract Society issued during the past year 10,404 copies, with the metrical version of the Psalms."

IS THE ITINERANT SYSTEM ADAPTED TO CANADA ?

The following is from an article in the *Evangelical Witness* (the organ of the Methodist New Connexion) for May. The writer, at the outset, represents Methodism as flourishing in Canada, but sadly fluctuating, and adds ;—

"We think, then that we are right in saying that the *great want* of our circuits is permanence and stability. How can we best promote this? Another question has often forced itself upon our mind when viewing these matters ;—Is the itinerant system best calculated to promote solidity among the ranks, and stability in the church of God? We have long been prejudiced in favour of this system, believing it to have accomplished as much, if not more good than any other; still, if there are evils in it, especially if they can be easily removed, we must not close our eyes, and be wilfully blind to them. It has accomplished much in England, because well adapted to a people of fixed habits, and steady, unwavering minds; a people always at home, and always the same, for they have the requisite amount of stability in themselves. But are there not circumstances, and may there not be a people to whom it is not so well adapted? Canada and other parts of America differ widely from England in many particulars, and therefore a system that answers every need, and prospers well in the one country, may require some little change in the other, or it will partially, if not entirely fail. We may yet find this to be the case with the plan now under consideration.

"Canada is a young and growing country; she needs to be placed into the hands of a wise and skillful schoolmaster, who can both teach and train, and thus fit her for the exalted position she is destined to fill, and establish her in those principles that will sustain her in that position. And the church is like the country. She needs teaching, guiding, and training, or how is she to be established in the faith, preserved from corruption in doctrine and practice, and sustained amid the shocks of infidelity and sin. And who should do this but the minister? He is the father in the family—the teacher among his children. He should educate them in Gospel truth, mould their character, fortify their principles, and train them for extensive usefulness in the cause of God. But how can this be done with our system? Here is the minister laboring ardently for a year or two, by which time he gathers his people around him, learns their wants and requirements, succeeds in bringing his circuit into working order, lays down an important plan for permanent and extended usefulness, and has some prospect of success, when he is suddenly removed to another sphere of labor where he has to begin his work again, only to leave it in like manner unfinished and incomplete. His successor has equal zeal and courage: but he strikes out a different course of action, works upon a new plan, and ere the people understand him, he also is removed from them. A third follows, differing from each of his brethren; he has neither the skill and experience of the one, nor the zeal and courage of the other. In his hand the work is not done, religion does not prosper, the church does not thrive. It is in vain we look for stability here. How can we? From what source is it to be derived? In some cases ministers and people work together; in others they do not understand each other, and therefore work separately. Sometimes they are opposed, at other times neither party either work, pray, or contribute. Then how is the church to be established? This cannot be, unless all work by the same rule, which will never be.

"A large portion of the youth of Canada is unsettled,—almost proverbial for instability. They are thus in everything. To-day they are laboring at one trade, to-morrow a different one—for a while they speculate in one business, ere they have done with it they try another—now they reside in this locality, a month hence you cannot find them. It is the same in religion, as too many of us know. Now they follow this minister, now that. A short time ago they belonged to the Church of England, next they were Baptists, now they waver between the separate branches

of Methodists; awhile in fellowship with either, neither, or each; presently they have cast off all regard for religion, and are either Universalists, sceptics, infidels, or reprobates. We deeply deplore this state of things, especially as there is so much around calculated to strengthen this spirit in our youth. But while we deplore, we can scarcely blame the youth themselves. For have they not been trained to this? Is not this the natural result of their training? Have they not been educated in the midst of changes, and thereby taught to look for, to indulge in, if not to love change? And have we not ourselves partially contributed to this? See how they have been trained. In their early days, a minister came but seldom to their neighborhood, perhaps once in a month, two, or three, or it may be once in six months. Then a strange thing occurs, one or more comes and preaches for three or four weeks in succession, and they are highly favored. Soon after many strange faces are seen and different doctrines taught. Now they have a superabundance of preaching. Now the neighborhood is divided, some holding to one preacher and doctrine, and some to another. Shortly after there is again as great a dearth as formerly there was abundance. How then is the youthful mind to be established? Who can wonder if they are too much swayed by the eloquence of the preacher, the novelty of his doctrine, the influence he exerts upon others, or the degree of excitement by which he is surrounded? They have looked to what there was of religion around them, and found it unsettled; to ministers, and they change from place to place; to professors, and they are wavering and inconsistent. Who wonders if they are changeable also? What have we done to prevent this? We have ourselves deserted them, just when they began to love, trust, and confide in us, and we have perhaps presented them with a stranger who won not their hearts, and therefore did not benefit them. Millerism, Mormonism, Universalism, and other *isms* have prevailed among the people, and can we wonder? Have they not been fed upon variety till it has injured them?"

