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THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

VOL. III. TORONTO, FEBRUARY 1, 1856.

No. 2.

Miscellaneous Articles.

FAMILY WORSHIP.

I. What is comprised in it? II. What are its advantages? III. What are the reasons why so many neglect it? A few remarks in answer to each of these questions may not be altogether without effect.

I. What is comprised in family worship?

1. It comprises the singing of God's praise in our families.

Singing the praise of God, in public and private, is a very important religious exercise, if it is not absolutely essential to the service. This exercise has a soothing, cheering, and soul-elevating influence on most persons. It excites our religious affections, raising them above things seen and temporal to things heavenly and eternal. If we view this service as it has respect to God's character and glory, its character and importance will appear. The most elevated views of God's character are presented in the sweet songs of Zion; they contain every truth worthy of the character of God. They present views of the divine character, so sublime, awful, and attractive, that, by the blessing of God and the influence of the Holy Spirit, they become a powerful means in softening the hard heart, subduing rebellious dispositions and bringing the soul into a holy, humble, and quiet state. By such an exercise, the whole services of domestic worship become more spiritual, elevated, and heavenly. Then if we view this exercise as it respects our own feelings, it becomes most important and desirable. The very exercise tends to cheer the depressed, and to calm the troubled soul, as well as to confirm and embolden the fearful. Here are precepts, scriptural and all-important, applicable to all duties. Here are warnings applicable to all the varied scenes and situations of life; consolations sufficient for all our wants and woes. Again this act is enjoined in Scripture. In how many places are we called on to "praise the Lord," and to "sing praises unto our God." It may be objected that these and similar precepts which enjoin us to teach and admonish one another "in psalms, and hymns, and spiritual songs, singing with grace in our heart to the Lord," have respect to public worship, and are not applicable to private or family worship. In reply to this objection, we would ask—Is there anything inapplicable or unsuitable to family devotion that is so clearly enjoined on the people of God in their Church capacity? All know and acknowledge the importance of this exercise in the assemblies of God's people. It is that part of the service of the sanctuary in which all are expected to take a part, and when all "sing with

the understanding and with the heart," and with some degree of propriety and taste, all must feel better prepared for the other services of God's house. The family is a part of the Church of God; it is believing families assembled in one place that constitute the Church of God; and what is so suitable and necessary to the Church cannot be inapplicable or unsuitable to the several parts of which the Church is composed. Let this elevating exercise form part of your family devotions. Remember that God has said, "Whoso offereth praise glorifieth me." "God is the King of all the earth; sing ye praise with understanding." "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High. To show forth thy loving-kindness in the morning and thy faithfulness every night." "Sing unto the Lord; bless his name, show forth his salvation from day to day." "I will sing of the mercies of the Lord for ever." "I will sing unto my God while I have my being." But

2. Family worship comprises reading of the Scriptures.

It may be remarked, that in those families where the worship of God is stately observed, the Scriptures are generally read; and in most families where this important and ennobling duty is observed, they are regularly and consecutively read. This is an important exercise, nay, it is almost essential to obtaining a right knowledge of the truth of God. It is true that there are parts of the truth of God, the Scriptures, that are more suitable to certain states or circumstances of the family, or to certain times and occasions, than are other parts; but all Scripture is important; "all Scripture is given by inspiration, and is profitable for doctrine, reproof, and instruction in righteousness." The Scriptures should be read in the family, and read in faith, love, and self-application, with a desire both to know and do the will of God. The Word of God is not like an arranged or classified system of truths. It is not divided into dissertations on this doctrine and that duty, on this theory and that fact. We do not find all the precepts comprised in one book, and its promises in another. But we find in almost every part of the Scriptures, doctrines, precepts, and promises, combined with, or followed by, warnings against sin and exhortations to duty. The Scriptures are thus presented, divinely arranged and adapted for our instruction and comfort. Now, in reading the Word of God in our families at domestic worship, whatever may be the portion read, or what may be called the lesson of the day, it should be read in such a way, whether by one or by all in turns, that all may understand the truths stated, the doctrines or precepts taught, and a lively faith exercised in the truths read. To illustrate our meaning. Is the portion of Scripture to be read, history? That is fraught with instruction to the wise and attentive reader. It is a record of God's providential dealings with his people. Therein we may see both "the goodness and severity of God, to them that fell severely, but to thee goodness, if thou continue in his goodness." There we may learn his faithfulness to his servants and to their children's children. History records the faithfulness of God in fulfilling his promises. Do we read the Evangelists' narratives of the life and acts, sufferings and death of our Lord Jesus Christ? What heavenly truths, what holy lessons do they contain? There are truths and lessons fraught with that "wisdom which cometh down from above, which is first pure, then peaceable, gentle, and easy to be entreated." These statements of the Evangelists and Apostles never grow stale and unprofitable, like a twice-told tale. They never pall on the spiritual appetite, if it has but once tasted of the hidden manna which they contain. They are always palatable and delicious, sweeter than honey, yea, than the honey-comb. Thus we should read all Scripture—its warnings, with attention and solicitude; its threatenings, with self-examination, application, and prayer; its consolations and promises, with hope and gratitude; its examples, with a firm purpose, that, by God's grace and Spirit enabling us, we shall be followers of those who, through faith and patience, are now inheriting the promises. But,

3. Prayer is essential to family worship.

What is prayer—family prayer? and what does it imply? “Prayer is the offering up of our desires to God, for things agreeable to His will.” Family prayer refers to all our family needs, trials, and fears; it implies that we come to God as our reconciled God and Father, the God and Father of our family—that we come to him for pardon and acceptance. What motives and encouragements have we to engage in family prayer! If our affections and sympathies are in proper tone, we cannot but feel our mutual dependence. Parents who have the knowledge of God’s truth, and the hopes of acceptance with God in heaven, in any measure in their hearts, must feel their entire and constant dependence on God for life, and health, and every other blessing. Thus feeling their dependence on God, they should come daily to Him, to obtain all that they require. They are exposed to many accidents and dangers in their daily avocations, which God’s eye alone can foresee, and his hand only can ward off; or sustain under the stroke when it does come. But parents are not alone exposed to these visitations and trials. Their children are as much exposed to these as they are themselves. And how much of the happiness of parents depends on the life, health and happiness of their children and servants? We and they are safe, only so long as God protects us and them. Accidents will not, cannot befall us—dangers and temptations cannot reach us, so long, and only so long, as we find shelter under the shadow of his wings. (Ps. 90, 1-10.) But if we are to be safe from danger, or sustained under trials, we must come to God as our God and the God of our families, to obtain mercy and find grace to help us. But God’s protection is not all that we need for ourselves and ours. We are sinful beings, and exposed to temptations on every hand. The same corrupt nature that exists in us, exists in them. Both we and they need the restraining, quickening, and sanctifying grace of God; and can we expect this when we do not ask it from him? Is his protection so unimportant, as not to be worth asking? Does our mountain stand so strong, as never to be moved? Are our feet so firm, and our paths so even, that we have no need to pray—“Hold thou us up, and we shall be safe?” Oh, the hearts of those parents must be very callous, and their affections dead and indifferent to the best interests of their own souls and the souls of their children, who do not, both in secret and in their families, by prayer and supplication, let their requests be made known to God, who do not bear them in their hearts before God, and by prayer and supplication make their requests known for their children and servants.

(To be Continued.)

SUBSTANCE OF THE LECTURE DELIVERED AT THE OPENING OF
THE DIVINITY HALL OF THE U. P. CHURCH IN TORONTO

16th October, 1855.

BY THE REV. JOHN TAYLOR, M.D.

(Continued from page 7.)

We hope it will not be alleged, in reply to what has been said respecting the need of an improved mode of educating our candidates for the ministry, that though it is certainly impracticable, with the training we have hitherto had here, to produce preachers comparable to those reared in Scotland, yet such preachers are not required amongst us,—that the people here being, themselves, far less advanced in knowledge, and far less acute in intellect, are consequently, far less capable of appreciating learning and ability in their ministers, and quite disposed to be satisfied with what would be slighted and rejected at

home. We are persuaded, that such an allegation would be glaringly inconsistent with fact. Without instituting any exact comparison between the population of the two countries, it may be safely affirmed that, in point of sharpness and shrewdness of intellect, taking the masses on both sides, the advantage is rather with us. Forasmuch, too, as we are educating ministers for the succeeding generation, it must not be left out of view, that the progress in intellectual cultivation is here exceedingly rapid. The provision for the universal diffusion of an excellent common education is remarkably complete, and certainly has nothing to compare with it at home. If in a young, and comparatively speaking, newly settled country, there have not been, hitherto, in most parts of the Province, very abundant opportunities for studying the higher branches; and if not, much attention has been paid to them; what is wanting in these respects is, in the way of being supplied by the multiplication of Grammar Schools, in which, as the salaries are liberal, we trust care will be taken, that none but thoroughly educated and efficient teachers shall be found. No small facilities and inducements, too, for a superior education, are now presented in the very numerous scholarships connected with the Provincial University. Looking to the people then, to whom our students are expected to become ministers, we see no reason why an inferior education and lower attainments, should be demanded here than at home. Nor is it to be overlooked, that as our ministers here, often find it necessary, from the condition of the country, to spend not a little of their time in travelling; and are in various ways so occupied and situated, that study is exceedingly inconvenient and almost impracticable, it is in the highest degree desirable that, at the outset of their career, their minds should be amply stored and furnished; and that they should be specially disciplined and trained for a ministry, to the exercise of which, they may frequently be called, with less of direct and immediate preparation, than in other cases would have been commendable; and less than their brethren, otherwise situated, are accustomed advantageously to bestow. In fact, to keep up a given style of preaching here, implies a greater strain on the faculties, and a greater draught on the resources of the preacher, than at home, where innumerable appliances, here precluded, may be rendered available.

May we be allowed to add, that perhaps a sound Christian policy will require us henceforth to devote more of our attention and efforts to the population in the cities, and rapidly increasing towns, and large villages of the Province, than heretofore. Our Church, which was originally a missionary one, and still possesses, and we trust, will always possess, much of that character, has had the distinguished honour of supplying the ordinances of religion to many of what would otherwise have been, the destitute places of the land. In the opinion of many, this object, all-important as it is, has been aimed at with a degree of exclusiveness, which has been injurious to us, as a denomination; and has prevented us from taking the position, and acquiring the influence, we might. Never we trust, will a spirit of vain glory prompt any of us to repine at any consequences of a personal kind, which may have resulted. But it may be questioned, whether a due regard to public considerations, and a proper estimate of the importance of the distinctive peculiarities, and as we deem them, the excellencies of our ecclesiastical constitution, do not demand of us, that, while still, as heretofore, labouring to supply the waste places of the land, and striving with God's blessing—a blessing not hitherto withheld—to make the wilderness and the solitary place glad with the tidings of salvation, and cause the desert to rejoice abundantly with the fruits of righteousness, we should devote more attention to the great centres of population, and expend more of our energies in imbuing the advanced and influential portions of the community, with principles, which we conscientiously believe are good and profitable unto men, both for the life which now is, and that which is to come. In the first ages of the gospel, we know this was the method adopted. The cities and towns were first planted with churches, so much so, that the word

pagan, which literally signifies just a *villager*, came to denote a *heathen*, one still ignorant of the gospel; and it was from the active, enterprising, city population—in the best sense enlightened, refined, and purified by the gospel—that the Word of the Lord sounded out to the regions beyond. Doubtless, similar causes, still produce similar effects. Could we strengthen our position in the more densely populated situations, we should find that our means of benefiting the more thinly inhabited districts would not be diminished, but on the contrary, greatly increased. The illustration of all this, furnished by the church at home, is exceedingly striking. Our brethren of other denominations here, have experienced and exemplified the same. We admire and applaud the prudence of their arrangements; consistency requires that we should imitate. Now in so far as a portion of our students may be called to exercise their ministry in such situations, they will, of course, be freed from those drawbacks and hindrances to study which have been alluded to; but, on the other hand, it seems generally understood, that a degree of fastidiousness, on the part of their hearers, may be expected, which may require, on the part of the ministers, a measure of accomplishment, which might, elsewhere, be dispensed with.

At all events, whether there be anything in these views or not, it is manifestly incumbent on us, by every means in our power, to bring our Theological Institute to the highest pitch of excellence to which we can raise it, and render our future ministers, scribes as well instructed as possible, unto the kingdom of heaven. Let it not be supposed that men of any sort will suffice for our Church in Canada. Such men may, in many cases, be accepted, but it is only from necessity. The sole reason is, that better cannot be obtained; and let us be assured that, to say nothing of the efficiency of their labours, it will be only for a season, perhaps a short one, that incompetent ministers will be tolerated. A body of new settlers, probably most of them poorly educated, unable to offer even a moderate support for their minister, and altogether destitute of the means of religious instruction, may indeed invite one of whose qualifications they have themselves no very exalted opinion; but let a few years roll round, let the circumstances of the people improve, as in this country is happily quite common, wherever there is ordinarily good behaviour, industry and perseverance—let the population of the locality increase, and let the young people rise up, in all likelihood, better educated than their parents,—and what is the sure and certain result? The minister must leave, or some other denomination will step in, and probably the congregation, after all the fostering care that has been bestowed upon it, and very likely all the money that has been expended on it, will become extinct. Every consideration, then, of duty and of interest cries aloud for the best qualified ministers we can possibly furnish.

