



# THE CANADIAN United Presbyterian Magazine.

VOL. V.—TORONTO, APRIL 1, 1858.—No. 4

## Miscellaneous Articles.

### UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

It was thought by many, if not by all, that the doctrinal controversy was finally settled with the decision of Synod in 1841, and the document which the Committee afterwards published, from which we have made copious extracts; for, although Mr. James Morison was soon afterwards joined by his father, the Rev. Robert Morison of Bathgate, and two other ministers, yet the proceedings of the Supreme Court had been conducted and terminated with much unanimity.

But, in the course of a year or two, it was found that considerable diversity of sentiment still prevailed on the subject of the Atonement. This arose chiefly from giving way to unnecessary speculations on the subject, and pushing enquiry beyond the limits of the written word. In consequence, the Synod had yet another ordeal to pass through, and one equally painful, before the storm of discussion, which again began to agitate the Church, was changed into a calm. It is necessary for us to give a short account of the rise, progress and termination of this last struggle.

It had been alleged in some quarters, although without any satisfactory evidence, that Drs. Brown and Balmer, two of the Theological Professors, had, in their lectures, been instrumental in presenting views of Divine Truth, which, being misapprehended by some of the students, afterwards ministers of the Church, had occasioned, as in the cases of Messrs. Morison, Walker and others, the use of "novel speculations, and startling modes of expression," on human ability, the extent of the atonement, and some other doctrines, by which the Church had been agitated. In consequence, these Professors felt themselves called on to exonerate themselves by an explicit declaration of their sentiments. It was found, however, that from whatever

source such exceptionable language had proceeded, it was not from the Divinity Hall. In 1842, Dr. Balmer had published, by request, an introductory essay to a reprint of a work on the extent of the Atonement; and he had done this, he said, not that he approved every sentiment in that work, but that it would give him an opportunity of presenting to the public his own views. This essay did not give satisfaction to those who speak of redemption as purchased only for the elect. They were alarmed by some passages which seem to vindicate the propriety of speaking of Christ's death, as a universal atonement, which, however, are accompanied with a caution in the use of an expression which was liable to be misunderstood. At the meeting of the Synod in May, 1843, the brethren who were dissatisfied with the Doctor's views sought a conference with him, that they might hear what explanations he might be pleased to give. To this, on his return home, he refers as follows, in a letter to a friend:—"I have neither time nor space for Synod news. Things are not altogether in a satisfactory state. While in one quarter there is not a little extravagance and imprudence, in another there is a sad want of forbearance, and of a right understanding of the points in dispute. The conference to which you refer took place, but was not a very formidable affair. The conversation turned chiefly on the propriety of the expression 'Universal Atonement,' and the issue was, that the dissatisfied brethren were not quite satisfied with the explanations given them; but that, in the meantime, they relinquished their intention of bringing the subject under the notice of the Synod."

But the matter did not rest here. For, at the meeting of the Synod in 1843, an overture was transmitted from the Presbytery of Paisley and Greenock, proposing that the Synod should take an early opportunity of entering into a free and confidential conversation respecting the differences of sentiment among the ministers of the Church, and that the two senior Professors should be requested to deliver their views on the subject.

The impression produced by the Conference appeared to be satisfactory. Many who supposed the Professors had taught error were convinced that it was otherwise. The following was the finding of the Synod, on this occasion:—"That on explanation, supposed differences of sentiment, in a great measure, disappeared, and that scriptural harmony prevailed among the brethren. That, in particular, on the two aspects of the Atonement, there was entire harmony, namely: that, in making the Atonement the Saviour had especial covenant relations to the elect, had a special love to them, and infallibly secured their everlasting salvation; and that his obedience unto the death afforded such a satisfaction to the justice of God, as that on the ground of it, in consistency with his character and law, the door of mercy is opened unto all men, and a free and full salvation is presented for their acceptance."

The statements made by Drs. Brown and Balmer were afterwards published; and although they were satisfactory to many, yet there were others who complained of them, not so much that they contained any doctrine which could be considered erroneous, as that some modes of expression were new, and in the opinion of some were calculated to lead less discriminating persons to adopt views of the Atonement which are not warranted by the word of God. Such expressions as "the Atonement having a general as well as a special reference,"—"opening the door of mercy to all,"—and

“removing legal and external barriers,” they considered as calculated to lead to the supposition that there was a denial, on the part of those who used them, of the substitution of Christ only for the elect—“these being bought with a price,” or “purchased with his own blood.”

In consequence of a representation from an aged minister who had not been at the Synod in 1843, and some observations published by Dr. Marshall, of Kirkintilloch on the speeches of the two Professors (in an appendix to a work entitled “The Catholic Doctrine of Redemption Vindicated”) the whole cause was thrown open, and the Professors felt it necessary to recall the attention of the Synod to the subject, at their meeting in May, 1844.

The representation given in, resulted in permitting the minister, who made it to enter his dissent from the decision complained of; but the Synod saw no reason for disturbing that decision, as there was reason to think its meaning had been misapprehended, and the Synod make this statement in their minutes, that the decision was not intended as an alteration of the standards of our Church, but rather as a declaration of the existence of harmony in regard to the system of Divine Truth which these standards contain.

At the same time they appointed a committee to take into consideration the observations made by Dr. Marshall and the pamphlet published by the two Professors, to which he referred, and which had occasioned the publication of these observations. The report of this committee led to the following minute of Synod:—“That the Committee, after different meetings, found that Dr. Marshall did not mean to intimate that the two Senior Professors, or any other of the parties referred to in the concluding pages of his book, taught what they did not believe to be true, or that they taught what they did not believe to be in consistency with the standards of the Church; and, further, that he (Dr. Marshall) spontaneously intimated his purpose to suppress the appendix altogether: whereupon the two Senior Professors expressed their satisfaction with the statement of Dr. Marshall, disclaiming any intention of ascribing moral blame to them, and took the opportunity to add, that, in their own apprehension, no language ever used by them countenanced any Pelagian error; and, in particular, that the expressions ‘opening the door of mercy to all,’—‘removing legal and external barriers to salvation,’—and ‘the atonement, having a general as well as a special reference,’ are not understood by them to mean, ‘that the atonement, in the order of nature, precedes election, or that it opens for all a way of salvation, without securing the salvation of any, and that then sovereign love comes in to complete the arrangement, by ordaining the elect to life.’ In these declarations of Dr. Marshall, on the one hand, and of the two Professors on the other, the Committee cordially acquiesced, as a satisfactory termination of the matters remitted to them. This report the Synod adopted, and thanks were given to the Committee for their diligence in this business, which they had brought to so happy an issue.”

One of these Professors, the amiable and accomplished Dr. Balmer, whose character we formerly noticed, went home from this Synod in comparatively good health, and set himself to the prosecution of his usual labours. But, in about three weeks afterwards, after a short illness, he finished his earthly

career, to be free from the strife of tongues, and for ever with Christ in the regions of peace and blessedness.

After this it was found that in many parts of the Church dissatisfaction still continued respecting the Synod's deliverance in October, 1843, on the Atonement question; and at the meeting of Synod in May, 1845, various petitions, memorials, and overtures, were presented on the subject, praying for a review of former decisions. A discussion arose as to how the Synod should proceed with so many documents,—some of them praying that the Court should refuse to take up the subject again; and others insisting that it should proceed to review. These last were by far the most numerous, and they complained that substantial differences of doctrine existed among the ministers of the Church, and that even in acts of Synod there were deviations in expression from the accredited standards. Besides these, there were documents referring to personal charges against Dr. Brown and against Dr. Marshall.

It would be quite unseasonable to enter into detail on the prolonged discussions at this meeting of Synod. Many eloquent speeches were delivered. A considerable sprinkling of acrimony and strife was manifested. But it seemed to be the desire of all to preserve sound doctrine, and to avoid the use of doubtful expressions. And, on the whole, a spirit of brotherly love prevailed, which at length brought the whole process, as we shall afterwards notice, to an amicable adjustment.

The petitions for a review of the whole controversy on the Atonement were ably supported by many; and there seemed to be considerable necessity for this, in order to give satisfaction to the Church at large. But the petitions against entering on the subject so as to disturb former decisions, as these were to be understood to have made no alteration on the standards of the Church, were supported in a motion by Dr. Heugh, which, after solemn prayer for Divine direction, was carried by a great majority. It is to the following effect:—"The Synod having heard and considered the memorials, without at present judging of the manner in which they are expressed and in which they have been circulated, prior to their being presented to the Synod,—find that none of the Synodical decisions referred to, implied, or were intended to imply, any alteration of our subordinate standards, which we retain, profess, and believe, as heretofore; that, as the Synod, by their unwavering adherence to these standards, their condemnation of errors in opposition to them, and their having recently excluded from the fellowship and ministry of the Church those who had deviated from its doctrine, have done what seemed desirable, under the blessing of the Head of the Church, for guarding our fellowship against Pelagian or Arminian errors, or doctrine having such tendency: and having in October, 1843, declared the truth of God respecting the relation of the Redeemer, and his sacrifice to those given Him by the Father, as infallibly securing their salvation on the one hand, and on the other their relation to sinners of mankind indiscriminately, being presented in the Gospel as sufficient for all, suited for all, and free to all, irrespective of any distinction between elect and non-elect: That for these reasons the Synod do not deem it expedient to enter further into these doctrinal discussions; they earnestly recommend to the memorialists, and to all under the charge of the Synod, to abstain from this unprofitable strife, and they enjoin on all ministers and

probationers to beware of the use of doubtful, objectionable, and misleading phraseology, in the great work of ministering the gospel of the grace of God for the saving instruction of men ; to speak as they ought to speak, using sound words which cannot be condemned ; speaking also the truth in love, and by manifestation of the truth, commending themselves to every man's conscience in the sight of God ;”

The Synod having disposed of these overtures and petitions by passing this motion of Dr. Heugh, had yet to take into consideration those papers which related to personal charges. Dr. Brown, of Edinburgh, one of the Professors, by advice of his Presbytery, presented a complaint against Dr. Marshall of Kirkintilloch, for certain “Remarks” he had lately published, “on the Statements on certain Doctrinal points, made before the United Associate Synod at their request, by the two Senior Professors,” in which he repeated his accusations of their holding and teaching unsound doctrines. In regard to this complaint, the Synod found “that Dr. Brown had acted with great propriety in bringing this matter, as he had done, before the Synod, that this court entertains a high sense of the learning, talent, and devotedness with which Dr. Brown has discharged his professional duties ; and that as respects more particularly the doctrinal questions now agitated, the Synod, satisfied with the explanations which Dr. Brown has given in his ‘Statement’ and otherwise, has entire confidence in his soundness in the faith, and earnestly trusts that he will continue to discharge his important functions, with equal honor to himself and benefit to the church.”

In regard to Dr. Marshall, the party principally complained against, the Synod found that he had, in a public journal, “brought serious charges against many of his brethren in the ministry and eldership on insufficient grounds ; that in a pamphlet recently published, he had reiterated these charges, especially against the Senior Professor, in a still more offensive form, charging him with teaching unsound doctrine ; that he has thus pursued an unconstitutional course, inasmuch as, if he really believed such doctrines were held and promulgated, he ought to have brought the matter before the Church Courts in the only competent way ; and that on these and other grounds (not necessary to be recorded here) he should be admonished at the Bar of the Synod.”