[The above commends itself to common sense. But the mere fixation of ministers will not suffice. Unless they be men of mental resources—implying talents, education, and studious habits—as well as of natural sagacity, piety, and zeal, the oftener they change their place the better. Their whole dependence must be on novelty. And let the Methodists, ourselves, and all other denominations rest assured of this, that it will become, every day, more and more difficult to get men fit for settled charges, unless a reasonable provision be made for them.]

NARRATIVE OF A JOURNEY TO OWEN SOUND.

Concluded from page 122.

As it was not possible that the Members of Presbytery could be back to their respective congregations, for the Sabbath succeeding Mr. Fayette's induction, it had been arranged that they should spend it among the vacancies, which exist in the tract of country known as the Owen Sound District. Mr. Barrie remained in the Sound, and preached in the forenoon on the Lake Shore Line, to a large and attentive audience, and in the evening, in the Town of Sydenham, to a congregation, the greater part of which, was composed of members and adherents of the Free Church. Since the time that these congregations were received into the United Presbyterian Church, and taken under the Wellington Presbytery, they had constituted a joint cause, and the preacher who was sent to them officiated in both on the same day: an arrangement which was advantageous, because of the scanty supply which the Presbytery were able to give them. These congregations, however, now considered that it would be promotive of their interests, if they were disjoined from each other, and had laid upon the table of Presbytery petitions praying for this, to which a favourable reception had been given, and Mr. Barrie was appointed to announce to them, that their prayer had been granted, which he did at the close of sermon in each place.

Mr. Duff had been appointed to preach and dispense the Lord's Supper, in Durham. This is a village situated on the road from Fergus to Owen Sound,

and on the *base line* between the townships of Bentinck and Glenelg. It is the residence of George Jackson, Esquire, who was Crown Land Agent till the last elections, when he was chosen by the Reformers of the County of Grey, to be their representative in parliament—the first whom that County has had the privilege of electing. The village is most pleasantly situated on the banks of the Saugeen, and we doubt not is destined to become an inland town of considerable size and population. Of late it has been making rapid progress, and advantage has been taken of the water-privilege it possesses, by Peter Paterson, Esq., who has erected extensive mills, which must be of great service to the settlers for many miles around. The village contains two public houses with superior accommodations, and owing to the number of travellers who have been flocking for some time past into the new townships which have been opened, these have had a great run. It has also a Post Office with a mail three times a week, to and from the south, and a school-house. As yet there is no place of public worship, with the exception of a small building, raised by Mr. Jackson, for the *Bible Christians*, but which is readily granted to the other denominations when they have public service. The Free Church congregation own a lot of ten acres, which was given them as a free grant by the Government, and is likely to prove a rich endowment; but they have not raised an edifice upon it. Mr. Hunter has made a grant, we believe, of an acre to the United Presbyterian Church congregation, and it is expected that they will soon proceed to the erection of a suitable place of worship.

Mr. Duff had intimated that there would be sermon on Saturday in the afternoon at two o'clock and accordingly met at that hour with an interesting and attentive congregation. After sermon he baptized three children, constituted the Session, and introduced those who had applied for admission to membership, when a goodly number was added to the communion roll. Public worship began on the Sabbath at eleven o'clock, the house being literally crammed with hearers who evinced the greatest interest in the solemn and impressive services of the day. Mr. Duff went through all the services usually performed in a Presbyterian Church on a sacramental occasion, preaching an *action sermon, fencing the tables*, addressing the communicants before and after the distribution of the *elements*, and closing with an appropriate discourse. We hope that more than one felt it was good to be there, and to have an opportunity of professing their discipleship by observing the ordinance of the Supper in compliance with the command of Christ. And we hope that he who gave a door of utterance to the speaker, opened the heart of many a hearer to attend to the words spoken, and that they carried away with them from the sanctuary impressions and resolutions whose fruits will appear in their maturity amid the everlasting glories of Immanuel's land.

