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Miscellaneous Articles.

CONFERENCE OF CHRISTIANS OF ALL NATIONS AT GENEVA.

It is delightful to witness the triumphs which "brotherly kindness and charity," or love, are winning in these latter days over party prejudice and sectarian rancour. Divisions and heartburnings have for long ages obtained in the church, to her great damage, and to the grief of her more enlightened and Christ-like members. Of late years, a better spirit has begun to manifest itself among Christians in various parts of the world. The severed and hitherto mutually repellant members of Christ's body are drawing toward each other. The spirit of Christian union is far more widely diffused than the ecclesiastical unions lately consummated would indicate. Many, of almost all evangelical denominations, while they hold to their respective forms of church government and worship, and to not a few minor peculiarities of creed, are hailing each other as brethren in Christ, possessed of a common faith, and cherishing the same blessed hope. In not a few instances, they begin to disclose that they are separated from each other by nothing more than a paper partition, which, though whilom sufficiently opaque to arrest vision, or at least to exhibit very monstrous shadows of those on the opposite side, has become so transparent that they can distinctly recognize in these once disliked and despised neighbours the very form and features of their own Heaven-allied family; and they cherish the hope that the flame of Christian love will so wax as utterly to consume these partitions, and allow brethren in Christ not only to see each other clearly, but to "dwell together in unity," and mingle cordially in work and in worship. Many things conspire to give confidence to the expectation that the time approaches when "Jerusalem shall be a quiet habitation," when faction and strife shall be unknown within her walls,—her citizens all loyal to her King, and actuated by love to each other.

As presaging this predicted and happy era, we point to "THE CONFERENCE OF CHRISTIANS OF ALL NATIONS," held at Geneva, in the beginning of September, and which, from the accounts that have reached us, was of the most delightful character—a type of "Paradise restored." Harmony presided over their conference, and love knit all hearts in holiest bonds.

The objects of the assembly were of the most sacred and Heaven-approved character, viz., an exhibition of Christian brotherhood, the dissipation of prejudice by fraternal intercourse and the invigoration of Christian love and zeal in the cause of their common Lord and Saviour. These are objects that warranted a gathering together of Christ's disciples from the four winds of heaven, and could not fail to secure for the assembled believers the Divine presence and blessing. And the place of meeting—GENEVA—is invested with deep interest. The very name has something of talismanic power with us and other kindred churches. The city of Calvin, a man of the highest and finest intellect and holiest character; where he nobly and successfully "contended for the faith once delivered to the saints." There, two months ago, and 297 years after the death of that great Reformer, assembled in the ancient Cathedral of St. Pierre, Christian brethren of all nations and of all names, to greet each other in love, to unite in supplications to their common God and Father through Christ their common Saviour, and to engage in fraternal conference regarding the state and prospects of the Church and the world, and to encourage each others' hearts, and to strengthen each others' hands in the great work of evangelization devolved on them by their Divine Lord. The subjects of discussion and converse were all interesting and important. The phases of error at present rampant, the observance of the Sabbath, and the state of the Sabbath in various lands, and the missions of the Churches at home and abroad, received the earnest and devout attention of the assembly. Many of the papers read and addresses delivered were of a very high order, indicating patient research, great analytical and illustrative power, and a large measure of the spirit of Christ. We shall favour our readers with two extracts, taken from the *Evangelical Christendom*:—First, from an "Address on Ragged Schools," by Dr. Guthrie, of Edinburgh, whose praise is in all the churches, as a prince among preachers, and as a man of fine and gushing benevolence—a minister who adorns by good deeds the doctrines he preaches.

Dr. Guthrie rose and pleaded in favour of Ragged Schools: "I found, the other day, in an hotel at Verona, an inscription on a box which describes better than I can, those for whom I am proud to stand as an advocatè—'*Per la miserabile infanzia.*' Is there any thing more lovely than to see an infant smile? And to my eye there is nothing so painful as to see a poor skeleton of a child, with rags on its back, laying its little head on the foul shoulder of its drunken mother. It is in favour of such that I am here to plead."

The Dr. then entered into details, picking out at random cases of children who had been saved from vice and wretchedness in Edinburgh, by means of Ragged Schools. After giving statistics he said: "To this table may be applied the words of the Prophet, 'Written within and without with lamentation, mourning, and woe!' These children are the germs of our criminals. Had it not been for our schools, 250 out of the 300 whom we have at present would have been in prison. These children are taught by their parents to steal, and if they do not bring home enough, they are beaten. They are not the guilty party. When the child is brought before the court, the crime is there, but not the criminal. In Scotland we have a happy way of pronouncing a verdict. In England you have guilty, or not guilty; in Scotland we have, as a variation, *not proven*. Here is a boy at the bar; he has never seen a court of justice before; he stares about him like a wild beast; he sees before him three fat men in black gowns, or red, with horsehair on their heads, and often more outside than in, who never in all their lives knew what it is to be hungry. The boy has been caught in the act of stealing; the evidence is there, but I say the verdict *ought to be proven, but not guilty*. Who, then, is the guilty party? Judgment shall begin at the house of God. This is the law, Sir. That child is condemned by law, but not by justice. It reminds me of the answer of a justice's servant, who was asked by some one who wished to see her master, 'Is the justice in?' 'No, Sir, but the *law* is.' Who, then, is the guilty party? 'Judgment must begin at the house of God.' The ministers of the Gospel are guilty—I and my brethren, who did not stretch out our hand to pluck that child as a brand from the burning. The judges are guilty. The ladies and gentlemen who went to church or chapel to pray with their Prayer-book or Bible, and passed those perishing little ones, saying 'What a plague those children are!' are guilty; and I truly believe, Sir, when God sits in His judgment-seat, He will tell the angels to take away that child, and bring to the bar the ministers, the judges, the ladies and gentlemen who passed by on the other side. 'For where no law is, there is no transgression.' These children furnished materials to fill our prisons. They begged in swarms through the streets of Edinburgh. Talk of the mosquitoes of Venice, they are nothing to those we had in Edinburgh. But we have cleared the streets of them. Now we have neither begging children nor begging friars in Edinburgh. Begging is next door to thieving. Before ragged schools were commenced, some fourteen years ago, five out of every 100 prisoners were under fourteen years of age. Walk along the corridor of a prison, put your eye to the grating, and see there, between four cold walls, a little boy, pale and solitary, who should have been on the busy school-bench, or playing in the fresh open air, or at his mother's fireside. I saw a little fair-headed, blue-eyed girl sitting there. Pity seized me. But as we pass in a moment from one feeling to another, my soul was filled with indignation. 'Who on earth put

that child in here?" said I to the turnkey? 'The sheriff, Sir.' 'Well,' said I, 'if I had the sheriff here I would put him in there himself and lock him up!'" The Doctor then went on to describe the organization of the ragged schools in Scotland, and finished by a warm appeal to continental friends to take up the subject in earnest. "If I could prevail upon one lady, (woman's heart is the steam, man is the strong iron part) to set up a ragged school in her city, I am amply repaid for having come so far to plead the cause. I feel that there are many things in my ministry I would fain change, but the one bright spot which will remain when this head shall be pillowed on the cold ground, is the having been allowed to do something in this cause. I bless God for having given to this tongue to speak on this behalf. You say, where are the means? I live in Salisbury-road, Edinburgh. The domestic servants in that road, who have but little means of laying money by, have spontaneously resolved to support two ragged-school children. Oh, the satisfaction of doing good! We may say of ragged-schools, 'Many daughters have done virtuously, but thou excellest them all.'"

The following remarks by Dr. de Pressensé, of Paris, deserve the earnest attention of christian men and mere statesmen as well in all lands. The subject of religious liberty is in general but ill understood. The speaker's theme was thus announced, "RELIGIOUS LIBERTY CONSIDERED AS THE CONDITION OF THE PEACE AND SECURITY OF STATES."

"A few years ago this subject would not have found place in an assembly such as this, where every thing calculated to divide is carefully excluded. If we look back but a short distance into the past, we shall find that the words 'religious liberty' were a bone of contention even amongst the children of the Reformation. It is not so now, and this fact shews with what rapidity the light has broken in upon us. Let us be calm. Nothing will be spared to secure the success of this great cause, so closely allied to that of Christianity itself. You have seen Europe shaken—a fearful agitation spread from country to country, as with the force of a tempest. Well! all this is nothing compared to what you will see in the future, for the accomplishment of this glorious design. Our duty is to take part in this movement. We are writing the second chapter of the 'History of the Reformation.' We are taking up the work of our fathers, to correct and develop it. We are bringing out the true mind of Jesus Christ upon an essential point, and we are clearing this Divine religion from an opprobrium which has too long been attached to it; for, let us never forget that liberty is the honour of the truth, while despotism—I mean the despotism it claims and makes use of, not that to which it submits—is its shame and disgrace! I must not forget that my task is to demonstrate that the interest of the State counsels it not to *grant* (that is an original right, and does not depend on its good pleasure), but to *recognise* religious liberty. Am I therefore con-

demned to bring this great question down to the proportions of a vulgar utilitarianism? No; for this subject is of an order so elevated, that it becomes indistinguishable from justice itself. It is a duty to respect the powers that be, but we must honour them without servility! We must, first of all, explain clearly what we understand by religious liberty. There are two serious mistakes, the first fallen into by religious men, the second by statesmen. From the incontestible principle of the sovereignty of the truth, the conclusion is drawn that error has no right in the world, and must, therefore, be proscribed. This is a miserable sophism. We quite agree that truth is sovereign, but we must know if it is a material or a moral power. Unless we confound the body with the soul we must recognise the radical impotence of religious oppression. Christianity is a religion of love; a love which is not the freewill offering of one heart to another, is a mockery and a sham. Therefore the religion of love is above all the religion of liberty. 'Ye will not come unto me, that ye might have life,' could never have founded a religion which would do violence to the will. The second misunderstanding consists in identifying religious liberty with liberty of conscience, without recognising that the collective profession and the free propagation of one's religious belief, whatever it may be, are the first consequences of the rights of conscience. I do not thank the State for granting me liberty of belief; I might as well, as has been said, be grateful to the school of medicine if they were to decree the circulation of the blood! A great favour indeed to grant what cannot be denied! Let us, then, proclaim aloud, that what we claim under the name of religious liberty is not only liberty of conscience, as regards the inner man, but the right to tell, to proclaim, to publish, our faith by all the means in our power, to make an active, energetic propaganda, whether it be agreeable or otherwise, to a greater or less number of our fellow-citizens. This seems the abomination of desolation to the wise and prudent, who have been trained to moderation, in the administrative working of our centralised States, and are imbued with all the greatness and generosity of the bureaucratic genius. It will surely be granted that nothing is so troublesome as undertaking what one is not called to do, and going out of one's natural vocation. Such is the position of a State which, instead of simply admitting the rights of conscience, and giving religious liberty up to its own resources, pretends to rule and control the use of it. To do so it must become a theologian, discuss and appreciate doctrines, examine and weigh their value, and compare the diverse religious tendencies which knock at its door for authorisation. The State is everybody, the whole of the citizens represented by the Government; consequently, the modern State is a chaos of contemporary thought. Where has such a general, such a prefect, or such a minister, gone through his theological studies? Taken altogether, do they know any better? Remember that the Theological State *par excellence* is called the Lower Empire (*le Bas Empire*). The modern