Now the new scheme on which we are entering, contemplates improvement. The longer session which is proposed, together with the alteration, by which there will be only one meeting daily, will afford, indeed, just about the same number of hours actually occupied in instruction as before; but that instruction will be given with longer intervals between each successive portion; and more leisure will thus be afforded for preparation, for the exercise of reflection, and, so to speak, for a proper mental digestion and assimilation. And if there be, as is generally held, something beneficial in the habits which students form from being brought into contact with one another, and with their teacher,—secluded from influences calculated to dissipate their thoughts, and withdraw their attention to objects foreign to their business of mental cultivation,—then that will much more likely be realised than could be expected during the few weeks to which our session formerly extended, and which in fact, came to a close when the benefits of that academical influence we have referred to, was just beginning to be felt. But the most obvious and palpable advantage we anticipate from the change is, that an opportunity will be afforded, and, we believe, to a greater or less extent, universally embraced, of attending Classes.

in University College. Nor let it be supposed that the advantage formerly mentioned, namely, that of leisure for reflection on, and appropriation of, the instructions here given, will thus be forfeited. For though it is, doubtless, possible to go to excess, and produce all the evils of confusion and bewilderment, by engaging in too many pursuits at once, yet it is well known, that by a judicious and proper intermingling of different kinds of study, a greater amount of labour may be performed, and of solid improvement made, than by occupying the same length of time in one monotonous task. For example, a person, at least the generality of people, will make greater progress, and experience far less mental fatigue and exhaustion, by devoting a certain number of hours daily to each of such branches as Chemistry, Natural History, and Theology, during, suppose six months, than he would have done had he divided the half year into three periods of two months each, and during each of these successive periods, had given each of the branches separately, the entire number of hours we are supposing him to have given to the whole collectively. *Occupatis pro otio negotiorum mutatio est.* The busy find their rest in change of labour. It is with the faculties of the mind as with the muscles of the body; change of employment rests, and exercises them, by turns. This theory, we believe, holds good, so long as confusion and distraction are avoided; and to that due attention must be paid in our arrangements.

We anticipate great advantages then, from the opportunities, and not only opportunities, but strong inducements, our men will have to prosecute College studies. The benefit, we trust, will be twofold. First, these studies will conduce to the enlargement of their views, the expansion of their faculties, and the storing of their minds with a great amount of general information—all which will tend to qualify them for taking a proper position in society, and exerting such an influence for good, as a minister of the gospel ought always to do. The lofty object aimed at in the framing of a curriculum for Presbyterian ministers in Scotland, even in the days of John Knox, undoubtedly was that a minister should be a man of such accomplishment as to be prepared to hold, certainly not professional, but general intercourse with all comers, wherever and however educated. But secondly and chiefly, the more complete general education our students will now obtain, will contribute most materially to prepare them for the more advantageous prosecution of their proper and peculiar studies in the several departments of theology itself. By universal consent, some preliminary training is almost indispensable, and we may affirm that, within certain limits, the more ample that is, so much the better. It is obvious too, that a superior general education will afford one, after he has entered on the ministry, vast advantages for the illustration and inculcation of Christian truth and duty on his people—for bringing, in short, his theological attainments to bear on their enlightenment and improvement.

Perhaps, however, it may be feared, that the change now effected may tend to the diminution of our numbers, already deplorably small. That instances can be referred to, in which individuals are for a time prevented from attending our Hall, we do not doubt. Some inconveniences must almost inevitably result, for a year or two, from that derangement of plans which generally attends any change of this sort, however beneficial upon the whole. But in reply, we would say, first of all, that this is a matter in which quantity must be sacrificed to quality. It will be found, in the long run, indeed it will be apparent almost immediately, that it is far more advantageous for the church to have a small number of licentiates competent to their duties, than a larger supply of persons who, through ignorance, inefficiency, and general inaptitude, will only bring the public ordinances of religion into disrepute, and expose themselves and the profession at large, of which they will be regarded as the representatives, to the contempt of the people, and degrade and destroy the church. It is to be sure a matter of paramount importance that no district of the land be left wholly destitute of the preaching of the gospel; but the fact, we believe,

is, that preaching of some sort, may almost everywhere be obtained. There is, in Canada, no lack of ill-qualified preachers; and there is no call for us to add to their number. But, again, we are disposed to think a more hopeful view may be taken of the case. We find many of opinion, that the change now made will, ere long, tend to the increase of our numbers. We shall rejoice if it prove so. At all events, there seems no reason to apprehend from it any permanent diminution, unless it be on the score of the additional expense to students, together with the encroachment which must be made on the time they have hitherto had for earning a maintenance for themselves by teaching or in some other way. Now a difficulty certainly did present itself here. The Synod, however, we think, has wisely anticipated it, and made provision, to some extent at least, for the sustentation of students, by raising a fund for the purpose. And, in connection with this, it affords us a very special satisfaction to say from this chair, that the people of our church, so far as they have been applied to, have most frankly and generously entered into the scheme, and given it their liberal support. The allegation so commonly brought against the people of this country, as worldly, niggardly, and avaricious, may, so far as the irreligious part of the community is concerned, be not wholly without truth. But the gospel of the grace of God, when received in the love of it, constrains every man to reckon himself not his own but bought with a price: and knowing the grace of the Lord Jesus Christ, who though he was rich, yet for our sakes became poor, that we, through his poverty might be rich, every such man will deem it not only a duty but a pleasure and a privilege, to honour the Lord with his substance, and with the first fruits of his increase. We reckon it no inconsiderable evidence of the success with which the gospel has, under God's blessing, been preached in our congregations, that wherever opportunities have been presented to them, they have shewn a forwardness, indeed an eagerness, to testify the value they attach to the ministration of the word, the obligations they feel to the Saviour, and the interest they take in those who propose to become his ministers, by the large contributions they have cheerfully made for this object. Happy is the pastor who has this, among other tokens, that his labours have not been in vain in the Lord. God grant that such people may be amply requited, not only by the approving smile, and the enriching blessing of the King and Head of the Church, together with the inward testimony of their own conscience; but also by their seeing a numerous, able, and devoted ministry rising up amongst us, so that the word of the Lord may have free course and be glorified; and one generation shall praise his works to another, and declare his mighty acts!

(To be concluded in our next No.)

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

The scruples which many felt, expressed, and acted on about subscribing the declarations of loyalty, received no credit from the opponents of the Secession Testimony. They were misconstrued into accusations of disloyalty, and it was industriously circulated, and in many quarters believed, that the Seceders were seditiously disposed, and that their principles tended to anarchy and rebellion. Never were accusations so inapplicable, for never were any class of men, as had been often demonstrated, more true to their sovereign, and to the laws of their country than they. Nay, it deserves to be remarked that, very different from the political principles generally held by them in our own day, there were not a few of them who were rabid Tories, holding opinions as aristocratic as any in the ranks of the nobility.]

In these circumstances it was well ordered in providence that one of their

ministers, at this period, the late Rev. Dr. Young of Hawick, who was an eminent scholar, as well as a pious and gifted minister, was induced to publish a political pamphlet in defence of the British Government. He states that, "though the principles of the Secession Church with relation to the civil government of this nation have been fully laid before the world fifty years ago, and though the Seceders have always given the most unequivocal proofs of their loyalty on every proper occasion, yet, there never have been wanting some who attempt to traduce them as enemies to the present government."

This pamphlet was well received by the leaders of state affairs, and not only by them but by multitudes who interested themselves in the political state of the country. It was read with avidity and delight. Soon after this work appeared the author was offered a pension by government, which he respectfully declined. About the same time, in consequence of the learning and talents he displayed, he had the honorary title of Doctor in Divinity conferred on him by King's College, Aberdeen. We may also mention the anecdote which Dr. McKerrow presents in a note respecting this pamphlet:—"Soon after publication, at a dinner given by the Lord Chancellor of England, where were present the late Dr. Moore, Archbishop of Canterbury, Dr. Horsley, (then Bishop of Rochester) several other dignified clergymen, and the gentleman who related the circumstance to me; the conversation turned on the immense number of publications which had been produced by the French Revolution; some spoke well of one, and some of another. The Lord Chancellor said, 'that the best he had seen was written by a Scotch Seceder, Mr. Young in Hawick, and strongly recommended the work to the attention of the Archbishop and Bishops.'"

From these and other circumstances the attention of the public, especially in the Secession, was at this time occupied about the power of the civil magistrate in matters of religion; and the language of the Confession on this subject was considered very objectionable. For, although it had always been understood that in assenting to the second question in the Formula, which required an approbation of the doctrine of the Confession of Faith, it was given in accordance with the Act of the Associate Presbytery in their answers to Mr. Nairn's reasons of dissent,—yet, that being now of old standing and not sufficiently known or satisfactory to the present generation; it was felt that some more distinct qualification was necessary.

This matter having been introduced into the General Associate Synod by Overtures, was sent down by them for consideration to the Provincial Synods and Presbyteries. The passages objec'ted to were the following:—

"And, because the powers which God has ordained, and the liberty which Christ has purchased, are not intended by God to destroy but mutually to uphold and preserve one another, they who, upon pretence of christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God. And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation, or to the power of godliness, or such erroneous opinions or practices, as are, either in their own nature, or in the manner of publishing or maintaining them, destructive to the external peace and order which Christ has established in the Church, they may lawfully be called to account, and proceeded against by the censures of the Church, and by the power of the civil magistrate." (Chap. XX., Sec. 4.)

"The civil magistrate may not assume to himself the administration of the Word and Sacraments, or the power of the keys of the Kingdom of Heaven; yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof, he

bath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God." (Chap. XXIII., Sec. 3.)

It was thought that such language gave the magistrate a power in religious matters which did not belong to his office, which is purely of a civil nature. The subject occasioned general and daily discussion among ministers and people, and it became more and more necessary that it should be taken up by the Supreme Court of the Church.

In 1792 a Committee was appointed to prepare an Act in terms of the Overtures. It appears, however, that nothing was done definitely in this matter for some years afterwards. The Committee seem to have delayed giving in their report from a fear that there might be a great diversity of sentiment on the subject, and that the Synod would not be able, with safety, to bring this cause to a satisfactory issue.

But it happened that two preachers, Messrs. Thomas McCrie, and William McEwan were about to be ordained,—the first at Edinburgh, and the second at Howgate, about this time. Both of these entertained scruples respecting the assent required to the second question of the Formula. The Presbytery of Edinburgh, before which their trials were to be given, and by which they were to be ordained, could not modify the Formula, being a subordinate court; and, therefore, they referred the matter to the Synod, to meet in May, 1796.

It was in consequence of the scruples of the young men just named, that the subject of the magistrate's power in matters of religion was taken up by the Synod with a determination to bring it to some satisfactory bearing. They had already been employed for several years in re-modelling their Testimony to adapt it to the present times; and having spent much of their time on this subject they were led to examine it with new and accurate discrimination, and with the Divine light and blessing were brought to some satisfactory conclusions. This was an eventful period in the General Associate Synod. During eight long years they were occupied in preparing this new exhibition of their principles. The matter was thus conducted with the utmost deliberation, and every endeavour made to preserve peace and unity. The Synod, however, were not all agreed on the changes contemplated, nor did their opinions unanimously harmonize. This was scarcely to be expected. Yet it was wonderful that so much unanimity prevailed, that so very few, comparatively, seemed disposed to stand out for the antiquated sentiments, which had been virtually, and were now to be formally, repudiated. These few, however, were men of weight, and of high respectability. But their minds, it would seem, were misled by the prejudices of education, which, instead of being removed were rather strengthened by the Synodical discussions. Searching into the erudition of earlier times, and enthusiastically full of the doings of the Reformers, they appeared to forget that these great patterns had their infirmities, and were not to be taken in every thing as models for imitation, and that the Scriptures alone are to regulate the constitution and laws of the Christian Church. This was most remarkable in the case of the justly revered and celebrated Dr. McCrie, for whose benefit a modification had been made in the Formula for ordination, that his scruples on the subject of the magistrate's power might be removed. Labouring possibly, as he was in the meantime doing, in preparing his invaluable Life of John Knox, he became enamoured not only with his character and enterprises, but insensibly imbibed some of his intolerant principles. A few years after his ordination he reverted to the exploded ideas of the civil magistrate having power in reference to the church. In this we believe he was perfectly conscientious, and, with becoming candour, he publicly avowed his change of sentiment in a sermon preached by him in 1800, when, having been Moderator, he opened the Synod that year.