On this decision being given, Dr. Marshall intimated his intention of bringing forward a libel against Dr. Brown, and in order that Dr. Marshall, should he still adhere to his purpose, might have the opportunity of doing it before the ensuing meeting of the Divinity Hall, the Synod adjourned to meet again on the 21st of July, being an interval of only two months.

The Synod met accordingly. On the 22nd July, Dr. Marshall stated that the libel was in course of preparation, and might be proceeded with at the present meeting ; but that on consulting with his friends, he had been advised to delay it until the next regular meeting of Synod in May, 1846. Then considerable discussion took place, in the midst of which Dr. Brown said that it was his deep conviction that the welfare of the Church, and justice to himself, alike required that if the libel is to be brought forward at all, it must be at the present meeting of Synod, but that if the Court came to a different conclusion, he would likely find himself under the necessity of declining to officiate as tutor to the rising ministry during the session so nearly approaching, as he felt persuaded that his acting in that capacity,

with a libel for error hanging over his head, would tend to any end rather than the edification of the body.

After this the Synod intimated to Dr. Marshall that the way was open to him, to bring the libel directly before the Synod now; and that the interests of the Church required that it should be brought forward not later than Thursday forenoon of that week.

Dr. Marshall stated that he would consult with his friends, and announce next day what course he was likely to adopt. In his announcement he hesitated about introducing the libel at the present meeting; and, in consequence, considerable discussion arose in the Synod on the question of proceeding immediately with the libel or delaying, after which, a motion of Dr. Robson's was agreed to, namely: "That the Synod do not regard the reasons assigned by Dr. Marshall for not proceeding with the libel as satisfactory, and that, in accordance with the expressed directions of the Synod in its previous finding, he be required to proceed with it now."

On this Dr. Marshall came forward with a paper in his hand, and said, "I lay this document on your table, because I have been compelled by your decision. It is only a sketch which I intended to revise and correct, and which I would have made much more perfect. As it is, I trust it will serve the purpose. My conviction is, that if justice is done to the doctrines taught in the Word of God and the standard books of the Synod, it will serve the purpose; at all events, if not here, I trust before the public. I shall not offer one word of pleading in support of it, because, as I have stated, I am not prepared, and I shall not damage the case by offering an unprepared pleading. I believe that all my friends who concur with me in their way of thinking, are pretty much in the same situation. I have only to add, that the friend who is associated with me in this matter, and at whose instance the libel is produced, is beside me—I mean Dr. Hay of Kinross, and he will speak for himself."

Dr. Hay then rose and said, "I have signed this document to-day; and I must say I have been a good deal influenced by my friend Dr. Marshall's sufferings, as I considered them, at last Synod. He wished to have my humble name along with his own celebrated name, and I thought that my regard for truth and the interests of the Church should not bar me, in my own humble way, from endeavoring to promote it. Another leading object I had in signing this document was, because, in my humble opinion, as no redress was procured for the authors of the forty-seven memorials at the last meeting in May, I considered this document would be the means of setting before the Church and the world the precise points of difference between us. What Dr. Marshall has said of himself about want of preparation is ten times more applicable to me. I can plead nothing upon it, and I shall never open my mouth. Let the Synod plead on it, and decide on it for the glory of our Great Master and the interest of the truths of religion, to which all of us, I trust, are ardently, and equally ardently attached; for, although we differ from each other on certain doctrines, I have no doubt that my brethren are as zealous for the truth as I am. I have only to add, that I can take no further interest in this document beyond signing my name to it. It would require weeks of preparation before I could say anything which would either satisfy myself or have any influence on the Court."

It would be out of place to introduce the libel of Dr. Marshall here ; or the answers and defences given by Dr. Brown. Nor would it be seasonable after quoting so copiously from former speeches of a similar character to enter on the discussion, which after solemn prayer, followed in the Court. A whole pamphlet of 124 octavo pages is published, giving an account of this cause.

It will be enough that we present a general view of the points of accusation, and of the defences by the accused ; of the line of argument in the Court, and the final vindication of Dr. Brown ; and of the harmonious and pleasant conclusion to which the whole cause was at length brought.

The libel consisted of five counts, which were considered by the Synod *seriatim*. The first refers to predestination, and the accused is stated, among other things, to have said :—‘ That if Jesus Christ has made the salvation of sinners indiscriminately a possible, though not a certain, event, if he has brought nigh to them the Kingdom of Heaven, which before was at an inaccessible distance, the question necessarily occurs, by what means has he achieved a result so stupendous and beneficent ? Surely the answer must be by means more astonishing than even the result, by his sufferings and death on the accursed tree.’ This sentiment was objected to by the framers of the libel as implying that the doctrine of the scriptures and of our subordinate standards—that some men are predestinated to everlasting life, others fore-ordained to everlasting death, and that the number of each class is definite and certain, is not a true but a false doctrine.

To this allegation Dr. Brown replied that, “ It cannot be denied, in consistency with the Scriptures and our Standards, ‘ that fallen men, including the non-elect, are, by the death of Christ, placed in different circumstances from fallen angels.—different circumstances from those in which they themselves would have been placed had not Christ died, salvation being sincerely and affectionately offered to them. To use the words of a distinguished opponent of indefinite atonement, (Dr. William Symington)—‘ Since an infinite atonement has been made, there is no natural impossibility in the salvation of any man.’ All events, as well as the final fates of men, are determined by God. The fall of Adam was as certain as the perdition of any of his sons can be ; but it would scarcely be counted heresy to say that, previously to his fall, his perseverance in integrity was a *possible* thing ; and we never think we are trenching on the doctrine of the immutability of of the divine purpose, when we say that with a little more wisdom Charles First might have saved his head, and his son James his crown.”

This part of the first count, with the other parts was disposed of in the Synod by the following motion of Mr. James Robertson, Portsburgh, Edinburgh,—“ That the Synod find that the charge mentioned in the first count, in as far as it implies that Dr. Brown has taught, directly or by implication, that it is not a true but a false doctrine ‘ that some men are predestinated unto eternal life, and others pre-ordained to everlasting death, that the number of each class is definite and certain, so as neither to be diminished or increased,’ is unfounded ; and that the Synod express their cordial satisfaction with Dr. Brown’s answers and defences on this point.”

The second count has a respect to views on original sin. The framers of the libel state that Dr. Brown had either made or sanctioned the expression, “ I firmly believe that in consequence, solely and entirely, of the sin of



Adam, apart altogether from personal transgressions, all his posterity are regarded and treated as guilty, as legally obnoxious to certain evils and sufferings. What may be the exact amount of these evils is a different question, a question not determined by the Synod, and which I do not presume to determine." This language was supposed to imply that both the Scriptures and our standards speak doubtfully on the subject of original sin, and that it is left a matter of uncertainty what we are liable to in consequence of Adam's first transgression. To this it was replied that, "As to the citation from Dr. Balmer's speech, the defender submits, that it merely states the undoubted fact, that the Synod does not, in its condemnation of errors, determine the exact amount of penal evil and suffering, to which it holds that all men are exposed by the sin of Adam, without reference to their own personal violation of the divine laws; and the author intimates his determination to imitate the Synod's example. Should any one be disposed to go further than the Synod, if he can satisfactorily show that the Scriptures and the standards warrant him to do so, the defender will be glad to follow him." The defender further stated:—"That in consequence of the peculiar constitution under which man was originally placed, (commonly called the Covenant of Works,) on Adam's violating this constitution, his sin became by imputation the sin of all mankind, and his fall their fall; that by this fall the race, the whole race, every individual of the race, was brought into a state of sin and misery: a state of sin—of original and actual guilt and depravity, and a state of misery—of exclusion from the divine fellowship, exposure to the divine wrath and curse, and liability to all the miseries of this life, to death itself, and to the pains of hell for ever. In consequence of the first sin of the first man, every individual of the human race, without reference to his own personal violation of the divine law, is treated as if he were a sinner, and so soon as his powers of moral thought, feeling and action unfold themselves, thinks and feels and acts wrong, and so deep is this guilt, and so thorough this depravity, that pardon and sanctification and eternal life, can only be obtained from God, in the exercise of sovereign mercy, through the atonement of Christ, and by the operation of the Holy Ghost."

The Synod on this count agreed to a motion introduced by the Rev. Mr. Thomas, of Mauchlin, namely,—“That no evidence has been adduced showing that Dr. Brown has taught any sentiment on the doctrine of original sin, inconsistent with the Scriptures, or the subordinate standards of this Church, and that the Synod express its satisfaction with the exposition which Dr. Brown has given of the sentiments which he has all along held, and now holds.”

(To be continued.)

## VISIT TO GRANT'S COUNTY, WISCONSIN, U. S.

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

SIR,—In my last communication I referred to an incident occurring, during my brief visit to Wisconsin, and which brings out, rather painfully, the mob-law tendencies of some of the friends there. That incident was the following: a respected friend invited me to a seat in his buggy, to ride

over and see the country in the direction of a small village called Patchgrove ; I at once accepted the invitation. Whilst our friend was transacting the business which had brought him thither, I interested myself in looking round the pleasant looking village. Standing on the side of one of its streets, a boy of about ten years of age comes up. Accustomed to notice children, I asked him if he was at school—"yes," he replied and walked on. A few minutes after, he returns, holding out to me a school-book he had just bought. I took the book, pointed out a sentence, and asked him to read. Another boy, still younger, joined. I gave them a few words of advice, on obedience to their parents, telling the truth, and loving God. Just as the eldest boy is moving off, he takes from his pocket a knife, "see," said he, "what a fine knife I have got at the store ;" he then walked off.—Simple as this incident is, what follows in a few minutes after ? The boy comes up, asks me if I had got his knife, as he had lost it, assuring him I had not, he left in the direction of the store. The incident had passed from my mind, when I was startled on hearing, as I passed along, the store-keeper asking the boy, "Is that the man that stole your knife ?" I lost no time in assuring him of what had passed, and suggesting that the boy must have dropt his knife. I had not gone far when I saw a crowd gathering—I was soon surrounded. I was charged with stealing the knife ; and, with threatening tones and gestures, they demanded its instant surrender. I again repeated what had passed, and suggested that the boy must have lost it on the road. They told me I was lying, and they guessed they *would* soon make me give up the knife. I now expected every minute to be violently seized by the mob. At last, my friend, Mr. John Batie, makes his appearance, I told him the circumstances. I said this gentleman knows me, and thinking that the mention of my profession as a minister of the Gospel would make them pause and reflect, asked if it was likely that I should steal a boy's knife ? This appeal made my position worse, (nine tenths of the village, I was told, were infidels) they now demanded that my pockets should be searched, and searched they were. I had to show one by one the articles in my pockets. The sight of my own knife rather tended to cool the excitement of the leader of the mob. Having a knife of my own, doubtless he thought it unlikely I should steal a boy's. I again asked some of them to go and examine the road along which the boy had passed. A few went off in search. They had not gone far, as I learned afterwards, when they found the knife. In the meantime, the excitement having cooled a little, and dreading further abuse and violence, I told my friend to drive on with his buggy, and so we escaped from the crowd.