State is not the ancient State, nor the State of the middle ages. Christianity and Reformation have given it a basis entirely different from that on which it rested, before the new and Divine principle (revived by the great movement of the sixteenth century), yet implanted in the world, had saturated and penetrated with its influence the very air we breathe. The total subordination of the individual to the social power is no longer possible, since Christianity has awakened the conscience. It follows that every State which refuses to grant full religious liberty puts itself in opposition to the aspirations of modern society. Those who claim unrestricted religious liberty often hear public morals invoked against them. Touching solicitude! An impure fiction may have its editions multiplied, a theatrical piece may corrupt an immense audience every evening; public morals have nothing to do with that! But a loving man gathers a few of his fellow-citizens to hear the Gospel, and immediately down all the administrative line of a great country there rises to heaven a cry of indignation: 'Public morals! public morals!' But the refusal of religious liberty is also a principle of social disorganization. The State is a providential, Divine institution; it is therefore important that its legislation should not contain any flagrant contradiction of the law of God. Lastly, the blessing of God cannot rest upon States which refuse to acknowledge the first rights, not so much of man, as of God." Dr. de Pressensé concluded by an eloquent appeal to his hearers to assist in propagating these principles: "Let not the moral evidence of the rights of conscience delude us. We are still far from the time when they shall be universally recognised. In Roman Catholic Europe religious despotism is everywhere losing ground. Austria will soon have torn to pieces the Concordat which answered all the wishes of Rome. Italy will perhaps outstrip us all, if she follow the impulse given her by the great Minister she has lost. But, on the other hand, we have Spain, which is dishonouring herself by a real persecution; at this moment several of our brethren are waiting an infamous condemnation—*infamous* I mean for those who pronounce it, and for the country that will suffer it. In France we have the finest definitions of *legal rights*, written on paper; they are inscribed at the head of the constitution—the Senate is appointed to protect them. Unfortunately, we have also a certain circular which withdraws *in fact* what is conceded *in law*. We have the subaltern administration, which gives the practical commentary upon the principles of which we are so proud. In Prussia an immense stride has been made, but neither Hanover nor Mecklenburg has abandoned the exclusive system, which it becomes a State religion to practise. We are on the threshold of a new era. What a spectacle do we see in the dying throes of the oldest and most consummate of religious despotisms: in this convulsion too, more remarkable as regards consciences than with regard to facts (for the great events are those going on within, not those without). We hear the representatives of the Romish

hierarchy uttering cries of terror. The world is saying, 'The corner-stone of that religion is nothing else than material power,' and thus scepticism increases, and comes sneering to pick up dead beliefs on the battle-field of religious strife. For the glory of Christ a protest must be uttered, and must be heard! I end with an historical trait. One day, at Rome, an old man leaning on a crutch stopped at the foot of the staircase leading to the palace of the Popes. Suddenly he threw away his crutch, and walked up the stairs with a firm, vigorous step. It was Sixtus V., the indomitable Pope. Christianity has too long been the old man of whom I speak. Let it throw far away the crutch—be it oppression or the sceptre—then it will walk upright, and the old man will appear young, with the youth of liberty and of eternity!"

BIOGRAPHICAL NOTICE OF THE LATE REV. ALEXANDER RITCHIE, OF AYR.

It is not likely that it will interest general readers much, to peruse a brief notice of a minister of the gospel, who lived, laboured and died in comparative obscurity. Those, however, who associated with him in the ministry, especially the people of his charge, and also such as knew his worth as a minister of Jesus Christ, desire, no doubt, to have some remembrance of one on whose associations and labours they can look back with pleasure and profit. This laudable desire we intend, so far, to gratify in this short notice of the late Rev. A. Ritchie, of Ayr.

He was born about 1794, in the city of Perth, Scotland. His parents were in humble life, but greatly distinguished for piety. They were Antiburghers of the strictest kind, and under the pastoral care of the Rev. Alexander Pringle, and the Rev. Mr. Black, North Church, in that city. By these excellent parents his young mind was trained in religious knowledge, exhibited by certain principles, and in a certain style and arrangement from which there must be no deviation. These principles and that style were riveted on his mind by the ministration which he enjoyed at that day; and this training he retained during his whole life; for, on no account whatever, would he diverge in anything from the beaten track he received from his fathers.

At what period he became a subject of Divine grace, we have no means of ascertaining: it was likely in early life. Neither can we state at what period of life he entered on classical study with a view to the ministry of the gospel: he was possibly somewhat advanced. He received his academical education in Perth, in a private academy, taught by Messrs. McGregor and Mitchell—men highly respected and long distinguished as teachers of youth, fitting them for the university. Mr. Ritchie entered the University of Edinburgh, in the year 1819. What standing he had as a scholar during his university curriculum, we have not heard; but we know from observation, that

his attainments in Latin, Greek, and Philosophy were very respectable. In 1824, being examined by the Presbytery of Perth, in order to his entering on the study of Divinity, he was approved, and attended the lectures of Dr. Dick, in August the same year. During his Theological studies he was distinguished by retirement, strong, solid, and progressive piety; and also for general respectability as a student. Having finished his theological studies to the entire satisfaction of the Professor, he was taken on trial for license by the Presbytery of Perth, and, in the month of April, 1829, was licensed to preach the gospel.

In the same year, in the month of August, his name appeared in the list of probationers. Many acquaintances, who were anxious to learn what position as a preacher he was likely to occupy—whether he would excel or fall beneath that which is termed mediocrity; as they took a very deep interest in his welfare, were anxious to hear him from the pulpit. In the pulpit, he manifested all the characteristics of a good preacher; he had good sense, good theology, and a good plain style of unfolding Divine truth. One thing, however, at his very outset, he had not, that was *show*—dazzling, oratorical, splendid preaching; in such preaching he was not desirous to excel; because of it he strongly disapproved. Those, however, who heard Mr. Ritchie preach, who knew and loved his truths, loved him as a minister of the gospel: he was much appreciated wherever he went, by the discerning, the wise and the good among men. Like many other probationers in Scotland, he was some time before he received a call to take charge of a congregation.

But in the year 1834, he was called by the United Secession congregation of Dalry, Gallowayshire, Scotland. This congregation, though of old standing, was small and poor. The Church of Scotland was dominant there; and the inhabitants generally felt it would even be a reproach to connect themselves with the United Secession Church. The consequence was, amidst his laborious and well-directed efforts, few were added to the congregation; and, owing to deaths and emigration, it rather diminished than increased. When a congregation is located in a community in which there are no people to be gathered into the Church, how talented, energetic and laborious so ever the minister may be, the cause will not prosper. There is a foolish idea that has existed, and still exists, in the Church, namely, that a minister should empty all other churches around him and fill his own: this, however, has scarcely ever been exemplified. Hence, the pastor in such a congregation, in a few years, feels that little or no success accompanies his labours; his stipend is very irregularly paid; his people begin to manifest indifference towards him; coldness on the part of the people and pastor is engendered; the breach widens, and the result is, the minister tables his resignation before the Presbytery, and seeks to be relieved from a position so depressing. Mr. Ritchie took this course, and obtained a demission of the charge of the

congregation of Dalry. The only reasons he assigned were the want of an extensive field of labour, and of temporal support.

The mission of the United Secession Church in Canada, had, by this time, been commenced. Several ministers from Scotland had been labouring some time here with much success; and their urgent call to Scotland was "send more ministers." Mr. Ritchie was one of those who heard this call; resolved to leave the land of his fathers, and thus dedicate himself anew to the work of the Lord in Canada. Having made application to the Mission Committee in Scotland, and being approved, he sailed from Glasgow in July, 1841, and arrived at Quebec the first week in September. Conversing with him the week before he died on his coming to Canada, he said, "he felt then somewhat like Abraham, he knew not whither he went, but believing that God had work for him here, and that He would open up a way to him, he committed all to God." Thus he cast all his care on God, and his way was prosperous.

Being appointed by the Presbytery to supply the congregations and stations then vacant in the church, which was then very small, he, in the year 1842 or 3, obtained a call from the U. P. congregation of West Dumfries, (now of Ayr) to be their pastor. His labours in this congregation were blessed; the work of the Lord prospered in his hand. The congregation of Ayr in a few years became one of the largest and most influential of Canada West. The number of actual members was about 250. During many years, the pastor and this congregation lived in peace and walked in the fear of the Lord. A considerable number of years ago, it pleased the Lord to afflict Mr. Ritchie, and weaken his strength in the way. He was much prostrated. He, however, recovered so far as to be able to attend to his ministerial duties; but never attained his former strength. In this weakened state, he continued to labour several years, but could not perform so ably the pastoral and pulpit duties required by such a numerous and widely scattered congregation. His mind being so intent on the work of the Lord, and so eager was he to carry it forward, he did not seem to realize his own weakness, and seemed unwilling to entertain the idea that he was not equally as able as ever to perform all the duties of that sacred office. This was a trying case for the congregation: they saw his weakness and incapability of sustaining the labour that devolved upon him, and thought it would be very much both for his own and their benefit that he should have an assistant or a colleague. Such a proposition was made to himself; he, however, wished that it might be delayed some time. As his infirmities increased rather than diminished, the session, and numbers of the congregation generally, felt it to be their duty to delay no longer, but to proceed and ask the advice of the Presbytery, and by the Presbyterial order obtain a colleague to their aged pastor. They did so in June, 1859.

At the meeting of the Presbytery, the commissioners appeared and

presented their commission from the congregation, and were instructed to state : that the congregation entertained the greatest respect for their pastor, was willing to place at his disposal a sum to sustain him during his natural life, but, at the same time, insisted that *his pastoral relationship to the congregation should cease*. Separation from his people was a sore trial to Mr. Ritchie. He, however, though with the greatest reluctance, laid his demission on the table of Presbytery. By the Presbytery, after due consideration, his demission was received, and he was separated from his people whom he loved so well. Th's deed of Presbytery embittered, in a great degree, his whole future life. It was pitiable to see the aged minister of Christ, bowed down with disease and infirmity ; and at the same time so depressed with reflection, that though no one could charge him with crime, he was cut off from that position he had so long and so worthily occupied as a pastor. We make no reflections on this sad affair ; neither as it regards the Presbytery, for they did what they supposed best for the comfort of Mr. Ritchie ; nor as it regards the congregation, for they did all they could to shew him kindness and give him maintenance ; but it was a great pity the congregation deemed such a step necessary in order to secure *the unfettered labour* of a successor.

After he had demitted his charge, though he was completely free from mental labour, yet weakness continued to increase ; and, at length, in September, 1861, it became very evident he would not long survive. At this crisis he was greatly comforted by his aged partner in life, Mrs. Ritchie. In all his afflictions, which were many since their union in marriage, she had nursed him with more than ordinary care, and now her attention and solicitude towards him were strongly called forth, as he passed through the valley and shadow of death. Still however, by a slow but visible progress, his disease, or rather complication of diseases, gained power and brought him low. The intercourse we had with him, in reference to the state of his mind, in the last stage of life, was all that could be expected or desired. As it regarded living or dying, he rejoiced that he was in the hand of God who would do all things for him. As to the future, he had scriptural assurance of a glorious immortality through the riches of Divine grace. Enquiring of him as to his spiritual position and prospects, resting on the Rock of ages, he said, " I know that my Redeemer liveth." He uttered these words with the well-known placid smile seen on his countenance, when he spoke with strong emotion. Referring also to the meekness necessary for heaven, acknowledging his own imperfection, he said, " the Lord will perfect that which concerneth me." Having prayed with him, we departed. The last time we saw him in life rational intercourse was nearly suspended. He knew those around him, but could not apprehend what was said, nor express intelligibly what he intended to communicate. Having endeavoured if possible to bend his mind once more to divine

things, the attempt failed. We then proposed to engage in prayer; he assented, looked composed and pleased, saying, he heard and understood the prayer. In a few hours he was not, for God had taken him.