The official documents which the Synod were so long re-modelling, consisted of the Narrative and Testimony, with the acknowledgment of sins and duties.

Their great object was to simplify these, that they might be more easily understood, and the better adapted to the times. In particular, it was their desire to expunge objectionable passages, and express more clearly and decidedly, their sentiments on the important question of the magistrate's power in matters of religion.

By appointment of Synod, it was necessary, that all students, before being licensed, should join in Covenanting. But, as the Bond for engaging in this was to undergo such changes as would free it from objectionable matter, as if those who entered into this Bond were binding themselves to all that is contained in the National Covenant, and Solemn League; and was with other documents of the Church to be rendered more adapted to the times, it was agreed by the Synod, that young men about to be licensed, should be excused from engaging in Covenanting, till the alterations contemplated were finally agreed to, provided they signified their approval of Covenanting work, and their intention to enter on it, when a fit opportunity might occur. Against this enactment, however, the Rev. Archibald Bruce of Whitburn, the Professor of Divinity, protested, and the Rev. Mr. Aitken of Kirriemuir, joined in his protest. His reasons for this are included in the declaration which follows:—

“That some appear to have considered the overture (of the Testimony,) while under review, as exhibiting the public and authentic declaration of the principles of this Synod, at least so far as the review has proceeded, and as suspending and invaliding former acts, wherein these principles were judicially declared; and this seems to receive countenance from a deed of last meeting of Synod, suspending progress in covenanting, because some things in the Testimony and acknowledgment of sins are presently under consideration. He therefore craves to have it marked, that his continuing to concur in revising the overture is not to be constructed as admitting this view; but that he proceeds in this, or in considering hereafter any new overture for an acknowledgment of sins, upon the supposition that our principles, and the acts explaining them, remain in force in the meantime; that we may not violate the rule of the apostle, ‘Prove all things, and hold fast that which is good.’”

In September, 1799, when the Synod adopted the new Acknowledgment of Sins, and engagement to duties, they agreed to insert a clause in the second question of the Formula, to the effect that the assent required to the doctrine of the Confession of Faith, was to be understood as qualified by the declaration of Synod given in May, 1796, and renewed in September, 1799. On this, two ministers craved that it might be marked, that they did not acquiesce; and Professor Bruce entered the following protest:—

“I, Archibald Bruce, though cordially approving of the duty of public covenanting and of covenant renovation, as enacted and practised in the Secession, and not averse from a deliberate review of the former acknowledgment of Sins and Bond, or a further and proper recommendation of them to present times and circumstances, yet find myself obliged to protest, and I hereby do protest, in my own name, and in name of all the ministers or people in the Associate Body, who may reckon it their duty to adhere, against this present act of Synod, so far as it enjoins a new Acknowledgment of Sins and Engagement to Duties, inconsistent with, and derogatory to those formerly enacted and solemnly recognized among us, or with our declared principles, particularly as tending to introduce in a rash and subdulous manner, and to mingle in these solemn exercises, a new sectarian scheme, in reference to public reformation and covenants; and for other reasons that may be stated and more fully illustrated hereafter.

“I, in like manner, renew my protestation formerly taken against the general and unfair manner in which some part of the doctrine of the Confession of Faith was virtually dropped and condemned, and the change of our Formula and profession that ensued, which vague exception or condemnation is now judicially extended, and to be applied to every thing relating to the same subject in other standard books or papers hitherto assented to among us. I

also renew the protestation taken last year against the deed of Synod, allowing young men to be licensed and ordained, in a way of dispensing with the former terms required of them in regard to covenanting, for the reasons already given in, though not yet read or answered by this Court; and must consequently hold the procedure that hath followed thereon, in this and in the inferior judicatories, as irregular and unconstitutional. I further protest that none of these deeds can be held obligatory on me, nor ought to be so on any belonging to this Synod, against any former vows they have come under to God, or against formerly established terms of Ministerial or Christian Communion in the Associate Body; nor ought they to hinder a continued adherence to the standards of the reformed Church of Scotland, or the Secession Testimony, or any article of our solemn covenants, as formerly renewed and sworn among us; nor yet to stop procedure in the meantime in Covenanting, agreeably to the principles and plan formerly adopted, either in the same form of words, or in a form with alterations not liable to the same objections, as the Lord may lead forward therein.

“And I further declare, that communion with my brethren henceforth, unless I obtain other light, can only be maintained according to the tenor of this protestation, and upon the ancient terms and bonds of our religious Association, and not on the footing of these late innovating acts.”

At the meeting of Synod in April, 1800, Mr. Aitkin presented a paper of adherence to this protest, with the explanation following:—“That as I did not signify my adherence to Mr. Bruce’s protest formerly taken against the act of Synod, in reference to a certain part of the doctrine taught in the Twenty-third Chapter of our Confession of Faith, at the time said protest was taken, on account of a former dissent by me in that cause, I now see it to be my duty to remonstrate; like as I hereby do remonstrate against the aforesaid act of Synod, and petition that the Synod will review the same.”

A representation was also given in by Dr. McCrie, craving that the Synod would review their deed of 1796, respecting the power of the civil magistrate in matters of religion. Mr. Bruce, being desirous to arrest the Synod’s progress in the work in which they were occupied, brought forward in September, the following motion:—“Whereas an overture, under the title of a Testimony, &c., hath for a considerable time been under the consideration of Synod, for terminating our deliberations on this subject, it is moved, that in regard we have already an Act, Declaration, and Testimony, judicially authorized among us, in which, in connexion with posterior acts, the principles of the Associate Body are explicitly stated and declared; and as the Committee who compiled and introduced this overture, in the form of a Testimony, on a plan entirely new,—the use of which, if enacted as proposed, would tend to supersede the use and authority of the former Testimony, and of other papers, as hitherto received among us—acting in so far without warrant from the Synod; therefore the Synod agree to dismiss the further consideration of it in that form, or with the aforesaid view. But in regard, the overture contains a statement and assertion of many scriptural and reasonable truths, against a number of prevailing errors, the publication of which may be useful at this time, the Synod appoint that so many chapters of this overture as treat upon the doctrines and principles of faith and religion, commonly received among us, and which, in the review, have been unanimously approved of, be immediately referred to the Committee of publication.”

This motion of Mr. Bruce was rejected, only three individuals besides himself being found to support it, namely, Messrs. McCrie, Aitken, and Dug.

In October, 1801, the Synod agreed that the Draft of the new Testimony should be printed, that the people might have an opportunity of perusing it—it being understood that it should be no term of communion till they had finished a Narrative to be prefixed to it. Against this decision, protests and remonstrances were made by Messrs. Bruce, Hog, McCrie, and Whytock. The

following is from the remonstrance of Mr. Whytock, and it embodies the sentiments of the others:—"The subscriber remonstrates against this act, and protests that the Synod shall set aside, or review and correct it, that it may correspond, in matter or design, with the Testimony already on the field, and particularly with the Act of the Associate Presbytery for receiving the Covenants. And further protests, that his continuing to hold communion with this Synod, so long as he can find it practicable, shall be considered as proceeding only upon the original grounds, upon which he was originally admitted to be a member of it, and in the way of disclaiming this act, so far as contrary therunto; and, in a word, that his concurring in admitting persons to communion, shall, as formerly, be in the way of receiving their adherence to the Judicial Act and Testimony emitted by the Associate Presbytery, aye, and until a Testimony more correspondent to it than this, in matter and spirit shall be substituted in its place."

The reasons of Protest by the Remonstrants were annexed, by a Committee of Synod appointed for that purpose, and the answers were sanctioned and approved of by the Court.

On the further proceedings of Synod, in this matter, we do not at present enter.

To be Continued.

Reviews of Books.

WELCOME TO JESUS. By the Rev. J. SMITH, Cheltenham. 16mo, pp. 64. Edinburgh: Nelson & Sons; Toronto: C. Fletcher. 1855.

This small publication bears a great general resemblance to Newman Hall's "Come to Jesus," which has passed through so many hundred editions, and is so highly and deservedly esteemed by the pious. Mr. Smith's work seems to us, also, entitled to a large and cordial reception. It is thoroughly evangelical in its strain, and is written, with great simplicity, in an earnest and affectionate spirit. It consists, in reality, of a series of little addresses, two pages each, all bearing on the general topic, "Welcome to Jesus." Its composition, as well as its external appearance, will recommend it to persons of some refinement; and the shortness of each article, together with the largeness of the type, will adapt it to invalids, the aged and others, from whom neither lengthened attention nor vigorous application can be reasonably expected.

1. THE CHRISTIAN MINISTRY NOT A PRIESTHOOD; A Sermon before the General Assembly of the Presbyterian Church, May 17th, 1855. By the Rev. H. A. BOARDMAN, D.D. Small 12mo, pp. 84.
2. WHAT IS PRESBYTERIANISM? An Address before the Presbyterian Historical Society in Philadelphia, May 1st, 1855. By the Rev. C. HODGE, D.D. Small 12mo, pp. 80. Both published by the Presbyterian Board, Philadelphia.

We class together these two brochures, on account of their several obvious points of agreement. The first may be regarded as a natural introduction to the second. Dr. Boardman, whose sermon is published by order of the Assembly, disposes of the Popish and all other High Church theories

of the Gospel Ministry; and Dr. Hodge, who enjoys such celebrity on account of his Commentary on the Romans, and other well-known works, advances a step further, and shows that of all the schemes of Church Government which deny the sacerdotal character to the Ministry, Presbyterianism is that which is sanctioned by Scripture and recommended by expediency. Both are able and seasonable productions, and we recommend them accordingly. They may be had for a trifle from the Rev. Andrew Kennedy, agent for the Board.

THE ECONOMIC COTTAGE BUILDER. By C. P. DWYER, *Architect and Civil Engineer*. 8vo, p. 125. Buffalo: Wanzer, McKim, & Co.; Toronto: C. Fletcher. 1855.

This volume lies a little beyond our sphere; but the aspect which Christianity and the arts, mutually present to each other, is quite an amicable one. Indeed, well-planned dwelling-houses have been held by many enlightened men to have an important bearing on the cultivation of morality and religion. Of such a book we do not pretend to be competent judges; but our honest opinion is that it is characterised throughout by excellent sense, and replete with valuable suggestion and advice. Persons contemplating the building of a cottage, or other small house, and anxious to do it to the best advantage, we think would do well to begin their expenditure by laying out a dollar on this publication. The plates it contains seem well worth all the money.

PRESBYTERIAN SABBATH SCHOOL VISITOR. Presbyterian Board of Publication, Philadelphia.

This is a Children's Paper, and has considerable claims on the support of the Sabbath School Teachers of our Church. It possesses the well-known guarantee of the Board for uncorruptness of doctrine; and it aims directly, though not in a sectarian spirit, to promote Presbyterianism. It is also conducted with tact and ability. While giving it, on these grounds, our cordial recommendation, we would use the liberty of offering the friendly suggestion that the *Visitor* should be printed on better paper, and that more attention should be paid to the artistic illustrations. These externals present a great attraction not only to little children, but also to those of larger growth.

Missionary Intelligence.

MISSIONS OF THE U. P. CHURCH.

(From the *U. P. Missionary Record*.)

REPORT OF THE MISSIONARY SOCIETY OF THE STUDENTS OF U. P. CHURCH FOR 1854-55.

We acknowledge with heartfelt gratitude the goodness of God in granting, during the past year, increased success, and pray that our efforts to give the gospel to our relapsed countrymen in Australia may be abundantly blessed. We have held, during the year, 128 meetings, and collected £360 1s. 9½d. This shows an increase over the previous year of £36 2s. 4½d. This, however included a donation of £31 6s. 5d., another of £5, and a third of £1. So that our *Congregational Collections*

are hardly up to those of the previous year. For various reasons we have resolved to change the object of our bounty, and have agreed that during this year our Scheme of Effort shall be "The Theological Academy of the Waldensian Church. In taking this step we have received ample approbation. The Church of the Vaudois has many claims on our sympathy and support. It is not to be expected that these can be fully illustrated here. We shall merely mention some—asking the congregations to wait for a more full enforcement of them in the Addresses of the Students.

First,—This church claims our support on the ground of its *antiquity*. The Church of the Vaudois can trace its career up to the very verge of the apostolic age. It is probable that those in whose hearts lingered the echoes of the voice of the Apostle of Love were yet alive when this people, dwelling alone, were numbered among the disciples of our Lord. "Or it may be that the first whose beautiful feet were beheld upon those mountains, publishing the glad tidings of peace, were some of the refugees who had fled from persecution under the Roman emperors, and that they then lighted a fire among those Alpine fastnesses, which, by God's help, has never gone out."

