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# THE CANADIAN United Presbyterian Magazine.

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VOL. VI.]

TORONTO, AUGUST 1, 1859.

[No. 8.

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## Miscellaneous Articles.

### REMARKS ON THE BASIS.

*To the Editor of the Canadian United Presbyterian Magazine.*

MY DEAR SIR,—In your last number you present to us the Basis of Union with such alterations as were made at the late meetings of the Presbyterian, and United Presbyterian Synods. To the addition made by the Free Church to Article II. I should think there can be no objections. For if their suggestion was not expressed it was certainly understood by us. In addition to this, you inform us that our brethren have courteously intimated to us that they cannot accept of the Note appended to Article IV. In that case, to prevent dispute, I would humbly suggest that the entire Article be rejected; and I should think that the Union might be at once accomplished on the five remaining Articles. I have been led to this suggestion from the fact, that in the discussions which took place in the Free Church Synod, desires were repeatedly expressed to know the practical results which our Synod would deduce from the doctrine—that Christ is King of nations. Now the United Presbyterian Church holds as truly, as fully, and as practically, the universal sovereignty of Christ as their Free Church brethren. They believe that the whole world, and thus that all the nations and individuals it contains, are under subjection to Christ; and although this cannot be expressed till Christ is known, yet they hold that every human being, where the sound of the Gospel is heard, is under obligations to acknowledge His sovereignty, and to obey His laws, as they are recorded and inculcated in His Holy Word. There is no need, in our estimation, to specify any particular class, or classes, of mankind, for all are

equally under subjection to Christ, and His claims to their obedience in all the duties which are incumbent on them respectively, whether personal or social, whether public, private, or secret, are precisely the same. We see no cause to single out the Magistrate, as our Free Church brethren do, more than any other class of men. But since they are so zealous in presenting the obligations and duties of Magistrates, we flinch not from expressing our opinion to be almost exactly theirs, and that these functionaries, both as men and as Magistrates, both singly and collectively, are bound to regulate their principles and practice by the Word of God in all that it enjoins. Let no man say that it is maintained by any of us that the Magistrate, in a land of Bibles, can shake himself free from the discharge of any of the duties which the Bible prescribes to him as a "Minister of God for good." Let no man say of us, as Dr. Bayne has often done, that we hold that the Bible should regulate his personal and sacred duties, but that in all his official and public duties he is to throw it aside and be guided only by the commandments of men, even though these are contrary to the laws of God; or, that we would have the Magistrate as a private individual to be under authority to Christ, but that when he enters on public and official duty Christ's authority over him ceases, and he is to act irrespective of religion or of the Bible. This is the calumny of our enemies, which they have never proved, and which we have always disclaimed. On the contrary, we go all the length with our Free Church brethren in saying, that the Magistrate, like all other men, is bound to obey Christ, provided he is within the sound of the Gospel, and is responsible to Him whether his duties are discharged or neglected;—that wherever the Gospel is heard it carries with it an obligation on all, and every one, to receive and obey. We go all the length with our brethren in saying, that the laws of human government should coincide with the Word of God; and in the application of these to the Sabbath question, to the Marriage question, to the question on Blasphemy, and to other questions,—we go all the length with our brethren. We hold also that the Bible should be read in Common Schools; and if we contend that it does not belong to the Magistrate to legislate for the religious education of the young, it is because, in our view, this would interfere with the rights of conscience, to which our brethren as well as we are opposed, and because it is of the same nature, though they see no evil in it, with granting civil endowments to any portion or portions of the Christian Church. In regard to days of general or national fasting and thanksgiving, whilst we object to the Magistrate appointing these by direct authority, we do not object to his recommending their observance; and we are prepared to say that, where the Church in its different denominations considers these observances seasonable, we have no objections that the civil rulers be requested to name the day that may be most convenient for all classes of the community. These are matters on which little or

no difference can exist, and by which we do not think the harmony of the Church, if united, would be disturbed.

Let our Free Church brethren then understand, that we hold all men, in every position, in every relation of life, and both in their public and private, in their individual and collective capacities, bound to be regulated in all things by the precepts of the Word of God, and that this applies to the Magistrate equally with all others.

Christ is King of the Church. All who hear the Word are bound to believe and receive its testimony, and especially to believe on Christ for salvation, and in all things, whether sacred or secular, to be submissive to His authority, and obedient to His laws. We might, however, ask,—where can there be obedience unless Christ is received and believed on for salvation? The first duty of all men is to embrace Christ as their Saviour. No true obedience can be rendered before this, although the obligation to obey is the same. Christ is King of the Church, and “the head over all things to the Church.”

These are our principles, and our Free Church brethren must observe that we have changed, and mean to change, none of them. We differ from them in some circumstances, on which they and we, in uniting together, if that should be, must agree to differ. They may hold their own peculiar views, and we forbear with them; and they must forbear with us in still holding most decidedly and conscientiously to ours,—such as that the civil establishment of religion is antichristian, nay, is the very root of antichrist; and that we refuse to the civil Magistrate all right to legislate in spiritual matters. He has nothing to do with the Church in his official capacity. He has only to do with it as a private person, and as a member of it, if such he be. He has to do with his own religion, but not with ours. We may hold any religious principles we choose, we may follow any practice we consider religious, and if it does not “interfere with the peace and good order of society,” the Magistrate has no right to interpose. It is his duty only to protect every man from molestation in following out the dictates of his conscience whatever his religion may be, provided “the peace and good order of society” is not infringed. We still insist that the best service to the Church which the Magistrate, as such, can perform is “to let it alone.”

Our friend Dr. Burns, whom we rejoice to see on the side of union, must be reminded that as Scriptural Voluntaries we are still the same. We do not seek our Free Church brethren to change any of their peculiarities in order to union; but they must not think to make any change on ours. Mutual and entire forbearance on these points is the only way in which the union can be consummated. If after that we are converted to their views, or they to ours, it is well if it be in consequence of light from above. But we leave this in the hands of our great and gracious King, who often leads His people in

a way that they know not, and who will serve His own purposes by us whether we unite into one Church or remain asunder.

The writer wishes his Free Church brethren, and especially Dr. Burns, who named him in the Presbyterian Synod, and was very inconsistent in the way he did so, to understand that he holds still the very same principles, and in all respects the same, as he ever did: and although both Dr. Bayne, to whom he was a stranger, and Dr. Burns, who had known him from his youth, and might have judged more charitably, imputed to him erroneous views which they never proved, or even pointed out; yet the latter distinguished minister, whom he has always respected, comes forward and declares in his Synod that if they had known of the resolutions on the Sabbath question, passed by the United Presbyterian Synod in 1851, he was sure that the writer would have given "his out and out concurrence" therein, and been a Minister of his Church to this day. But, if these resolutions accord with Free Church views, why did Dr. Burns, who holds these views, not test the writer by them in 1850, and retain him among them? Why did he and others in an arbitrary manner condemn him for alleged errors which had no existence? Dr. Burns is right as to the writer's views on the Sabbath question, which he had the means of knowing independently of these resolutions; and if he has seen the printed minutes of the United Presbyterian Synod, he will find that the writer not only supported them, but was the mover for their adoption by the Synod. These are facts which ought to guard Dr. Burns against undue precipitancy. We are, however, glad to find that he thinks better of our Church than he once did, and would rejoice to give him the right hand of Christian fellowship.

But after all the diligence and pains of the Joint Committee, the Basis of Union is scarcely satisfactory to either of the Churches. We do not wonder at it, for it is, on some points, an ambiguous exhibition of the views of both Churches, at which probably our successors will be surprised. The reason seems to be, that an effort was made on both sides to conciliate, with a laudable view to accomplish union, by presenting something supposed to be common to the two Churches, which would prevent it from being thought that either had surrendered its peculiarities,—an end which would be gained more effectually by keeping the peculiarities of both out of view. We of the United Presbyterian Church have our peculiar principles, and we hold them sacred, for we think them scriptural; yet we do not make them terms of communion. We believe our Free Church brethren to be conscientious in holding views which to us appear to have no foundation in Scripture. But if they think them scriptural, by all means let them conscientiously adhere to them. It would be better, however, to unite on common ground, for which there is ample scope.