It was some time before I could feel the reality of what had passed, it seemed like a startling dream. It certainly has left on my mind the decided impression that of all courts of appeal, a crowd of excited men is the most unreasonable. How easily deceived—the lie of a boy leads the inhabitants of this village to insult and grievously wrong a stranger, and that stranger a minister of Christ. Not one word of sympathy, not even a suspicion is expressed that, after all, his word may be as good as the boy's, that the knife may have been lost, and that he was told to secure another. Not one in that crowd paused to reflect whether or not it lay within the reach of moderate probability for a Christian Minister to steal a boy's knife, or if they had, not one had the courage to avow it.

There is, however, one bright shade in the picture ; it reconciles us to much of it that is dark. Theft is not popular there, there is no winking at even the stealing of a boy's knife ; pity it is that this feeling pays no regard to law and order ; shame on it that it should trample under foot the ordinary laws of evidence.

I deemed it right to send a detailed account of the incident to the *Grant's County Herald*. This led to a reply from the leader of the mob, not in the way of apology for the wrong done—the tender mercies of infidels are cruel—no, but in the way of abuse of ministers of the Gospel, and insinuations that I must have thrown down the knife on seeing the appearance of danger. I certainly will not soon forget the generous sympathy on the one hand, and the earnest denunciation on the other, which the incident called forth from fellow christians of all names. I am especially indebted to my Baptist brother, the Rev. Mr. Lewis, for his hearty and generous defence through the press of the county, a defence I have since learned, which has brought him into conflict with the numerous and violent infidel parties in that neighborhood. I shall leave those generous friends, breathing for them the prayer that they may never be placed in the position I there found myself, and should they be so, that next to a conscience void of offence, and the smile of a heart-searching God, they may find as generous and sympathizing friends as I found in them.

I will now briefly state the nature and extent of my labors in connection with the congregation of Blake's Prairie. I preached in six different places within a circle of twenty miles in diameter from Cassville on the Mississippi, to Bertown towards the centre of the county. I had one service every Sabbath in a school house, known as Oliver's School House, situate in the immediate neighborhood of the members of the congregation. My audiences were good, and marked by a constant increase. The absence of Bibles from the hands of the greater part of our hearers, the practice of sitting during prayer, reminded me that I was no longer in the midst of my Canadian fellow-worshippers. The attention to the truth preached was good, and in the case of individuals was marked by an earnestness and depth of feeling to which in our usual audiences we are strangers ; so much was this the case, that notwithstanding prevailing indifference and infidelity, I had a strong impression that here the " field is white unto the harvest."—I may pause to notice one interesting example of this in the case of a young lad, left an orphan in early childhood. Without friends or home, he had been drifting like the foam on the water, till in this neighborhood he had been engaged to one of the adherents of our congregation. Prior to our arrival he had profited from the labors of our efficient Sabbath School teacher here—he was found a regular worshipper with us—made application for admission to the church—in my intercourse with him, I felt greatly pleased with, and interested in this young friend, and could we have had timely information regarding the certainty of his baptism, we would have had pleasure in receiving him into Christian fellowship. We left him under the christian care of the Session.

The visitation of members and adherents in their respective homes, formed also a part of my labors, and like my predecessor, the Rev. Mr. Skinner, I ventured to visit a few families in the "region beyond." A single extract from notes taken at the time of these visitations, will best furnish a view of

the religious state of these families. "Called at the house of a Mr. H—— found only the old lady at home, and she was in bed. On her rising, I entered into conversation with her, found her very ignorant about divine things, endeavored to secure her confidence, succeeded; she opened her heart to me, told me she was greatly distressed about a daughter who had fallen, and who had been induced to swear her child upon an innocent young man, induced to this base act by the real father, on his promising to marry her. He failed, as might have been anticipated, to fulfil his promise. The old lady, in vexation, had taken to her bed—the mother of twenty-one children, nine of whom were dead. None of her trials bore so heavily on her mind as this. I endeavored to comfort her, read with her a suitable portion of scripture, and then we mutually bowed before a 'throne of grace to obtain mercy and grace to help us in this time of need.'" "Left for the house of a Mr. D——, a native of Scotland, left the township of Westminster, near London, C. W., about seven years ago, well to do in worldly circumstances, but altogether indifferent about the 'one thing needful,' found only Mr. D—— and a servant girl, a German Catholic, in the house, conversed and engaged in religious exercises, found the girl the most hopeful of the two, the atmosphere of this house most chilling, from all I saw and learned, a sad family. Mr. D—— was once a member of London Congregation."

"Left for the house of a Mr. T—— found Mrs. T—— an Episcopal Methodist from New York State, conversation serious and I trust profitable, addressed her and her husband on their mutual duties as husband and wife, addressed also a few earnest words to a young woman present, surprised to learn afterwards she was both a wife and a mother, to appearance she seemed not more than sixteen, felt refreshed in spirit with the tone of this family."

"Called on a family of the name of T——, very ignorant, the husband had a bad name in the neighborhood for theft. A short time previously he had barely escaped conviction on a charge of stealing \$500 on a Sabbath day, whilst the family were at church, spoke to them as earnestly and faithfully as I could, found a girl about twelve years of age in the house, that could not read;" "found in another house a young Scotchman, somewhat intelligent, only five years from home, but alas he was an enemy to the truth; he was a professed infidel, tried to impress on him that our most valued blessings in the present, as well as all our hopes in the future, were allied with the truth of the Bible, he was respectful and listened with seeming interest. Spirit of all truth enlighten this young man's mind into the knowledge of the truth as it is in Jesus."

The election and ordination of elders, to render the organization of the congregation in some measure complete, formed one of the special objects of my visit to the West. In consequence, at an early stage of my labors, I called the attention of the congregation to this matter. All the steps pointed out in our excellent summary of rules for the ordination of Ruling Elders, were taken by me. The congregation met in the house of Mr. Batie, as most convenient for election; from a suitable text, we endeavored to point out the Scriptural nature of the office, its qualifications, its duties, and lastly its rewards; three of their number were duly chosen. One of these deemed it his duty to decline office. On the last day prior to the dispensation of the Lord's Supper, Peter Thornton, Senr., and William Williams,

were set apart to the office of Ruling Elders, and here I may say, regarding these two brethren, the choice of the congregation, that had I been called on to select two of their number most fitting for the office, I would have chosen none other. In these brethren we have the union of manhood's vigor and age's sobriety of judgment. Peter Thornton, Senr., a relative of one of our honored Canadian brethren, and recently from the congregation of Longridge, Scotland, a congregation long favored with the earnest, persevering, and successful labors of John Brown; our aged friend, together with his pious partner, are *his* living epistles known, and read of all men. For knowledge of the Scriptures, earnest piety, and guileless simplicity, he is deserving of his brethren's esteem. William Williams, the other member of Session is recently from Bethel Congregation, London Presbytery. Of him we need say nothing, his praise is in that congregation. From our intercourse we always found him an intelligent, upright, generous, active christian man; in addition to the respect and confidence of their brethren, both members of Session are well spoken of "by those who are without." At our weekly prayer meetings we addressed the friends present on one or other of the great fields of missionary labors and success. Baptism was administered to three children; the Lord's Supper was dispensed on the last Sabbath of my stay, five were added to the membership of the congregation.

In view of the circumstances of this, our most remote congregation, I think it dutiful to my brethren in the Presbytery to offer the following suggestions, bearing on the interests of the congregation. Should it seem meet for the Presbytery to send additional supply, let it be for six months. Efficiency demands this, let it be in the summer months, the people can best attend service then of necessity. Then the brother sent must be a Preacher, none of us can afford to be away six months from our congregations and families. The Preacher must occupy the status of an ordained Minister, or he cannot preside in the Session, dispense baptism or the Lord's Supper, all of which are necessary. No other course is open to us in view of the interest of the congregation. Should this be unattainable, then I would advise that some special appeal be made to our ministers in Scotland. There are not a few of our brethren there whose fields of labor are greatly straitened, and surely there is one whose spirit at times is stirred within him for the possession of a wider field of operations, and it may be the circumstances of whose rising family fill his mind with distressing anxieties, in view of the excessive competition, and his inability to place them in positions for "providing things honest in the sight of all men." May he not see the finger of God pointing, at one and the same time, to the souls in Blake's prairie, crying out to come over and help us, and the cheap and fertile soil calling on their families to come over and possess the land. Should this also be unattainable, then in view of the scarcity of preachers for our Canadian field, the distance of the congregation, more than six hundred miles from the seat of Presbytery, Canada being the special object of our Mission, the existence in the States of Presbyterian denominations, free alike from the taint of heresy and slavery, all these together will render it advisable that our congregation should connect itself with one or other of these denominations.

One word in parting with this subject; long and vividly will live in my

recollection the sight of the still flowing, dark colored, island-studded Mississippi; the smooth wavy farms of the rich prairies of the West, but still more vivid, and we trust more lasting will be our recollections of the Christian kindness of the many friends we had the pleasure of meeting in our brief sojourn in their midst; and I can best give utterance to the grateful emotions that are now excited at the remembrance of their kindness, in the expressive prayer, May the Lord bless thee and keep thee. May the Lord make His face to shine upon thee, and be gracious unto thee. May the Lord lift up His countenance upon thee, and give thee peace.

With many thanks, Mr. Editor, for the favor of your pages,

I remain, yours,

JOHN LOGIE.

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### THE FOREIGN MISSION QUESTION.

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

SIR:—

I read Mr. Duff's letter in reference to his tour through the Durham Presbytery, with much interest, and its publication is fitted to do good service to the cause entrusted to the Committee of which he speaks, and for the promotion of which, they, at their meeting in October last, resolved to send deputations to all the Presbyteries in the denomination. Mr. Duff seems to have been the first on the field, and his reception, will, it is to be hoped, be an encouragement to the other deputies to start on their respective missions, as it is an example which all the Presbyteries and Congregations in the Synod would do well to imitate. I have had reason to know that some of the deputies have been disposed to defer, if not to abandon the visit on account of "*the hard times*," and, that, for the same reason, some Congregations, if not Presbyteries, have declined, or will decline, the visit of the deputies, even if it should be offered. This I have learned with deep regret, and I believe that many of the best friends of our Church will sympathize with the sentiment. Nor can I think that such a step is called for, or even justified by the reason assigned; that reason, on the other hand appears to me to be one of the strongest that can be urged for the deputies fulfilling their appointment, as Mr. Duff has done, and for all the Presbyteries and Congregations in the body, giving them the same cordial and encouraging reception that those of Durham gave him.