Secondly,—This Church claims our support because *it has always held a pure faith*. We do not, indeed, affirm, that declension has never blighted its fruits of godliness. Every Church as an exotic here must suffer, more or less, by times from the withering blasts of this bleak climate. And so the Church of the Vaudois had its seasons when its vintage failed. But these were only two, and they were brief. The quickening Spirit breathed on these valleys, and the transient fog passed away. Now, the light of truth, shielded from all storms by the circling hills, burns bright in these lamp-like churches. No doubt the Roman Catholic inhabitants are introducing some customs of which we cannot approve. Perhaps the observance of the Sabbath is too loose, and the terms of admission to the communion too lax. But good men are anxious to overcome these evil practices, and the progress of the last fifteen years proves that they will prevail. Take the following testimony from the elegant pen of an eye-witness:—"Perhaps there is no community in the world among whom morality is so high-toned and universal. Intemperance, licentiousness, falsehood and dishonesty, are crimes almost unknown. The fall of a Vaudois into any flagrant sin is so rare as to excite, when it happens, universal sorrow. Prayer meetings, which are among the surest thermometers of the spiritual warmth of a people, are on the increase; and the ancient habit of storing large portions of Scripture in the memory of the Vaudois youth has not grown obsolete." Nor is this steadfastness of the Vaudois in the vital principles of religion a new thing. When the darkness of Popery spread over every land, the churches of the Vaudois were the only stars shining in that night. As they themselves truthfully say, they are the only people "that never sucked the milk of the wolf of Rome." The standard of the Cross was handed to them by the pupils of *Apostles*, and they never knew how to let it fall. At this day their faith is as firm as the hills among which it has found an asylum, and pure as the untrodden snow which crowns the mountain tops.

Thirdly,—This Church claims our support because it has adhered to this pure faith *amid bitter persecution*. Time would fail us to tell of the many terrible massacres to which it has been subjected. For the honour of human nature one desires to draw a veil over the atrocities of human passion. The Dukes of Savoy have ever made these hills and vales their favourite hunting-ground; while the worried game found refuge in clefts and peaks known only to the chamois and eagle. The page of history has no pictures so bloody as those which illustrate the anguish and death of these martyrs, and no portrait so noble as those which portray the heroes of the Vaudois. To the strength of their hills, and the succour of their God do they owe their preservation, for all that man could do was done to exterminate them, and make their homes silent as their Alpine heights.

Fourthly,—This pure Church claims our support because, though persecuted, it *has ever possessed a strong missionary spirit*. In troublous times it gave the gospel to Switzerland, Moravia, Bohemia, and Germany. Even Walter Lollard, a name dear to our own land, is claimed as a Vaudois missionary. And by the generosity of British and American Christians, it is now developing this same spirit. Churches are being formed in Turin, Genoa, Oneglia, Favale, Nice, and Pignoral. Doubtless

Providence purposes that a church so truly apostolic in its zeal shall be the real regenerator of the neighbouring States. A people with such a marvellous history, and such a primitive spirit, must have been preserved for some noble mission. It is their possession of this missionary spirit, and *their singular facility for developing it*, which has led the Students' Missionary Society to plead their cause in our congregations. The Church of the Vaudois is fitted to become the Iona of Italy, *but it is poor*. Let us give it the *means*, and it will give Italy the *men*. It has everything but money. Its *liberty* is increasing. "By the new law of 1848 the Vaudois have power to erect churches and call pastors in every city or town of Piedmont in which there are twenty-five Vaudois. *Under the shelter of these Vaudois temples, the Piedmontese may come and worship, though they would not be allowed to rear places of worship for themselves.* The Italian language, too, is now taught in the Vaudois schools, so that their pupils may soon preach the gospel in all the Papal States. The *educational machinery* is also singularly complete. The population of the valleys is about 22,000, besides 4000 or 5000 Roman Catholics. There are fifteen parishes, and twenty pastors and evangelists. The form of church government is Presbyterian. There are 169 schools, having 4754 scholars. Every person can read and write, and all can peruse the Scriptures. There is a circulating library in every parish, supported by Englishmen. There is an *academy* for the training of pastors. It has a *junior* department with ninety-three pupils, and a *senior* with sixteen pupils. It is presided over by eight Professors, and the curriculum of study embraces ten years. In this is included a strictly *Theological course*. This extensive apparatus is kept in working order by a few recent grants from Government, but chiefly by the munificence of English, Dutch, Swiss, and American Christians. Thus the Vaudois can provide more pastors than they require for themselves, but they cannot provide means to send these pastors beyond the valleys. *They are extremely poor, and at the present moment are urgently in need.* "Pressed on every side by the competition of Romanists, whose number it has been the policy and aim of the Government to increase, the Vaudois suffer in many ways from over-population. Land is subdivided in many quarters to an extent that condemns the possessor to indigence: and spots are cultivated which, in a natural state of things, would wisely be abandoned to bareness. Women may be seen carrying soil in baskets up rugged and steep ascents, to spread around the roots of deserted vines. In some parishes it has been no uncommon thing in winter evenings for several families to meet together, that they might work by the light of one lamp; and, in the dearth of fuel, whole families have been known to flee to their 'byres' that they might receive from the breath of their cows some portion of heat." Here then is our case. This primitive, pure, and persecuted church is thoroughly philanthropic, and well fitted to be the reformer of Italy. It has *every necessary but money*. This, we ask *our church* to give. By presenting what funds we gather to the Theological Academy we can best benefit, not only the Vaudois, but also Italy. This is the decided testimony of the Rev. Dr. Gilly, Rev. Baptist Noel, Rev. Dr. Thomson, and Edward Baines, Esq.

With such advice we make our appeal to the churches. Either we can give the Vaudois books, which are to them valuable—for a printing press is not allowed in the valleys—or we can support students—the sum of £1, 3s. 4d. will maintain one for a year—or we can provide for a Professor, which can be done for £60—or we can send forth missionaries from the valleys to the surrounding States. Plainly the cause is one deserving encouragement. This will be the first contribution that the United Presbyterian Church shall have given to this faithful people.* We have been slow to give—let us not be sparing in our gift. The Church of the Vaudois has all the venerableness of age, and none of its infirmities. It has fought for the faith and preserved it in all its primitive purity; and that apostolic zeal for Christ's cause which began to flow in it at the first has circulated through all its history; yea, even now, shows itself in a quenchless desire to bear the message of mercy to a degraded people. Italy needs the Vaudois—the Vaudois need us; and, assuredly, there are none to whom we Scottish Christians—heirs of a blood-bought freedom—could so graciously stretch out our hands as these Covenanters of Piedmont.

* It will be recollected, however, that the children of the U. P. Church raised a sum sufficient to pay one year's salary of a Professor for the Vaudois.

OLD CALABAR.

OPENING OF THE CHURCH AT CREEK TOWN.

The Rev. H. M. Waddell gives, in a letter, dated 20th September, the following brief notice regarding the opening of the church at Creek Town. This house, which is composed of galvanized iron, was sent out from this country several years ago, but, owing to the difficulty which was felt in procuring boards for the flooring, and other requisite things, it has not till lately been finished. The meetings for public worship on Sabbath have hitherto been held in King Eyo's yard. Now, the missionary has a comfortable place in which he can proclaim the glad tidings of salvation, through faith in Christ, to the perishing children of Africa. Our readers will be gratified to know, that the first house erected there for the public worship of the true God, is attended each Lord's day by an audience of from 250 to 300 persons; and they will unite with us in the prayer, that this place may prove a Bethel, a house of God, of which it may be said, that multitudes were "born there."

Mr. Waddell thus writes:—"At length I have the happiness of reporting to you the completion and the opening of our church in this town, after its being so long on hand. The principal hindrances and difficulties which have delayed it, I have detailed in previous communications. However, we have got it all done at last, neatly, and comfortably, and substantially, to the satisfaction of all, and the admiration of many. It stands on a gentle rising, at the head of the principal street, in the centre of the town, and almost in a line from the landing at the beach to the mission house, which appears above it. It was opened for the public worship of God on the second Sabbath of September; and I had the presence and the aid of the Rev. Messrs. Goldie and Edgerley on the occasion. Mr. Goldie and I conducted the forenoon service, from half-past nine to eleven o'clock. The congregation was larger than I expected, and filled not only the house within, but the verandah outside. Between 360 and 400 persons were, doubtless, there in the forenoon. In the afternoon not so many; yet the inside was well filled—with, at least, I may say, 250—which I consider to be as many as we will have regularly for a while. Besides the regular Sabbath school, from three to half-past four, we have begun reading and catechising classes for a short time both before and after forenoon service, so as to gather in and occupy the stragglers and idlers. Last Sabbath also, the house was more than filled forenoon, and well filled afternoon. King Eyo and most of the other chief men were present forenoon of both days, and they say that they will always come. At the close of our first service in the church, King Eyo spoke a few proper words to the assembly about keeping Sabbath and coming to church regularly. He spoke of his own accord. Oh, that the day and the house of God may be blessed to himself and to them all, to lead them in the ways of life. I bless God that I have seen the work of the Lord so far advanced. It is more than I expected when I came first here. The sight of that house and congregation, and the belief that there was a people of God among them, though yet few and weak, was cheering, yea, overcoming; for the little one shall become a thousand, and the small one a strong nation. Brethren, pray that the Lord may hasten it in His time."

CALABAR.—PROPOSED NEW MISSION STATION.

The Committee on Foreign Missions being anxious to employ the fund that was some time ago so generously contributed for extending the mission, as soon as fit agents could be had for doing so, instructed the Rev. Mr. Goldie, when he left this country last summer, to endeavour, should he, on his arrival, find all the brethren in health, to open a station up the Cross River. To facilitate his doing so, they provided and sent out with him a wooden mission house. Mr. Goldie, as the following extracts from a letter, dated 25th September, show, is taking measures for carrying this proposal into effect.

"I laid your design for the extension of the mission before the brethren, who are anxious that it should be carried out as soon as possible. Mr. Waddell and I also spoke of the matter to King Eyo, who did not express any opinion, but promised to speak of it to the head man of Ikumetu, to ascertain whether he would be favourable to commencing a station in his village. This Ikumetu is an Ekrikok village, about twenty-four miles from Creek Town, and is not mentioned by Mr. Waddell in

his printed circular, proposing the raising of a fund for the extension of the mission. Ikorofiong, the Ekrikok village he mentions, is nearly fifty miles above Creek Town. Ikumetu is about as large as Ikorofiong, both being small villages; and we thought of it in consequence of its being nearer our present stations. It will also give access to the Aukanyong tribe, should we obtain the means of travelling inland. The Aukanyong people have a language quite distinct from the Efik, but they make use of the Efik as well, and thus could be communicated with through it. As soon as the rains cease, we will likely visit both Ekrikok villages, and examine the localities particularly, so as to make a choice between them, should both places be open to us."

And on the 28th, Mr. Goldie says, "Went up to Creek Town to-day, to see one of the chiefs of Ikumetu, the Ekrikok village at which we desire to commence the new station. King Eyo and Mr. Waddell had some conversation with him, and he expressed himself willing to receive us; but proposed that King Eyo should call the other heads of families, and get their mind on the subject, which the king proposes to do. We shall all, God willing, take an early opportunity of visiting them." This visit has been made, for the Rev. Mr. Waddell says in a letter, dated October 22, just received, "I am glad to inform you that, having visited the near Ekrikok, or Ikumetu, in company with Mr. Anderson, some months ago, and again with Mr. Goldie lately, there is every prospect of a favourable commencement being made there of a new station. It is not too distant for a first move, being only about twenty or twenty-five miles by water, and twelve or fifteen by land. It is closely connected with, and in constant contact with this town. The people all seem favorable. Though the town is not large, it will furnish a good school, and enough of people otherwise, to begin with, whose plantations being near, they are never long absent from town. The Creek Town plantations extend up to it from this side, while those of the Ankanyong people, a different tribe, begin on the other side, and not distant from it, to whom access will thus be obtained. It is also on the principal river (the Cross River), and forms the first stage inwards. That place well settled by Mr. Goldie, every successive step will be comparatively easy, and grow still easier."

INDIA.

SOUTH INDIA CHRISTIAN SCHOOL BOOK SOCIETY.

The following paper is from the pen of Mr. John Murdoch, who has been engaged, with great success, for several years, in preparing religious tracts for distribution in Ceylon, and who has now become the Secretary of the important Society in Southern India, the objects of which are here described. Mr. Murdoch has, by the authority of the Synod, been recognized as an agent of our Church; and this link may yet lead us to undertake missionary operations in the great, destitute, and promising field of India.

"The United Presbyterian Church has now, for the first time, an agent in India. This is one of the largest and noblest missionary fields in the world. Nearly three thousand years ago it was noted for its rich products, and the progress made by its population in the arts and sciences. Interest has been awakened in it, in modern times, by the oppressed condition of its inhabitants, their moral degradation, and their gigantic system of idolatry, with its obscene and bloody rites. Second only to China in extent, it surpasses it in freedom of access, and in being placed, by Providence, under British rule.