Mr. Torrance had travelled with Mr. Duff, on the Friday, from the town of Sydenham, to the village of Durham, and remained in company with him over the night. After breakfast on Saturday morning he started for Brant and Greenock, two townships which are intersected by the road which runs west across the country from Durham to Penetangor, or Kincardine, on the shores of Lake Huron, about thirty miles north of Goderich. In Brant a congregation had been organized three years, or more, previously, and though they have never had a minister (for although they have called they have not been successful) they continue to hold fast their profession, and are prospered by God. Probationers had occasionally gone into Greenock, and officiated of an afternoon, but no application had been made to the Presbytery for sermon till a short time before Mr. Torrance's visit, when a petition was sent in from the Presbyterians in Greenock, Culross, and Kinloss, praying to be formed into a congregation and to be supplied with the ministrations of the Gospel as frequently as the Presbytery could make it convenient. To this petition a favorable hearing had been granted; and while the Presbytery felt their weakness in respect of numbers, and the burden and responsibility of taking

another vacancy under their inspection, yet they could not refuse the call which Christ was here giving them, to establish his cause in the regions beyond, and accordingly had instructed Mr. Torrance to visit the place, to make inquiry as to spiritual circumstances, and congregate as he might see cause.

The cold was intense when he left Durhan in the morning, and as the day advanced the sun had but little influence in mitigating its severity. He reached Mr. Lamont's by two o'clock in the afternoon, and received a most cordial welcome from his old and esteemed friends of the household. On the Sabbath forenoon he preached in the log chapel which the congregation have erected on a lot they purchased. It is now their purpose to build a house of worship at Walkertown on the Saugeen, about three miles farther west than their present one, where a village has begun to spring up, and a lot has been offered them by the proprietor of the adjacent lands. We think they will have no reason to repent this step as the *town* has always appeared to us to be the appropriate site for the church. In the afternoon Mr. Torrance, accompanied by some of Mr. Lamont's family, drove on to Hawthorne's Tavern in Greenock, where a large assembly had collected, and whom he addressed till the shades of night had closed in, intimating at the conclusion of the services that the Presbytery had given a favourable reception to their petition to be organized into a congregation, that he had been authorized to do so, and that he would hold a public meeting there next morning at nine o'clock, for that purpose, and for the election of elders. After sermon he gave his horse and cutter to Mr. Brown to return to Brant, while Mr. Lamont and himself entered the sleigh with George Cromar, Esq., Reeve of the township of Greenock, and postmaster of Riversdale post office, and went to be his guests for the night, Mrs. Cromar and another party having preceded them in another sleigh. After a drive of better than four miles they reached Mr. Cromar's dwelling, on the banks of the Mud River, which falls into the Saugeen, and were hospitably and comfortably entertained.

Next morning they returned to the appointed place of meeting, and after a short discourse by Mr. Torrance, he proceeded to receive the names of those who wished to be organized into a United Presbyterian Congregation, to elect elders, when three were chosen, and a clerk, when Mr. Cromar was unanimously chosen. Mr. Torrance then intimated to them that the Presbytery would do all they could to give them supply of ordinances until such time as the Great King and Head of the Church should send one to break the bread of life stately among them, and that they would be expected to give according to their ability for the payment of such Probationers as should be appointed to their bounds in the meantime. He set before them the honor which Christ had conferred upon them, in making them the first candlestick that he had lighted in this locality, into which the white man had only begun to enter, their duty to hold fast the form of sound words they had received, and the prospect they had of becoming a strong and numerous congregation, from the influx of settlers that was taking place. Having commended them to God and the word of His grace, he bade them farewell in the Lord, and proceeded to a funeral house in the neighborhood, from which a messenger had come to ask if he would be so kind as give his presence and officiate before the lifting of the corpse. He arrived just when the company were about to proceed to the place of burial, as he had been detained much beyond the hour appointed, but the people returned to the house with him when he supplicated the blessing of the Almighty upon the bereaved relatives and all present, and addressed to them a few words suggested by the circumstances which had brought them together. He had then to hasten his departure, as it was now fully one o'clock, and he had yet forty-one miles to travel that night. Calling at the house of Mr. David Smith, one of the elders in Brant congregation and partaking of the hospitality of his good lady, and again at Mr. Lamont's he

left for Durham, which he reached about eight o'clock in the evening, and there met again with Mr. Duff according to arrangement.