Our Synod sustained the Basis with a few alterations necessary to vindicate themselves, and to prevent any from supposing or saying that we gave up a single principle of scriptural attainment. But although it is thus sustained yet much of its ambiguity remains, and although we can explain it so as to retain our peculiar principles, yet we see that the Free Church can do the same. Now we cannot give an unqualified approval to a Basis which makes different parties explain it differently. There would be a seeming want of honesty in doing so which we dislike, and as we would not be accused of disingenuousness, nor would have any of the Free Church suppose that we had adopted their views, or our own Church to say that they had adopted ours, on subordinate points, we exceedingly regret this want of perspicuity. For it shuts us up to explain the Basis, particularly the fourth article, to support our own views. If this article is to remain, although we think the basis would be far better without it, let us give it some definite meaning, to which all parties can subscribe in the same sense and without hesitation.

We will almost reach this uniformity by excluding not only the Note but the fourth Article itself from the Basis altogether. For whilst we can go all, or almost all, the length with our Free Church brethren, as we have endeavoured to show, regarding the universal supremacy of Christ, and the obligations of all men to worship and glorify Him, we wish them now to understand as our reason for wishing to suppress the fourth Article, that we differ from them entirely as to the foundation of much of such obligation. With them we hold, though in a different view, and in one we think scriptural, that Christ is not only King of the Church, but King of nations. At the same time we dissent from them entirely in supposing that Christ being King of nations lays civil rulers under obligations to serve and obey Him. His being King of nations is not the foundation of the Magistrate's duty, nor of the duty of any man in whatever position he may be. Christ being King of nations has nothing whatever to do with the power of the civil Magistrate, or with the duties devolving on him. This may appear startling to some of our Free Church friends, but it is true and scriptural doctrine, or if not, it is for the Joint Committee, as our guides to union, to prove it to be otherwise.

Our Church, we fear, has been in danger of being misled by some leading men in the Free Church, who, although good men, are in utter darkness respecting the scriptural nature of Christ's headship over the nations. We have searched the writings of the Fathers; we have examined ancient documents, both in print and manuscript; we have perused all the Confessions of Faith from the Genevan one at the Continental Reformation, and the Scottish one of 1560, when the Reformation was there established, and others down to the last Confession completed at Westminster, with the Catechisms, which form our own subordinate standards; but in all our searching we do

not find the views of the Headship of Christ over the nations, about which our Free Church brethren in this country are making so mighty a stand, and to which they seem to attach so much importance. There is even nothing about it either in the Nova Scotian Basis or the Australian. Nor in the whole Bible is there such a doctrine. Yet some of our brethren of the Free Church seem so serious and so zealous about it that none of their own Church have ventured to call it in question, and that even some in the United Presbyterian Church, who might have understood their own principles better, have been in some degree carried away by the gravity and boldness with which it has been brought forward. We never heard of it except from the lips and pen of Dr. Bayne of Galt, and we suppose he is its only author. If not, let him show his authorities. At any rate, we call upon our Joint Committee, in re-modelling our Basis, either to reject the theory, or to show us that it is founded on Scripture.

The doctrine we refer to as held by the Free Church of Canada, and on which we wish light to be thrown, is, that as Christ is King of nations,—nations by their civil rulers are bound to obey Him; or as it was expressed in the Basis as agreed to by the Joint Committee, are bound to “bow to the authority of Christ as King of nations.”

Now, we do not doubt that Dr. Bayne is sincere in holding this doctrine, for he is a good man, whom we acquit of all blame in urging it, because we believe him to be conscientious in regarding it as scriptural, as included in the standards, and as of essential importance,—all which, however, we deny till he can present satisfactory proof; and we do not doubt that this doctrine was brought forward by the Joint Committee from reverence for the divine authority, and a sincere desire to honour Christ. But although it may be a harmless theory, yet if all our sentiments on human duty, and especially on magisterial obligation, can be sustained without it, and if it is neither in the supreme nor in the subordinate standards, why urge it on the acceptance of the Churches, especially in a Basis of union? It is now for the Joint Committee to exclude this theory from the Basis altogether, or to guide us to those sources from whence it has been found, and especially to show it to be scriptural.

We, however, hold with all sincerity, and we trust in accordance with Scripture, the doctrine that Christ is King of nations. But we hold it only as it is presented in the word of God, and we may add in the Westminster Standards, which both our Churches receive. It is a great doctrine which we would not exclude from our creed, much less pervert, and which we desire ourselves, and wish our Free Church brethren, to hold as it is exhibited in the inspired volume. We bow profoundly to every iota in the word of God. Show us what is said there of Christ's headship over the nations, and we assent to every word. But we must not be misled by prejudice; we must not adopt favourite notions of others which have not a scriptural foundation; we must call no man master but Christ. “To the law, and to the

testimony, if they speak not according to this word it is because there is no light in them." Whatever has the authority of a "Thus saith the Lord," is law to us, and we care not who propagates any doctrine, however plausible, however well meant, however even innocent it may be, if it is not the doctrine of Christ. The view which the Free Church seems to have adopted from their leaders, without studying divine truth for themselves, and which some of our own brethren have tacitly received, is, so far as we can see, without Bible authority.

On this subject, which we have discussed before, we would have been silent now, but for the wish expressed in the Free Church Synod, to know from our Church the practical applications of Christ's being king of nations. We think we have stated pretty fully those practical applications they would wish us to make; but we have stated them irrespective of this doctrine, on which, as we hold, no practical results can be founded, except those of awe and gratitude among believers to God, and an increase of their activity and zeal in spreading the gospel among the heathen—the nations. It is a doctrine with which no duty of Magistrates, or of men in general, has any other connection. At our meeting of Synod we were not disposed to disturb prevailing harmony by entering on this subject, as it stood on the basis, because by excluding the last part of the fourth article it was left by us general and insulated,—no practical matter being stated as founded on it; but as from the discussion in the Free Church Synod, and especially from Dr. Bayne's dissent, it appears that some explanations are wished,—we have stated such practical results as we suppose are referred to, but not in connection with this unsupported theory, which we think, though we do not insist, should be erased from the basis, and if the true doctrine of Christ's headship over the nations is introduced at all, which we think unnecessary, it should not be placed in proximity to the Magistrate's duties, but stated in its scriptural character.

Thus, with all humility, we beg to say, through you, to the Joint Committee, that we hold the Free Church to be entirely wrong in their view of Christ's headship over the nations; and we wish now, still further, to explain ourselves, for to us their baseless theory seems to be a contrivance on which some of our Free Church brethren would found and preserve the Establishment Principle,—a principle which we think altogether contrary to the genius of christianity, but which they seem unwilling to surrender. We do not bid them give it up, if they think it right. But they must not impose it upon us; and they will surely see that their theory of Christ's headship over the nations is unnecessary, as we can reach the same practical results without it. As for our Church, it is our duty as consistent with our high attainments, to reject it entirely, and to cleave to our own simple scriptural views, which we shall again present, in holding to which our brethren must forbear with us; and we repeat our conviction, that mutual forbearance alone can unite the two Churches.

Our view then of Christ's headship over the nations, which we have often explained, and which it seems necessary to explain once more, is simply that Christ the King of the Church has all other things put under Him for the good of the Church. As King of the Church He is to be obeyed; as King of nations, that is, all out of the Church (as under the ancient dispensation, the nations,—the heathen or Gentiles, as the word signifies, as distinct from Israel, God's Church,) it is not for obedience from them, for this they cannot render till through grace they become subjects of His spiritual kingdom; it is simply for control, as the Rev. Mr. Caven judiciously hinted at the meeting of our Synod, when the subject of union was before us. Our view of Christ's headship is presented summarily and with simplicity in the Answer to the 26th Question of the Shorter Catechism, "Christ executeth the office of a King in subduing *us* unto Himself, in ruling and defending *us*," that is, His Church, His people, "and in restraining and conquering all His and our enemies," that is, the world lying in wickedness, the nations, the heathen, whom He will either conquer to Himself by leading to their conversion and salvation, or conquer under Him by consigning to eternal ruin.

We rejoice that the Moderator of the Free Church Synod, Professor Young, is a friend and advocate of union. He was brought up in our Church. His father, who was the writer's friend and companion in youth, and with whom he agreed in all religious opinions, was a minister of our Church. His grandfather was the writer's venerated Professor of Divinity, under whom he studied for five years, at whose house he was almost a daily visitor, and at whose Divinity Hall he learned, what he still thinks, the true scriptural view of Christ's headship over the nations. The doctrine there taught was that Christ is king of the Church, which is His kingdom proper, and over which He will reign eternally; and for the good of which all power is given to Him in heaven and earth; and whom all are bound to believe and serve; and that besides His Proper Kingdom, He has, what with propriety may be called a subsidiary kingdom, in which He is King of nations, and which extends to all persons and things out of the Church, and is of temporary duration as a kingdom, for at length He will deliver it up to His Father; and here, in the meantime, He exercises His wisdom and power to coerce or restrain, so that nothing can injure His Church, or defeat His own gracious purposes. Now, whilst Christ as King of the Church brings all men under obligations to obedience in all duties, sacred and secular, as prescribed in scripture,—His being King of nations is not for direct and holy obedience, but for holding His enemies under such providential management as will either terminate in their conversion to the new obedience of the gospel, or in their everlasting ruin.