“Mark the perfect man and behold the upright, for the end of that man is peace.”

Mr. Ritchie died on Friday, 28th September, and was interred on the Monday following. His funeral was numerously attended. A number of his brethren in the ministry, the congregation of Ayr, and many in the village and neighbourhood were present. As the long funeral train passed through the village, business was suspended, the shops were closed. Devout men thus carried him to his resting place, where he sleeps, and shall not awake till the heavens are no more.

To this brief narration we shall only add, especially for those who were not so intimately acquainted with him, a short statement, as to his appearing and mode of acting in public life. Hence then let us—

View him as a man in Society.—As a man, he manifested an amiable disposition. He was courteous and kind to all, but especially to intimate friends. Those who associated with him shared largely in his sociable and warm-hearted friendship. One thing which repressed his usefulness as a public man in society, was his timidity and love of retirement. Hence school examinations, soirees, social meetings, moral or benevolent, he seldom attended. His study, the state of the Church at home and abroad, and his own congregation, occupied all his time, and engaged all his attention. Let us also—

View him in the pulpit.—He was well prepared for the holy ministry. His attainments in literature and general knowledge were respectable; his acquaintance with theology was accurate and extensive; his view of Divine truth inclined somewhat to hyper-Calvinism; nevertheless, he exhibited the offers of the gospel to sinful man, as freely and fully as the gospel itself. His manner of communicating knowledge as a preacher was much against him: it was stiff without modern taste, not in keeping with the refinement of the age; but taking him as he was, he imparted solid, substantial food to the people; giving to every one his portion of meat in due season. But although behind the age, and also tedious in all his public services, wherever he preached he was much and deservedly esteemed. And likewise let us—

View him as a pastor among his people.—As such he cared for the whole flock, the sheep and also the lambs. Were any left to go astray? They were the objects of his deep solicitude; how earnestly did he long that they might be restored into the paths of righteousness. Were any sick? As often as he could he visited them, and at the sick beds, having much experience, he was able to impart advice, warning, and comfort, as occasion required. In reference to the Sabbath school, Bible class, or other means of instruction, bearing on the young, some have thought he might have been more attentive. If there was any inattention on his part, as it regards these important

auxiliaries in a congregation for promoting the cause of God, it arose from the two following considerations: his view of these means now so generally employed in a congregation, differed greatly from those views generally entertained by us in the present day, and also, during the past ten years of his life, his bodily strength was such, that the labours of the pulpit were enough, and more than enough, for him. Being distant from the seat of his Presbytery, during the last years of his pastorate, he was seldom present at any stated meetings. His whole action in Presbytery was exceedingly *conservative*: if anything new was proposed, he rather wished to continue in the old-tried way: consequently, he would much rather allow the tide of improvement to flow past him than improve. But, finally, let us—

View him as a man of God.—He vividly maintained this character in the church, in his family, and in the community, wherever he was, and in whatsoever he engaged. We do not say that he was perfect, he had many faults and infirmities, and none knew them better than he did himself; but amidst them all, it might be said of him as was said of Barrabas: “he was a good man.” In the church his aspect and deportment was as becomes the minister of Christ. In his household, he walked before God in a perfect way, his house was evidently a house of prayer. In common society he was highly respected and revered.

But he has passed away. The place that once knew him well, knows him no more. By his decease let us in the ministry be admonished, to work while it is called the day, for the night will come when no man can work. That when the Chief Shepherd shall appear, we may receive also a crown of life that fadeth not away.

Paris, October 7, 1861.

LETTER FROM A CORRESPONDENT IN ENGLAND.

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

DEAR SIR,—I think nothing very important of an ecclesiastical kind, has recently been occurring in Scotland. What is chiefly exciting an interest in England at present is the suit by the Bishop of Salisbury against one of the Authors of “Essays and Reviews.” That is felt to be of serious consequence, not so much with reference to the sentence which may be pronounced on the individual writer as with regard to its bearing on some fundamental points in the constitution of the Establishment; and many are apprehensive that the issue in that respect must be very momentous. It is well known, and universally admitted, that the Church of England is based on a compromise, and was always meant to be largely comprehensive. Several sects widely dissimilar have found shelter under her walls, and it has been held right and proper that so it should be. The celebrated Lord Chatham said she had Calvinistic Articles, a Popish Liturgy, and an Arminian Clergy. Of late it has been quite common to refer to three leading parties within her embrace—the Evangelical, the Puseyite and the Broad. Many of the Puseyites unquestionably approach very near to Popery; and not a few of the Broad party border on infidelity. Matters have of late been coming to a height, and the question is

occupying many men's minds whether such a state of things can be allowed to continue, and possibly go a still greater length. Some contend that all who are willing to give subscription to the Articles, and observe the forms prescribed by the Liturgy, must be allowed to eat the bread of the church, provided their lives be decent, no matter what opinions they may hold and propagate. To enact and enforce any thing else would be the breaking up of the whole institution. Others maintain, that this is so obviously and glaringly opposed, not only to every thing like principle, but even to common sense itself that the public certainly will not tolerate it, but will insist on the abolition of an establishment calculated only to debase the morals of the community. In fact the *Church* is felt to be in danger; though of course, the judgment given on the audacious Essayist will be as guarded and moderate as the case will admit of. The Bishop is getting credit for being a disinterested man. The prosecution is entirely at his own expense, and will probably cost him a good few thousand pounds.

The U. P. Church have opened a Preaching Station here, and I have engaged to supply it for a few weeks. The commencement, last Sabbath, was thought encouraging. In the evening there must have been, I daresay, nearer 300 than 200 present. In consequence of the large camp in the immediate vicinity, the village has sprung up, and has become considerably populous. The number of soldiers here at present is much smaller than it has been. There are, however, about 12,000. They have a considerable supply of Chaplains—Popish, Episcopal, and Presbyterian. Our Station is intended chiefly for the villagers, though some of the military may attend. The Secretary of the Home Mission Committee, I know, is sanguine about the prosperity of our cause in England. Certainly there is room; but there is much to be said also on the opposite side. The U. P. Presbytery of London had an application this week for a new Congregation in Woolwich, and I think the erection will immediately take place. There are in the district about 3000 Scotch families, chiefly employed at the Arsenal, and receiving good wages. A Union between our Church and the English Presbyterians, I see, is confidently expected. The chief difficulty, so far as our party is concerned, is that the Union would separate them from the Church in Scotland, and join them to a far smaller denomination in England. Some say that the far more reasonable course is for the English Presbyterians to join our Church. What probability there is of this I leave you to guess.

Dr. Brown's work on the "Epistle to the Hebrews," and Dr. McFarlane's "Life of the late Rev. Dr. Lawson, of Selkirk," are both passing through the press, and are expected to be published before the end of this year.

I am, Sir,

Aldershot, Hants, 3-d October, 1861.

Reviews of Books.

THE AGED SAINT'S DEATH: *A Sermon preached in Duke Street U. P. Church, Glasgow, on Sabbath, 13th January, 1861, occasioned by the death of Mrs. Dr. Muter.* By the Rev. J. B. JOHNSTON, D.D. 8vo., pp. 19. Printed by C. L. Wright, Glasgow. 1861.

Perhaps we ought to apologise for reviewing this Sermon, which is only "printed for private circulation." The offence, however, we

hope is venial, and certainly tons of far inferior sermons have been published, as the reader will easily believe when he reflects that the author is fast rising into prominence among our ministers in Glasgow.

Mrs. Muter, a pious and excellent matron, was the second eldest member of the congregation of Duke Street, and the widow of its former pastor. She was daughter of the Rev. Andrew Mitchell of Beith, in Ayrshire, niece of the Rev. James Alice of Paisley, and sister of the Rev. Dr. Mitchell of Glasgow—all ministers of the Secession Church. Her personal character and the relations she sustained, fully justified Dr. Johnston in departing from his good general practice of abstaining from preaching funeral sermons, and we feel thankful that he has favored us with this valuable and masterly production. The text chosen is Genesis xxv. 8—"And Abraham gave up the ghost, and died in a good old age;" and the plan is to consider: I. Death; II. The death of a man of God; III. The death of a man of God at the close of a long life. The illustration of the first head will be acceptable to our readers:—

Let us think for a little of *Death*. There are few events more common among us than death, and if frequency of opportunity to observe were all that is needed to give us full information upon a subject, there are few with which we would be better acquainted; yet such is the profound and apparently inscrutable mystery which hangs over it, that there are few subjects of which our knowledge is more obscure and imperfect. It is, indeed, an easy thing to say much about death, and much, too, that is both interesting and important; but after all, the thoughtful mind feels that there is vastly more remaining unsaid, and that the utterances of philosophy, and the fuller and more articulate teachings of holy writ, only excite curiosity, and whet the cravings of the soul. If we could tell what *life* is, then death, which is the opposite and the absence of it, might be understood by us; but who is he that knows what life is? who is he that can even give what is to himself a satisfactory expression in words of his own idea of life? It is with life as it is with gravity, cohesion, light, electricity, and other forces, which act a varied and important part in the economy of nature. By extensive and careful observation of facts, we can ascertain much regarding the conditions under which these forces exist, the principles which regulate their operation, and the effects which they produce, but their *nature* is a hidden thing.

Confining our attention to man, we would say that death is the separation of soul and body. Our bodies are curiously formed and nicely adjusted machines, but they are *material*, and are thus of themselves incapable of thought or motion. Reason, as well as Scripture, conducts to the conclusion that a material human body can no more move and think and feel of itself than can a piece of wood or stone, and that motion and thought in man are owing to the connexion with his material body, in a way, however, which has eluded the search of the most acute, skillful, and patient of observers, of a spiritual substance which we call *the soul*. That soul employs the organs of the body in carrying on its operations, and we have no experience of thought and feeling except in connexion with material organisation; but the conclusion that thought and feeling are the *products* of such organisation, and that the soul cannot exist and act except in connexion with the brain, is not more opposed to the statements of Scripture than it is to the dictates of sound philosophy. If human nature is not itself a lie—if the plainest testimony of consciousness is to be accepted (and if it is not, there is nothing left for us but absolute and incurable scepticism), then the soul—the thinking principle—is something distinct from and independent of both the external world and the body in which it lives and moves. Now, the separation of the two—the dissolution of the strange tie by which the spiritual and the material are bound—is

death. Disease, and pain, and sorrow, and corruption, are associated in our minds with death; but these are but adjuncts. The separation of the soul and body is the one simple and grand idea.