All this tract of country has given much occupation to the Presbytery; and there is every probability that the field will greatly enlarge. Thousands of settlers have been flocking in, during the past winter, and much land that had not been taken up when Mr. Torrance was there in summer last, is now in the hands of proprietors. He learned from Mr. Lamont that concessions over which they had travelled together in the month of July, and others still farther in the bush were either settled upon or purchased, and was given to understand that there was a likelihood that a station would soon be formed as far back as the town line between Brant and Arran. Truly the harvest is plenteous, but will it be possible for the Presbytery to undertake the cultivation of these fields if there is not a special allowance made them in the distribution of Probationers.

Mr. Barrie was expected to be in Durham by eight o'clock on the Monday evening, but as there was to be a service on the Lake Shore Line it was uncertain whether he might get away. Mr. Duff and Mr. Torrance began to despair of his coming, and accordingly started by themselves for Smith's tavern which they reached after twelve, raising the landlord, out of his bed to admit them. Leaving this early in the morning they reached Arthur for dinner and Fergus for tea, nothing occurring by the way deserving of special notice, except the number of teams that were going up with settlers to the new townships. One who did not witness it can scarcely realize the number of persons that have gone in during the winter. Long before this, the sound of the axe has been reverberating through the forest, many a patch has been cleared and shanty reared sending up its blue line of smoke through the trees. The sounds of industry are heard where silence has so long reigned, and the wild beast of the forest will be startled in its lair and driven from its haunts before the onward march of labor and civilization. Acres which have for centuries been covered with timber where the towering beech and maple have raised their lofty heads, and stretched out their branching arms, will soon be subjected to the implements of agriculture, and be made productive of food for man and beast. Busy villages will rise on the river banks and mills be erected where there is water-power. Churches will be raised and the voice of praise for the blessings of redemption will be heard rising to the throne of infinite mercy. Little interest hangs over the past, but who can foresee the magnificence and glory of the future?

[Mr. Duff has sent the following supplementary Notes relative to Durham:]

On Saturday forenoon conversed with several persons for admission to the fellowship of the Church. Commenced public worship at two o'clock, preached to a respectable and attentive audience; baptized three children; constituted the session, and admitted several persons to the fellowship of the Church, whose moral character was attested by the elders, and others, by testimonials of Church membership; then took occasion to impress on the minds of the people that the United Presbyterian Church was a Voluntary Church; that we were not ashamed of that principle; that we allowed no State interference, and courted no State favor. And truly their collection on Sabbath declared that they understood the Voluntary principle, and were determined to act upon it. Indeed, one of the most active and influential members was brought up under Dr. Anderson, John Street, Glasgow—a minister whose praise is in all the Church, for his deep-toned piety, learning, talents, and for being a noble champion in the Voluntary controversy. On Sabbath, entered for public worship at 11 o'clock; performed the necessary work of a communion occasion, and entered again for public worship at half-past six o'clock in the evening, and baptized eight children. During the whole services of the day, the people seemed deeply interested and happy; and it is hoped that it was to them a time of refreshing from the presence of the Lord, and from the glory of His

power. May the eye of the great Shepherd be upon this portion of His vineyard, and His glory be displayed in them and by them! I was peculiarly interested and gratified in this visit to Durham, and have no doubt that we shall soon have there a fine, flourishing Church—a city set upon a hill.

Gleanings.

SEBASTOPOL AND ARMAGEDDON.

The following letter from the Rev. Dr. Cumming of London, in answer to a letter sent him respecting his interpretation of the Word "Armageddon," appears in the *Morning Chronicle* :—

"The word in Greek is made up of *sebastos*, august, and *polis*, a city,—Sebastopol, 'august city.' The Hebrew word Armageddon is made up of *aar*, a city, and *magad*, august, the *on* final being formative. I do not say, and did not say, that Sebastopol, with its terrible slaughter, is the great war of Armageddon, but this great war seems between the sixth and seventh vials, our present place in prophecy; and in all probability it is the beginning of that war, the duration and havoc of which will be terrible."