The claims of India have been acknowledged by Christians, since, with the adjacent island of Ceylon, it contains one-third of the entire missionary force. In 1852, there were, in all, 443 missionaries, 698 native catechists, and 2015 schools, with 78,776 scholars.

The chief object of the Synod's agent is to endeavour to elevate the standard of the native catechists and the vernacular schools. The climate of India is such as to forbid the hope of European missionaries evangelizing the country by their own direct efforts. The work must be mainly done by natives under European superintendence. It is evident, therefore, that so far as human instrumentality is concerned, the progress made will principally depend upon the character of the Hindoo agents. Hence their improvement is a matter of the utmost importance. The question is, How is this to be accomplished? It cannot be done by oral in-

struction, One man could not do it, nor could the missionaries of other denominations be expected to allow it, if practicable. The press is to be the medium employed. The agent of the Synod is to devote himself to the working of a society to provide books of the following nature:—

I. *Books for Catechists and Schoolmasters.*—At present, in many cases, in addition to the Scriptures, they have only a few tracts. They require treatises on the Evidences and Doctrines of Christianity, a Commentary on the Scriptures, a Manual for Teachers, &c.

II. *Books for Schools.*—The vernacular schools are wretchedly provided with books, on which account their usefulness is greatly diminished. An educational series will be prepared, based on the works of the best authors, and illustrated with engravings. The means of preserving health, by proper diet and cleanliness, will be explained; the importance of female education will be urged; instruction will be given suited to the moral condition of the Hindoos, and the way of salvation will be pointed out.

III. *Books for Sunday Schools.*—The number of schools of this kind is very small at present; but by a vigorous effort, probably two thousand native Christians might be induced to engage in the work. A Guide for the Teachers, Notes of Lessons, &c., are necessary.

Mr. Murdoch, the agent of the Synod, laboured several years in Ceylon, supported by the Rev. Dr. Robson's congregation, Glasgow. In March, 1854, he visited the Tinnevely missions to obtain catechists to instruct some of the Tamil coolies employed in the coffee estates in Ceylon. He then saw the great want of books, which led to the formation of the South India Christian School Book Society. A commencement was made with the Madras Presidency, because, with a population of forty millions, it contains more native agents than all the rest of India taken together.

The society, thus established, met with warm support. Lord Harris, the Governor, became patron; the Bishop of Madras, president; and some of the ablest scholars in the country, belonging to ten different missionary societies, became members of committee. An appeal was made for funds to the Europeans in Madras, and about £300 was subscribed, with which 20,000 school-books were printed. Mr. Murdoch, the secretary, resolved to visit Scotland, to promote the objects of the society. The scheme was brought before the Synod, and the Mission Board was authorized to engage him as an agent of the Church in India, to be supported partly by the Synod, partly by the Wellington Street congregation. He consulted Drs. Brown and Eadie on the books most suitable for catechists, and obtained hints from Archdeacon Allen, Professor Morely, and other distinguished educationalists, as to what may be done for the improvement of schools in the East. Aid to the Society's funds was solicited from members of the United Presbyterian Church, and £239 5s. was obtained. Of this sum nearly one-half was contributed by friends belonging to Dr. Robson's congregation; John Henderson, Esq. of Park, gave £50, and Messrs. J. and D. Paton of Tillicoultry, £30. The committee of the Religious Tract Society, feeling the "vast importance" of the object, voted printing paper to the society to the value of £150. The committee of the Church Missionary Society voted £50 to the Society, "as calculated under the Divine blessing, greatly to promote the efficiency of their missions, as well as the cause of education in India generally;" and, for a similar reason, the committee of the Wesleyan Missionary Society made a grant of £25.

The total amount, yet obtained, is far below what is necessary. To make a beginning, on a very moderate scale, the following sums are required:—

Cost of books for 400 catechists	£100
“ for 1200 vernacular schools	600
“ for 200 Sunday schools	100

—£1100

One-half of the above has just to be raised. For this an appeal is specially made to the members of the United Presbyterian Church. All other denominations in Britain support expensive missions in India. Were our Church to provide them with Christian literature, the value of vernacular schools would be nearly doubled, and the growth of an intelligent piety would be promoted among the native churches,

which would thus become better prepared for self-support, and for diffusing around them a knowledge of the gospel. Such a dis-interested act for the spread of Christianity, would be fully appreciated by the devoted men of the different societies labouring in India.

Nor will the usefulness of the Society terminate with missions. The subject of National Education, which has attracted so much attention in Scotland, has been decided in India. Grants in aid are to be given to all schools, Hindoo and Mahomedan, as well as Christian, that come up to a certain standard, as far as secular knowledge is concerned. Good books, if very cheap, although imbued with Christian truth, would find their way into heathen schools, and do good where the voice of the missionary had never been heard."

MISSION TO CHINESE IN AUSTRALIA.

The following is an abridgment of a letter from the Rev. J. L. Peore of Melbourne. The date is not given, but it must have been about June last.

"My statement," says he, "refers to the Chinese of this colony, of whom there are probably 30,000 working on the gold fields, and still the cry is, 'They come, they come.' If no legal check be put on this system of emigration, it is possible ere long 100,000 Chinamen will be found here. Very many of them will continue to reside here and have posterity; for they are acquiring property in land, cattle, and stores. Some have married English women, and adopt the English dress and habits of life; but yet they are heathen, idolatrous, and impure; are unapproachable by our people, except through interpreters; and can themselves only smatter in confused jargon a few phrases of common things.

"A few weeks ago I received from Hong Kong, through the liberality of my late beloved flock in Salford—chiefly the young people—2000 copies of the New Testament in Chinese. The Chinese only land in Melbourne to pass into the interior, after two or three days spent in equipping themselves for their journey and toils. At such a time they are not likely to give heed to novel teachings, and if the Testament were given to them, ignorant of its value, they would not burden themselves with it on the long and trying journey before them. At a venture I sent off one box of two hundred to Castlemaine, and was anxiously pondering, *What next?* when lo! in the shipping intelligence was a paragraph that *two Chinese Evangelists had arrived from Hong Kong, with letters introductory to Rev. J. L. Peore!* In due time I found them. To my great delight the letters were from Dr Legge, informing me that the young men had been under his care more than ten years; they were of undoubted piety, and possessed considerable literary attainments. Ho-a-Low, especially, having a scholarly knowledge of his own language, is able to translate Chinese into English, and *vice versa*; also to speak readily in English. Both indeed have this latter gift. Ho-a-Low is twenty years of age. His uncle is the chief Chinese preacher in Hong Kong. Chu-a-luk is twenty-three. His father is senior member of the church in Hong Kong. He and his companion are also members. Dr Legge had encouraged them to come to Victoria, because, owing to the insurrection in China, free evangelical labour is for the present greatly restricted. He entertained the hope that they would find employment here as interpreters, or be engaged as evangelists to their countrymen. Here was a new perplexity. There was no society in existence to benefit the Chinese, and there seemed no stir or feeling on their behalf. Having satisfied myself that they were good men and true, I meditated what could be done with them. I wrote a circular, which was printed and sent to all the evangelical ministers in and near Melbourne,—Episcopal, Presbyterian, Wesleyan, Independent, and Baptist,—stating the case, asking What is Christian duty and inviting them to meet and consider the matter. Influential representatives came from each section. The Dean of Melbourne; Dr. Mackay, Gaelic Free Church; Mr Jarret, United Presbyterian; Mr Eggleston, and Mr Draper, Wesleyan Superintendents; Mr Scott, Baptist, and *all our* ministers; with several others. All were cordial, and welcomed the young men with joy; all agreed that something must be done, and forthwith appointed a provisional committee, to arrange for a public meeting to be held the next week in the Mechanics' Institute. Its details were left to myself; I issued another circular. The time of meeting

arrived,—five hundred pressed into the hall, and I have been assured one thousand were excluded for want of room. The speaking was first-rate, especially the addresses by the Dean and Dr Mackay. As to the Christian community, there was the most unequivocally deep interest. The thing had taken effect. It was clearly necessary to move forward. I took hasty conference on the platform with two or three gentlemen, and, in a moment of interruption from overcrowding, announced that another meeting should be held the next week, to designate the missionaries to their work. Wednesday the meeting was held; there was an immense attendance. One newspaper had sneered at the idea of converting Chinese; another writer had attempted to discredit the qualifications of the agents. *This did good.* The Hon. the Attorney-General had volunteered to speak, and had sought an interview with Ho and Chu. In his address he said he had examined and *cross-examined* them as to their views, &c. It was a triumphant vindication, and, coming from such a quarter, admitted no cavil. The feeling manifested was that of deep and earnest solicitude for the object, and augured well. The committee empowered me to defray all expenses for sending them up the country, to engage at an adequate salary Ho and Chu, and to supplement your allowance of £200 per annum to Mr. Young, who is in this country on leave of absence from China, by such other amount as I might find necessary by inquiry on the field of service, not exceeding £200 per annum.

“In anticipation that this happy result would ensue, I had made preliminary arrangements for their transit, and that of their luggage and the Testaments, fifteen or sixteen cwt. Amongst the diggers many prejudices exist against ‘John Chinaman,’ as they call them; but the whole Christian community seems to be pervaded with a tender concern for their salvation, and hence the ease with which, in so short a time, in the midst of pressing duties, and almost without help, counsel, or pre-arrangement, the blessed issue has been reached. God was working, and ‘to accomplish great results by small means,’ D’Aubigné says, ‘is the law of his government.’ The agents are now at their work, and fully equipped for duty: Mr Young to the Hokiéh people, Amoy district; Ho and Chu to the Canton men, who constitute by far the largest number—2000 Testaments at their disposal—a Christian fellowship to cheer them on, many, very many at a distance praying for them—a fair field, an open door, and no adversary to resist their entering in. Of course Mr Young is expected to regulate the actions of the native agents, and to report of himself and them. We have obtained money enough to defray expenses thus far; and preliminaries for a work are ever costly, and now the committee will gird itself to secure an income of £600 per annum to begin with; and if God smile upon the labours of the agents, and give the society favour with his people, two more agents will be sent from Hong Kong, and gradually the work will be pushed into all the gold fields.

“*July 18th.*—I have received satisfactory letters from Mr Young, Ho, and Chu. The Mechanics’ Institute is lent free of charge for Chinese worship, and many Chinamen have promised to attend. So far all things look well.”—*London Miss. Mag.*

RELIGIOUS PROGRESS IN EUROPE.

[The Rev. Dr. Baird of the United States, who is well known for the attention he has paid to the statistics of religion, sums up his recent remarks on Europe in the following paragraphs. It is delightful to find that, notwithstanding all that is gloomy and discouraging, the Redeemer’s Kingdom is upon the whole, advancing. Let us thank God and take courage.]

“It is now twenty years since I came the first time to the old world, for the purpose of promoting in my humble, though imperfect way, the things of our Lord. During that period I have made seven visits to Europe, and many portions of it I have visited often, and every country in it at least once. I can say, with truth, that I believe a great and good work has been going forward, not equally, but really, in every Protestant country, and in several Roman Catholic countries, such as France, Piedmont, Belgium, and Ireland. There is a good movement in Bohemia, Moravia, and other German parts of the Austrian empire, in favour of the evangelical faith, among the dispersed and oppressed Protestants. In the central parts of Russia truth has been making some progress. Even in Spain, especially at Madrid and Barce-

lona, a good work is in progress, about which I may not speak more particularly.

"I will say, in concluding this little series of letters, that I wish I could impart to all your readers my deep conviction as to the duty of our churches doing incomparably more to aid in the work of resorting or resuscitating true Christianity in all those portions of Europe which need help from abroad. Oh, how much of interest our country, how much the entire world has at stake in this matter! When shall we begin to pray, and feel, and act as we ought in reference to this important subject?"

Yours truly,

"R. B."

Ecclesiastical Notices.

FUND FOR AIDING AND ENCOURAGING STUDENTS IN DIVINITY.

ESQUESING.