What is the cause of "*the hardness of the times?*" is a question that is often asked, but never very satisfactorily answered. Very different causes have been assigned, and there is probably no *one* cause that can account for it. Though, however, we cannot tell what its cause *is*, we can tell what its cause is *not*. It is not that the people of Canada, or we may say, of any other country, have been giving too much, either for the support of the Gospel at home, or for the spread of it abroad. In such a case, there might be ground for the argument that they should not, in *present circumstances*, be called upon to give more for either of these objects. But what if the fact of their giving *so little* to these objects, should be the cause, to any extent of their having now so little for their own purposes? What if commercial distress should be in any degree the result of spiritual niggard-

liness, and the scarcity of money a punishment for its misappropriation? Would greater christian liberality aggravate the evil in this case? Is it not the very first thing that would cure it? And is not this the very time to recommend its trial, to enforce its adoption? The experiment is worthy of a trial at least, and the more desperate the case is, there is the more need for its being made without delay. The cause just suggested for the "*hard times*" is, to say the least of it, a probable one, and to the extent that it is the true one, the cure recommended is infallible, for thus it is written—"*Honour the Lord with thy substance, and with the first fruits of all thine increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine.*" But whatever may be the cause of the depression, withholding our substance from the Lord, and His cause, will not ameliorate, but rather aggravate it. Men will not believe this, and they act as if all they could keep back from the support of Christian ordinances, and the support of Christian Missions, were so much money saved; but let them read the first chapter of Haggai's prophecy, and they will see that this is a great mistake—that if it is a saving at all, it may be a saving of the *first fruits*, at the expense of the *whole harvest*. Verses 9, 10, 11, "*Ye looked for much, and lo it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts, Because of mine house that is waste, and ye run every man to his own house. THEREFORE, the Heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands.*" Hard as times are with us, they are not so hard as they were then with the Israelites. Yet did Haggai desist from inculcating on *them* the claims of God and His house? So far from this, his appeals were the more earnest and urgent on that very account, and as we would not provoke God to proceed to the same extremity with us, let us *now* consider our ways, as Haggai commanded them. Let us yield to the pressure which He has already applied, as we would not have that pressure increase. Let us beware of saying as they did—"The time is not come that the Lord's House should be built." This is the very objection that we are now combating; and disallowed, not by Haggai only, but by "the Lord of Hosts" Himself, it cannot be necessary surely to say more in refutation of it. *God's* time is surely the best time of doing anything, and arguing from the case of His ancient people to our own, we are warranted in saying that such a time as this, aye, though it were much harder than it is, is the best time for pressing on our congregations and people, the consideration of their own past ways, and of His high claims—the very time that should be taken advantage of, to stir them up to greater liberality in the support of the Gospel among themselves, and in extending its blessings to others, saying,—"*Consider your ways; go ye up to the mountain, and bring wood, and build the house.*" There are but too many in the Church as well as out of it, who never see "*the time*" to take the part that becomes them in the Lord's house; and by such, times like the present are always made the most of to damp the ardour, and to paralyze the efforts of their more earnest, liberal and zealous brethren. Let us hope that the result of the measure adopted by the "Committee on Foreign Missions" will shew that

the bulk of our Church consists of new men, of a different stamp—"who have understanding of the times to know what Israel ought to do," and who are also resolved to do it.

In explanation of that measure I may add that the immediate object contemplated by the deputations, is to ascertain how far the congregations of our body in Canada are *self-sustaining*, and to bring those of them that are not, up to the *self-sustaining point*, by stimulating themselves to greater exertion; and the stronger congregations to extend more efficient help to the weaker. When this is done, our Church will be in a position to enter the *foreign field*, as many are anxious that she should; but such a thing is obviously out of the question, and the very thought of it is vain, so long as we are dependent on foreign aid for our own support, and draw so largely on the *Missionary contributions* of the parent Church in Scotland, to occupy the Canadian field so inadequately as we are doing.

The question—whether a Foreign Mission shall be undertaken or not—will depend very much on the results of the deputations. That result is to be reported to Committee before the Synod meets in June, and upon that report will their recommendation to the Synod on the subject depend. Awaiting the issue with deep interest,

I am, yours,

ANOTHER MEMBER OF COMMITTEE.

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## THE CHURCH AND THE TEMPERANCE QUESTION.

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The use of intoxicating drinks is not less frequent than it is fatal, and militates sadly against every good work. It is unquestionably one of the great social evils of the present day, and calls loudly for an immediate remedy. Many efforts, characterized more or less by piety and prudence, have been made, either greatly to restrict, or wholly to abolish, the present liquor traffic in the province; and many of the wisest and best of christian patriots in this and other lands, have given the Temperance movement their most cordial and hearty support. Still the traffic every where prevails, even if it does not increase, nor is it to be denied that many christian people continue to uphold, extend and perpetuate the traffic, both by precept and practice; and the churches, generally, have not lifted up a decided practical protest against the drinking usages of society; although in Synod, Conferences, and Convocations, strong resolutions have not unfrequently been passed upon the subject, yet many prominent members of all the various denominations are to be found, who manufacture, sell, or use intoxicating beverages, and thus lend the sanction of their position and character to the entire traffic, even though they may disapprove and deplore many of its fearful and desolating effects.

The subject is confessedly one of great difficulty and delicacy, inasmuch as there exists, even among good men, no little diversity of opinion as to the real character of the traffic, and the propriety of using any intoxicating drinks as a beverage, and also as to the best means of applying a remedy. There are some who hold, that so long as they use any such beverage only in moderation, they but use their christian liberty, regardless of the effects of their example and the danger to their brethren; while others hold, that



they but discharge a christian obligation in abstaining altogether from the use of any such drinks, for the sake of their influence and example affecting the conduct, the character, and the condition of others. For though it be granted that a truly christian man *may* manufacture or sell intoxicating liquors, or use them moderately, it will surely never be questioned, whether total abstinence be not perfectly proper and highly commendable, nay, in many cases, absolutely obligatory, as it regards both personal duty and influence; and it is our honest conviction, that the present aspect of this question renders it especially necessary that every christian congregation speak out kindly, but faithfully, on the subject. If all the churches were united in their endeavor to suppress this sore evil, it would speedily be removed. Why then does it still remain? Shall it continue?

The Session of the United Presbyterian Congregation in Hamilton, have lately had the matter under their consideration, and their finding was the following, which is sent for insertion in the *Magazine*, with the hope that it may either encourage or stimulate others to take a similar course:—

“The Session having resumed the consideration of the subject of *Temperance*, which, at several previous meetings, had occupied much of their attention, after mature and prayerful deliberation, unanimously agreed to record their solemn conviction that the present traffic in intoxicating liquors is greatly prejudicial to the best interests of the community, social, industrial and moral; and that the general use of such liquors, as a beverage, is hostile to the progress of the gospel, opposed to the maintenance of good discipline, and inimical to the cultivation of christian piety in the christian church; and farther, that present duty urges all who wish well to Zion and who pray for her prosperity, to put forth earnest and prayerful efforts for the suppression of the traffic and for the discontinuance of the use of all intoxicating drinks.”

The Session also agreed, with a view of bringing the subject properly and prominently before the congregation, that the preceding resolution, together with the following short address, be read from the pulpit at the close of public worship, next Sabbath afternoon:—

“Christian Brethren,—It is confessedly the duty of the Church of Christ, in the execution of her heavenly mission, to bear, in every age, united testimony against prevailing error and abounding iniquity; and it becomes especially obligatory upon all professed christians, as occasion requires, fearlessly and faithfully to raise a warning voice against the particular sins of the times.

“Adopting this acknowledged, sound, and scriptural principle—actuated by a sincere and earnest desire to promote the glory of God, and to advance your spiritual interests—and believing that the use of intoxicating drinks as a beverage, a custom too widely and generally practised in the church, as well as in the world, is fraught with great danger to all, and is the cause of untold suffering to many,—the Session, in the spirit of love and meekness, would earnestly and affectionately press upon your attention the consideration of the following queries:—

“Is not the liquor traffic ruinously extensive, and the use of alcoholic drinks fearfully and fatally prevalent in our city? Is it not directly and indirectly the cause of much of the pauperism, the squalor, the want, and the household wretchedness which are to be found in our streets?

“Is it not unquestionably the prolific source of much of the social crime and moral degradation which our police courts daily disclose, and which crowd the cells of our prisons and penitentiaries?”

“Does it not increase and aggravate to a fearful extent Sabbath desecration, neglect of gospel ordinances, open profanity and gross immorality of every kind?”

“Does it not hinder the prosecution of every good work, retard the spread of the gospel, and cast a deadly blight upon the cultivation of home piety, by squandering the means, quenching the zeal, and crippling the energies of many a professed member of our christian congregations—by closing the bible, shutting the closet, and demolishing the family altar in many a wretched home, and by presenting a serious and oft-times a fatal stumbling-block, in the way of many an anxious enquirer?”

“If these things are so, brethren,—and they are too painfully patent truths to be denied—what is our obvious duty? Is it not to put forth a united, consistent, and scriptural effort to arrest and remove this mighty evil—to attempt to deliver, as well as to compassionate those who are already enthralled by this deceitful and destructive vice, to remove temptation from the pathway of the young and unwary, and conscientiously to clear our skirts of the blood of our brethren?”

“And, in order effectually to accomplish this, ought we not, if need be, as followers of Him who gave himself for us, cheerfully to make any sacrifice, either of interest or enjoyment? A high authority has said, “It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth or is offended, or is made weak.”

“Allow us, therefore, earnestly to press upon your consideration, the principles, and cordially to commend to you, the practice of *total abstinence* from all that can intoxicate; and also to suggest, that in every suitable way you discountenance the drinking usages of society, and, on the contrary, encourage the principles of the strictest sobriety.

“Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”

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## Reviews of Books.

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SERMONS BY THE LATE REV. ANDREW ELLIOT, *Minister of the United Presbyterian Church, Ford; with Memoir.* By REV. JOHN LAW, *Innerleithen; and Reminiscences* by REV. WILLIAM ANDERSON, *Old Calabar.* Crown 8vo., pp. 250, with Portrait. Edinburgh: Andrew Elliot, 1857.

This is a handsome volume, lately published, as a memorial of a minister whose talents and acquirements were of no ordinary kind, and whose moral

worth and estimableness, through the grace of God in him, joined to his sound understanding and warmth of heart, exceedingly endeared him to all who had the happiness of knowing and associating with him. The writer of this article shared in that happiness for a long course of years, while in Scotland.\* Mr. Elliot died on December 4, 1855, after a short illness, in the 65th year of his age, and 37th of his ministry, having spent that period laboriously and faithfully, among the congregation of Ford, near Edinburgh. His congregation testified their high appreciation of him by erecting a marble tablet to his memory in the Church, where he had so well ministered to them; and by a special request that this volume might be put into their hands as a lasting remembrancer of their greatly esteemed pastor, by means of which, "he, being dead, might yet speak" unto them. This is as it always should be; would that it always were so. When "a good man," "an able minister of the New Testament," and "a man greatly beloved," as the inscription on his monument truly characterises Mr. Elliot to have been, has spent and ended the best of his days in "watching for souls as one that must give an account," and in "warning every man, and teaching every man in all wisdom, that he may present every man perfect in Christ Jesus," surely it is very proper and desirable that his surviving people should have something tangible, such as this book, to remind them of him, and perhaps to give greater force upon their hearts to his instructions and counsels, than when they fell from his living lips. If his ministrations from the pulpit have been indeed valuable, how meet that a portion of them, when he is no more with his flock, should be, as it were, *stereotyped* by the press, to perpetuate, in a measure, his usefulness, and to keep up those affectionate and reverential feelings, relative to a departed pastor, which are fitted to have a fine and powerfully moral influence on those whom he "taught publicly, and from house to house." Who can tell what good to souls may be done by such a book as this handed down in households as an heir-loom? And how cheaply may the prolongation of a minister's teachings be thus accomplished. The congregation of Ford, much to their credit thought so; and such cases are not infrequent in Scotland, where the tie between the pastor and flock is closer than in this country. It is true, our Church in Canada is only 25 years old yet; and only five of its ministers have died†—one of them a few weeks after he landed at Montreal. *But no memorial of any of them*, such as the book now on our table, has been given, to keep them in remembrance, and to be as good seed in the hearts of those they have left behind them, which might spring up for many days after. Verily our country, as reclaimed from the forest, and the church we have planted in it, are still but young; and there is great need for all the Christian union, and all the striving together for

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\* This review was furnished by the Rev. Andrew Kennedy, London, C.W. We knew Mr. Elliot well, and cordially subscribe to the eulogium pronounced on him.—ED.