Surely this is a more common-sense view of the subject, than that recently brought forward by our Free Church brethren, and as it is

scriptural, which their view cannot claim to be, it ought to be received and acknowledged by all the friends and followers of Christ.

When the Joint Committee meet, as we presume they will do, to make further arrangements, we trust they will take the hints here given into serious consideration. We feel that we have spoken freely, and have been ready to make repetitions from an anxiety to be understood. For notwithstanding what the Rev. Mr. Smellie says about the intelligence of Scottish cottagers, of the truth of which we have doubts, we are certain that among the laity of the Presbyterian and United Presbyterian Churches in Canada, not one in ten have the least idea of the difference between the two Churches. We would regret if any thing we have said should retard the union. We trust and pray that the hints given may rather hasten it, and render it more solid and satisfactory.

I remain, yours faithfully,

Caledonia, 12th July, 1859.

ANDREW FERRIER.

## IS THERE A PLURALITY OF INHABITED WORLDS IN THE UNIVERSE?

(Continued from page 199.)

In a former article, an outline of the probable arguing from reason for the hypothesis, that there is a plurality of worlds, was given. The object of the present paper is to show, that the inspired word of God in the Bible furnishes no small support to the deductions of sound reasoning, founded upon the material planetary system, in favour of the affirmative side of this deeply interesting and magnificent question.

But before going into some investigation of the teachings of Scripture on the subject, it is highly proper to remark, that the Divine volume is not intended to be a revelation to mankind of *general truth*, or *universal knowledge*. It has been well described as "principally teaching what we are to believe concerning God, and what duty God requires of man, and revealing to us the will of God for our salvation." If this important view of the grand design of the Bible were rightly kept in mind, it would supersede many profitless controversies. It comes to the human race as in a fallen and lost condition, and it discloses to them a Divine Deliverer in the person of the Son of God, who became IMMANUEL, *God with us*, by uniting His Divine nature with ours in a human form, that he might redeem from the curse entailed by sin, and free from sin's enthralling power all who believe in Him as a Saviour, and are willing to follow on in holiness, to fit them for heavenly blessedness. And thus it is that on other subjects the Bible either does not instruct us at all or only gives some references and hints connected with its narratives.—Nevertheless, the careful student of the Bible needs to have no great

difficulty in finding, upon its rich and diversified pages, indications pointing to other worlds besides the terrestrial one to which we belong. We shall now endeavour to show this, as briefly as possible.

And we begin with stating that, in addition to our own race, the Scriptures make known to us beings of an intellectual and moral nature, much higher than ourselves, not indeed possessing material bodies such as ours, but spiritual beings. These are the *angels*, which however is a name not so much descriptive of their *nature* as of the *office* they fulfil,—the work in which they are employed as the servants of God. Angels signify those who are *sent forth, messengers*, to execute the good pleasure of the GREAT SUPREME.

Now, in these glorious and exalted creatures, we have inhabitants for at least one other world, perhaps for a large number of worlds. But it may be said here, we have just been told that they are spirits, and therefore they do not need a material abode like our globe. In reply let it be remarked, first of all, there is no small reason to believe that angels, though spirits, have some *sensible frame* connected with them, in which they exist and act. It seems to be the special prerogative of the great Spirit, God himself, to be an *absolute spirit*, without any adjunct. The frame belonging to angels is unquestionably very refined, just as the future glorified bodies of the redeemed from among men are called by the Apostle Paul *spiritual* bodies, compared with the present ones, which he calls *natural* or *physical* bodies. At any rate angels are *finite* or limited creatures, having nothing in their nature approaching to *omnipresence*, which distinguishes God alone. And however capable they may be of moving with amazing swiftness through the universe, in doing the behests of Jehovah, they can only be in one place at a time. Their home, properly speaking, must be a *local habitation*. Like the frame with which we suppose them to be invested, it may be *etherial* but still it must be *definite*, in a world adapted to them; and certainly God, whose power is almighty and his understanding infinite, is perfectly sufficient to give to all the orders of his creatures abodes suited to them. In these angels then we have, as has already been said, constituents for at least one world more than our own.

In connection with what has just been stated, the Scriptures inform us that there is another class, and a very numerous one, of angelic spirits, who were once holy, glorious, and blessed, but who, by transgression against God, even through pride leading them to aspire at being independent of Him, fell from their first state and were cast into Hell, where they are reserved in chains under darkness, to the judgment of the great day. That is now their world, their dismal and miserable habitation, and if they are permitted to make excursions for evil, under the present mixed system of things, they are compelled to return, and shall be shut up there forever, along with the condemned of mankind. And surely hell is not a mere imagi-

ation, a mere figure of speech. Wherever it is, on Jehovah's vast dominions, it is a sad *local reality* :

"Regions of sorrow, doleful shades,  
Where peace and rest can never dwell;  
Hope never comes."

This, then, is another separate world, at the thought of which every one who now hears of it should fervently say, "My soul, come not thou into their secret; unto their assembly, mine honour, be not thou united."

Reverting to the good angels of God, his loyal and unwavering servants of the angelic hosts, who, long before man was created, held fast their integrity to Jehovah, and have been confirmed in it immutably,—we think we can deduce a powerful argument for a plurality of worlds from the *ministrations* of these high and holy intelligences. We learn in Scripture that an important and most benevolent work which they perform is to do unseen but meet services to the people of God and of Christ among men. The Apostle Paul tells us that "they are all ministering spirits, sent forth to minister for them who shall be heirs of salvation." Now, we may safely infer that it is not for men only that they thus act, but that such is a main part of their general active duty. We are taught further concerning them, that they existed long, probably very long indeed, before the creation of man; at which event, as the Book of Job tells us, "the morning stars sang together, and all the sons of God shouted for joy." And these were the heavenly angels who rejoiced greatly over intellectual and moral man, as a new accession to God's superior creatures. "Are we then to suppose," as has well been asked by a writer on the subject before us "that these myriads of heavenly messengers reposed in indolent inactivity, and that the office for which their nature adapted them remained in all but eternal abeyance, until man's creation furnished room for its exercise; and that it will again relapse into oblivion when man's probation has expired?" No, the warranted conclusion which we may draw concerning them is, that fitted as they were by their original constitution to do the will of God over the expanse of the universe; they were so employed, perhaps, during numberless ages prior to the era of our world; are so employed still, far beyond its narrow limits; and will be so employed even throughout eternity. And thus have we another link of fair presumptive evidence for a plurality of worlds, worlds whose inhabitants are worthy of the attentions and kindnesses of those glorious yet humble and devoted angels, who stand around the throne of Jehovah, hearkening to the voice of his word, and hastening, with the speed of lightning, to fulfil his commands.

Further, let us examine one or two remarkable passages of Scripture which seem to furnish quite sufficient grounds of reasoning in favour of many worlds occupied by rational and moral beings, such as God judges proper. The first is in the Epistle to the Ephesians,

chapter i. 9, where Paul, speaking of the marvellous discoveries which God has given in the Gospel relating to the plan of human redemption, says, "Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth, even in Him." There is a similar passage in Colos. i. 19, where Paul says of Christ, "For it pleased the Father that in Him should all fulness dwell; and having made peace by the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things on earth or things in heaven."

Now, it is necessary to state here, that in various places of the New Testament the terms *earth* and *heaven* are used in a sense more or less limited. In the two comprehensive passages which have been quoted, they do not just signify this globe of ours, and the celestial abode of the blessed; but they signify the universe at large,—the whole of God's material creation distributed throughout space; and in very striking language they indicate the vast extent of the work effected by Christ the Lord, according to the benign pleasure of God the Father of all intelligent existences. They tell us that Christ's work, viewed in its full bearing, consists in gathering together in one all things in Christ,—all things in heaven and earth; that peace having been made by the blood of Christ's cross, by His penal death as a moral satisfaction for sin, God thus reconciles all things unto Himself, whether things in heaven or on earth.