	£	s.	d.		£	s.	d.
Alexander McNaughton.....	5	0	0	James Hume, sen	1	0	0
John Stewart.....	5	0	0	Thomas Hume.....	0	10	0
Duncan Stewart.....	4	0	0	John Crighton	2	10	0
Alexander Robertson.....	2	10	0	William A. Michie.....	0	10	0
Allan McPherson.....	2	10	0	Robert McPherson.....	0	5	0
William Michie, sen.....	2	0	0	Williamson Ramshaw.....	0	5	0
George Laidlaw	1	0	0	John Fisher	0	10	0
Hugh Campbell.....	1	0	0	Thomas Fisher.....	0	5	0
Duncan Campbell	1	0	0	William Murray.....	0	10	0
James Duff.....	0	5	0	James Stewart.....	1	5	0
John Kippen	0	10	0	Thomas Michie	0	10	0
Daniel Kippen.....	0	5	0				
Peter McGregor.....	1	0	0		£35	5	0
James Hume, jun	1	5	0				

[The above contribution is quite worthy to appear in the same list as those that have preceded, especially when it is recollected that the rural Congregation of Esquesing has been, for a number of years, in a state of vacancy. We advert to the matter at present, for the purpose of soliciting the attention of members of Synod to some points which, we presume, will come under consideration at next meeting. Regulations will require to be made respecting the Fund. Particularly, it will have to be determined whether the scheme of raising, from time to time, what is needed, is to be continued; or whether an attempt shall be made, as some reckon preferable, to secure at once what would be sufficient, as an endowment, to yield yearly all that is requisite for the maintenance of the Hall. Extemporaneous and ill-considered enactments on such subjects are much to be deprecated. We are informed that an Elder, in one of our smallest congregations, expresses his willingness to be one of fifty, who shall each contribute £50 towards such an endowment; or if £2,450 is raised in any other way, he will add his £50. Were such a scheme gone into, it would be, of course, quite reasonable to take into consideration what many have already contributed.]

U. P. PRESBYTERY OF DURHAM.

The above Presbytery held their regular Quarterly Meeting at Newcastle, on Tuesday, 8th January.

In addition to a considerable amount of routine business, the Presbytery arranged a series of Missionary Meetings for the congregations in the bounds, all

of which will be addressed by several ministers. It may be generally interesting also, to observe, that this Presbytery is enlarging its bounds in some very promising localities. An application was presented from the Section of the U. P. Congregation of Whitby, usually meeting at Columbus, to be disjoined from the

above congregation, and constituted into the Congregation of Columbus. This movement, tho' unanimous on the part of the applicants, the Commissioners stated "was not desired by them, could it have been avoided." But the wide extent of the field so long and satisfactorily occupied by Mr. Thornton, required that, for *his sake*, as well as the general interest of the front part of the congregation, there should now be such a change, as would, it was hoped, be beneficial to all, ultimately, though it will require additional exertion by each to maintain a separate existence. The Presbytery having ascertained the full concurrence of the other parties affected, unanimously granted the request, and appointed Revs. Messrs. Thornton and Tweedie to constitute the applicants on the 29th Jan. This congregation starts with nearly 80 members and very encouraging prospects.

Petitions were also presented from the Station at Prince Albert, in the Township of Reach, to be congregated and to obtain the moderation of a Call. The applicants in this case have been but a short time in connection with the Presbytery, but have manifested a commendable zeal, and seem resolved to lose no time in securing the labors of a Pastor. The field is very populous, and wholly unoccupied by any Presbyterian body. The petitions were granted, and the above named ministers were also appointed to carry the wish of the people into effect. —*Communicated.*

U. P. PRESBYTERY OF WELLINGTON.

On Tuesday 1st January, this Presbytery met in the school house near Mr. Kee's Tavern, Garafraza, for the purpose of inducting the Rev. Mr. Stuart to the pastoral oversight of the United Presbyterian Congregation of that place. After the transaction of some Presbyterian business, the Reverend Mr. Duff of Elora proceeded to the more special services of the day by preaching from 1st Cor. 1st chap. 23rd and 24th verses, a discourse characterized by his usual eloquence, richness of scriptural illustration and quotation, and impressiveness of delivery.

Mr. Barrie next proposed the Questions of the Formula, to which Mr. Stuart gave satisfactory replies, after which he was,

in prayer, solemnly inducted into the pastoral office in this portion of the Lord's vineyard. Mr. Barrie then proceeded to address the newly inducted pastor, dwelling chiefly on the importance of cultivating personal piety, but at the same time setting before him the nature and extent of the duties he was bound to perform, and exhorting him to the fulfilment of these duties with all Christian energy and devotedness. Afterwards Mr. Barrie addressed the people, showing them the privilege which God had this day conferred upon them in giving them to see their teacher, the man of their choice, and the duties arising from the relationship which had just been formed.

Mr. Stuart enters on a wide and interesting field of labor. May he be long spared to his congregation. May many be brought by his instrumentality to give themselves to the Lord's CHRIST, and may others have their faith strengthened, and their piety nourished till they come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of CHRIST. —*Communicated.*

BRANT AND GREENOCK.

The U. P. Congregations of these places have unanimously called the Rev. P. D. Muir to be their Pastor.

PARIS.

The Ladies of the U. P. Congregation here have presented the sum of £25 to their esteemed pastor, the Rev. David Caw, as an expression of their approbation of his personal and ministerial character.

INGERSOLL.

The U. P. Congregation here have presented to their pastor, the Rev. Arch. Cross, a handsome Cutter, valued at \$40. This is only one of several gifts Mr. C. has received from his attached people during the short time he has been among them.

TILLSONBURG.

The Ladies of this place presented their pastor, the Rev. Robert Rodgers, with a handsome over-coat, as a New Year's gift, in token of their respect and appreciation of his labours. The present is valued at \$25. —*(Communicated.)*

Gleanings.

THE TOLERATION ACT.

This approaches very near to the idea of a great English law. To the jurist, versed in the theory of legis'ation, but not intimately acquainted with the temper of the sects and parties into which the nation was divided at the time of the Revolution, the act would seem to be a mere chaos of absurdities and contradictions. It will not bear to be tried by sound general principles. Nay, it will not bear to be tried by any principle, sound or unsound. The sound principle undoubtedly is, that mere theological error ought not to be punished by the civil magistrate. This principle, the Toleration Act not only does not recognize, but positively disclaims. Not a single one of the cruel laws enacted against Nonconformists by the Tudors or the Stuarts is repealed. Persecution continues to be the general rule. Toleration is the exception. Nor is this all. The freedom which is given to conscience is given in the most capricious manner. A Quaker, by making a declaration of faith in general terms, obtains the full benefit of the act without signing one of the thirty-nine articles. An Independent minister, who is perfectly willing to make the declaration required from the Quaker, but who has doubts about six or seven of the articles, remains still subject to the penal laws. Howe is liable to punishment if he preaches before he has solemnly declared his assent to the Anglican doctrine touching the Eucharist. Penn, who altogether rejects the Eucharist, is at perfect liberty to preach without making any declaration whatever on the subject.

These are some of the obvious faults, which must strike every person who examines the Toleration Act by that standard of just reason which is the same in all countries and in all ages. But these very faults may perhaps appear to be merits, when we take into consideration the passions and prejudices of those for whom the Toleration Act was framed. This law, abounding with contradictions which every smatterer in political philosophy can detect, did what a law framed by the utmost skill of the greatest masters of political philosophy might have failed to do. That the provisions which have been recapitulated are cumbrous, puerile, inconsistent with each other, inconsistent with the true theory of religious liberty, must be acknowledged. All that can be said in their defence is this: that they removed a vast mass of evil without shocking a vast mass of prejudice; that they put an end, at once and for ever, without one division in either House of Parliament, without one riot in the streets, with scarcely one audible murmur even from the classes most deeply tainted with bigotry, to a persecution which had raged during four generations, which had broken innumerable hearts, which had made innumerable firesides desolate, which had filled the prisons with men of whom the world was not worthy, which had driven thousands of those honest, diligent, and God-fearing yeomen and artizans, who are the true strength of a nation, to seek a refuge beyond the ocean among the wigwams of red Indians and the lairs of panthers. Such a defence, however weak it may appear to some shallow speculators, will probably be thought complete by statesmen.—*Macaulay's History.*

HOME REFORMATION AND CHRISTIAN UNION.

The work of the various Societies aiming at Home Reformation, is one that must be done in some way, either by individuals, or the churches, or the State. We trust that individuals and churches will still vindicate to our country its noble characteristic, of doing always, by the free benevolence of its citizens, what in other countries is effected by enforced taxation, and that instead of waiting for Government support, free private efforts will give to all these institutions the expansion which they require and deserve. Had only those vast sums that have been squandered in all that is ostentatious in religion—empty imitations of the dead work of past ages which can never live again, tawdry memorial windows, hideous monu-

mental brasses, and trash and trumpery of every kind—been employed, as they might have been, in building from living stones a living temple, and bringing back the Loom of spiritual life on those wasted faces where God's own image has been defaced by sin, we should not have to lament that all Christian enterprises are languishing which have no outside show. But we feel confident that the public mind in England is returning from its long wandering after what is dead and outward, and that we shall not be any longer content with what has satisfied us for the last five-and-twenty years.

But there yet remains to be considered the deeper moral, and the more distant tendency, of these combined missionary efforts. It has been remarked by many that there is contained in them steady gradual progress towards Christian Union. In 1804, a body of Christians, of many denominations, agreed to combine to translate, print, and circulate the Bible. Such a combination seemed to many a preposterous idea; and it was prophesied that their united action would prove impossible; yet, like many other supposed impossibilities, this when tried, was found practicable and easy. This body has continued to work, with perfect harmony and great success, a machine of enormous power, until this day. In 1790, a body of Christians, similarly composed, had already taken a still bolder step. They agreed to create a popular religious literature; they resolved to print a variety of tracts and books in which the questions disputed among the Protestant denominations should be suppressed, and nothing taught but those simple truths in which they all agree. The Society thus established has become the most influential distributor of religious publications in existence; it is the only one that has succeeded in marching with the times; and its committees work without quarrel or disunion, and without any attempt to intrude their Shibboleths. In 1835, the City Mission came into being, its object being to evangelize the poor by teaching them all in the Gospel that is necessary or saving. This Society thus enunciates the basis of its teaching:—

“As the object of the mission is to extend the knowledge of the Gospel, it is a fundamental law that the following doctrines be prominently taught by the agents and publications of the mission. They are given, ‘not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.’ ‘All have sinned and come short of the glory of God.’ ‘In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us.’ ‘Except a man be born again he cannot see the kingdom of God.’ ‘The blood of Jesus Christ, God's Son, cleanseth from all sin.’ ‘Being justified by faith, we have peace with God through our Lord Jesus Christ.’ ‘Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved.’ ‘Without holiness no man shall see the Lord.’ ‘Ye are sanctified—by the Spirit of our God.’”

We do not know whether the City Mission would wish this to be considered its creed, but it certainly partakes of that nature. It is its formal summary of essential doctrine. However that may be, the Mission feels rightly, that in this freedom from dogmatic fetters, and this simplicity, it has found its strength. While its contemporary, Puseyism, which sought to attain union by imposing additional shackles on the mind, is now dead, or dying; this champion of free and combined religion has gone on increasing every year, and is even yet in its merest infancy. A few years later, in 1844, the combined efforts of a union of denominations began to bring into extensive use a scheme of Education, for the lost and outcast children, whose whole scheme and basis was religious, and which looked for success to religion only; yet taught no point of dogmatic theology debated in the great body of English Protestants. This, too, has been found sufficient for its end. Places of Repentance have been founded on the same principles, for adult sons and daughters of vice. And these, without touching on disputed doctrines, have contained sufficient religious teaching, and inculcated religious motives sufficiently strong, to restore the outcast to society, and even to raise him up to God.

We ask, then, in conclusion, what office of the Church remains which these combined Associations have not been able to effect with their simplified Theology? They have proved themselves able to keep, and circulate, the original documents of the Christian faith. They can form and spread a very varied religious literature, adequate for the wants of any simple-minded religious man. They can choose, and

examine, and send forth successful evangelists to preach the gospel to the poor. They can conduct schools of religious education, for those young persons to whom religion is, beyond all others, the all in all; and they can open a place, and show a way, of repentance to the returning penitent. Have those not the genuine medicine of the Great Physician, who have proved that they can heal those whose disease is sorest? Are these no ministers of reconciliation, when they can point to thousands whom they have reconciled? Surely they possess all the inward life, and all the influential motives of Christianity? There is no work of the Church which these combinations of denominations cannot do.

Let them work on a while, for a common good, against a common enemy—forgetting ancient antipathies, as the French and English are doing before Sebastopol. Perhaps, after a while, another question will come upon the carpet:—What further need is there of denominations? Separate independent organisations, on the same soil, may be, and perhaps are desirable; but why need they be bitter to each other? nay, why need they not feel and act in everything like full Christian brethren? Why may they not recognize the approval, which the unseen Eternal Spirit has already pronounced, in the life that he has shed, and the blessings that he has given, to the exertions of all? Why may they not cast away their exclusive pretensions and longing for sectarian pre-eminence; join in each other's prayers or liturgies; sit, or stand, or kneel (as the case may be) at the table which each spreads before the common Lord of all, and so, by that simple act of charity, be ONE?—*North British Review.*

PSALM XI, TRANSLATED, AND ANNOTATED, BY REV. JAMES LILLIE, M.D., &C

To the Overseer. David's.