In thinking of death we very naturally ask, not only as to its *nature*, but also as to its *cause and origin*. Now, on this point, Scripture tells us that "by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." There are some considerations, however, by which this declaration must be modified. Not only does it seem obvious that there was death among the lower animals previous to the existence of man upon earth, but constituted as our world is, it is difficult, if not impossible, to see how it could be otherwise. If there was to be vegetation, was there not a consequent necessity that there should be decay; if there were to be production and reproduction, was it not necessary, as a part of the economy, that there should be death? If there were to be creatures like men coming into the world babes, and growing up to maturity, how, with such a nature, was the principle of immortality to be associated? It seems to us that even if our first parents had retained their integrity, and if the race of men had increased according to the injunction "be fruitful, and multiply, and replenish the earth," there would have been some mode of removal from the earth, which, large and fertile as it is, was obviously not designed for the accommodation of an indefinite number. Yet it is obvious from the very terms of the threatening, "In the day thou eatest thereof, thou shalt surely die," that death, as threatened, was something dreadful to man—repugnant to his nature. If there would have been removal, even on the supposition that man had continued obedient, that removal would have been of a totally different character, having nothing in it of the pain, and humiliation, and sorrow, with which death is now connected. Death, with every element of evil, is the fruit of sin—the symptom and result of the deep rooted and terrible disease of human nature.

And we naturally ask, too, as to the *consequences* of death. As far as the body is concerned, these are painfully familiar. No sooner has the soul gone than the process of decomposition begins; not only do the limbs become rigid, and the eye lustreless, but the tokens of decay and putrefaction begin to show themselves. That which we were pleased to have near us we are now glad to hide in the earth—to bury out of our sight. And what becomes of the soul—the thinking principle, by which the body was animated? Does it cease to exist? Is there no more thought or feeling—no more recollection or hope—no more sense of moral responsibility or consciousness of life? Or, if the soul continues to exist, does it retain its conscious activity, or does it sink into a state of forgetfulness, from which it is destined by and by to be aroused? The notion that the soul at death ceases to exist is one from which even the more enlightened of the ancient heathen recoiled with instinctive horror. Its spiritual nature and noble powers, together with certain moral considerations, the force of which could not be fully set aside, pointed to a life beyond the grave. And what reason hinted on this subject, Scripture has fully declared—"Jesus Christ hath abolished death, and brought life and immortality to light." Did he not say, "Fear not them who have power to kill the body, and after that have no more that they can do, but fear him who hath power to cast both soul and body into hell fire?" Did he not say, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand?" and again, "I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also?" The soul *lives* then after death, even as did the soul of Jesus between the period of his death and that of his resurrection, and lives, as we believe, in a state of conscious activity. The notion that the soul sinks into a state of absolute and unconscious forgetfulness seems inconsistent with its very nature; for while in the body it is ever active, and there is even "no sleep without its dream;" and it seems opposed to some of the statements of Scripture. Surely when Stephen, full of the Holy Ghost, said, "Lord Jesus, receive my spirit," he believed that he was about to pass into the presence of his

Master, and it is difficult to imagine how the apostle Paul could regard death as "a departing to be with Christ," if it is a falling into a state of insensibility; or how he could regard such a state as "far better" than to labour for men's spiritual good, and to enjoy, as he did on earth, frequent and delightful fellowship with God.

There is only one other point at which we think it necessary here to look, viz., that death is the end of man's probation, and the entrance on the state of retribution, which is fixed and final. While men are in this world, they are upon their trial, and the choice is presented to them to live in their sins and to be subjected to the punishment which these sins deserve, or to embrace the offers of mercy which are made to them in the gospel of Christ, and thereby escape the terrible consequences of their transgressions. But the world beyond death is presented to us as a state of reward. "There is no work, nor device, nor knowledge in the grave, whither thou goest," says the wise man; and it is said, in like manner, by the Saviour, "Work while it is called to-day, the night cometh in which no man can work." This, my hearers, is in some respects the most awfully important view that we can take of death. Up to the last moment of a man's existence on earth, the Gospel proclaims to him the glad tidings of a forgiving God, and of an all sufficient and available atonement; it tells him of an almighty and gracious Spirit which can subdue the most inveterate depravity, and adorn the soul with the beauties of holiness. But the entrance of a man into the world beyond death is the sealing of his doom. The turning of the soul to God, if it has not been accomplished, is now absolutely and for ever impossible. "He that is unjust let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." It is this bearing on, and connection with, eternity, that give to man's life and death their overwhelming interest and importance.

The following judicious remarks are made respecting the death of good men:—

The fact that good men die, is one which sometimes excites in christian minds feelings of wonder and regret. Are we not apt to say, if the Lord Jesus Christ by his atoning death and the gracious influences of his Spirit, has obtained for his people pardon and sanctification—if they are freed from the curse of the law which they had broken, and renewed in the spirit of their minds—why is it that a part of the consequences of sin, and a part too so important as death, with its painful and humbling adjuncts, is suffered to continue? In reference to this question we have to say, first—that it is obviously but one part of a much larger question. Might we not with equal propriety, and on the same principle, ask why are the people of God not freed from the *power* of sin, as well as from the *guilt* of it, at the moment when they believe the gospel? Why does not complete conformity to the image of God, as well as forgiveness, result immediately from their connection with the Lord Jesus Christ? Why do believers go through life exposed to poverty and other temporal evils? Why do they groan under a burden of depravity? Why are they exposed to the temptations of the wicked one? Why are they not at once translated perfect to the region of pure and endless bliss?

Let us look on the alternative, and reflect for a little on what it really involves. There is obviously involved in it a constant succession of miracles. That would take place in the case of every disciple of Jesus Christ, which took place in the case of Enoch and Elijah. The processes of nature would go on as they do now; those, for example, of nutrition, assimilation, growth, and exhaustion; but the moment that any one believed the truth of the Gospel, all this would be changed. Miracles multiplied to the extent supposed would fail to have the effect upon the minds of men, which they are designed to produce. Instead of perceiving in them proofs of the interposition of divine power, men would unhesitatingly ascribe them to some higher, but hitherto unknown, law of nature. Is it not obvious, also, that the alternative proposed involves the disclosure of the final destinies of men? On this point men would not walk "by faith," but "by sight;"

for the translation of any one would be conclusive evidence of his saintship and everlasting happiness; and, on the other hand, the affliction and death of any one would be equally conclusive evidence of his being the object of divine wrath. A dead body would be a proof of a damned soul. This is sufficiently startling, and possibly some of you may be disposed to say, "We would rather, much rather, have things as they are." But this is not all. Suppose that every disciple of Jesus were to be translated to heaven immediately on his becoming a disciple, and that poverty, sickness, and death, came only on those who were wicked and condemned in the sight of God, why, this world would be a kind of hell. Every inhabitant of it would be habitually under the influence of selfish and ungodly passion, and we should lose those wonderful manifestations of the wisdom and power of God, whereby he brings good out of evil, causing the effects of sin to be subservient to the production of holiness, and enabling his people to exhibit the reality and greatness of his consolations in their faith, and patience, and hope.

But while good men die, and while, on a wide view of the question, we see that it were unwise to wish it otherwise; there are some things connected with their death which it is well for us to mark. The death of the good is often a *peaceful* departure. "Mark the perfect man, and behold the upright," says the Psalmist, "for the end of that man is peace;" and the wise man says, "the righteous hath hope in his death." In many instances, Christians who have been greatly and often agitated during their lives by doubts as to their interest in Jesus Christ, have enjoyed much mental tranquility when they came to die. In some cases, they have gone into eternity with feelings of triumphant and ecstatic joy; their experience attesting the truth and explaining the meaning of the promise "at evening tide it shall be light," "thy shoes shall be iron and brass, and as thy days, so shall thy strength be." Nor does this appear to us inexplicable, or indeed greatly to be wondered at. When the truth is realized by the Christian that he is a' out to die, he is forced to lay aside those feelings of self-dependence which clung to him, though perhaps unconsciously, all through life, and he looks more directly and more earnestly to the cross; he tests, as he has never done before, the security of the foundation on which his hope rests, for he knows that a storm is coming more violent than any that has preceded it; and he receives tokens of the Saviour's faithfulness and love, which it would have been unsafe for him to receive before. The light of that world which hath no need of the sun, or of the moon, breaks, as it were, through the chinks and rents of the "earthly house of this tabernacle," which is being dissolved; the harmony of heaven falls upon the ear, and the eye brought to the brink of the deep dark river gets a glimpse of the hills and valleys of the better country that lies beyond. Rising above the instinctive shrinking from dissolution, the man of God says in the words of David, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff shall comfort me," or in those of Paul, "O death where is thy sting; O grave where is thy victory: the sting of death is sin, and the strength of sin is the law; but thanks be unto God who giveth us the victory through our Lord Jesus Christ."

And while the death of the Christian is often a peaceful, it is always a *safe* departure. Sometimes the people of God, even those of whose piety we have the best evidence, do not die in the enjoyment of great mental tranquility, but in trouble and fear. These may be the result of bodily disease, or may be the manifestation of God's displeasure on account of certain delinquencies, with which they are chargeable. He loves them, but he "visits their transgression with the rod, and their iniquity with stripes, yet he does not utterly take his loving kindness from them, or suffer his faithfulness to fail." But whether the sun goes down in serenity or in the midst of clouds, there is absolute safety: death is gain, unspeakable and endless gain. "We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." "We that are in this tabernacle do groan being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swal-

lowed up of life;" "therefore, we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord;" "we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." The death of a wicked man is the passage of the soul into a world in which that soul's unholy passions and desires shall be developed without restraint, and its misery thereby increased indefinitely and for ever, but the removal of the righteous is his entrance, in circumstances most favourable to the growth of his intellectual and moral powers, on a career of uninterrupted and everlasting progress in knowledge, holiness, and joy. It is the arrival at home of a weary traveller—the sailing into harbour of a storm tossed ship—the coming of age of an heir of glory. It is the deliverance of the soul perfectly and forever from pain and sorrow—from the humbling and distressing sense of imperfection and sin—it is a going to join "the spirits of just men made perfect"—"to be with Christ"—"to see God." O! the transcendent blessedness and glory of the change! Here burdened, and perplexed, and polluted; there, rejoicing with a mind filled with light, and a heart filled with love; here, seeing through a glass darkly; there, seeing face to face; here, knowing in part; there, knowing even as the soul itself is known.

There is a point which has given rise to some discussion, and on which we should have been glad to have the author's remarks. The ancients entertained the idea that they whom the gods love die young. And among Christians the sentiment has obtained acceptance—the briefer life the earlier immortality—the less of this cold world the more of heaven. There are passages also in the New Testament often interpreted as implying that early death is a blessing to a pious man. And again, there are portions of the word of God which seem to intimate that long life is a thing to be desired, and is to be regarded as an indication of God's favor to the righteous. What view are we to adopt? Death is often spoken of as a birth, and there are no doubt many points of analogy. Now premature birth, we believe, is not reckoned advantageous, though it introduces one sooner into a higher state of existence. So we should say, on general principles, that it is desirable we should ripen in our present stage, before we are transferred to another. All such general reasonings, however, are hazardous, and probably fallacious. All things work together for good to those that love God, and are called according to His purpose. There is an endless variety in our constitutions and circumstances. What is best for one is not best for another; and God removes all His people at the age He knows to be most conducive to the good of each. It has sometimes occurred to us that those who have been long spared and disciplined in this stern world, are likely to turn out hereafter characters of a somewhat different class from those who have passed almost immediately into the paradise of God. Writers on education have often remarked that the public and the private modes are fitted to produce different sorts of people, and it has frequently been said that the real good of society requires a mixture of both. May it not be the case that in the glorious community to which the redeemed shall be admitted, advantageous consequences may result from the different training which different individuals here experienced?