Now, we know from Scripture revelation, that in regard to mankind sinners, God reconciles unto Himself those of them who from age to age believe in Christ, receiving through Him the atonement, or reconciliation, which he has made by becoming obedient unto death as the propitiation for their sins; and by Christ's procuring for them the renewing and sanctifying influences of the Holy Spirit. But the passages cited above, and others like them, further teach us that the complete results of Christ's work of mediation will be a most happy harmonizing of God's rational creatures throughout the universe. Not, indeed, the realizing of the baseless dream of *universal salvation*, extending to all, both of the good and the bad who continue so, unchanged; but the forming into one immense family of brotherhood all on earth and in heaven, viz.: in the universe, who have become the willing subjects of Christ, the Son of God, as constituted Head over all things every where.

What is to be the particular nature of this widely extending and blissful union is not a question for us peremptorily to decide. Some have thought, that this gathering together in Christ, of all things, implies that there are rational inhabitants of other worlds besides ours who have fallen into sin, and under divine condemnation, and who shall experience the benefit of what Christ hath done, by the offering up of himself, for reconciling transgressors unto God, and

making them at one with each other. This, however, appears to be but an assumption. All that we would venture to state upon the subject—and for this there appears, from the Scriptures which have been mentioned, to be good ground is, that in some way, which seems best to God himself, Christ's making peace by the blood of his cross, that is, by his atoning sacrifice to put away sin, is to be the means of restoring a most delightful and beneficial friendship between God's regenerated children, taken out of mankind, and the rest of his good creatures in the universe. Christ's redemption work will serve the grand end of re-producing and perpetuating that peace and good will among all the excellent offspring of Jehovah which sin had marred and broken up. We are safe in going the length of affirming, that after the infatuated neglecters of his great salvation, freely offered to men,—and the rebellious angels, for whom, in divine sovereignty no deliverance has been provided, shall all have been finally consigned to the everlasting fire prepared for them,—then the other classes of God's intelligent creatures shall be established forever in oneness of holy character, of affections, and of personal and social enjoyment, to an extent of which we can now form no right conception. Yes, the apostate, and God-abjuring races, human and angelic, having been collected into one fearful assemblage of moral pravity and wretchedness, and shut up together, all of an opposite character,—those who either never knew sin, or have been purified from it—shall constitute through the universe a community of pure and happy beings, glorifying God in their various spheres of action, and knit to one another in love and in kindness. And this splendid consummation shall be the full issue of Christ's mediation.

Now, the deduction which we would bring out from this somewhat expanded view is that surely it would be but a contracted unity and fellowship of Jehovah's rational creatures, were it composed only of the saved from among men, and the angels of heaven, in the restricted sense of heaven, as meaning only the present abode of the holy angels. Surely it is an idea much more suitable to the grandeur of God, and to the infinite dignity and efficacy of the work of Christ, His Son, and to the eventually complete effects of his redemption work, to understand that all things in heaven and earth gathered in one through Him, comprehend the intelligent and holy dwellers in an immense number of worlds, all under His care and government even now, as head over the universe,—and all to be ultimately associated in one great fraternity of holiness and felicity, never to be dissolved. And this comprehensive view of what is to be accomplished by Christ, should appear well adapted to do away the infidel objection, that it were unworthy of a Divine person, as we hold Christ to be, to humble himself from being in the form of God, and to take upon him the form of a servant, and to be made in the likeness of men, by assuming their nature, though not their sinfulness, and to become obedient unto death on the cross, that sinners of our race might be saved, and a most

impressive and influential display of God's combined mercy and righteousness be presented to the entire amount of reflecting creatures. Contemplating the whole fruits of his work, direct and indirect, stretching over the universe—a universe comprising myriads of worlds, that man must be audacious indeed, who will dare to say that such an undertaking was unworthy of the Tri-une Deity set before us in the Scriptures.

But we must now come rapidly to a close, with a few words upon two or three other passages of Scripture, the bearing of which, if not their direct expression, is to be viewed as fairly on the side of the doctrine of a plurality of worlds. One of them is in the 8th psalm, where David utters this exclamation of wonder and praise: "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained; then say I, what is man that Thou art mindful of him, or the son of man, that Thou visitest him." He was taking a nocturnal view of the heavenly bodies, and greatly struck with their almost countless numbers, their brilliant beauty, and their magnificent arrangement, he felt deeply humbled with the insignificance of himself and his fellow-men compared with those resplendent orbs. But if he had regarded them as mere bodies of matter, without life upon them,—then, however much their magnitude and lustre, his devout utterance, prompted by the gorgeous sight on which he gazed, would not have been appropriate; for the rational spirit, the immortal principle, in himself, or in the meanest of his fellows, is intrinsically of far greater worth than all of creation, which is only material. And if the globe on which he trode is the only one having rational inhabitants, and animated life, then, with still greater force could it be said, that this world, so distinguished, is immeasurably more important and valuable than all the luminaries which bedeck the sky, but are destitute of intelligent beings, to know and worship, and obey the great Creator. We do not say that David had a clear belief of inhabited worlds rolling brightly above him, though, probably the men of knowledge and piety under the Mosaic system had more insight into simple philosophy than many now give them credit for. At any rate, David's mind seems to have been impressed with those celestial refulgences, as far more than glittering gems for mere show. He felt that, somehow or other, they are scenes which manifest Jehovah's glorious perfections in a much higher degree than if they were just shining masses, but no life connected with them.

Again, if we read with due attention the very sublime description of Jehovah, the only living and true God in the 40th chapter of Isaiah, we may obtain no little corroboration of our thesis concerning worlds. The rapt mind of the prophet says respecting Him, "Behold the nations are as a drop of the bucket, and are counted by Him as the small dust of the balance; behold he taketh up the isles as a very little thing. . . . All nations before Him are as nothing, and they

are counted to Him less than nothing and vanity." And striving to give proper direction to the views of the Jewish people, many of whom had forsaken Jehovah to worship poor useless idols, he said, "Lift up your eyes on high," viz., to contemplate the celestial orbs, "and behold who hath created these things; that bringeth out their host by number, He calleth them all by their names." But if they were only masses of inert matter, and nothing more about them,—no vitality and intelligence,—there was not sufficient cause for using such elevated language. The conception of there being various kinds and orders of living existences, spread over the visible works of God, seems quite necessary to give due warrant and significance to the manner in which Isaiah so vividly expresses himself.

Moreover, when it is said in the book of Nehemiah, ix. 6, "Thou, even Thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host; the earth, and all things that are therein; the seas, and all that are therein; and Thou preservest them all, and the host of heaven worshippeth Thee;"—we cannot attach right meaning to such lofty, yet simple expressions, without including the thought of intelligent creatures replenishing the Universe. There can be no real and suitable worship offered to God, without beings endowed with reason and moral feelings to render it.

We shall just advert to one passage more. In Psalm cxlv. 9, it is said, "The Lord is good to all, and his tender mercies are over all his works." Now, it is plain that the goodness of God cannot be properly tasted and enjoyed by any but *sentient beings*. Lifeless objects cannot be the recipients of his bounty, and when it is said, "His tender mercies are over *all* his works," this implies that throughout the amazingly broad extent of his works, there are creatures he has made, capable of experiencing his varied and inexhaustible kindnesses. We do not indeed aver that the inspired writers of the Bible had such distinct and enlarged conceptions respecting the Universe, as modern astronomy, and science in general, now enable those who look up through nature unto nature's God, to form. But there is a wonderful harmony between many of the pregnant utterances in the Bible, though they might not at the time be clearly understood by the writers themselves, and the investigations and conclusions of sound philosophy, physical and mental. And this harmony affords part of the strong proof that the Scriptures were given by inspiration of God, known unto whom are all his works, animate and inanimate, rational and irrational, in every section and spot of his far-reaching Empire.

And now may He, by His good Spirit, ever enable all who have read and pondered these lucubrations, to make it their strenuous aim to become assured, through a true faith in Christ, that they shall have their future, and eternal, and blessed home in the new heavens and earth wherein righteousness, and nothing but righteousness, shall dwell.

A.

## UNION.

Now that the two Synods have had their meetings, and no further action, on a large scale, is likely to take place respecting Union for some time, I may perhaps be allowed to offer a few calm statements and remarks on the subject. If anything I can say shall contribute, in any degree, to an honourable and comfortable agreement, I shall reckon my labour well bestowed.