1. In Jehovah I trust; how say ye to my soul,
Flee to your mountain as the sparrow?
2. For lo! the wicked are bending the bow,
They have fixed their arrow on the string,
To shoot in darkness at the upright.
3. For the foundations will be destroyed,
What have the righteous accomplished?
4. Jehovah is in the palace of his holiness.
Jehovah! in the heavens is his throne.
5. His eyes behold, his eyelids prove the sons of men.
Jehovah, the righteous is proving,
And the wicked and the lover of violence,
Abhorred hath his soul.
6. He will rain on the wicked snares.
Fire and brimstone and hurricanes,
Are the portion of their cup.
7. For righteous Jehovah, righteousness loveth,
The upright shall behold his face.

It is generally supposed that this psalm belongs to that troublous period of David's life, between his leaving the home of his father Jesse, and his sitting down on the throne of Israel. This interval was passed in constant dangers, in flight, in concealment, in exile. All the power and malice of Saul, were constantly employed in seeking his life.

The psalm, like most, is addressed to the Overseer, whether of the music, as is generally believed, or of all things, as has been suggested by Weiss.

The 1st verse expresses the confidence of David in Jehovah, and a remonstrance with his timid, disheartened counsellors, advising that he should betake himself to flight.

The 2nd and 3rd verses contain the reply of his advisers. They describe, in verse 2nd, in highly figurative terms, the imminence of the peril, the murderous malignity of David's persecutors, and the secrecy and subtlety of their machinations.

In the 3rd verse they declare their conviction that public affairs are going to ruin. The great principles of truth, justice and piety—the very foundations of society

were daily assailed, and it seemed impossible that their complete overthrow could be far off. And they are especially discouraged that all the efforts of David and his followers to stem the torrent, had been altogether fruitless; "What have the righteous accomplished?"

The remainder of the Psalm contains David's triumphant reply to his desponding companions.

4. However things might seem to be going on the footstool of earth, Jehovah was still on his throne in his palace on high.

5. Nor was he asleep on his throne. His eyes were gazing on the guilty Saul, the slanderous Doeg, the thousands of Israel that followed the royal standard, as well as David and his few trembling attendants. The God of Israel, Jehovah, is the Prover of all men. If the wicked are set on high, it is on a slippery place, to make their fall more terrible, when all their own wickedness has been fully developed. To the righteous seem to be given into the hand of the wicked, it is that their righteousness may be brought forth pure as refined gold, while their sin as dross is left behind. However God may seem to lavish power and wealth on bloody tyrants, it is not because he really favors them, or has the smallest sympathy with their ways; "they are abhorred by his soul."

6. The terrible end is coming; their cup is filled up, and when it is at the brim with guilt, the storm begins.

7. All this is secured by the character of Jehovah as *righteous*. He would not be so, if anything but righteousness were the object of his complacency. "Blessed are the pure in heart," said our Lord Jesus, "for they shall see God"—to be fulfilled in the judgment when our God and Saviour shall be revealed.

Grounds of Thankfulness.

1. We are called on, from David's example, to put our trust in the God and Father of our Lord Jesus Christ.

2. How thankful should we be that the malice and plots of the wicked cannot hurt us.

3. However the torrent of vice and Atheism may rock the foundations of society, they cannot prevent the coming of the kingdom of God, nor touch a stone of the city of the Great King.

4. How pleased should every child of God be, to think, *to Lu-x*, that his Father's eye is never turned away from him.

5. How sweet should be our trials, which are the proofs of our sensibility, and our preparation for glory.

6. We may give humble and trembling, yet joyful thanks, that the wicked shall not always despise God. And above all,

2. We should be thankful that soon, *in a little while,—how little—how little* (Heb. x. 37.) *He that is coming, shall have come, and He will not tarry.*

[Wednesday, Dec. 19th, was observed by many of the Churches in Montreal as a day of Thanksgiving; and the above is given in the *Pilot* as the substance of the address delivered by Dr. Lillie, in the Great St. James' Street, Baptist Chapel.—Dr. L. was regularly educated in the United Secession Church, and ordained, at Montrose, as successor to the father of the Rev. Dr. King of Glasgow. He has been many years in the United States; and was lately elected Professor in Maclay (Baptist) College, Toronto, but resigned the appointment. He is a person of great talent, and of high biblical, and theological, as well as scientific attainment; and is remarkable for decision and ardor of character. He abhors all shams, and believes, every day of the week, that there is a God and also a Devil. From the conclusion of the report, it may be gathered, that he is a pre-millennialist; and his piety is of that earnest sort, which, it is but justice to say, distinguishes many of those holding similar views regarding the second coming of the Saviour; though, we confess, we cannot see why they should not be equalled in that respect by those, who, if they do not expect that Christ will shortly come to them, expect that they will shortly go to Him.]

RUSSIAN SERFS AND THE GREEK CHURCH.

The serfs, in general, have very limited ideas on the subject of religion, as they, for the greater part, can neither read nor write; they go to church, where they

repeat with great devotion a certain number of Aves and Paternosters in their own language, or rather Slavonic, and cross themselves while the priest is celebrating mass, which is done with more or less pomp, according to the occasion or the riches of the church. If you ask a peasant where is God, he will generally point to the corner of the room where there are hanging one or more coarse, badly-executed paintings, representing one of their saints, and which he is firmly persuaded are so many gods. This will, perhaps, create a smile of pity in England; but it is the natural result of their uneducated state, which precludes them from understanding all abstract ideas. They must have something corporeal—something they can see and feel; consequently, to abolish these would be to do away with all religion in their eyes. In their way they are very religious. I have even known some of them who, when they are about to commit a sin, will cover carefully their images, that God may not see what they are about.

From Good Friday till after mass on Easter Day, many of them eat nothing; but spend their time in watching, fasting, and praying, being firmly persuaded that Christ dies and rises again every year at this time. But when the mass is over on Easter Day (generally about 4 A.M.), ample amends is made for the long fast, by stuffing to a degree that is really disgusting to look at and think of. Nor is the brandy cup forgotten; for, during the three days that Easter lasts, it is almost a sin not to be drunk, nor are the priests backward in setting the example in both eating and drinking. There is another curious custom, which is universal throughout the empire—that of kissing. You frequently see two men, who can hardly keep their legs, stop and uncover in the streets; one saying, “Christos voskres,” the other answering “Vi-istino voskres;”^{*} they kiss each other three times on alternate cheeks, and then walk on to perform the same ceremony with the next acquaintance they may happen to meet.

They are blindly attached to their religion: and this has been the means employed to arouse their enthusiasm for the present war, which I am told has been very successful in Russia proper; but in Southern Russia it has only met with partial success, for there the people are not strongly attached to the paternal government of the Czar, and still have many traditions of their former freedom, before the hated Mazeppa. They think themselves the only orthodox nation in the world, and all others they call Bussermann or infidel. They have very curious notions of the rest of the world, and regard all foreign nations as so many provinces belonging to the Czar. I have frequently been told that the Turks, incited by the French and English, had revolted; and that the latter, finding that the Turks were not able to do anything against the White Czar alone, had revolted too, although they, the peasants, could not understand why the French and English should revolt, since, by all accounts, they were much better off than the Russian peasants, who were the Czar's own particular people. That is their idea of the present war, and, of course, the rebels were to be utterly destroyed by the power of the Czar; for they reason that, if they were to revolt, they, who are a great people, would soon be annihilated; what must it then be for those whom they esteem insignificant in proportion to their knowledge of them.

The priests are objects of great veneration, although many of them are not far removed, in point of education, from their flock. I have met with those who could scarcely read, except their Church books, which they had learned by rote. There are, however, many who are well educated, and even learned, but these are chiefly in towns. These are the two extremes, whereas the great body of them can read and write, and understand enough of the dogmas of the Russo-Greek Church to keep the people in their present state. Here also we find the same system of seeing going on

* “Christ is risen.” “He is risen indeed.” They also very generally, on these occasions, exchange eggs with one another, giving, for example, a red and receiving a blue one. Even in Protestant, Presbyterian Scotland, the phrase, “pace (pask) eggs,” is quite common; and, in some districts, it is customary to give children dyed eggs to amuse themselves with at that season—the whole, we believe, founded on a tradition that the disciples, going to Emmaus, were carrying a basket of eggs, and that when they looked into it, after the interview with Jesus, they found the eggs had changed colour.—Ed.

as elsewhere; for, if they take a fancy to anything that a peasant possesses, the owner knows that it is no longer his property, or he will not receive absolution when he goes to confession; or the priest may refuse to bury any of his family who may die, or to baptize his children, or may even excommunicate him.—*Blackwood's Mag.*

ORIGIN OF THE RELIGIOUS TRACT, AND BIBLE, SOCIETIES.

“Who wrote the *first* Christian tracts?” was once asked me by a child. “Peter, John, and Paul,” I answered. It is a very old way of doing good. Their tracts with others are in a *bound volume* now, called the New Testament, but they were written and circulated separately at first, like simple tracts, yet mighty they were, because they are the word of God. And from that time to this, when good people are very anxious to spread the knowledge of Christ, they have made use of tracts—paper-preachers, so small that they can go anywhere and anyhow. Of course printing helped them along.

When Luther and his friends revived true religion in Germany, the people in the valleys and on the hills, and throughout the villages, were all asking for Bible knowledge; and as they could not go everywhere to preach and to teach, they wrote and sent tracts to preach and teach for them. This the Romanists found fault with; and they said, “The gospellers do fill the realm with so many of their noisome little books, that they be like the swarms of locusts which did infest Egypt.” But so it is, the gospellers, or the people who love the gospel, *love to spread it*. “Preach the gospel to every creature,” is their motto; if not by their mouths, by their hands or their money.

Nearly seventy years ago, when bad books were doing a great deal of mischief in England, an excellent lady, Miss Hannah More, asked herself, “How can I hinder the mischief which those books are likely to do to the people?” She took up her pen and wrote a tract; it was called “Will Chip;” and she wrote another and another, and so she wrote and published for three years, until millions of copies were circulated and read by the people of England, doing an amount of good which no man can reckon up. Miss More began this work in 1792.

But more strictly religious tracts were now called for, and the success of her labors encouraged the Rev. George Burder, whose heart was interested in this kind of work, to see what more could be done. In May, 1799, he went up to London to hear a famous missionary sermon at Rowland Hill's chapel; and after the services were over, and people's hearts were glowing to do good, he invited the ministers to a neighboring room, and asked if something could not be done to preach the truth by means of tracts. “Yes,” they all said. But there was a great many “hows” and “whens” to the matter—“When shall we begin?” “*Now, now,*” said Mr. Burder; for he knew there was no time like “now” for doing a good work. The meeting adjourned till next morning, when “The Religious Tract Society” was formed, which is the mother of all other tract societies in the world, and a good mother she has been. This was in 1799, fifty-six years ago.

Three years after this, one of the committee of this Society who lived in a little village in Wales, was walking down one of the streets, when he met a child who attended his meeting. He stopped and spoke to her, and asked if she could repeat the text from which he preached the Sunday before. Instead of giving a prompt answer, as she had been accustomed to do, she was silent. “Can you not tell me the text, my little girl?” asked the minister again. Tears came into her eyes, but she was silent. At length she said, “The weather, sir, has been so bad that I could not get to read the Bible.” “Could not get to read the Bible! how is that?” exclaimed the minister much surprised. The reason was soon ascertained. There was no Bible at her own home, none of her friends had a Bible, and she had often walked *seven* miles over the hills to a place where she could get a Welsh Bible, and read the chapter from which the minister took his text; but that week the cold and stormy weather had prevented her journey.

This circumstance deeply touched the minister's heart; and during his journey to London to a meeting of the new Tract Society, the scarcity of the word of God among his people bore heavily on his mind. Lying awake one night thinking of the subject, the idea of having a Bible Society like the Tract Society dawned upon him. It was a great thought. He instantly got up, and as early as could be, went out to

consult his friends. The first person he met was one of the Committee of the Tract Society, to whom he immediately told his thought, and they talked over the subject a long time, their hearts glowing with this new prospect of spreading the knowledge of their dear Redeemer.

And this was the little beginning of the Bible Society, a society whose branches extend now all over the world, and "whose leaves are for the healing of the nations." This shows how Christian love and labors *spread themselves*; they are never satisfied to stay only just where they begin, but the more they do the more they *want* to do, and the more they *can* do. They go out and out over this sinful world, trying here and trying there, trying this way and trying that, to bring every body, children and grown up people, to the blessed knowledge of Jesus Christ here, and to heaven hereafter.—*Child's Paper.*

SCHOOL FOR RELIGION.