† The Rev. William Robertson, in 1832; the Rev. William Proudfoot, Professor to the Synod, in 1851; the Rev. Jas. Roy in 1852; the Rev. Alexander Lowden, in 1856; and the Rev. Joseph Scott, in 1857. Mr. Proudfoot, in 1832, came to Canada, with Mr. Robertson and the Rev. Thomas Christie, still alive and laboring. *These three were the first missionaries.*

the faith of the Gospel, and its furtherance around us, which can be scripturally brought about, in order that glory, true glory, the glory of pure and undefiled religion, may dwell in our land, and that God may bless us.

The volume of Mr. Elliot's remains contains eight sermons on the following important subjects; *The day of the Redeemer's power: Christ, the gift of God: Christ the forerunner of his People: Just men made perfect: The sufferings and the glory of Christ: The ransomed of the Lord rejoicing in their return: The believer's delight in God's love; and The minister's work and reward.* These valuable discourses are all distinguished by great vigor and clearness of thought; much chaste illustration; and, to crown all, are pervaded by that deep earnestness in aiming to bring up the people to be "doers of the word and not hearers only, deceiving their own selves," which ought to be the marrow and pith in every right minister's preaching, and without which, what may be uttered from the pulpit is of little or no practical avail, whatever may be the supposed talent or research displayed. It is also the high excellence of Mr. Elliot's discourses that they are throughout equal in merit; while there is no straining after mere passing effect, there is a uniform sustaining and useful power; every thing, both as to matter and words, is as we could wish: our only feeling of regret is, that the volume is not larger; and next to this we could desire that there were many copies of it among our people, convinced as we are, that they would be greatly pleased and benefited.

Prefixed to the sermons is a well written memoir, by the Rev. John Law, of Innerleithen, who, for many years, was an intimate friend of Mr. Elliot's. Respecting it, a prefatory notice by Professor Harper, states, "The memoir by Mr. Law will, it is believed, be found to be as just in delineation, as it is affecting in feeling." Then come very pleasing "Reminiscences" by the Rev. William Anderson, missionary at old Calabar in Africa, who belonged to Mr. Elliot's congregation, and caught the fervour of missionary devotement, while sitting under his ministry, and attending his monthly prayer meetings for missionary and other purposes. It was to the great satisfaction of Mr. Elliot, and his honor, instrumentally, that six persons went forth from his congregation to labor in the fields of foreign missions,—in Jamaica, Africa, India, and here in Canada.

We are anxious not to finish this article without presenting to our readers an extract from one of the sermons,—that which so appropriately closes the volume,—"*The minister's work and reward:*" and the rest of the discourses are, as we have said, all fully equal to this specimen.

"When a minister of the Gospel thinks of the dangers to which professors are exposed, and the moral hazards which they run, he is led to fear that he may lose those things which have been wrought. We live in a sinful and an ensnaring world; and a thousand evil and hostile influences beset us on the right hand and on the left, opposing us at every step, and ever seeking and devising our overthrow and final ruin. And when we consider our own weakness, our moral imbecility, our proneness to error, our liability to go astray, the corruption that lodges within us, the law in our members, the unbelief in our hearts; and when we review all this, in connection with the temptations by which we are surrounded, and with the power, and malignity, and watchful cunning of those formidable spiritual enemies that are constantly exciting themselves to effect our destruction, how great and fearful appears our danger!

"For the sake of distinctness, and to present as simple a view as possible of the moral hazards to which professors are exposed, and which are a source of a

minister's fears for his people, we shall select an individual. We shall suppose him young. He is the subject of deep and lively impressions. His heart seems to melt under the preaching of the word, and to be sensibly affected by God's redeeming mercy and love. He appears convinced of sin. He has something like a just view of the spirituality and extent of the divine law. He feels and confesses that he is a transgressor; and, alarmed by the divine threatenings, and dreading the wrath to come to which his guilt has exposed him, he evinces an anxious desire to obtain deliverance. He is pointed to the cross of Christ, and there beholds a love divine, that astonishes, while it consoles him. He sees in Jesus a divinely appointed, and all gracious Saviour, and he wishes to be saved through the redemption that is in Him. Now, surely this is a promising subject; and a minister may indeed, nay, must, hope well concerning such an one. But can any fears be entertained? Ah, yes! for the person is young and inexperienced, and his principles have not yet stood the test by which they will ere long be severely tried. He must soon enter the busy, distracting, corrupting world, where he will be no longer under the kind and vigilant eye of his parents—where he will have to encounter the baneful contagion of evil example—where he will hear new and strange maxims taught and boldly inculcated—where the truths he was accustomed to hold most sacred and important will be assailed alternately by profane wit and insidious sophistry—and where he will be exposed to the most dangerous temptations and allurements. Is there no danger that he will fall in with ungodly, and licentious, and infidel companions, who will gradually undermine his principles, and stagger his faith? Is there no danger that his youthful convictions and impressions will wear off; and, that, amid his worldly companions and pursuits, he will, in time, and perhaps insensibly, lose all the piety and goodness which he appeared to possess; and that the bright and pleasing blossoms, which promised so much, and excited such delightful hopes, will be followed by no real and valuable fruit? Ah, yes! there is danger; and the sad experience of thousands and thousands has told, as with a voice of thunder, how great, how imminent, how extreme that danger is! How many, leaving the quiet of the paternal abode, where they were carefully watched over and nurtured in the admonition of the Lord, like vessels parting from a friendly haven have soon deviated far from the proper course, and, as they advanced, gone only further and further astray, till, lost, reckless and plunging heedlessly and desperately forward, they at last sank in wretchedness and despair! How many of our young men, well disposed, well taught, and well mannered, are yearly entering our crowded and contaminated cities and encountering there the swelling, rushing tide of wickedness, and are sucked into it, borne rapidly along, ceasing, after a while, to make any earnest resistance, merely increasing the awful mass of corruption, and finally perishing in their sins!"

"Nor is the danger of which we speak confined merely to the young who give promise of goodness. All are exposed to it; and whatever be the age of our hearers, and however favourable something about them may be, we have our fears with respect to many of them, that a change of circumstances would produce a corresponding change in the appearances which they make, and crush the hopes which we entertain concerning them. When, indeed, we think how dangerous an enemy the world is, both when it smiles and when it frowns; when we consider the wiles and devices of the wicked one, we cannot but fear that we may lose the things which we have wrought. The truth is, such are the dangers to which all our people are exposed, that nothing but a constant dependence upon the Saviour, and daily supplies of His Spirit and grace, can possibly preserve them."

**PROTESTANT CATECHISM; or Popery Refuted, and Protestantism Established by the word of God,** BY THE REV. R. P. BLACKENEY, LL. D., Minister of Christ Church, Cloughton, Birkenhead. 12 mo., p.p. 92. Twenty-sixth thousand. Edinburgh; Paton & Ritchie; 1858.

This small publication enjoys considerable celebrity, and has had a very extensive circulation. It is the production of a minister of the Church of

England, and has probably been most generally received in that country ; but it has also been widely diffused throughout Scotland. It has obtained the sanction and patronage of the Scottish Protestant Association ; and a copy of it has been presented by the Committee of the General Assembly of the Church of Scotland on Popery, to every Parochial Minister and Schoolmaster in that part of the kingdom.

A really good work of the kind—something clear, correct, comprehensive, cogent, and in a right spirit, is very much wanted. Protestants believe that Romanists labor under great and pernicious error ; and true benevolence, of course, not to speak of religion, requires that all proper means should be used for their enlightenment and conversion. We believe, however, that in very many instances, a sort of understanding has been come to, that Papists are on no account to be meddled with—that no more effort is to be made for their religious welfare, than if they belonged to a different species. The task is certainly a difficult one, and requires great prudence as well as other rare qualities on the part of those who undertake it. Candor, humility, and kindness are especially indispensable ; and under God's blessing would probably in many cases, be successful. Above all things, it is necessary to avoid a supercilious, contemptuous, and domineering spirit. Let it never be forgotten that members of the Church of Rome are our fellow subjects, and that the rights of citizenship belong to them. Let it also be recollected that they have human feelings, that when contumeliously treated, they are exasperated, and that with them, as with ourselves, opposition gives opinion strength. A well constructed manual, then, is plainly fitted to be of great advantage to those who have Romanists in their neighborhood.

The catechism before us has very considerable merit. The author seems well informed on the subject of which he treats, and goes into most of the questions at issue. There are some points, however, where amendment would be desirable. Some texts of scripture receive, what to us seems, a doubtful interpretation. The very first question might give rise to cavil. " *Question* : You are a Protestant. Why are you so called ? *Answer* : Because I belong to a Church which protests against the errors of the Church of Rome." Now this might be a sufficient reason for the use of the name Protestant ; but every one who has a smattering of Church History, knows that at the first Diet of Spire, held in the year 1526, it was agreed " that in the meantime (until the meeting of a general Council) the princes and states of the empire should, in their respective dominions, be at liberty to manage ecclesiastical matters in the manner they should think the most expedient, yet so as to be able to give to God and to the emperor an account of their administration when it should be demanded of them ;" and that at the second Diet of Spire, held in 1529, this deed was cancelled, and " every change was declared unlawful that should be introduced into the doctrine, discipline, or worship of the established religion before the determination of the approaching Council was known." Against this second deed the Reformers entered a solemn *Protest*, and they and their followers have ever since been called *Protestants*. The object contemplated by the Protest was one, with which very many would be by no means satisfied. The name, in fact, is to be regarded as distinctive, rather than descriptive, and is surely a matter of subordinate importance.

## Missionary Intelligence.

### TRINIDAD.

#### PORT OF SPAIN.

The continued and severe illness of two of Mr. Brodie's children made it necessary for him to remove the family to a cold climate. It was resolved to take them to Canada, and it gives us pleasure to state, that as soon as the medical opinion advising their removal became known, the congregation came forward and generously furnished Mr. Brodie with the means of taking all the family to that province. The dissenting ministers kindly agreed to supply the pulpit and carry on the work of the mission in his absence. Mr. Brodie left on the 30th October, intending as soon as he should get his family settled in Canada, to return alone to his congregation. But we (*U. P. Record*;) have had a note from him, dated 12th January, stating that he had been unexpectedly seized at Toronto with a complication of diseases; that for a month he had been in great danger; that he owed his life under God, to the brotherly kindness of the Rev. Alexander Kennedy, formerly of Trinidad, who remained with him night and day for more than three weeks, and many a time when he was sinking into the sleep which ends in death, restored him by the watchful and judicious administration of stimulants; and that he trusted that God, who had rescued him, would soon perfect his recovery, sanctify the affliction, and enable him to return to his charge.

#### AROUCA.

The Rev. George Lambert says, 9th November,—I am glad to state that we are all well here, and that our work goes on much in the usual way. Our Sabbath attendance this year has been a little better than formerly, and we have also been getting small accessions to the membership.