Every one knows that the difficulty between the two Churches, relates to the Headship of Jesus Christ, and to a few other points which may be said to be comprehended under that, or which, at least, are closely allied to it. Now it is proper to be kept in mind that on that momentous subject, there is to a great extent, I believe, a perfect agreement between the two denominations. As regards Christ's Headship over the Church, I presume, there is quite a oneness of sentiment. As regards his Headship over the Universe, we also hold much in common. We both maintain the absolute and unlimited supremacy of the Saviour—not only such a supremacy as necessarily belongs to him as a person in the adorable Trinity, but a supremacy delegated to him as Mediator, such as is referred to in Mat. xxviii. 18, Eph. i. 20–23, and many other places. That this supremacy is universal in its range, and that Jesus, in the exercise of his glorious perfections, renders it all subservient to the interests of his church, I have not heard questioned, and have no doubt that it is steadfastly believed by us all. The difference between us, as I understand, respects the species of government which Jesus exercises; and that difference is not, that our Brethren hold one view, and that we hold another. But here is the difference. They have a definite creed on the subject, and must be presumed to be all of one mind respecting it, while we have no such creed, but hold a variety of views, some of us going the full length with them, and others of us—the great majority of us I suppose—differing considerably.

In the Synod of the other Church, I understand it was, again and again, made matter of complaint, that though they had been dealing with us for fourteen years about Union, yet they had never been able to learn our sentiments on certain points, and that this circumstance had kept the whole negotiations in an unsatisfactory state, and had prevented progress towards Union from being made. But let it be remembered, that these points, however they may be named and described, are substantially just what is referred to above—just matters respecting which we do not make any common profession, and probably do not hold any common opinion. Now it seems evident that if Union were contemplated on the principle of no-forbearance, then it would be incumbent on every one openly, fully, and candidly to declare himself; and anything like reticence could be regarded as nothing better than fraud. But surely there must be forbearance to a greater or lesser extent. Our Brethren themselves are not at one, on all points what-

soever. Perhaps no two human beings are absolutely and perfectly unanimous about everything. In the very nature of things, therefore, all Union implies forbearance; and I believe that the U. P. Synod have always desired that those points, regarding which they have not expressed their views, should be placed in that category—that they should not be articles of Union, but that difference of opinion respecting them should be freely allowed. And on this understanding, there seems to be no occasion for any one expressing himself on these points any further than he is inclined. If I am satisfied with a man's sentiments up to the point that is deemed necessary, on all beyond, I can allow him to think and speak, or not think and not speak, just as he pleases. Avoiding topics of disagreement seems a natural means of seeking peace. At all events, I despise that vain and prurient curiosity that would dive into any man's mind further than he chooses to disclose it.

It is important to be recollected as was said in the Magazine about a year ago, that our Church, in its organised capacity, has really no doctrine on these points to declare. They are with us absolutely matters of forbearance. One member holds and expresses one opinion, and another a different, and the Church takes no cognisance of either. An attempt to show that this is not correct has been made, by referring to the Testimony issued by the United Secession Church in 1827; and by alleging, as some do, that the documents authorised by the United Secession Church, and by the Relief Church were, at the time of the Union in 1847, adopted, as still authoritative in the United Presbyterian Church. Now let us look the matter fairly in the face. It is true that the Testimony contains certain expressions of opinion on the points in question. But it is far from true that the United Presbyterian Church adopted all that had been sanctioned by the two Churches in their separate state. Any one who chooses to look at the 10th article of the Basis of Union in 1847 may be satisfied on that score. But though the Testimony of 1827 had been recognised as fully as it was in the Secession, surely, it would be the extreme of absurdity to suppose that it occupies a *higher* place in the United Presbyterian Church, than it did in the denomination which originally produced it. Now what was the position assigned to it in the Church which gave it birth? Here is the minute of the United Secession Synod, under date 20th September, 1827. “Having completed the reading and correcting of the Draft of a Testimony, the Synod unanimously enacted as follows: That, while they retain the Confession of Faith, and Catechisms (as recognised in the Basis of Union\*) and the Summary of Principles, as their creed or profession of faith, or terms of communion, and therefore do not elevate the Testimony to the place of authority which these standards occupy,—they having deliberately reviewed it, do adopt and sanction it as a defence and illustration of the principles and design of the Secession, and do earnestly recommend

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\* The Union of 1820.

it to the candid and diligent perusal of all under their charge." The Synod at the same time enacted that the following clause should be inserted in the Formula for Ordination: "Do you approve of the principles and design of the Secession, for the more full illustration of which the Testimony, as adopted by the United Associate Synod in September 1827 has been emitted?" The simple fact is, that after the adoption of the Testimony, the Voluntary Controversy sprang up, and a great clarification of views took place. Many I believe, who were anxious, in 1827, that the Testimony should be placed among the Standards, were glad in 1837, that the Church had kept itself uncommitted. Had the Testimony been ten years, or five years, later in being written, it would almost certainly have been considerably different. But be that as it may, the document never had the vestige of authority in the United Presbyterian Church; and I make bold to affirm that that Church has no doctrine on the points respecting which we are blamed for not declaring ourselves. Whoever talks about that doctrine, talks about a nonentity—a thing which exists only in his own imagination.

But it is no doubt true that the members of the U. P. Synod, as individuals, hold their own opinions on these points, and on fit occasions, make no scruple to avow them, and defend them. It is not forgotten that they did so during the Voluntary Controversy; and, speaking for myself, I have no objection, in a non-polemical way, to express in general terms, the sentiments I humbly entertain. Without referring then to Christ's Headship over the Church, which is not matter of dispute, I hold that Jesus Christ is, by Divine appointment, King of Kings, and Lord of Lords, that he exercises dominion over all created beings—over angels, good and bad—over all the tribes of men—over the lower animals, and the vegetable, and the mineral kingdoms—over sun, moon, and stars, and whatever orders of creatures may exist throughout the tract of the universe—that he rules over nations—families—schools—trading associations, and all other institutions, in heaven, on earth, and in hell—that, in his rule, he exercises his infinite wisdom, power, justice, holiness, and goodness, and makes all things work together for good to those who love him, and are the called according to his purpose. But I am very far from holding what I conceive to be the theory of our Brethren respecting the nature of the government of Jesus Christ. What that theory is, I shall not venture to state. I might more or less do it injustice. I am assured by persons much better read in theology than myself, that it is quite peculiar, and is not to be found either in the scriptures, or in any of our institutional writers. But it will be sufficiently understood that I differ from it widely, when I declare that I view the government of Jesus Christ, as neither more nor less than *Providential*. Divine Providence is specially assigned to him, but it is administered just as it would have been had it not been so assigned. The work of creation was performed by him, but just as it would have been had it not been specially in his

hands. The final judgment will be conducted by him, but not differently from what it would have been, had that arrangement not been made. Even so, while it is transporting to every believer to be assured that Jesus is glorified by being invested with universal dominion, I do not understand that any new kind of government has been introduced. The most holy, wise and powerful scheme of Providence is just carried on.

It may be asked, What is Providence? Large space would be required for answering fully that question, and I may be little qualified for the task. But it is sufficient at present to say that it is something totally distinct from civil government. A member of the U. P. Synod said, in Synod, I understand, that he regarded Jesus Christ as King of nations, just in the same sense as Victoria is Queen of Britain. I feel no disposition to break fellowship on account of such a sentiment. I have no difficulty in exercising forbearance regarding it; but I entirely repudiate it, as receiving no countenance either from Scripture or right reason. I regard Jehovah as having been King of the Jews, not exactly in the sense referred to, but in a sense analagous thereto. But that was a peculiar case. As it is usually expressed, they were under a *Theocracy*. Jehovah was their King, as he was not the King of the other nations, and I understand Jesus to be our King, just as God has always been King of all the nations of the earth. If Jesus be King of nations in the same sense as Victoria is Queen of Britain, then surely he is King of Britain in the same sense as Victoria is Queen of Britain; and, if we avoid the blasphemous idea, at which I shudder, that he and she have co-ordinate jurisdiction, I see no conclusion at which we can arrive but that she is his vicegerent, which I am anxious to be permitted to deny.