THE HISTORY OF MOSES; Viewed in connection with Egyptian Antiquities and the Customs of the times in which he lived. By THE REV. THORNLEY SMITH, *Author of the History of Joseph, &c.* 12mo. pp. 300. Edinburgh: W. Oliphant & Co. 1860.

It is a happy feature of the modern interpretation of the Old Testament,* especially of the historical books, that great attention is paid to the countries and the times to which reference is made in the several writings. Geography and topography, animal and vegetable productions, antiquities, manners and customs, and various kindred departments have been carefully investigated and have been made to throw light on many hitherto obscure, and almost unintelligible, passages of the Bible, as well as to furnish very striking and convincing evidence in opposition to infidel objections which owed all their plausibility to ignorance and misapprehension. Many of these recent works which have afforded such valuable assistance to the illustrators and defenders of divine truth have been of a sort adapted exclusively to persons of learning, and accessible only to those possessed of considerable means. Non-professional people and those in humble circumstances, usually get glimpses of these subjects only at second hand through the medium of pulpit discourses, or in other popular ways; and the great majority continue in absolute ignorance about the whole matter.

The small volume before us aims at giving in narrow compass, and in a simple form, the most important things contained in a number of learned and ponderous tomes, which must always, of necessity, have a very limited circulation. It will give our readers some idea of the topics brought under consideration to mention the titles of the nineteen chapters into which the book is divided. It will be recollected that there was a preceding work on the History of Joseph. The contents of the present volume are: I. Egypt after the times of Joseph; II. The Bondage; III. The Birth of Moses; IV. The Egyptian life of Moses; V. Moses in the Land of Midian; VI. The Commission; VII. The Demand and the Delay; VIII. The Plagues; IX. The Night to be observed; X. The Departure; XI. The Passage of the Red Sea; XII. Elim and Rephidim; XIII. Sinai; XIV. The Giving of the Law; XV. Moses in the Mount; XVI. The Erection of the Tabernacle; XVII. The Land Espied; XVIII. The Wanderings in the Wilderness; XIX. The Death of Moses. We should state that there are a number of very good wood-cuts as illustrations. We may add that the book scarcely aspires to give adequate information to ministers, but is adapted rather to Sabbath School Teachers, and intelligent, inquiring young persons. The subjoined extract will serve as a specimen:

* A painting, first found by Rosellini in a tomb at Thebes, gives a striking representation of brick-making in Egypt. Rosellini himself supposed it to refer directly to the bondage of the Israelites, and observes, 'Of the labourers, some are employed in transporting the clay in vessels, some in intermingling it with straw; others are taking the bricks out of the form and placing them in rows; still others, with a piece of wood upon their backs and ropes on each side, carrying away the

bricks already burned or dried. Their dissimilarity to the Egyptians appears at first view: their complexion, physiognomy, and beard, permit us not to be mistaken in supposing them to be Hebrews.'

With this conclusion, however, Wilkinson, who carefully examined the painting, does not agree; but supposes the labourers to represent other Syrian captives, of whom there were many in Egypt under different dynasties and reigns. But its importance as illustrative of the history of the Israelites Wilkinson fully admits. 'It is curious,' he observes, 'to discover other foreign captives occupied in the same manner, overlooked by similar "taskmasters," and performing the very same labours as the Israelites described in the bible; and no one can look at the paintings of Thebes representing brick-makers without a feeling of the highest interest.'

We may form, by such aids as this picture, a very vivid conception of the labours of the Hebrew captives. Day after day they were compelled to toil under a burning sun in the preparation of a certain number of bricks; and the straw requisite to be mixed with the clay, to render it adherent, being refused them, they were under the necessity of wandering about the valley of the Nile to pick up the stubble left after the harvest! Yet, when they failed to accomplish their allotted task, their officers were beaten; and, when they complained to Pharaoh of their hardships, he said, 'Ye are idle, ye are idle; therefore ye say, Let us go and do sacrifice to the Lord.' Idle? How base! how cruel! how unjust the charge. Yet it is the very charge which the modern slaveholder brings against his bondmen. The black races, say the advocates of modern slavery, are naturally indolent and will not work unless placed under the lash. The assertion is libellous and false; and is only a repetition of the charge alleged by Pharaoh against the Israelites. How can human beings work readily and freely, who are crushed beneath the hand of an oppressor, and dealt with as if they were beasts of the field? Slavery would paralyse the energies of the noblest minds, and make men of any race or tribe—European or African, Asiatic or American—as stolid as any negro ever kidnapped from his home. It is in the pure air of freedom that man has a spirit to work, not in the pestilential atmosphere of bondage.

'Place me where winter breathes her keenest air,
And I will sing if Liberty be there;
And I will sing at Liberty's dear feet
In Afric's torrid clime, or India's fiercest heat.

The appeal of the Israelites to Pharaoh was of no avail; for it is seldom that a tyrant will listen to reason, or that a slaveholder has any compassion for the oppressed. And now the Sotterim were in great distress, as were also the people under them. They therefore met Moses and Aaron as they were returning from the presence of Pharaoh, and remonstrated with them saying, 'The Lord look upon you, and judge; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword into their hand to slay us.' Instead of being immediately set free from the yoke of Pharaoh, as they probably anticipated, they now found that yoke made heavier; instead of being led to instant liberty, the day of their deliverance appeared further off than ever. So have we sometimes seen, in a cloudy and dark day, a small patch of light appearing in the heavens, and have been led to hope that it was a sign that the storm was about to pass away, when, lo! it has suddenly closed again, the tempest has waxed more furious than before, and a still deeper gloom has settled on the neighbourhood around.

It is in this way that God often deals with His people. He promises them deliverance from trial and oppression, but ere the promise is fulfilled there is frequently a long delay. And yet He is not unfaithful to His word. In the instance before us, he had intimated to Moses that an interval would ensue, and hence we are surprised at the words which Moses uttered: 'Lord, wherefore hast Thou so evil entreated this people? why is it that Thou hast sent me? For since I came to Pharaoh to speak in Thy name, he hath done evil to this people: neither hast

Thou delivered Thy people at all.' But had not God said that Pharaoh would not let the people go—had He not given Moses to understand that ere the deliverance of the people was effected a mighty conflict would take place, and that He would first smite Egypt with all his wonders, and had Moses then any reason to complain because his enterprise was not at once successful? No. 'The Lord is not slack concerning His promise as some men count slackness.' Wherever there is an apparent delay in the execution of his purpose we may be sure that He has important reasons for the delay, and, instead of yielding to impatience and unbelief, we should 'wait to see what God will do,' until 'the golden hours, of light and joy draw nigh.

Why there was delay in the case of the Israelites, and why their bondage was made still heavier, it is not difficult to perceive. They were not yet prepared to appreciate their liberty; and had they been at once set free, their deliverance would not have been attended with such signal proofs of the Divine power and goodness, nor would the Egyptians have been punished, as they richly deserved, for the sufferings they had inflicted upon them so long and so unjustly. The period that elapsed between the first demand made upon Pharaoh to let the people go, and the night in which he drove them out in haste, was a period of momentous interest, and was fraught with events which taught both the Israelites and the Egyptians lessons which they could not otherwise have learnt. It was, in fact, essential to the Divine plan that this interval should take place; whilst the plan itself was eminently calculated to display God's glory, power, and grace.

Hence to the complaint of Moses God replied, 'Now thou shalt see what I will do to Pharaoh; for with a strong hand shall he let them go, and with a strong hand shall he drive them out.' The commission of Moses was renewed; and he was assured that God would redeem His people out of the bondage under which they suffered, and would bring them into the land which He had promised to give to Abraham, Isaac, and Jacob. Bitter, however, was the anguish of the people; so that when Moses told them those things they would not hear him, and he was thus much discouraged. Hence, when commanded to go and speak again unto Pharaoh, he said, 'Behold the children of Israel have not hearkened unto me; how then shall Pharaoh hear me, who am of uncircumcised lips?' It was, doubtless, an arduous and difficult task which Moses was called to undertake. He had to deal, on the one hand, with a people naturally rebellious and untractable, and with a proud, obstinate, and cruel monarch, on the other; so that it is not surprising that he should even still shrink from the enterprise before him, and should feel himself inadequate to grapple with its difficulties. But God encouraged him, and promised to stand by him. He might have been angry with him for his backwardness; but He knew that it arose, not from a disposition to rebel, but from unfeigned humility and self-distrust, and therefore He bore with it, and said again 'See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet.'

What an exalted office—'a god to Pharaoh'—a direct representative to the king of Egypt of the Lord Jehovah Himself! Such was Moses to become; for he was first to utter the words of God in the ears of Aaron, and then Aaron was to become his spokesman to Pharaoh. And though the monarch had refused to grant their demand, and would refuse to grant it yet again, these two messengers were to go into his presence, not once only, but several times and to reiterate Jehovah's words, 'Let My people go.'

The result would not be doubtful. Pharaoh would harden his heart against the most astonishing proofs of the superiority of JEHOVAH, the God of the Hebrews, to all the gods in which Egypt made her boast; but ultimately his proud spirit would be humbled; he would be compelled to confess that Moses and Aaron were divinely commissioned agents, whose power it was useless to resist; and, amidst the terror of his court, his princes, and his people, he would turn suppliant himself, and urge the Israelites to depart with haste.

Missionary Intelligence.

JAMAICA—BROWNSVILLE.

The Rev. Mr. Carlile says, 17th July :—I have great pleasure in stating that the great work of revival continues to prosper, and I trust without any abatement of power. Of course the extreme excitement with which it commenced has long since disappeared; but the thirst of the people for religious instruction seems to continue unchanged. I preach to them every morning and night, and excepting when the rain prevents our meeting, which at present sometimes happens on one or two nights of the week, the attendance continues to be as good as ever, and many are advancing in religious knowledge. These constant meetings are a great source of comfort and edification to many of us.

About seven or eight of the oldest females of the congregation are yet strongly under revival influence both in body and mind, and give admirable evidence of being truly converted to God, and are most zealous in his service. Generally, the first sound that salutes my ear in the morning is a soft and plaintive song of our nearest neighbour, whose voice, before the revival, was seldom heard, and never in calling any one to come to the Saviour, but who now spends much of her time in visiting the families of the congregation, and singing outside of the houses such words as these, "Glory, glory, glory—our Saviour calls us to glory." Her simple, earnest song, accompanied with considerable bodily movement, over which she appears to have no control, often reminds me of the individual who went about Jerusalem during the time of siege pronouncing a woe upon it, only her message is of the very opposite kind. I am yet only beginning to discover that one great cause of the extreme excitement of the people when the revival first commenced, was that a great many of the people had most striking dreams or visions, generally bringing vividly before them the glories of heaven, or the miseries of the wicked; the glory and grace of the Saviour, or the horrible cruelties of the prince of darkness. Many of them were constrained, immediately before or about the time of the revival, to rise from their beds at midnight and pour out their souls to God in prayer.