The high prices which have been got for West Indian produce have led to an extension of sugar cultivation throughout the island. We will be likely to have a large increase to our population. We have had an increase in this neighbourhood of late, but they are not those who are church-going in their habits. We will soon have more people from the other islands for the approaching crop season; but those who thus come are generally the worst class of the population of the islands whence they come.

### OLD CALABAR.

#### CREEK TOWN.

The following letter of the Rev. H. M. Waddell conveys the gratifying intelligence of the baptism of three more converts, and along with that, an account of the cruel doings of the Egbo Society.

Since I last wrote, I have admitted three more into the fellowship of the church by baptism. One is a young freeman of a respectable country family. He formerly attended school, and was one of the foremost scholars both in English and Efik. Afterwards for a long time he grew careless, but always heard the word of admonition with humility and serious attention. In the early part of this year, he brought his wife, and married her in due order before witnesses, and they both joined the baptism class same time, being resolved, as he said to live no more in worldly fashion, but to follow the Lord. He has given proofs of repentance for sin, and of faith in Jesus Christ, and was baptized on Sabbath, 29th last month. His name is Masie Ibitane Ibitane. He is the second from one of the principal Efik families which heretofore has been considered the best disposed to the mission work.

With the foregoing was baptised Eyo Isahi, brought from some other country, and sold here when a mere child, about eight years ago. He soon began to come to school and distinguish himself in it, by great aptitude for learning and equal diligence. When the baptism class was formed, above four years ago, he joined it; and though his being very young rendered a longer period of probation necessary in

his case than in most others, he has fully evidenced his sincerity, by diligence and steadfastness. Wherefore, as the members of the church concurred in recommending him as a faithful boy, I could not longer delay by baptism to acknowledge him as a professing believer, truly desirous of serving the Lord.

The third is a young woman, a servant to our carpenter, Mr. Hamilton, once a slave, now a free woman in a Christian family. She is a quiet well-behaved young woman, and married to one of the church members. She knows the truth and seems to believe it, and has been in the baptism class on trial for fifteen months past, giving satisfaction.

There remain two or three others, of whose baptism I hope to be able to apprise you ere long.

I am grieved to have to mention to you another atrocity committed by Egbo authority. A young man from Bakersey country, down the river and on the way to Camaroons, the very country where the Egbo Institution originated, being here, intruded into an Egbo procession or ceremony, giving out that he belonged to Egbo. The procession was a high and solemn one, from all sight of which, all are excluded but the initiated; and the privileges of initiation can be bought only with much money. I believe L.100 would hardly suffice, some say L.150, to buy all the Egbo honours. The young man's father coming to the town soon after, and, being inquired of, revealed his son's error, as he had bought no Egbo at all for him. The youth was sought, but he had escaped into the bush. For days they beat the bush around the town for him in vain. Meanwhile the man, K. K., in whose house he had stayed here, was made responsible for his appearance, and for his fault, if he should not be found. K. K. was now involved in an Egbo palaver, which might lay on a fine that would utterly ruin him; for, though called a gentleman of the town, he is not a very wealthy one, rather the reverse.

Two weeks or so passed, and nothing more was heard of the offender, when one day a person was found hanging in the bush, partly eaten, it was said, by wild beasts or birds. This dead body K. K. declared was the person they had sought, who, finding no way to escape, had hanged himself; and as no person knew who it was, and no identification of the body was attempted, he had his own way, took the head, cleaned it, and presented it to the Egbo officers as his acquittal. It was accepted, and he dressed himself and paraded the town as a man released from a great danger.

Soon after the real offender was found near Duke Town, and arrested and handed over to K. K. to keep till Egbo palaver about him was settled. He made the poor youth fast, so as he should never escape again—for his penalty was death—unless his father would buy all Egbo for him. I visited him in his chain, and such chaining I never saw; a heavy chain was on his neck, and hand-cuffs on his wrists. His elbows were also bound behind his back, so as only to allow him to raise his hands to his mouth. His legs were made to clasp a large post, and fetlocks were on his ankles, and a chain attached thereto led up to the roof over his head. A tiger or wild elephant could not have been more firmly secured. It was shocking cruelty. He lay on his back on a mat, with a pillow, but could not turn himself any way. Nor was he released even for the most needful natural purposes. Poor fellow, when I spake to him of the Saviour Jesus, he could think only of being saved from this palaver; and his keeper K. K., half drunk, had not a bit more knowledge; for he was vexed when I spake of Jesus Christ saving him, and told me not to speak so to him. But I rebuked him, and made him go away. I spake to some of the principal town chiefs about the barbarous way the man was bound, but could get no relaxation. If they would be content to banish, I offered to send him away by ship, but could prevail nothing. Other white gentlemen offered to pay a fine for him, but they demanded no less than L.200, and banishment besides. I visited him, and others also did to the last, to tell him to look to Jesus for eternal life, and he seemed to get some knowledge and feeling. With him another victim from Duke Town was publicly beheaded; and a third is now in chains, all for the same fault; but he has some rich friends; all the three freemen.—*U. P. Miss. Rec.*



## Ecclesiastical Notices.

LETTER FROM OUR OWN CORRESPONDENT IN SCOTLAND.

GLASGOW, February 4, 1858.

MY DEAR SIR,—

Since I last wrote you we have had a prolonged visit from Mr. Brownlow North, of whose evangelistic labours in various parts of Scotland you have probably heard. He is connected, I understand, with an aristocratic family in England, and is a person of means and education. During the greater part of his life he has been gay and worldly, if not grossly vicious; but some years ago he became deeply impressed with the importance of religion, and has since that time laboured to arouse others to a sense of their sin and danger, with an earnestness and perseverance that are equally remarkable and praiseworthy. In Glasgow he has addressed very large audiences, and has succeeded in securing the attendance of many who cannot be reached by the "regular clergy." He has no *professionalism* and no sectarianism, but preaches in any hall, or theatre, or church, as opportunity offers. There is nothing elegant or profound about his discourses, and some of his statements might, I think, be regarded as a kind of mystifying of Christ's gospel; but he is obviously and thoroughly in earnest, and his earnestness enables him to find his way to the conscience of his auditors. Some of his remarks evince much natural shrewdness and force. For example—when speaking of the Popish dogmas about praying to Saints and esteeming traditions authoritative, he said, "it is remarkable that the only prayer to a departed saint, and the only remark depreciatory of the written revelation which are recorded in Scripture, were made by a damned soul, 'Father Abraham, send Lazarus;' 'nay, but they will believe if one were to rise from the dead.'"

The success that has attended Mr. North's labours in Glasgow and elsewhere, has impressed the minds of not a few among us with the idea that, if ministers having the special qualifications for the work were to devote themselves for a few months every year to itinerant evangelistic labour, very beneficial results might be confidently anticipated. What we are to do in order to bring the power of Christian truth more completely into contact with the mass of our working people, is a question which is pressing on us with increasing urgency, and everything fitted to help us in the solution is invested with deep interest.

The recent events in India are likely to be productive of good, in the way of awakening the conviction of the necessity of the more energetic prosecution of the work of Missions in that vast empire. Large and influential meetings have been held here, in Edinburgh, Stirling, and several other places, and resolutions have been passed which must have weight, followed up as they will be by petitions and deputations, in guiding the government regarding the measures which will be submitted to Parliament. It is to me a matter of great gratification that these resolutions are, in every instance so far as I have observed, of a kind that sound Voluntaries can cordially approve. At the meeting in Edinburgh, indeed, Dr. Candlish talked about our "Government shewing itself a Christian Government," but he did not say what he meant by such a statement, and it is not for me to explain it. The Rev. Norman Macleod here spoke in a much more manly and common sense style, declaring that what we wanted was a fair stage for Christianity and no favour, no direct government support either of Christianity or Buddhism, but protection, as in this country, to every man in the propagation of what he believed to be true and important.

The question of University Reform is exciting considerable interest among us. The rejection of the Candidates trained in Scotland at the Indian Examination Board has quickened the movements of many who were callous under the appeals made to them on this subject when it was mooted ten years ago. You will see an article on the subject in the last *Edinburgh Review*, written, I suspect, by Dr. Schmitz, Rector of the Edinburgh High School. He strongly recommends an entrance examination, not ludicrously low as it is at Edinburgh, but such as to furnish a guarantee that the student passing it can read with considerable ease the simpler Latin

and Greek Classics. I confess I have not the same favour for this entrance examination that I once had, and would much rather see the end gained—the elevation of the average attainments of our students—by some other means. Would it not be a preferable scheme to have the five Scotch Colleges formed into one University, like the University of London, having such regulations and examinations as should make its degrees of value as *indices* of Scholarship? Then let the various ecclesiastical bodies rule that a Degree in Arts shall be necessary in every applicant for admission to the Theological Hall, and let the Faculty of Physicians, Surgeons, Advocates, &c., make similar regulations. As to the providing of Chairs for subjects that have recently risen to importance, the necessity is great and obvious, but why go begging to Government for grants? Not long ago, one individual gave £30,000 or thereby, for the erection of the Free Church College here. Why should there not be an effort made to raise by subscription a sum that would endow, handsomely, Chairs for the teaching of Geology, Political Economy, Comparative Anatomy, &c.?

I am, dear sir, yours, sincerely.

HAMILTON.

The Annual Missionary Meeting of the U. P. Congregation, Hamilton, was held on the evening of Tuesday, 10th February. Dr. McQuesten in the chair. After devotional exercises the Secretary read the appended report. The pastor then explained at length the several objects to which the funds were appropriated.—The report was then unanimously adopted and a committee chosen for the next year. Able, eloquent and excellent addresses were afterwards delivered by the Rev. Joseph Young, late of Haddington, Scotland, and the Rev. Dr. Irvine of Hamilton, which were listened to by a numerous and highly interested audience.

The meeting was a very pleasant one, and speaks well for the present interest and future zeal of the congregation in the cause of missions.

“The Mission Committee of the United Presbyterian Congregation of Hamilton beg leave to present their Annual Report for the year 1857, being their Ninth Report. -

“1st. Your Committee have much pleasure in informing the congregation that the collections for the past year have been much larger than any previous year of the Society's existence, the sum being £55 12s. This Your Committee consider a very handsome sum, when we take into account that the congregation have been called upon to subscribe liberally towards the new Church, and also that money for the last year has been unprecedentedly scarce. Your Committee are therefore more of the opinion than ever that the congregation have the cause of missions at heart, and that they willingly contribute to their support, and while aspersions have often been thrown out respecting the niggardness of our Churches in Canada, that so far as our congregation and some others are concerned the charge is without foundation.

“2nd. Your Committee have, during the past year, gone carefully over the collectors' books, and re-arranged them, so that all the members of the congregation may be called upon, and have an opportunity of contributing to the mission cause if they feel so disposed. We have divided the city into eight Wards and have got a collector for each, and it is owing chiefly to their zeal and assiduity that our Report presents such a favorable appearance, and your Committee would take the opportunity of tendering them our best thanks for their exertions, and would again bespeak for them a continuation of that kindly welcome by the congregation with which they are wont to be greeted when making their monthly calls.