That there is considerable difference of opinion between our brethren and ourselves on such points, it is of no use to disguise. The only reasonable question I submit, is, Whether is it proper that this difference should keep us ecclesiastically disunited? It seems really worse than trifling, to cast about for a series of ambiguous expressions, which both parties could subscribe, but in senses well known to be widely different. How this merely verbal agreement can be thought worthy of either Christians or men, or how it is possible to believe that solemn engagements based on it can be otherwise than offensive to God, I cannot comprehend. Those who read a paper of mine in the Magazine for June, p. 164, must be aware that I expressed a decided preference for a short and simple basis, somewhat like the Australian one. I will not be guilty of the indecency of railing against the Synod, which has been led to a different course; but it is a sound constitutional principle that "all Synods or Councils, since the Apostles' times, whether general or particular, may err, and many have erred," and I humbly conceive that our Synod did err exceedingly, when it sanctioned a basis embodying a number of details

which, besides entangling the conscience, can have no effect that is not absolutely childish—serving in fact as a mere make-believe.

It is sometimes said, that no progress whatsoever towards Union has been made. That I should be slow to believe. But the rejection of the Note to the Basis is certainly serious. The substance of all that the U. P. Synod ever contended for, was embodied in the Note. The form of the whole document was clumsy and awkward in the extreme. But the importance of the Note was recognised on both sides. Some of the U. P. Synod would certainly have dissented if they had not regarded the Note as in a great measure unsaying almost all that was said in the article. An ingenious person connected with the other Church viewed the matter in exactly the same light. "Here, in the article," said he, "is our capital, a good round sum; but here is a Note that must be paid; and after it is paid, I declare I should need a microscope to see the capital that remains." Striking out the Note is simply refusing forbearance. If that change shall be agreed to, surely some other provision will be made for the relief of those who do not believe that Jesus is King of Nations, in the peculiar sense held by our Brethren.

I hear some say "Union will speedily take place. The Congregations are bent on it, and will coerce their ministers." Now perhaps they have the power (*malesuada fames*); but I would beseech them to have a care how they exercise it. Let them be assured that a Minister, like any other man, is not much worth, after his conscience has been prostrated, and his self-respect destroyed.

The Union in Australia has been consummated; and the *Witness*, the well known organ of the Free Church in Scotland, says in its issue for 18th June: "In the coalescence of the Presbyterian bodies of Australia we are presented with a normal and unexceptionable example of Christian Union. The time had arrived when their principles were in essentials identical, and only circumstances kept them asunder. That is the stage at which Christian Churches incur fearful guilt if they remain longer apart. They accepted the standards common to the Presbyterian Churches of this country, and provided for a certain latitude of opinion on a matter touching which they did not precisely agree. The second article of their Basis of Union is as follows:—'That inasmuch as there is a difference of opinion in regard to the doctrines contained in these standards relative to the power and duty of the civil magistrate in matters of religion, the office-bearers of this Church, in subscribing these standards and formularies, are not to be held as countenancing any persecuting or intolerant principles, or as professing any views in reference to the power and duty of the civil magistrate inconsistent with the liberty of personal conscience or the right of private judgment.' This article was, of course, inserted in deference to the scruples of the ministers and members of the United Presbyterian Synod who joined the Union. Whatever qualification of our standards it may be to our United Presbyte-

rian brethren, there is, we should suppose, no Free Churchman, who would hesitate to adopt it. If United Presbyterians in this country have no more important difference with us than this implies, it would certainly seem that a responsibility attaches to the Churches in maintaining a separate position." I have not changed the opinion I entertained, that had our Synod adopted this Basis, it might have been accepted by our brethren in Canada; and I feel strongly persuaded, that if we are ever to have a Union into which we can frankly go, with a clear conscience and a glad heart, an approximation must be made to this simple and straight-forward standard.

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## Reviews of Books.

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THE OFFERING OF THE GENTILES; *a Sermon preached at Surrey Chapel, before the Directors and Friends of the London Missionary Society, May 11, 1859.* BY JOHN CAIRNS, D.D. 12mo. pp. 36. London: John Snow. 1859.

The fame of this magnificent sermon has already reached our readers;\* and nothing remains for us but to support, by an extract, the commendations bestowed by authority much higher than ours. The text is Rom. xv. 14-16, and the theme is the Offering of the Gentiles,—the presenting of them as a eucharistic sacrifice to God. The following is the peroration of the discourse:—

"While the odour of this great sacrifice shall pervade and fill the Church in all nations, as the witnesses and fellow-ministers of the offering, it ought not to be forgotten that the great and chief result is the acceptance by the Sovereign Being to whom all is offered. The subject is almost too high for mortal tongue, the ground too awful not to be trod with profoundest reverence. Yet is it a fact that there is a principle in the Divine breast to which mortals may minister purest satisfaction, a satisfaction of which the "sweet-smelling savour" of all ancient offering and sacrifice was but the faintest emblem! "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." The return of moral beings to their great Original, with the light of reviving hope and loyalty breaking through the cloud of remorse and the tears of penitence, and the gleam of a new creation of the Spirit of God, emerging from the dark and stormy chaos of sin—this is the joy of the Eternal, to which that of the first creation gives place, and which may be estimated by the infinite sacrifices which He has made to purchase such an offering from his fallen creatures. If there be meaning in the gift of God's Son and Spirit—if there be reality in all the yearnings of Deity over this wandering and prodigal world—if the thousand human analogies which set forth the intensity of the Divine interest in man's recovery, have a sure hold and footing in the region of absolute truth—if God have indeed a last end in creation, and if out of that have grown a last end in redemption, including it, and exhausting all the motive power of the Mover of all things, which tends and rushes to this consummation, as at once the glory and the delight of the Godhead—then must

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\* Magazine for July, p. 215.

the accomplishment of salvation, in ourselves and in others, be the labour of man most congenial to God, and its success the highest joy which He can have in the human race. We believe, indeed, on the clearest evidence, that the Lord rejoices in all his works, that the very operation of the laws of mechanism which holds unpeopled planets in their orbits is acceptable to their Author, and that not a blade of grass springs, or insect stirs in this globe of ours, but is overshadowed with something of God's first Sabbath rest in it, as one of his own handiworks. So, too, the original warp and texture of the rational creation, in so far as it retains God's name on it, is an object of his complacency; and the researches of knowledge, the struggles of liberty, the long and toilsome efforts of political and social philanthropy, appeal, and not in vain, to God as marching at their head. The relics of virtue, the reactions of conscience, the glimmerings of religious truth amid the world's deepest corruption and darkness, utterly helpless as they are to redeem the earth, or counterweigh the stern displeasure of God against every soul of man that doeth evil, have Divine sympathies on their side; and their self-gained victory, were it conceivable, over all hostile forces, would minister the purest delight and triumph to the Supreme Witness of the combat. Yes, could the human race, with one mighty impulse, rise up against the tremendous powers of evil within and without, drive Satan into his own abyss, and hurl after him the demolished wrecks of those systems of error and wickedness by which he has so long deceived the nations, could they, by some great sacrifice to justice, obliterate the terrible debt of the past, and present themselves in the beauties of a new-born loyalty and purity, wrung out by Nature's own strife and agony, who would so hail and exult over this deliverance as their Father and their God, who had formed them to be happy, and who thus saw them re-ascend from a bottomless depth to the level of their pristine glory! But how immeasurably is this passive delight, in a race self-arrested, and self-restored to their orbit in the great system of the universe, enhanced, when God becomes the prime and sole mover in the miracle of the recovery, at once the author of the remedy, and of the will to use it and when to complacency in the result is added complacency in the truly Godlike activities that have secured it! Here the words apply, "It is more blessed to give than to receive!" and this sense of self-moved love, which is the highest delight of creation, must be the still higher delight of redemption in proportion to the vaster out-flowing of the fulness of God! It is this greatness of God's gift which imprints a stamp of infinitude on the whole enterprise, and, consequently, on God's delight in its success. The offering up of the Gentiles is acceptable not only in the ratio of God's love to human souls that escape disaster and receive benefit—nor in the ratio of God's love to higher beings, that profit indefinitely by the display—but in the ratio of God's love to his own co-equal Son, whom he spared not, but delivered up for all! Infinite blessedness must be the result of infinite bounty; and the delight of God in the saving of each sinner, when each is saved by an unspeakable gift, must be itself unspeakable. The very forming of Christ in the saved—the very sanctifying of them by the Holy Ghost as His spirit—the very giving of them to Him as His everlasting reward, connects them indissolubly with the memory of this sacrifice; and thus the Divine fulness has issued forth upon them in an infinite tide, to return upon itself in equal reflux, and has provided itself with an infinite and eternal mirror, wherein it may see its own travail, and be satisfied! Of what work of man, of what other work of God, can anything like this be said? This must be the centre of God's plans, for this alone has a result that is infinite, like Himself; and hence, in advancing the missionary enterprise, we stand in the sun of the universal system, we look out from eternity upon eternity, and link the peace and joy of human souls in this dark and distant corner of creation, with the vital blessedness of Him who filleth all in all! Here, however, we tremble as on a giddy height. Let it be enough for us to see as through a glass darkly, that God's last ends are all associated with man's labours and prayers for man, and that the mystery of God, for which ages have waited and are waiting, shall only be finished when the fragments of this ruined earth, shattered into wreck, and driven almost into darkness, shall have been built up into the pre-

destined altar of the universe, whence, in the train of the awful sacrifice from heaven, the humbler offerings of earth's own children have ascended to the highest regions, and filled Him who inhabiteth, their praises with new and endless joy!