Visions or dreams have left an indelible impression on many minds. The following, which a man told me whom I accidentally overtook in the public road a few days since, will give you an idea of the dreams of multitudes :—He thought he had gone to the neighbouring parish (Westmoreland) to work, and was returning, when he came to the house of a person who kept a large drinking establishment. There he saw a number of persons sitting round tables, drinking and talking with each other. Suddenly a mighty wind laid him prostrate on the ground, and carried him under some part of the house. While lying there he heard the growling of thunder underground (which is often the case before earthquakes,) and the ground began to be violently agitated. When he rose to his feet, after a time he found himself entirely alone—the house and all its inhabitants had disappeared, having been swallowed up in the earthquake. He was not afraid, but amazed at the mercy of God which had preserved him while all the others had perished. The whole aspect of the place was changed, and every vestige of roads was gone, and he knew not by what means he could return to his home. Suddenly he began to feel wings growing out of his sides, and immediately he commenced flying over the country towards his own dwelling. Here he awoke, and when he felt for the wings he was amazed to find that there were none. It may easily be conceived, that such a dream could never be effaced, and he evidently is trusting in the Saviour to deliver him, while the ungodly are perishing on every side.

CAPE COLONY—GLENTHORN.

You are aware that the natives attending upon my labours are not only more scattered, but also under more restraint, than they would be were they connected

with a mission station such as I have superintended on former occasions in Caffreland. This restraint, however, I do not find in my experience to be so prejudicial to their religious progress as might at first be supposed. It is a kind of training that tends to bring them into more correct habits. Land is now becoming very valuable in the colony, so that natives, when they do obtain a piece to cultivate, are much more cautious how they act toward the proprietors, lest they should forfeit their right to remain on it. And even although no blame may be attached to them, still circumstances do arise to dispossess and cause them to seek places elsewhere. Of this an instance has occurred recently in connection with a portion of my flock. A farm in the neighbourhood, on which they have resided for many years, has passed into the hands of a Dutch farmer, who, like some Highland laird nearer you, has resolved to convert it all into sheep-walks. The consequence is, that Bacela, my first elder, together with a goodly number of members and inquirers, have been forced to remove and seek another place. The saying is, "It is no loss what a friend gets." Hearing that the Rev. John Chalmers was about to occupy a new station in Caffreland, Bacela, with a number following him, has been induced to go thither and settle down under his anticipated superintendence. I trust this is the Lord's doings, in order that our young friend and brother may have not only a nucleus of a church to begin with amongst the heathen, but an experienced elder of our mission to assist him. Bacela, while connected with me, has united not only sincere piety, since his baptism at Glenthorn, with great usefulness in bringing others to seek the Lord, but is a most industrious and intelligent agriculturist—features of character which make me deeply feel his loss, although, at the same time, I trust my loss is our brother's gain.

On a former occasion, I mentioned that a pleasing movement had taken place amongst the natives in awakening many from their lethargy to seek the Lord; and although there are no prostrations and screamings out, such as have taken place in other parts of the world, still there is scarcely a Sabbath in which a stranger could fail to be impressed with the efforts made by the congregation to suppress their rising emotions. When met on these occasions, I am very far from feeling that I am speaking to dry bones. There is an attention, a subdued feeling, which satisfies me that I am scattering seed on ground moistened and mellowed to receive it. I have no doubt that much of this is to be attributed to the prayer-meetings which my two elders have continued to keep up from time to time. Those persons who have been awakened to a sense of their sinful condition were directed to go to these elders, until the most hopeful, after trial, might join my own catechumen class. The larger number of these resided in Bacela's district, though not all on the same farm. Since his departure, I have met with most of these inquirers, and have added to my list twenty new names,—three from Dwesi, my second elder,—which, with the twenty one still on my list, make forty-four. Dwesi has still a number on his list. Amongst those under Bacela, there was one thing that pleased me much. Although from circumstances they had no regular teacher, yet so anxious were they to learn to read, that merely by asking assistance occasionally from neighbours who could read, about ten of the men professed themselves able to read the Testament. This is a rare thing, and peculiarly encouraging to me, and I may say humbling at the same time, when I see how God, in a manner so independent of the usual means, can thus advance his work so remarkably.

If all who have been admitted to the church at Glenthorn had still continued attached to it, the church building would have been far from accommodating them. But on account of changes taking place amongst the farmers around, there are many departures to other stations. When asking Bacela what he thought of his own removal at this time, he said, "it was no doubt of the Lord, that others might come and get the benefit which he and others had so long enjoyed." Although there is a permanent nucleus here, still the church seems like a reservoir, always pretty full; for what goes out at the one side, is soon supplied by what comes in on the other. Since the beginning of this year, or rather during its course, seven Caffres and two Hottentots have been added to the church by baptism. One of

these, a Fingo Caffre, who, with his wife, has gone with Bacela, I cannot help noticing. He had been on my inquirers' list not perhaps more than eight or ten months, when, from the intelligent progress which he exhibited in awakening others to a sense of their lost condition, I was induced to baptize and admit him to the privileges of the church. During that time he had taught himself to read the Testament, and had been so successful in his labour of love that he was instrumental in awakening a whole kraal, *i.e.*, a whole household, to seek the Lord. The members of this household were rank heathens. Yet, when I look around my class, I see an aged man, an aged woman, sons and daughters, clothed, sitting at the feet of Jesus, and, I trust, giving every evidence that they are now in their right minds. What hath the Lord wrought! These things, I have no doubt, will impart a pleasing satisfaction to your own mind, as your joy must be in seeing the pleasure of the Lord prospering under your hand. While I speak of prayer here I have not the least doubt but if I knew what is only known to the hearer and answerer of prayers, that much of what has been manifested in connection with his cause around, is to be attributed to the prayers of some of his secret ones nearer you in the land of light and liberty.

ALGIERS.

The following details, descriptive of visits paid to villages in the vicinity of Algiers, show that the people are very destitute of the means of grace, and that they are quite prepared to welcome the preachers of the gospel.

After the first visit of the brethren Chazot (one of the teachers,) and Raphael to the village of Zeralda, and in accordance with the earnest and warm invitation of its inhabitants (to preach the gospel unto them,) and the promise of the brethren mentioned, we, Chazot, Raphael, and Lhumeau, went to that place on the 18th July. On our arrival we met a lady, who, with apparent satisfaction, said to us, "We have prepared a room for the prayer-meeting; all is ready." Another woman came to meet us, and received with great joy and thankfulness the New Testament which Mr. Chazot had promised to bring her. Having reposed a moment in one of the houses, we went to pay a visit to the *adjoint* (a sort of vice-provost, or mair, such a magistrate being placed in small villages, not large enough to have a mair and clerk,) in order to make him acquainted with the object of our visit, and obtain permission to preach the gospel to the inhabitants who had invited us to do so. As we were passing his house, the Romish curate (village priest) came out to meet us with an open snuff-box and a smiling countenance; and addressing himself in particular to Mr. Chazot, he said, "Sir, I am very glad that you come to visit the poor Protestants of this place, who have not been visited for a very long time. Some years ago one of the pastors from Alger used to come here sometimes; when he did so, we were both on very friendly terms, and perfectly in understanding, so that we never spoke one against the other, nor against what every one of us announced to his auditories; and I trust, sir, that we will behave to each other in the same manner." To which Mr. Chazot replied, "Sir, as regards speaking against you personally, you have nothing to fear, for such is not the nature of the gospel which God commands his servants to preach; but I cannot say nor promise you the same with regard to what you preach and teach. One thing I can assure you of, and this is, that my earnest desire and prayer to God is, that in preaching the gospel of the Redeemer I may know nothing else but Jesus Christ and Him crucified. All that I wish to tell to-night unto those that may be present is, that they and we are all sinners, and need all a Saviour to redeem and save us, and wash us from our sin; that Jesus Christ is such, and that Saviour who shed his precious and innocent blood on the cross in order to save us from eternal perdition; and that it is by grace and through faith in him alone that we can be saved." "That is all right, all right," said the priest, and invited us to come to his house and dine with him. We thanked him for his kindness, but begged to be excused, as we had no time for that. Arrived at the house of the *adjoint*, he received us very affectionately, telling us that if we had not a conve-

nient house for our worship he would procure one for us, or give us his own for the night. When we came to the house prepared for our worship, there came a woman entreating us to go and visit her husband, who was very ill; and Chazot and Raphael went instantly to see him. When the brethren came back to the house of meeting, two rooms were already filled with people; soon the windows and the doors were occupied, the passages crowded, and many remained outside for want of space. Among the auditors outside were the curate and his nephew, who were both in civil dress, but of course perfectly recognized by all who saw them. After prayer, Mr. Chazot read a portion of the Word of God, and then preached from Ephesians ii. vers. 8, 9; during the whole time of which the calm was perfect and solemn, and a serious earnestness was observed on many a countenance. When the worship was over, many persons uttered the desire that they might be often visited. They were told that the deputation belonged to the Free Presbyterian Church of Alger, and that, *n.v.*, they shall have either pastoral visits on certain occasions, or a deputation of some of the brethren of said church. Tracts, pamphlets, and New-Testaments were then distributed, and very thankfully received, even by many Roman Catholics. The hearty salutations at our departure were very affectionate and touching, and such as one must seek among villagers and can seldom expect from towns-people.

Mr. Weiss says,—In my last letter, in which were included some extracts of the reports of the brethren about their visits to several neighbouring villages of this town, I intimated my resolution to visit these places myself as soon as the great heat would abate a little of its extraordinary vigour. But with regard to one of these places delay was unadvisable; and, therefore, I went there notwithstanding the heat. The place in question is called Ain Taia, a village situated at the northern extremity of the plain of Mitidya on the sea-shore, and is about twenty-two miles distant from this town. The inhabitants of that village are all Papists, and with the exception of two Frenchmen, are all Spaniards from the Balearic Islands. Mr. Chazot, in company with the Spanish Colporteur, visited the village some eighteen months ago, sold there a goodly number of Scriptures, and distributed many tracts and pamphlets. Among those who bought and gladly received these books was one Mr. Vives, the substitute of the mair, and one of the most respected inhabitants of that place. This man came into town about a fortnight ago, and pleaded seriously and energetically on behalf of himself and his fellow-villagers, that we should come there and preach the gospel unto them, saying, that besides himself and his lady, there were several souls in his village literally hungering and thirsting for the preaching of the pure gospel of Christ.

Such an invitation I could not resist, and therefore promised to come and preach in his village on Thursday evening, the 29th of last month. At nine o'clock in the morning of said day, Mr. Chazot, Mr. Raphael (the Spanish colporteur,) and myself set out with an open gig with one horse for the parching plain, and, after having visited on the road a farmer's family belonging to our little flock, we arrived at Ain Taia at five o'clock in the evening. Having alighted from the gig, which we left at the inn, we directed our steps towards the house of Mr. Vives. On the way a young girl of about fifteen or sixteen years of age came running towards us, and addressing herself to Messrs. Chazot and Raphael, said, "Ah, gentlemen, I recognised you through the window of our cottage; it is you who sold us a Bible and gave us some very good little books (*i.e.*, tracts) more than a year ago! Oh, what excellent little books! I really hope you have now brought us some more of these books. And Oh, how mamma will rejoice to see you again, and have some more books! Wait, I beg you, one moment, till I go and tell her that you are here, she so often speaks of you." The mother soon came out to meet us, and renewed the sentiments of her interesting young daughter; and great was her delight to hear that I was to preach at the house of Mr. Vives the same evening, and to which meeting she of course said she would come with her girl. This simple occurrence greatly rejoiced my heart, and impressed my soul with the conviction that there must be a real work of the Spirit going on in some souls in that village, and I blessed God.

Arrived at the house of Mr. Vives, we were very kindly received by his lady (a very sensible and seriously disposed person); who also informed us that her husband was still in the field, as he did not expect us till later in the evening. But he very soon arrived, expressed his great satisfaction at receiving us under his roof, and his great joy at the privilege of having the gospel of Christ preached in his house.