“3rd. Your Committee, while they feel glad at the results which have attended their labour for the past year, are of opinion that there is still room for increased exertion in the noble work of missions, and that, while the cry is still sounding in our ears, “Come over and help us,” our congregation, instead of relaxing their efforts, will redouble their zeal, and that at the next annual meeting the report will show, that while our congregation has increased in numbers, its zeal in the cause of missions has also steadily increased. When we look around us and see the vast numbers of our fellow men who are yet in darkness and ignorance; who

have never heard those soul-cheering words that Jesus came from Heaven to earth and died that sinners might be saved, and that whosoever cometh unto him shall have life everlasting, our convictions are deepened that while it is a great privilege, it is also an imperative duty, of the Christian Church to strengthen the hands and encourage the hearts of those noble, and many of them self-sacrificing men, who have devoted their lives and their all, to the cause of the Redeemer.

"Your Committee would make the following suggestion to the congregation in reference to the allocation of the funds on hand:—

|  |          |    |   |
|--|----------|----|---|
| For the encouragement of some new and struggling congregation within the bounds of our own Church in Canada..... | £25      | 0  | 0 |
| Home Mission Fund.....   | 10       | 0  | 0 |
| Theological Institute.....   | 10       | 0  | 0 |
| Theological Library.....   | 5        | 0  | 0 |
| French Canadian Mission.....   | 5        | 12 | 0 |
|  | <hr/>    |    |   |
|  | £55 12 0 |    |   |

"In making this suggestion, your Committee would remark, that, inasmuch as new congregations are being formed in different parts of the Province in connexion with our Church, and many of them in new settlements where, for the present, they cannot be expected to contribute much to the support of a settled Pastor, but who, with a little kindly sympathy and fostering care, would soon become self-sustaining, we have thought it advisable to recommend the sum of £25 to the support of some weak congregation, hoping to encourage them, and set an example to some of the wealthier and stronger congregations, which we hope they will be induced to follow.

"As to the suggestion of £10 to the Theological Institute, the congregation must be perfectly aware of the necessity of having a thoroughly trained native ministry, and your Committee are of opinion that until we get that, our Church in Canada will never take that prominent place in the Province which her warmest friends most fervently desire, and although the Church at home have generously proffered the support of our Professor, a due sense of duty, and self-respect would prompt the Church in Canada, herself to assume it; and as one of the means to obtain a thoroughly trained native ministry is a well stocked library, your Committee have also suggested that the sum of £5 be given for that purpose.

"Your Committee have recommended the sum of £5 12s. to the French Canadian Mission. Our congregation have frequently contributed to the funds of this mission. It is located in the very midst of Roman Catholics, and has been the means in the hand of God of doing much good, but the mission is in considerable pecuniary difficulties, and the sum suggested will no doubt be gratefully received.

"Your Committee have to inform the congregation that there is still a sum of £20 on hand from the funds of 1856, which was allocated to the Foreign Mission, this arises from the fact of our Synod not having yet finally resolved upon entering a Foreign Mission field, but as the subject is to be brought up at the next meeting of Synod, your Committee would recommend that this sum be retained until we see what decision our Synod arrives at.

"All of which is respectfully submitted."

**CHURCH OPENING.**—On Sabbath, the 14th March, the U. P. Church of Hamilton entered their new place of worship. It is a spacious and beautiful edifice of white pressed brick. The style of Architecture is the Norman Gothic. It is not only handsome but splendid; an ornament to the part of the city in which it stands, and in keeping with the palatial dwellings in its vicinity. It is situated at the corner of two streets, from one of which the entrance is by a large centre door and two side doors. A double flight of stairs leads up to the floor. Along the whole width stretches a lobby, from which three passages conduct nearly to the opposite end. There, in a circular recess, is a platform, carpeted and furnished with chairs, and a sofa in the middle. In the front of this platform is a Pulpit of pure white marble—a perfect model of chasteness and simplicity. The interior is fitted up in a very superior manner, combining, in a degree which we have

never seen surpassed, elegance and comfort. The pews are gently circular, the Pulpit, being the central point to which the eye of every worshipper is directed. They are wide and tastefully cushioned, and so constructed as to afford a good support to the back, and keep the body in an upright posture. Their coping and scrolls are of fine cherry; while the ends, and the front of the galleries, are painted white, so as to correspond with the Pulpit, from which the view of the whole has a fine effect. The under part of the Church contains ample room for nine hundred sitters, and the gallery for six hundred more.

Beneath is a large basement, divided into several compartments. One, designed chiefly for weekly prayer or fellowship meetings, will easily accommodate upwards of five hundred persons; another, of much smaller dimensions, is intended principally for Sessional purposes; while a third is appropriated to the use of the Pastor as a study. There is thus about this magnificent structure much completeness, possessing, as it does, almost every convenience we would desire in connexion with a house of God. The whole we consider highly creditable to the judgment and taste of those who designed the fabric with its appurtenances; while its erection is a memorial of great liberality, on the part of the very respectable and intelligent society of Christians, for whose special benefit it has been reared. In proof of this, it need only be stated, that the Church, including the ground on which it stands, cost about *thirty-two thousand dollars*. It is but fair, and will not, we hope, give offence, to add, that a considerable portion of this large sum has been contributed by an eminently generous and valuable member of Session, whose name will long be connected with the beautiful Sanctuary, which his munificence has aided in rearing. At the same time, we would not be understood by this remark, as underrating the donations of others, whom Providence has placed in less affluent circumstances. Their smaller offerings may have been as large in proportion to their means; agreeably to the principle embodied in the declaration of our Lord regarding the poor widow who cast but *two mites* in the treasury:—"Of a truth I say unto you, this poor woman hath cast in *more* than they all."

This Church was opened for public worship on the second Sabbath of March.—The Rev. John Taylor of Toronto, M.D., officiated in the forenoon, taking for his text Psalm lxxii, 17, from which he gave a very excellent and appropriate discourse. In the afternoon, the Rev. W. Ormiston, A. M., Pastor of the Church, preached from Psalm lxxxiv. 1. 2. The Sermon, which was characterized by great power, remarkable force and clearness of statement, and his usual unsurpassed felicity of illustration, produced a very deep impression upon the numerous audience, who were held in rivetted attention to its close. In the evening, the Rev. R. H. Thornton of Whitby delivered an able, judicious, and useful discourse, from Matthew xviii., 20. In the morning, the body of the Church was well filled, and a considerable number were in the galleries. In the afternoon, the assembly was quite overflowing, there being about two thousand persons crowded into the pews, passages, and lobbies, while hundreds, who could not get admittance, had to go away. This was, perhaps, the largest congregation that ever met for public worship, in a Presbyterian Church in Canada. In the evening, the audience was also numerous, especially when the state of the weather is taken into account, along with the fact that Brethren of other Communions were, at the same hour, engaged in similar services in their respective Churches.

We would here record our high approval of the good taste displayed in the choice of those invited to assist on that interesting and memorable occasion.—There was a propriety in selecting Dr. Taylor to begin the service, whether his position as Theological Professor, his intimacy with Mr. Ormiston, or his superior abilities and scholarship, be considered. There was an equal propriety in asking Mr. Thornton, when it is borne in mind that Mr. Ormiston, before receiving license to preach the Gospel, was under his pastoral superintendence.

On the Monday evening following, there was a Congregational Soiree in the new Church. Tea and coffee were liberally provided in the large apartment below. Hither all repaired in successive parties of about two hundred each. The refreshments were in great abundance, and of excellent quality; while the whole was

the *gratuitous gift* of the Ladies of the congregation—a fact worthy of being noted, redounding much to their praise. A select number of members, too, male and female, who had consented to act as stewards and stewardesses, showed to all the very extreme of kind and polite attention. So judicious were the arrangements, that they gave, we believe, universal satisfaction. While some were being regaled at the well-furnished tables in the basement, those seated in the Church were entertained, not less pleasantly or profitably, by the Pastor, in one or two short, but felicitous and appropriate impromptu speeches.

About half-past eight o'clock, all had assembled in the Church, when the Rev. Dr. Ferrier of Caledonia was called upon to engage in prayer. The choir then favoured the audience with a treat. The Chairman, after a few sentences from himself, called on the Rev. W. Gregg, Minister of the Free Church, Toronto, to give an Address. His subject was the effect of improved modes of intercommunication, especially by railroads, steamboats, and the telegraph, on the religious aspect of the world. The speaker was very happy in his remarks—able, humorous, and instructive. The second address was from the Rev. R. H. Thornton, on the obligations of Christians to aim at Unity and co-operation. We thought it both very good and very suitable, and from the deep attention with which it was listened to, we should suppose that all present were of the same mind. The Rev. E. Ryerson, D. D., Toronto, Chief Superintendent of Education, was expected, and had been announced as one of the speakers on the occasion. But, to the regret of all, shortly before the hour of meeting a telegraph was received, intimating his inability to fulfil his engagement, in consequence of missing the train. The Rev. Joseph Young, late of Haddington, kindly consented to take his place, and address the meeting, which, notwithstanding the short notice he had received, he did in a masterly manner. His subject was "The incompetence of philosophy to enlighten and renovate," and few could have handled such a theme, with equal ability, learning and eloquence. At half-past 10 o'clock, the interesting services were concluded by an anthem and the benediction.

There must have been at the Soiree about a thousand persons, many of them belonging to the different religious bodies in the city and neighborhood. On the platform also appeared a goodly array of clergymen, not fewer than nineteen, the representatives of at least six denominations. The deportment of the audience throughout was in the highest degree becoming and decorous. During the last two decades, we have attended many Soirees in various parts of our native land.—Often have we been much gratified with what met both the eye and the ear. But we do not recollect any occasion of a similar kind, when we felt more entirely satisfied with the whole proceedings.

On the afternoon of the following day, the scholars of the Sabbath School, with their teachers and a few others, met in the basement story, and after partaking of some refreshment, and being shortly and suitably addressed by their Pastor and Mr. Young, were dismissed, apparently very happy.