From this true, this commanding point of observation, let us, fathers and brethren, ever survey that mission-field which it is our honour to cultivate. "The work is not for man, but for the Lord God." To repair the desolations and banish the horrors on which the eye of Deity cannot look; to open a passage by the ministry of the truth for the return of all tribes and tongues to that true God, who has lavished upon them an infinitude of love, and longs to be blessed in their enjoying of it; to fulfil plans and counsels in which the thank-offerings of the ransomed from among men are anticipated as the last and crowning result of eternal wisdom and Divine sacrifice; this is the aim of Christian missions, and from this our view should never be diverted. This will teach us to dedicate ourselves aright to the work; for how high and awful is it, demanding a personal consecration to the Triune God, such as must absorb all other motives in regard to his glory! This will enable us to set at nought all opposition and ridicule, and hardly even to notice the disdainful attitude of those who look down upon their Maker, and exalt their view of the world's last end above that of its Author! This will impel us to strike right at the heart of the heathen races and nations by their conversion to Christ; for however valuable be the civilizing effect of missions towards men, it is only conversion that awakes the deep responsive chord in the breast of God. This will nurse in us a spirit of prayer and profound humility, since, what are we that the last issues of God's administration should be in our hands, or by what strength of ours can we carry them on to victory? But it will also arm us with invincible courage and indomitable patience, in doing His will in this grand enterprise, and suffering it even unto death! Our watchword is, "If God be for us, who can be against us?" "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Shall not all things be given that are needful for this work sooner than for any other? Here, brethren, let us fix our hopes! He that began the missionary enterprise by the sending of his Son will also end it! Obstructions and delays only augment the gathering impulse! The shades of evil and sin, the clouds of war, and the storms that shake the nations, darken the path, but do not arrest the movement! The dead inertness of earth, and the eager resistance of hell, are alike swept aside! The Gospel marches onward, the guiding pillar of history, the light of hope to present and future ages! "The counsel of the Lord,—that shall stand," and by laws surer than gravitation, since the attracting forces are literally infinite, the world must find its rest at the cross of Christ! That cross cannot always stand alone! The word must prevail, which, though spoken by human lips, is the fiat of Deity—"And I, if I be lifted up from the earth, will draw all men unto Me!"

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LECTURES ON LOGIC AND METAPHYSICS, BY SIR WILLIAM HAMILTON, BART., *Professor of Logic and Metaphysics in the University of Edinburgh.* Edited by THE REV. HENRY LONGUEVILLE MANSEL, B.L., *Oxford*, and JOHN VEITCH, M.A., *Edinburgh.* In two volumes. VOL. 1ST, METAPHYSICS. Royal 8vo, pp. 738. Boston, Gould and Lincoln: Toronto, James Campbell. 1859.

It would be altogether foolish to enter, in a popular Magazine, on the consideration of a book of this class. Our chief object in noticing it is to announce this highly respectable, and rather cheap American reprint. The work is to contain two courses of Lectures, the one on Metaphysics, the other on Logic; and, as published in Britain, it will be comprised in four volumes—two devoted to each of these subjects.

Only the volumes on Metaphysics have yet appeared, and they are both included in the one volume now before us, which, for useful purposes, is all that could be desired. It is well known that Sir William was the prince of British, perhaps of European philosophers. These Lectures, being adapted to young men and beginners, are much simpler, and more elementary, than most of what the author had formerly published—such as his “Discussions.” We warmly recommend the book to students, and to those who wish to revise their philosophical pursuits.”

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## Missionary Intelligence.

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JAMAICA.—NEW BROUGHTON.

The Rev. A. G. Hogg says, 10th March: “During the past year I have lost a very useful member of my session—Alexander Shaw, and this is the first breach that death has made among our elders. His death was very peaceful. This good brother was at the first a persecuter of the Cocoa-Walk Congregation, but at length became one of its most zealous friends. He was devotedly attached to the Missionaries, and had a very strong affection for that warm friend of this station, Dr. Robson of Glasgow, whom, while he sojourned in Jamaica, he regarded it as his sacred prerogative to attend and care for, and from whose converse he derived much benefit. Shaw acted as our church officer; and till his last sickness I never missed him from the place of worship—he was always the first at the chapel and the last to leave it—never absent from his class or prayer-meeting—never behind with his subscriptions, always the first to head any effort the congregation were called on to make. He was a living embodiment of the sentiment of David, ‘I would rather be a door-keeper in the house of my God than a dweller in the tents of wickedness.’ He had a peculiar temper; and having been much indulged about ‘the great house’ in former days, as the son of a Dr. Shaw, he had rather too much of ‘the spoiled child’ about him; but along with this there was so much of fine native humour, that his self-willedness became more tolerable, though at times the irony of which he was a perfect master he could make to tell with damaging effect on any brother whose ‘doxy’ was not the same as Shaw’s *doxy*. Our brother struggled for some months with intermittent fever, but was at last obliged to take to bed. I was glad to learn from his widow, that before this he was in the habit of coming in from the field about mid-day, and of taking his Bible into his closet, and there spending some time in reading and secret prayer. There had been some little dispute between him and an only brother, which was not properly adjusted; but as soon as he took to bed Alick sent for him; there were mutual confessions—the two brothers kissed each other, and they were never separated till the day of Alick’s death. I often saw him during his last illness, and was present with him till he was breathing his last. His calmness and composure never deserted him. One day he said to Mr. Hannah, ‘I was just thinking yesterday I will be the first of the session that will go to glory and see my Redeemer.’ He often repeated with evident pleasure the promises, on which I trust God had caused him to hope. On the morning of his death he gave instructions about his funeral, assembled his wife and children around him, and solemnly charged them to make religion their first and chief concern—to follow the counsels of their minister, always to wait on the means of grace, and to contribute cheerfully for the support of the gospel. About a quarter of an hour before his death, I had come in: he at once recognised me; his voice was very feeble, but he distinctly

uttered the words of the twenty-third Psalm, 'Yea, though I walk through the valley and shadow of death, I will fear no evil, for *Thou* art with me.' I spoke a word or two, and all seemed over, when our old friend made one effort more—called for a little water and said, 'My minister, pray with me *once more*—ah! the last time.' I was overcome; but we offered up a very few brief supplications in the words of Scripture, to each of which he interposed an earnest Amen; and without a single struggle slipped away—calmly fell asleep. At his own request his body was interred in our churchyard, as near as possible to the remains of his first minister, Mr. Paterson. There was a large attendance at the funeral, and we all still miss much our attached friend, Alick Shaw."

"I think it not too trifling a circumstance to mention that another of my elders, a very consistent, upright, zealous man, pleased me greatly the other day. He and his wife called to request me to write out their last will. They said they had no children, and it was their common purpose to bequeath all they had to the church here, and for Mr. Robb and Mr. Baillie's churches in Calabar. Their all is not much—twelve acres of land, one or two horses, and a good house; but still it is their all; and this circumstance shows me, at least, that the knowledge of 'the grace of our Lord Jesus Christ' is beginning to tell with more power on the hearts of our Anglo-Ethiopian brethren."

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GRAND CAYMANAS.