In the course of our conversation, he told me that once he was what is generally called a *good Roman Catholic*, serious and zealous; that the flagrant misconduct of various priests with whom he came into intimate contact, as also the reading of certain books, then made him an indifferent Papist; that his religious convictions having received the last stroke by the shocking conduct of another priest in this very village, he became an unbeliever, and decided that all the different religions, Christianity included, were but the inventions of ambitious men and impostors. But he added, that though this was his decided impression, he was far from being happy, and his conscience seemed always to tell him to search a little more—to examine the important question over again, before he came to a final conclusion. He also remembered having heard in his youth a book spoken of called the Bible, and which treated of religious matters, and was therefore greatly desirous to procure for himself that book; but he could not get it, though he asked for it at several booksellers in town (of course Roman Catholics.) About eighteen months ago, as he was on an afternoon occupied in his garden, a boy of his household came and told him that there were two men in the village selling books. To this he replied, "Never mind them; it will be some of those village runners with old and useless books which cannot sell in town." But the same lad came soon again and told him that said men were now at his door, and that their books were not only quite new, but even some of them very handsomely bound, with gilded edges. At this report he went out, and to his surprise and joy he found that these men had the Bible for sale. He invited them to his house, had a conversation with them, bought a Bible, and gladly accepted from them some religious tracts and pamphlets. (These men were Chazot and Raphael.)

"Then," said he, "began a new period in my life, a new turn in my religious convictions. Many nights through have I read in that precious book; and the more I read, the more I felt inclined to read again. But at the same time I felt the great necessity to have that Bible not only read, but also explained unto me—not only to read the gospel of Christ, but to hear it preached. Often did I speak to my neighbours about the real religion of Christ as it is in the Bible, and of the necessity of having the Word of God explained to us. At first they were indifferent about it; but now several of them begin to feel the power of the truth as well as myself, and to earnestly desire to have the gospel preached unto them; and when the hour will arrive, you will see with what alacrity they will come to hear you."

The hour, which was fixed at eight o'clock, soon arrived, and with it the eager villagers, men, women, and children, who soon filled the room, so that those who came later had to remain outside of the doors. I opened the meeting with a few solemn words of introduction (as the thing was entirely new unto them,) then invited them to prayer. After the reading of the Word, I delivered the message unto them from the glorious invitation of our blessed and adored Redeemer, "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest," etc. Considering the peculiar circumstances, and the character of the auditory before me, I laid much stress upon the words, "Come unto Me,"—"I will give you rest,"—not to any other being, not any creature, not by any other means, but I the Lord from heaven,—the only Mediator between God and man, the only Saviour of souls, the only name given under heaven by which sinners can be saved. I then developed the means,—faith, faith in his innocent and precious blood, shed on the cross for the remission of sin of those who believe. And finally, I spoke about the rest thus promised to believers in time and eternity. The attention was intense, and the solemnity great, during the whole service; and this is all that I can say. What the Lord has done by the mysterious operation of

his Holy Spirit upon these souls, he only knows; and we may know something of it in time (if it be his holy will,) and more hereafter. Having concluded with prayer, we distributed a goodly number of religious tracts and pamphlets among the people present, who received them with great thankfulness. Several of them avowed, with tears, that the first tracts which they had got (more than a year ago), they had the weakness to deliver to the threatening priest, who (according to daily practice,) delivered them to the flames. But now they said, "That time is past, and we will know to make a better use of these books."

In going to that village I suffered greatly from headache, because of the burning sun; and therefore I determined to return the very same night, and set out on our home voyage as soon as the moon would mount on the horizon, which was to take place a little after midnight. Several of the honest people, with Mr. Vives at their head, accompanied us to the inn; and the latter would not leave till the moment of our departure, (which took place at one o'clock in the morning.) While waiting there Mr. Vives asked me to arrange for a regular service in that village, to be kept from time to time. But I told him, that for such a purpose he must send us a regular petition, signed by himself, and by as many of the people of the place as do really desire to have such a service for their edification; that we needed such a petition, both to justify our proceeding vis a vis the authority and laws of the land, as well as before the church who sent me to this land. At the same time, I employed the occasion to explain to him that our church was not in any connection with the Government, nor maintained by it in any way—a thing of which he had no idea before, and I judged it necessary to make him acquainted with it. He promised to send us that petition as soon as possible; and with the rising of the moon we parted.—*U. P. Missionary Record.*

Ecclesiastical Notices.

PRESBYTERY OF LONDON.

This Presbytery held its regular quarterly meeting on 30th September and 1st October. Seventeen ministers and six elders were present.

A call was sustained from the congregation of Windsor in favour of the Rev. William Bennett, and, having been accepted by him, his induction was appointed for the 22nd October.

A petition was received from the congregation of Widder asking that a member of Presbytery be appointed to moderate in a call there. The request was granted, and a moderation appointed to be held on 22nd October. Mr. Chesnut to preside.

Mr. McKinnon was appointed to preside at an election of elders in Belmont and Yarmouth, on the 7th October.

Mr. McKinnon was appointed moderator *pro tem.* of the Session of Florence, and Mr. Scott of the Session of Westminster.

Mr. McMillan reported that having met with the congregation of St. Thomas on the day appointed for moderating in a call there, he had found them unpre-

pared to proceed at that time. Another appointment was made for Tuesday, 17th December. Mr. McMillan, of Fingal, to preach and preside.

It was reported that the congregations in Westminster had been visited by the Committee appointed for that purpose. The Committee had found the best spirit prevailing there, and it was arranged that in the meantime public worship be conducted in the North Church in the morning, and in the South Church in the afternoon of each Sabbath.

There was read a communication addressed to the clerk by Mr. Burns, convenor of the Foreign Mission Committee, intimating that that Committee had called Mr. Balmer, of Detroit, to undertake the mission to British Columbia. A motion was made to cite the congregation of Detroit to next ordinary meeting, but after hearing Mr. Balmer this motion was withdrawn and it was agreed to take no further steps in the case.

Mr. McMillan, of Aldborough, tendered the resignation of his pastoral charge. A deputation was appointed to visit Aldborough, with power (should they

see fit) to cite the congregation to next ordinary meeting.

Mr. Proudfoot brought under the notice of Presbytery the case of the Rev. George Kennedy. Mr. Kennedy had been an ordained minister of the United Presbyterian Church in Canada in good standing, but, having been absent from the country at the time of the Union, his name had been omitted in making up the roll of the United Synod. In view of these circumstances the Presbytery resolved to give Mr. Kennedy missionary appointments in the meantime, to recognize him as a minister of this Church, and to recommend the Home Mission Committee to put his name upon their roll.

Presbytery next took up the application of the Rev. James McNeal (formerly an ordained minister of the U. P. Church of North America) for admission to this Church. After hearing Mr. McNeal, and examining his certificates, it was agreed to take the necessary steps toward his reception by the Synod, and as they were unanimous in their resolution the Presbytery agreed in the meantime to give him missionary appointments.

Messrs. Murdoch, Stuart, Simpson, Hastie, and McLean, students, passed a satisfactory examination, and were furnished with certificates to the Professors of Knox's College. A Committee was appointed to attend to the examination of Mr. Gracey, who was unable to be forward at the meeting of Presbytery.

It was resolved to raise the salary of the Presbytery Clerk by levying \$2 on each ministerial charge—this to be paid each year in January.

Mr. James Fraser was taken into the employment of the Presbytery as a catechist, to be paid at the rate of \$5 per Sabbath; and Mr. William Clark was appointed general agent of the Presbytery, to be paid for the portion of his time occupied in the business of the Church at the rate of \$400 per annum. The Home Mission Committee were directed to prepare blank forms for the reports of the missionaries.

Some items of business were left over till next ordinary meeting, which was appointed to be held in St. Andrew's Church, London, on the first Tuesday in January, 1862, at 11 o'clock in the forenoon.—*Com.*

KNOX'S COLLEGE.

The winter session of Knox's College was opened on the 2nd of October, by a lecture delivered in the Hall of the Institution, by the Rev. Dr. Willis, Principal of the College. There was a large attendance upon the occasion, both of students and visitors,—among the latter of whom were many ladies. There were also a number of clergymen of the Presbyterian Church of Canada present, amongst them being the Rev. Dr. Taylor, of Montreal, Moderator; the Rev. Dr. Burns, Rev. Dr. Young, Rev. Dr. Ormiston, Rev. Dr. Thornton, Rev. Dr. Thompson, Rev. Mr. Kemp, Rev. W. Fraser, Rev. A. Wilson, Rev. J. M. King, Rev. A. Drummond, Rev. Mr. Skinner, Rev. Mr. Pringle, Rev. Mr. Reid, &c. The services were opened with prayer by the Rev. Dr. Taylor, Montreal.

The Rev. Principal then delivered the opening lecture. It was addressed particularly to young men about to enter the ministry, and contained many valuable suggestions as to the character of their preparatory studies, and the mode to be adopted to fit them successfully to carry out their solemn undertaking.

After singing a psalm, the proceedings closed with the benediction, by the Rev. Dr. Burns.

In the evening, at half-past seven o'clock, a public meeting was held in Knox's Church, Queen Street, and very numerous attended, chiefly by adherents of the Presbyterian Church. The chair was occupied by the Moderator, and a large number of clergymen were in attendance. The proceedings having been opened by prayer by the Rev. Mr. Skinner, addresses were given by the Rev. Dr. Taylor, of Montreal, Moderator of the Synod; Rev. Dr. Irvine, of Hamilton; Rev. Dr. Thornton, of Whitby; and the Rev. Dr. Willis,—the exercises being varied by singing and prayer, were brought to a close about 10 o'clock.

FARNHAM.—INDUCTION.

The Presbytery of Montreal met in the Church of Farnham Centre, on Wednesday, the 18th current, for the induction of the Rev. Daniel Anderson, into the pastoral charge of the congregations of Farnham Centre and West. The weather, which was all that could be desired, enabled many to come from

a distance, so that the church was filled with a highly respectable and attentive audience. The service began about half past ten o'clock in the morning. The Presbytery having been constituted by prayer in the vestry, the edict was again ordered to be read to the congregation as had already been done on previous Sabbaths. No objections being offered, the services of the day were proceeded with. The Rev. A. F. Kemp, who has taken a deep interest in these stations, from the beginning, presided, and preached an effective sermon from Luke viii. 18: "Take heed, therefore, how ye hear." After sermon, the usual questions having been asked, and answered by minister and people, Mr. Anderson was inducted as pastor of the congregations in Farnham, and received the right hand of fellowship from the brethren of the Presbytery. The Rev. Dr. Taylor, Moderator of Synod, then addressed the minister in that impressive and dignified manner for which he is so remarkable—finely exhibiting the deportment of the Christian gentleman, as well as of a father in Israel. The Rev. W. Coulthard of St. Louis and Valleyfield, also efficiently addressed the people as to their duty to their pastor, and their intercourse one with another. After service, Mr. Anderson received the hearty congratulations of the congregation at the door of the church. In the afternoon of the same day, a soiree took place which was provided by the ladies of the congregation and other friends, and which, it is scarcely necessary to say, manifested abundance and variety of the good things of this life. Besides the brethren of the Presbytery, there were present, with their ladies, J. O'Halloran, Esq., M.P.P. for the county, and Dr. Gibson, of Durham. Rev. Mr. Thornlow, Wesleyan minister, though present in the early part of the day, had reluctantly to leave on account of domestic affliction. As the result of the genial influence of the addresses of the gentlemen above named, it is pleasing to state that the sum of \$170, which still remained as debt upon the church, was put in a fair way of being speedily raised. The choir of the Sons of Temperance enlivened the proceedings of the day by singing a number of excel-

lent and appropriate peices suited to the occasion.