[The following is an extract from a Sermon, entitled '*Religion in Common Life*,' preached in October last, before her Majesty and Prince Albert, at Crathie, Balmoral, by the Rev. John Caird, M.A., Minister of Errol, and published by her Majesty's command. Mr. Caird, who was formerly a minister in Edinburgh, is well known as about the most popular preacher in the Scotch Establishment. The sermon is said to have called forth the warmest encomiums from her Majesty and her Royal Consort.]

"The school for learning this art is, not the closet but the world,—not some hallowed spot where religion is taught, and proficient, when duly trained, are sent forth into the world,—but the world itself, the coarse, profane, common world, with its cares and temptations, its rivalries and competitions, its hourly, ever-recurring trials of temper and character. This is, therefore, an art which all can practise, and for which every profession and calling, the busiest and most absorbing, affords scope and discipline. When a child is learning to write, it matters not of what words the copy set to him is composed, the thing desired being that, whatever he writes, he learn to write well. When a man is learning to be a Christian, it matters not what his particular work in life may be; the work he does is but the copying line set to him: the main thing to be considered is that he learn to live well. The form is nothing, the execution is everything. It is true indeed that prayer, holy reading, meditation, the solemnities and services of the Church, are necessary to religion, and that these can be practised only apart from the work of secular life. But it in to be remembered that all such holy exercises do not terminate in themselves. They are but steps in the ladder to heaven, good only as they help us to climb. They are the irrigation and enriching of the spiritual soil—worse than useless if the crop be not more abundant. They are, in short, but means to an end—good, only in so far as they help us to be good and to do good—to glorify God and do good to man; and that end can perhaps best be attained by him whose life is a busy one, whose avocations bear him daily into contact with his fellows, into the intercourse of society, into the heart of the world. No man can be a thorough proficient in navigation who has never been at sea, though he may learn the theory of it at home. No man can become a soldier by studying books on military tactics in his closet; he must in actual service acquire those habits of coolness, courage, discipline, address, rapid combination, without which the most learned in the theory of strategy or engineering will be but a school-boy soldier after all. And, in the same way, a man in solitude and study may become a most learned theologian, or may train himself into the timid, effeminate piety of what is technically called '*the religious life*.' But never in the highest and holiest sense, can he become a *religious man*, until he has acquired those habits of daily self-denial, of resistance to temptation, of kindness, gentleness, humility, sympathy, active beneficence, which are to be acquired only in daily contact with mankind. Tell us not, then, that the man of business, the bustling tradesman, the toil-worn labourer, has little or no time to attend to religion. As well tell us that the pilot, amid the winds and storms, has no leisure to attend to navigation—or the general, on the field of battle, to the art of war! Where *will* he attend to it? Religion is not a perpetual moping over good books—religion is not even prayer, praise, holy ordinances; these are necessary to

religion—no man can be religious without them. But religion, I repeat, is, mainly and chiefly the glorifying God amid the duties and trials of the world,—the guiding our course amid the adverse winds and currents of temptation, by the starlight of duty and the compass of divine truth,—the bearing us manfully, wisely, courageously, for the honour of Christ, our great Leader, in the conflict of life. Away then with the notion that ministers and devotees may be religious, but that a religious and holy life is impracticable in the rough and busy world! Nay rather, believe me, *that* is the proper scene, the peculiar and appropriate field for religion,—the place in which to prove that piety is not a dream of Sundays and solitary hours; that it can bear the light of day; that it can wear well amid the rough jostlings, the hard struggles, the coarse contacts of common life,—the place, in one word, to prove how possible it is for a man to be at once, ‘not slothful in business, and fervent in spirit, serving the Lord.’”

RELIGIOUS INDIFFERENCE.

We agree with the excellent editor of the *Baptist Almanac*, that it is indeed a solemn and sublime thought “that our churches yield an annual revenue of *eleven thousand* redeemed souls to heaven.” But there is another thought suggested by his statement, equally solemn, but fearfully painful. It is that our churches yield an annual revenue of about 22,000 *deceived souls* to the world and to perdition. It is, that in all probability, of the vast multitude who join our churches, only *one-third* go to heaven, while two thirds are lost. Look at the figures: 13,000 are dismissed by letter, who never join the church again. What becomes of them? A few may join other denominations, and a few may go to other lands, but the proportion of this class must be very small indeed. The great mass of those who have not love enough for Christ and his cause to use their letters of dismissal by uniting with other Baptist churches, undoubtedly neglect all their religious duties, break all their baptismal engagements, and mingle again with an ungodly world. There are thousands of such “lost Baptists” all over the land. 8,500 are annually *excluded*, and never restored to church fellowship. They are excluded for conduct utterly inconsistent with the Christian character, and must therefore be considered as hypocrites or self-deceivers. They also sink back again into the world—“like the sow that was washed to her wallowing in the mire.”

We find, on examining more minutely the statistical tables, that the proportion of exclusions to the whole number of members varies greatly in different States. In some, as in Maine, Massachusetts, and one or two others, it is very small, not more than one per cent.; while in two or three others it is from *two to three* per cent. We know that, in the first named States, the churches generally are very careful in the reception of members. Why should not all be so? Would it not have been infinitely better last year to have made our nett gain of 30,000 by baptizing only 41,000 *true converts*, without any exclusions, than by baptizing as, we did, 63,000, and losing 22,000 by exclusion and excess of dismissal?

Let the insane desire for *numbers*, rather than *piety*, cease; let great care be taken not to receive any who do not give *good evidence* of conversion; let pastors and older members keep an earnest watch upon the younger members of the flock, and thoroughly instruct them in Christian doctrines and duties; let every church, as far as possible, require a strict account from all who are received on letters of admission.—*True Union.*

To this may be added the following, by a Correspondent of the *Independent*:—

“I observed in a late *Independent* a statement of the progress, or rather *depreciation* of the Congregational churches in New Hampshire and Vermont the past twelve years. Maine *might have been* placed in the same category. We have numerous organizations and appliances of a religious nature, Missionary, Bible, Tract, Education Societies. Also sermons, Sabbath-schools and Prayer meetings, and various additional moral machinery, operating almost at every fire-side. And yet *no millennium comes!* And yet, *in regard to numbers*, the churches retrograde! Now, *something* about this is wrong. I may not be able to designate the wrong, but this I know, *something is wrong.* Indeed it is but too obvious that the absence of the Holy Ghost is our *precise difficulty.* This (as well as in other ways) is indi-

ated by our *preaching-characteristics*. To say nothing of others, Congregational preachers, at present, give very slight indications of being "filled with the Spirit." So at least it is *in this region*. On the Sabbath we attend to the *reading* from the pulpit of good, well-constructed, religious essays. These readings usually occupy some thirty minutes; a portion of the audience sleep, another portion gaze around upon their associates, and a third portion criticize the composition. No one, ordinarily, either *preacher* or *hearer*, seems to suppose that heaven and hell are realities. And if the preacher does not *seem* so to suppose, why should the hearers? And under such a regime, why should not the churches retrograde?"

MY OWN WORK.

There is a work for all of us; and there is a special work for *each*. It is work not for societies or alliances, but it is work for individual minds and hands. It is work which I cannot do in a crowd, or as one of a mass, but as *one* man, acting singly, according to my own gifts, and under a sense of my personal responsibilities. There is, no doubt, *associated work* for me to do; I must do my work as part of the world's great whole, or as member of some great body. But I have special work to do as one individual, who, by God's plan and appointment, have a separate position, separate responsibilities, and a separate work—a work which, if I do not do it, must be left undone. No one of my fellows can do that special work for me which I have come into the world to do. He may do a higher work and a greater work—but he can not do *my* work. I can not hand over my responsibilities or my gifts. Nor can I delegate my work to any association of men, however well ordered and powerful. They have their own work to do, and it may be a very noble one; but they cannot do my work for me. I must do it with these hands and with these lips, which God has given me. I may do little or may do much; that matters not; it must be my own work. And by doing my own work, poor as it may seem to some, I shall better fulfil God's end in making me what I am, and more truly glorify His name than if I were either going out of my sphere to do the work of another, or calling in another into my sphere to do my work for me. The low grass-tuft is not the branching elm, nor is it the fragrant rose; but it has a position to occupy, and a work to do, in the arrangements of God for this earth of ours, which neither elm nor rose can undertake.

Besides, I have a crown to win; and who can win it for me? I cannot reach it through the toil of another, through the operations of any society of men. I must win it for myself. No fellow man, can *wear* it for me, and no fellow man can win it for me. I must press forward to the mark for the *prize* of my high calling. My right of entrance into the kingdom has, I know, been won for me by the Son of God. That was a work for him alone to do. And he has done it! I owe my deliverance to his blood alone, I owe my acceptance to his righteousness alone. But still there remains for me a race to run, a prize to secure. And therefore must I work without ceasing, with my eye upon the glory to be revealed when the Lord returns and forgetting what is behind, reach on to what is before, "if that by any means I may attain unto the resurrection of the dead.—*Rev. Horatius Bonar*."

A YEAR IN HEAVEN.

Time passes swiftly onward, and brings again the day on which the loved one became an inmate of our Father's house. What scenes of wonder and delight has he passed through since we last held "sweet converse together." The farewell to earth, the upward flight, surrounded by rejoicing angels, the first view of Heaven, the entrance into the presence of Jehovah the glorious face of God as the kind Father, the loving Saviour and Holy Comforter, all combined in one, have been revealed to him.

The welcome home! If the angels in heaven rejoice when one sinner repents, what anthems must peal from their golden harps, when the Christian soldier enters their celestial home!—when, arrayed in white, and crowned by the hand of the Saviour, he takes the seat prepared for him in the City of our God! For one year has our departed dear one gazed upon Him who once wandered upon the hills of Judea, whose feet were once worn and weary, and whose heart ached often over the

misery of earth. How has our beloved sat at his feet, and listened to the music of that voice that once said in tones of love and mercy "Come unto me all ye that are weary." A year in the company of the Redeemed!—that company whom no man can number, where no harsh words are heard, where all are pure, lovely and good; where every countenance shows that they have been with Jesus! How delightful! What friendships have been made; What rapturous meetings with the loved and lost to earth, now found in heaven! A year without sin—without one act of rebellion against Jesus! What a state of perfect peace, forever free from this body of sin and death! Is it not worth dying for? Here, how sin mingles with every thing!

A year of rest! How sweet to the weary spirit to escape from the poor, suffering body—a whole year without pain! No sickness—no distress there! One year in Heaven! Shall it ever be said of us? Time passes on—our dying hourly nearer. When it will be, we know not; but one thing we know, that it will be said of us soon, he or she has been dead a year! Oh, shall it be said, They have been a year in heaven?—*Presbyterian Advocate.*

CITY MISSION SCENE.

This den of infamy consisted of one small room on the ground floor. I was in the habit of visiting this place morning, noon, and night, accompanied, when I could obtain his company, by an aged friend, bursting in upon them in the midst of their criminality; at other times visiting them while under the depressing effects of their previous night's debauch. It may be inquired, perhaps, how it happened such a course was practicable. The fact is, I appeared to have a great influence given me over the proprietor of this wretched place and others, in consequence, perhaps, of attentions paid to one of their companions who died in a very dreadful manner. They appeared to retain so grateful a sense of these attentions, that they could not insult me. It constituted one of the strangest sights in the whole world to see me enter this place at night, sometimes alone; on one occasion my companion was ordered away; it was said to him, "You go, else perhaps you'll have a knife put into you; he (me) may stop,"—disturbing all kinds of wickedness, and merely saying, "I've come to read to you." Standing in the midst of ferocious and horrible characters, reading the Scriptures, and explaining portions concerning our Lord and Saviour Jesus Christ, heaven and hell—a prostitute holding a candle to me. This young woman has since abandoned her evil life. Then would follow some discussion; one would say, "I don't believe there's no hell—it's in your heart, mister." Then some prostitute would burst out into indecent profanity, who would be sworn at until she was quiet. Then I would go down on my knees in the midst of them and pray.—*Vanderkiste's Dens of London.*

BUTLER'S ANALOGY.

The Religious Tract Society have added to their Educational Series an edition of *Butler's Analogy*, which will perhaps do more to commend that great masterpiece of reasoning to popular acceptance than any of its predecessors. The Text is that of Professor Fitzgerald. Dr. Angus, by whom the work is edited, supplies a series of analyses. Instead of being placed together at the commencement of the volume these are properly grouped at the head of each chapter. They are arranged in symmetrical form and with marginal references, so that the student is enabled the more readily to trace the connection and subordination of the various parts of the argument, and at a glance to turn from the analyses to the corresponding part of the text and *vice versa*. The "Analogy" is followed by the "Dissertations" and the "Sermons," to each of which the Editor has prefixed an analysis. To the whole, he has appended notes, designed to elucidate the meaning of the author, to afford information respecting deistical and sceptical theories against which Butler's arguments were directed, or to supplement his doctrinal statements, which in an Evangelical point of view, are sometimes defective. It is not the least merit of this edition that it is published at a very low price.—*Christian Times.*