The Rev. Dr. Eadie of Glasgow has sent the following communication on the subject to the Editor of the *Daily Mail* :

"SIR,—I have seen two letters in your paper recently,—the one a question, and the other a reply,—as to the meaning of the words Armageddon and Sebastopol. Dr. Cumming affirms that the names are the same in import. Perhaps it may be worth while simply to state the matter. Armageddon, then, is neither more nor less than 'the hill of Megiddo.' Sebastopol again, is not 'august city,' but simply 'the city of Augustus.' The first syllable of Armageddon is not *ar*, a city, but *har*, a hill; the feeble Hebrew aspirate being lost, as usual, when the word is written or spelled in Greek. The name Sebastopol was formed according to the prevailing custom. There had already been Constantinople, or the city of Constantine; Adrianople, or the city of Adrian; and, following the analogy, the imperial founder of the naval fortress called it Sebastopol, or the city of Augustus,—*Sebastos* being the Greek representative of the Latin *Augustus*. If we pronounce the name as the modern Greeks do, by the accentuation and not by the old classical quantity, its last syllable would soon be spelled as that of the two more ancient cities. Megiddo has been a frequent battle-field from the days of Barah to those of the elder Bonaparte, and therefore fitly furnished a symbolic name to the writer of the Apocalypse. Baseless philology must necessarily lead to fantastic prediction."

[We suppose few of our readers need to be informed, that Dr. Eadie is Professor of Biblical Literature to the U. P. Church, and one of the most distinguished Orientalists in Scotland.]

BIBLES FOR THE SEAT OF WAR.

We understand, the Committee of the Edinburgh Bible Society are now in the course of sending supplies of Bibles and Testaments to the Crimea and the hospitals at Scutari, for distribution, under the superintendence of the chaplains sent out from Scotland, in connection with the Established Church and Free Church.—Although large numbers of Scriptures have already been forwarded to the army from various quarters, there is still, we believe, a great demand, especially among the Highland brigade, for Bibles with the Scotch Psalms, and Gaelic Scriptures, which the present effort of the Edinburgh Bible Society is intended to meet.—*Edinburgh Witness*.

YOUTHFUL GALLANTRY.

Washington, when quite young was about to go to sea as midshipman; every thing was arranged, the vessel lay opposite his father's house, the little boat had come on shore to take him off, and his whole heart was bent on going. After his trunk had been carried down to the boat, he went to bid his mother farewell, and

saw the tears bursting from her eyes. However, he said nothing to her; but he saw that his mother would be distressed if he went, and perhaps never be happy again. He just turned round to the servant and said, "Go and tell them to fetch my trunk back.—I will not go away to break my mother's heart." His mother was struck with his decision, and said to him, "George, God has promised to bless the children that honour their parents, and I believe he will bless you."—*Presbyterian Advocate.*

THE BLIND GIRL.

Come, mother, let me feel
The pressure of thy gentle hand in mine,
And know that thou art near. Oh! love like thine
Is as a ray of sunlight to my heart!
Come, mother, talk with me; that voice so mild,
Like music greets the ear of thy blind child.

This is the summer time;
In at the open window perfumes come;
And brother says the roses are in bloom,
Of every beauteous hue the rainbow wears.
Let me go out and breathe this morning air,
And *touch* the flowers. Are they so very fair?

I hear the joyous song
Of little birds, sporting among the trees;
Say—are they beautiful to one that sees?
Have they bright colours, such as have the flowers?
Tell me their plumage, mother—joy I find.
Thinking what you can see, though I am blind.

Here, mother, let me rest,
Here, where I feel the soft breeze on my brow,
With trees and fragrant flowers around me now.
I thank our Father for the good bestowed;
He doeth all things well!—I am resigned,
Mother, it was His will, and I am blind.

Often have I been sad
To think I ne'er could see His pleasant light—
To think life's morning all to me was night;
And oft, dear mother, I have wept alone.
I pray God to forgive that sinful mind;
He judged it for the best—and I am blind.

And now His will be done.
At longest, in this darkness I shall stay
But little time; then, mother dear, you say
There is a glorious happy home of joy.
No night is there; all darkness thence is driven;
None grope, none fall; there are no blind in Heaven.

Boston Traveller.

MOTIVES TO HOLINESS.

A man who has been redeemed by the blood of the Son of God should be pure.—He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon—he knows not how soon—to be translated to heaven, should be holy. Are angels my attendants? Then I should walk worthy of my companionship. Am I soon to go and dwell with angels? Then I should be pure. Are these feet soon to tread the courts of heaven? Is this tongue soon to unite with heavenly beings in praising God? Are these eyes of mine soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet, and eyes, and lips should be pure and holy; and I should be dead to the world, and live for heaven.—*Albert Barnes.*