The congregation is thus laid under deep obligation, not only to the members of Presbytery, but to the other friends who so kindly lent their valuable aid in contributing to so desirable a result.

The church, which is thus nearly free of debt, is a brick one, with a handsome tin spiro, and is creditably finished inside. Altogether it is an ornament to the neighborhood. Mr. Anderson, who is the first permanent minister the congregation has had, enters upon an interesting field of labour, to which he has been most cordially called.—*Eccles. and Missionary Record C. P. Church.*

PRESBYTERY OF GUELPH.

The ordinary meeting of this Presbytery was held in Knox's Church, Guelph, on Tuesday, the 24th of Sept., eleven Ministers being present, and an equal number of Elders.

Mr. Torrance, as Convener of the Presbytery's Home Mission Committee, reported what had been done during the previous three months in supplying the vacant congregations and stations within the bounds. The Committee were instructed to draft a series of Rules to be laid before the Presbytery, for the guidance of missionaries and of congregations receiving missionary supplies.

Mr. George Hunter, Elder, was introduced, and addressed the Presbytery in reference to the necessities and claims of the townships of Arthur and Luther. The Presbytery resolved, to the utmost of their power, to maintain a regular supply of ordinances in those townships.

A deputation appeared on behalf of the congregation of Doon and Hespeler, praying that the Presbytery would take the usual steps with a view to the settlement of a minister. Mr. Andrew McLean was appointed to moderate in a call on Wednesday, the 16th of Oct.

The Moderator was appointed to complete the organization of the congregation of Eden and Everton.

Messrs. George McLellan, James Little, and Donald McDonald, students, were examined, with a view to the prosecution of their studies for the ministry. The Presbytery adjourned to meet at Guelph on the 31st of Dec. next.—*Com.*

Gleanings.

THE CARDROSS CASE.

The Free Church has resolved not to appeal to the House of Lords in this matter for the present, say its leaders, but every one understands what that means; there is not much probability that the "more convenient season" for appeal will ever come. The great Cardross Case—so far as those tremendous issues of principle on which, we were told, the liberties of all disendowed Churches depended—is at an end. Mr. M'Millan's action, indeed, will proceed now without further hindrance, and will be tried upon its merits, but that is an affair with which neither we nor the public outside the Free Church have really any concern. We have always thought it probable that, if the action fairly came to trial, the Church would gain the day; for though there certainly was irregularity and some harshness in the procedure of the General Assembly, we doubt whether the courts would hold it sufficiently flagrant to invalidate the sentence of deposition. If the Church does succeed, of course there will be no appeal, and it will be rather too late to talk about appealing on first principles if, on the facts, the Assembly is found to be faulty and censurable—that would be rather too much of a good thing even for the leaders of the Free Church to attempt.

We may say, then, that the contest with the Civil Courts is virtually abandoned. The Free Churchmen have given it up as hopeless, and assuredly they have taken discreet counsel, not only as we shrewdly suspect, with gentlemen learned in the law, but with those who gauge public opinion, and are skilful in taking the measure of out-door sentiment. They doubtless find that the plain, sensible, and convincing arguments of the Judges have enlightened Scotchmen upon the real bearings of the case, and that a repetition of their fervid appeals and favorite phrases would now fall flatly upon hardened and unbelieving ears, which would not be convinced that they meant anything else than the augmentation of Church power at the expense of civil rights. We congratulate the Free Church leaders upon the sagacity of their decision—we thought they were wise enough to discern the signs of the times.

It must not be supposed, indeed, that they have given up their pretensions in giving up the appeal. They have been advised, they say, that they would have no chance of prosecuting an appeal to the House of Lords with success at the present stage of the case, because the Judges have disclaimed any intention of reducing the sentences to every possible effect, or of interfering with their spiritual incidences. All that the Church had any business to ask of the Judges—for the saving of conscience and its spiritual rights—was just such a declaration. Let us but be assured that the Courts have no wilful intention of unnecessarily interfering with Church action and discipline—that is all that we care to know, and all that we have a right to demand. Civil rights and all sorts of material benefits having been tacked on to these sentences, they must be left to the Judges to deal with, and the Church must put up with all the consequences that may follow as well as it can. This is now really established by the Cardross case—the Courts have repelled every allegation of incompetency pleaded on behalf of the Church, and in spite of the speeches of the great Doctors of the Church, who, of course, tell us that they never, never can or will submit to the decision of the Judges, in spite of the wonderful nonsense talked last week by Dr Begg, and the glorious martyr spirit in which he anticipates obtaining "more in this present time" by meeting joyfully this terrible storm of persecution, it has now been decided, and will forever remain decided, that the Courts of Law shall and must be judges of the performance of every contract in any way affecting civil rights, which is entered into between the members of a Church, or between the members and their minister; and if they find that the sentences of a Church are not in accordance with its constitution, then that they have the power of declaring them null and void.—If the

case upon the facts should go in favor of the Free Church, and thereupon the whole matter be allowed to drop, these judgments must be held—any speeches to the contrary notwithstanding—to have received the tacit acquiescence and sanction of the Church. Although we think the Free Churchmen have exercised a most wise discretion in abandoning the appeal to the House of Lords, yet it assuredly leaves them in this dilemma. People who take false positions, cannot help dilemmas. But we do not desire to press the Free Church too hardly. The public will shut their eyes while they beat a retreat, and not insist upon any humiliating terms of capitulation.

Our special interest in this case arose out of the very strenuous attempt which was made by the Free Church to drag Congregational Dissenters into the mess.—With too many of the Scotch Dissenters they succeeded, and they pretty nearly succeeded in mystifying some English Dissenters also.

[The above is from the (London) *Patriot*, an organ of the Congregationalists.]

LONDON HOME MISSION.

Lord Shaftesbury has recently presided at a meeting held at the residence of Mr. George Moore, in Kensington Palace Gardens, for the purpose of hearing, from the Bishop of London and the Earl of Shaftesbury, statements relating to the movement for preaching in theatres and halls, and also to the operations of the London Diocesan Home Mission. It has been resolved that the special services shall be continued for another winter and spring season.

"We were encouraged," said Lord Shaftesbury, "by the results of the *first* year's experiment to go on with a *second*, and this has been no less serviceable. The testimony of magistrates, of clergymen, of the police, of all who come frequently in contact with the masses, has been universal. I hold in my hand a letter from a working clergyman fully substantiating this fact, and showing that many of the criminal and vicious of both sexes resorted to church after their feelings had been first moved by the theatre services."

At a tea-meeting in connection with the movement, four men spoke with deep feeling, and implored the promoters, for God's sake, not to abandon their object. *These men have all been converted from a state of blasphemous infidelity*; and one of them, with an eloquence almost agonizing, had represented the consequences which must ensue on a discontinuance of this work of salvation!

The Rev. W. Brock, of Bloomsbury, bore witness, from what he saw and heard at one of the services of the London Diocesan Mission, to the blessing likely to follow from its operations. And the writer feels great satisfaction in heartily indorsing this statement. The Bishop of London originated the movement; the clergymen employed in the work are, as a rule, affectionate, and informal in the sense that they know how to stoop to conquer, and make poor men and women feel that they are not despised, but loved.

"Never," said Lord Shaftesbury, "were people as ready as now to listen to the Word of God, if preached with sincerity and earnestness. Never had there been so much opportunity for spreading the knowledge of Christian truth—*never were people so ready to be led in the right way.*" All this is true, even while we have had great "tragedies" and great cryings in London of late; and while Satan and his agents have been so malignant, busy, and successful, that it has been said, "London was never so bad as it is now."

"My Lord," said one of four men once wicked exceedingly, who intreated Lord Shaftesbury not to discontinue the services in theatres, "you see me a trophy of mercy, picked up at a theatre. Oh! how earnestly do I bless God that they" (the services) "ever were established." He then added with deep emotion, "I am humbled and ashamed to confess it. For twenty years I was a determined Deist, opposed to the gospel because I hated it, ridiculing those who believed it.

As for a place of worship, I never entered one. I lived in sin, and loved it. Curiosity led me into the theatre. The words of eternal truth entered into my soul. I stood appalled before the magnitude of my sins. My state of mind I cannot describe. I flew to prayer. It was a death struggle with me. At length—but the rest is sweetly told by the poet. (He here quoted Cowper's lines:—'I was a stricken deer,' &c.) Now, I go out, after my work, by the wayside, and humbly and earnestly proclaim that gospel I had so long laboured to destroy."

The aggregate number who attended during the last series of special services, amounted to no less than 260,000 persons.—*British Messenger*.

THE BIBLE.

In one of his recent speeches, Lord Shaftesbury replied to the notion so often advanced by modern errorists, that the Bible, though once a very good and useful book, is now out of date and effete. After referring to the influence the Scripture is now exerting in various parts of the world, and the activity of its oppressors, as proofs of its present energy, he proceeded to urge the following capital argument *ad hominem*: "Do the neologists themselves think it effete? If so why do they pass their nights, why do they sweat and toil over the midnight lamp, for the sole purpose of destroying a book that is so effete, that, if left to itself, would soon die, or become an object of general contempt? They do not think it effete. They know its power upon the heart and the conscience. They know that, if left to itself, that good old book must work its own way; and what they deny with their lips they confess with their fears. Ah! effete it is in one great sense. It is effete as Abraham was effete when he became the father of many nations; when there sprang of one, and him as good as dead, so many as the stars for multitude, and the sand upon the sea-shore innumerable. It is effete, as eternity, past, present and future, is effete. It is effete—and in no other sense—as God himself is effete, the same yesterday, to-day, and forever.—*Presbyterian Banner*.

HAVE MISSIONS BEEN A FAILURE?

At the Liverpool Missionary Conference, Rev. J. B. Whiting, a secretary of the Church Missionary Society, remarked: It had been his duty, as an advocate of the Church Missionary Society, to plead the cause of missions in various parts of England, and he had endeavoured to acquire some information as to the amount of success with which God had blessed missionary efforts. He found that the Bible had been translated during the last sixty years into upwards of one hundred languages. There were 100,000 professing Christians in New Zealand; 100,000 in Burmah and Pegu; 112,000 Protestant Christians in India; 5,000 or 6,000 in Mesopotamia; 250,000 in Africa; 40,000 in America; and 520,000 in the Islands of the Pacific. There were Christians in China, Madagascar, Mauritius, and many others parts of the world. There were 200,000 or 300,000 Negroes under the care of Christian pastors in the West Indies. There are more than a million and a quarter of living Christians who, but for the labors of the missionaries, would all have remained idolaters. They must remember also the hundreds of thousands who were now sleeping in their graves around the mission churches; and how many had gone to their heavenly home from far-distant recesses of heathendom, who were never known to the missionaries, but who had learnt from tracts, bibles, and other means, of the salvation which is in Christ. Then, again, the 1,600 missionaries, who had gone forth from Europe and America, were now accompanied by more than 16,000 native ministers, religious catechists, Scripture-readers and school-masters, who were evangelizing their own fatherlands.—*Journal of Missions*,