At eight o'clock on the evening of the same day, the usual weekly prayer meeting was held, for the first time, in the same apartment, when a large proportion of the membership must have been there. The Pastor, after reading and briefly commenting on a portion of Scripture, engaged in prayer, in which exercise he was followed by two venerable-looking Elders, and after a short address from Mr. Young, the meeting was concluded by Psalmody and the pronouncing of the benediction. Indeed four different times has it been our privilege to be present, as by accident, at these weekly meetings in this congregation, and we have been equally surprised and delighted to witness the largeness of the assembly, composed of males as well as females, coupled with the appearance of a deeply devotional spirit. Let meetings for prayer become more common, and be better attended than already established, among all Denominations; and we may confidently augur the most beneficial results. In answer to prayer, God would bestow blessings in rich abundance. The influences of the Spirit would be poured out in measures more resembling Pentecostal effusions; as happy effects, light would spread, love abound, believers be strengthened, sinners be awakened, and the careless become anxious enquirers.—The Church and the world equally, would derive benefit, and under the agency of



DISTRIBUTION OF PROBATIONERS OF THE U. P. CHURCH—APRIL TO  
JUNE, 1858.

| Names of Probationers. | April—4 Sabbaths.    | May—5 Sabbaths.        | June—4 Sabbaths.   |
|------------------------|----------------------|------------------------|--------------------|
| Rev. David Allison...  | T 1; D 2, 3; C 3, 4. | C. E 1, 2, 3; D 4, 5.  | D 1, 2; F 3, 4.    |
| “ Stephen Balmer.      | L 1; B 2, 3, 4.      | F 1, 2; W 3, 4; C E 5. | C. E 1, 2, 3; D 4. |
| “ William Clark...     | T 2, 3; W 4.         | B 1, 2, 3; L 4, 5.     | L 1, 2, 3, 4.      |
| “ J. F. A. S. Fayette  | D 1, 2, 3; T 4.      | T 1, 2; B 3, 4, 5.     | L 1, 2, 3, 4.      |
| “ Patrick Greig....    | L 1, 2, 3, 4.        | L 1, 2, 3, 4, 5.       | B 1, 2, 3; W 4.    |
| “ Robert Hamilton      | B 1, 2; F 3, 4.      | G 1, 2, 3, 4, 5.       | T 1, 2; L 3, 4.    |
| “ Walter Scott.....    | W 1; L 2, 3, 4.      | L 1, 2, 3, 4, 5.       | L 1, 2, 3; B 4.    |
| “ Daniel Todd.....     | L 1, 2, 3, 4.        | B 1, 2; D 3, 4, 5.     | D 1; G 2, 3, 4.    |
| “ Gilbert Tweedie.     | D 1, 2, 3; F 4.      | L 1, 2, 3, 4, 5.       | L 1, 2; B 3, 4.    |
| “ Wm. C. Young..       | L 1, 2, 3; B 4.      | B 1; G 2, 3, 4, 5.     | G 1, 2; T 3, 4.    |

There are the following vacancies within the bounds of:—

I. LONDON PRESBYTERY.—1, Woodstock; 2, West Nissouri; 3, North Nissouri; 4, Bosanquet; 5, Downie; 6, Fullarton; 7, Brucefield; 8, Grey; 9, Turnberry; 10, Howick; 11, Kincardine; 12, Florence; 13, Windsor; 14, Grant's County, Wisconsin.

II. BRANT PRESBYTERY.—1, Brantford; 2, Mount Pleasant; 3, Blanford; 4, Norwichville; 5, Burford.

III. FLAMBORO' PRESBYTERY.—1, St. George; 2, Dundas.

IV. WELLINGTON PRESBYTERY.—1, Eden Mills

V. GREY PRESBYTERY.—1, Southampton; 2, Normanby; 3, North Greenock and West Brant; 4, Meaford; 5, Euphrasia.

VI. TORONTO PRESBYTERY.—1, Tecumseth and Adjala.

VII. DURHAM PRESBYTERY.—1, Lindsay and Verulam; 2, Newton and Newcastle; 3, Napanee; 4, Mariposa and Fenelon.

JAMES DICK, C. C.

THAMES ROAD CHURCH OPENING AND  
SOIREE.

A new Church erected by the U. P. congregation here, was opened on the 3rd Sabbath of January, the day previously appointed for the dispensation of the Lord's Supper. The comfort of the congregation in their new building was greatly increased, and formed a marked contrast to former inconvenience in a small log school house. The Church just erected is a substantial stone building, 40 by 42 feet, seating upwards of 300, and costing somewhere about \$1,600 when completed. When it is remembered that the membership is only 65, chiefly new settlers, and comparatively poor, and that arrangements are made to pay the whole sum within three years, their liberality will appear to their credit.

On the evening of Thursday, the 25th of February, a Soiree was held in the new Church. There were about 400 present. The chair was taken by the Rev. John Logie. The meeting was opened with

prayer by the Rev. Mr. Barr. The good things served up were highly creditable to all concerned. Addresses were then delivered on varied and interesting subjects by Rev. Messrs. Fotheringham and Barr, Mr. E. Grey, and also by the Chairman. In the interval between each address a choir, under the direction of Mr. Samson, the precentor of the congregation favored the company with select pieces of music to universal satisfaction. The progress and harmony of this young congregation in the past augurs well under the divine blessing for their prosperity in the future.—*Communicated.*

CALEDON AND ORANGEVILLE.

On the 17th March, the Rev. Alex. McFaul was ordained to the pastoral charge of the United Presbyterian congregations of Caledon and Orangeville. The Rev. Mr. Baird preached the ordination sermon. The Rev. D. Coutts proposed the questions of the Formula, offered up the ordination prayer and gave the charge to

the minister; and the Rev. Mr. Glassford addressed the members of the congregations present on their duties. The Methodist Church in Orangeville, which was kindly granted for the occasion, was well filled with an attentive and apparently interested audience. Mr. McFaul enters on an extensive sphere of usefulness, with every encouragement to success, and by the blessing of God upon his labours as an "able minister of the New Testament," will, we doubt not, be an instrument of doing much good, in both localities, in winning souls to Christ and in meeting saints for heaven.—*Communicated.*

DIVINITY HALL.

The session of the U. P. Divinity Hall will close on Thursday 8th April. A meeting will be held in Gould Street Church that day at half-past 7 p.m., when it is expected that addresses will be delivered by several members of the Synod's Committee on Theological Education.—The Committee will meet, same day, at 6 p.m.

MONTRICAL.

The United Presbyterian Church of Montreal (Rev. William Taylor, D.D.) held their annual missionary meeting on the evening of 3rd of March, when the following resolutions were unanimously adopted.

*Resolved*, That in the prospect of the congregation engaging in a scheme for assisting to support a foreign mission the members be requested to increase their contributions with a view to more effectually carrying out that object.

*Resolved*, That the Missionary Committee be requested to enquire into the best means of organization, and report at a future meeting, but that in the meantime two special missionary collections be made during this year (1858) in addition to the monthly contributions at the Prayer Meeting.

*Resolved*, That of the money in the hands of the Treasurer, amounting to \$260 67c.; \$160 be allotted to the United Presbyterian Mission Board for Canada, and \$80 to the Nova Scotia Foreign Mission.

*Congregational Report.*

|  |                   |
|--|-------------------|
| Montreal U. P. Ch., Rev. W. Taylor, D.D. |                   |
| Ordinary Income.....                     | \$2,464 00        |
| Missionary and Benevolent purposes.....  | 647 27            |
| <b>Total.....</b>                        | <b>\$3,111 27</b> |

*Sabbath School.*

|                                   |                |
|-----------------------------------|----------------|
| French Canadian Mission.....      | \$20 00        |
| Nova Scotian Foreign Mission..... | 36 00          |
| <b>Total.....</b>                 | <b>\$56 00</b> |

*Communicated.*

FUND FOR AIDING AND ENCOURAGING STUDENTS IN DIVINITY.

We have received for this fund, from the U. P. congregation of Paris £10; and from Mrs. Place, per Rev. James Skinner, 10s making the entire contributions from the congregations of English Settlement and Proof Line £36 12s. 6d.

DOWNIE AND FULLARTON.

We have heard that the U. P. Congregations of these places have called Mr. Robert Hamilton to be their Pastor.

SHAKESPERE.

A Soiree was lately held here in connection with the U. P. congregation. A long rambling letter has been received from an anonymous correspondent, who does not mention either the time or the exact place of meeting. Addresses were given by the Rev. Thomas Stevenson, the Pastor, and by Rev. Messrs. Ormiston, Drummond, and Milne. "Mr. Ormiston's speech was long but absorbing. He spoke upon Love—on the Duties of Social and Christian Love. The congregation was rivetted. Every eye was fixed; every ear intent. Not a child or a hoary-headed skeptic but got his portion. There was abundance of cakes and tarts furnished by the mothers and daughters of the congregation. A voluntary band gave a series of well-executed Anthems. The clear amount was £21 for expenses that had been incurred on the Church. We will not call ours a Normal Soiree, but it had some claims to be a Model."

CLARKE.

At the annual meeting of the U. P. Congregation here, held in January last, the contributions for Missionary and benevolent purposes were distributed thus:

|  |                 |
|--|-----------------|
| Bible Society.....                                     | £ 5 0 0         |
| Tract Society.....                                     | 3 6 0           |
| French Canadian Missionary Society, Money and Clothing | 34 6 0          |
| Synod Missions.....                                    | 26 0 0          |
| Fund for aiding & encouraging Students.....            | 13 13 7½        |
| <b>Total.....</b>                                      | <b>£82 5 7½</b> |



## Gleanings.

### EVANGELIZATION OF INDIA.

Numerous and highly influential meetings have been held in Britain and Ireland, on this subject, and it is most satisfactory to find that there is a general agreement on two practical points, first, that greatly additional efforts should be made, and secondly, that these efforts should be made, not by Government, but by Christians acting on the voluntary principle. At a meeting held in Glasgow, the Rev. Norman McLeod, one of the most popular preachers in the Scotch Establishment, said :

"I do not know with sufficient accuracy what the intentions of this association are, but I suppose I am acting in harmony with all who are on this platform when I say I for one should be very chary of involving myself much in details regarding what should be done. I suppose there are certain points on which we are all agreed. I really do not know the sentiments of the friends around me, but I beg to say that, so far as my present light goes, I should be extremely sorry if the state of feeling in this country should produce such a strong reaction as to induce Government, as a Government, to interfere with religious matters in India. I should feel extremely thankful if their conduct is fair and impartial towards all, if they do not interfere with Christianity in the present state of things, and at the same time keep away, as a Government, from Hindooism and Mohammedanism, and give us a clear stage and no favour. We would wish to see India governed according to the principles of the civil and criminal codes of England, in so far as the Christian code is concerned. Let us have security for life and property; let the Government say, 'We shall protect you, but we shall not officially interfere.' If these are our wishes I doubt not that we shall succeed. I do believe we are entering at this moment on the grandest era for India. I believe that the result of the darkness will be glorious light. If caste is put under, an immense barrier will have been removed to the preaching of the Gospel in India. I rejoice also in one result that has already occurred, and is visible on this platform, of these terrible mutinies. It seems to me, without any offence, that they have been tending to the great work of breaking down caste at home, of which we have a great deal to much; and therefore I hope that, as we are demolishing caste in India, we shall put down clerical and sectarian caste here." A resolution was passed protesting against all Government encouragement of caste, all public connexion with idolatry, and all discouragement and opposition to the profession or propagation of Christianity in the East; and an association was formed to give effect to these opinions.

At a meeting in Dublin, Archbishop Whately, decidedly the first man in point of talent, on the Episcopal Bench said:

The propagation of the Gospel in India, instead of conducting to the revolt, had been one of the greatest checks to it. The people of India did not fear the missionaries, but they feared an attempt on the part of the Government to convert them by force. Government has not prevented the establishment of missions. "I take this occasion to state distinctly, that I earnestly deprecate all allusions to Government. I may add, that as I shall of course, deprecate the opposition of Government to our efforts, so I shall if possible, still more deprecate any assistance of Government as a Government, to it, as it will excite the greatest degree of suspicion and alarm, and raise the greatest prejudice against Christianity. I should say, that the maxim with reference to Government, ought to be the same as the answer given by the French merchant to the Minister who asked how Government could aid and forward the commerce of France. His answer was, 'Laissez nous faire'—let us alone. . . . I do think that the calamities India are in some degree to be considered as judgments, not supernatural, but natural, upon our culpable neglect in not having overspread the whole peninsula of India, which it was free to us to do, with missionary stations and schools for those of the natives that chose to frequent them. And I do hope that we shall learn wisdom by what has passed."

Several of the largest Presbyteries of the U. P. Church in Scotland, have passed resolutions strongly recommending increased voluntary effort in behalf of India, and deprecating the interference of Government.