At the Missionary Meeting of the U. P. Synod in Edinburgh, the Rev. James Elmslie, gave the following account of this Mission:—"When I went there in the year 1846, the people were in a very bad condition. They had no teacher; there was not a single person in all the island to collect them together and give them any religious instruction whatever. They did not know there was a Sabbath, but it was spent in rioting and drunkenness, in chambering and wantonness. It was a day chiefly for public amusement; and even after I went there, they had a public sale on the Lord's day, sanctioned by the magistrates of the island. Only two men on the island bade us welcome. The rest said they did not want any black coats, that they were quite well without them. Some manifested great opposition to us, molested us, and threw stones into the house, and they even shot in at night with guns and pistols. But the Lord preserved us from all danger. When I went out to invite them to hear the gospel, they abused me, and when I spoke to them about the welfare of their souls, some of them clenched their fists and cursed me until they had not another curse to give. The chief magistrate manifested the greatest opposition. He came to hear the gospel, but he was very much dissatisfied. He said to his neighbours,—What new doctrine is this, nothing but sin, sin, and when we do anything during the week it is cast in our teeth on Sabbath. He wrote me a letter, accusing me of exposing him publicly before the people. I was able to say to him, that I did not know what he was referring to. It was the spirit of God that was carrying home the word with power to his heart. He was astonished with what I told him, but afterwards he said, 'I now understand why you preached in the way you did; if you had not done so, you would not have been faithful. We thought we were quite well as we were, and that our fathers died happy, but now I am afraid they were all lost, and I find that we are all in a very bad state.' He added, 'You have kindled a light in this little island of the sea that will not be extinguished when you are mouldering in the dust.' The Total Abstinence Society I established on the island was a great blessing; it reclaimed hundreds, for they were a drunken people. The district which was longest barren and unfruitful, though enjoying the same means of grace as the rest of the Island, was a place where, for long, they could not be persuaded to give up their drinking and dancing. It is impossible for me to describe the good that has been done in this little island of the sea. I have seen a movement of the people under the preaching of the word, which I could compare to nothing but a shock of electricity—all in tears, and when the service concluded they would say,

'The heart was hard indeed that was not melted to-day'. What was this but the power of God, like a fire and a hammer, melting and breaking the flinty heart in pieces! The captain of a merchant vessel from Glasgow, who was wrecked on the coast of Cuba, arrived on the island with his crew in a boat, and, being a Scotchman, he called upon me. He said to me, 'Mr. Elmslie, I have been a captain for thirty years, and have sailed round and round the world, and I have never been in a place like this. I have been seventeen days on this little island, and I have not heard an oath out of the mouth of a single individual.' We have five churches on the island, and an out-station. We have three day-schools attended by upwards of 200, and five Sabbath-schools, attended by between 400 and 500 scholars—I say scholars, not children, for many grown-up people attend. We have two prayer meetings every week, one of them on Sabbath morning at six o'clock. We have also, besides our weekly prayer-meeting during the week, another prayer meeting for the spread of the gospel, at which prayer is offered up, and missionary intelligence communicated.

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## Ecclesiastical Notices.

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### SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA.

This Synod met in Cooke's Church, Toronto, on Tuesday, 14th June, and after an excellent Sermon by the retiring Moderator, the Rev. Professor Young of Knox College was elected Moderator. We regret that our space will admit of only a very abridged summary of the procedure. On application permission was given to Presbyteries to take on trial, for license, 18 Students who had finished their curricula at college. Several memorials on Temperance were presented and the Synod adopted a motion renewing its testimony against drunkenness, urging Sessions to faithfulness and diligence in the matter, and appointing a Standing Committee on the subject. An overture having been presented respecting the mode of ordaining Elders and Deacons, the subject was sent down to Presbyteries for consideration. With respect to Students, it was *Resolved*—That they be invited to attend on instruction in Sacred Rhetoric—that those of the second, as well as of the first year in theology, attend the lectures on Exegetical Theology—that in regard to Hebrew no change be, at present, made—that a Committee be appointed to consider generally the examination of Students—that Presbyteries be enjoined to pay more particular attention to the literary attainments of Students applying for admission to College, attend to their training at preparatory institutions, and furnish them with pecuniary assistance when necessary—that the power of determining the position of Students in their course at college is wholly in the hands of Presbyteries—and that greater care should be taken to secure to Students a reasonable time to prosecute their studies. The Synod also appointed that the 3rd Sabbath of October be observed as a day of special Prayer for the College. A deputation consisting of the Rev. Messrs. Skinner and Gibson was received from the U. P. Synod. A deputation was also received from the New School Presbyterian Church in the United States, but it was agreed that the Synod should not at present formally recognise any one branch of American Presbyterianism. With respect to the College Fund a Committee was appointed to consider the steps necessary for extricating the institution from difficulty, and to confer with the Professors. The Synod approved of Mr. King's proposal to visit Britain and Ireland with the view of giving information respecting the Buxton Mission, and raising funds for rebuilding the Church and School-house. With regard to Union with the U. P. Church, the Synod took into consideration the proposed basis, and adopted it with the modifications stated in our last No. It was also agreed that it be remitted to Presbyteries and Sessions, which are to report on or before 1st

November. In opposition to this, however, it was moved by Dr. Bayne, seconded by Principal Willis—"That inasmuch as the basis now under consideration contains no statement on the leading applications of the principle contained in article fourth, or on the province of the civil magistrate within which he is to serve and confess Christ—subjects on which unsound and unscriptural views are often held by those who admit the foresaid principle itself—a union on such a basis would virtually involve a compromise of principles, for which it has been the distinction and glory of this Church that it has hitherto contended." This being supported by a small minority, Dr. Bayne and nine other Ministers and one Elder dissented. A Committee was appointed with reference to the commemoration of the Tricentenary of the Reformation in Scotland next year. A communication from Dr. Ryerson relative to religious instruction in schools was submitted. The Synod regarded it as a private document and not calling for special consideration, but they referred to their previous action on the subject, and appointed a Committee to watch over legislation respecting it. In accordance with the Act of the Legislature incorporating Knox College, the Synod passed a resolution respecting the doctrines to be taught in the College, viz.: those of the Confession of Faith and Catechisms. With reference to the French Canadian Mission a Committee was appointed to consider the best mode of carrying on the work of evangelisation in Lower Canada. It was agreed that the Foreign Mission Fund at the disposal of the Synod be applied to the furtherance of the gospel in Vancouver's Island and British Columbia, and a Committee was appointed to manage the business. The Committee on Colportage reported that there were funds on hand to pay all the creditors except Nelson & Sons, whose account without interest was more than \$8,700. The Committee had assets, which should they be realised, would nearly liquidate all the debts, and it was agreed that a collection should be made throughout the Church. The Synod recommended that public and private prayers should be offered up with reference to the harvest and the state of the country. Reports were given in respecting the Widows Fund, Statistics, American Indians, Sabbath Observance, Sabbath Schools and the State of Religion. Various pieces of routine business were transacted and the Synod adjourned on Friday, 24th June.

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SYNOD OF THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

This Synod met at New Glasgow on Tuesday, 28th June. The opening sermon was preached from 1st Peter, iii. 8, "Be ye all of one mind." There were present thirty-eight Ministers and twenty Elders. The Rev. Professor Smith was chosen Moderator. It was agreed that a testimonial, expressive of the Synod's respect for the late Dr. Keir, Professor, should be inserted in the Minutes. The Committee on Colportage reported, that 4356 volumes had been added to the stock during the year, and that the Colporteurs were now paid by a per centage on the sales, and gave security for the property in their hands. It was agreed, "that the books circulated by the Committee must, in all cases, be in accordance with the standards of our Church." The Seminary Board reported that thirty-six Students had attended the Classical and Philosophical classes, and seven the Divinity Hall. It was agreed that a fee of Two Pounds, exclusive of necessary expenses, should be paid by every Student attending the Classical and Philosophical classes. The Committee on Union presented an extract from the Minutes of the Free Church Synod, intimating that they had adopted *simpliciter* the Basis as formerly agreed to in 1846. Said Basis was then taken up *seriatim*, and unanimously approved of, with slight alteration. It was agreed to accept the name proposed by the Free Synod, viz.: "The Presbyterian Church of the Lower Provinces." And it was resolved that thanks be tendered to the Free Synod for their courteous offer to receive the Theological Students to attend the Divinity Hall on the same terms as their own. A deputation from the Free Synod was then received, and addresses were delivered and devotional exercises conducted. The Board of Foreign Missions reported, and it was agreed that 3,000 copies of the

report be printed. It was agreed also, "That the Synod place on its Minutes a grateful acknowledgement of its obligations to Ministers and Members of the U. P. Church in Canada for the contributions received from that quarter." The Synod then examined the report of the contributions by Congregations to the different schemes of the Church, and finding some deficiencies, the Moderator inquired the causes, when the Ministers and Elders present explained, and, in general, satisfactorily. The subject of Temperance was then taken up. A motion that Sessions should use diligence in urging their members to refrain from intoxicating liquors and to abandon traffic therein, was made. It was also moved,—“That the Synod reaffirm the resolution of 1853, That as the ordinary traffic in intoxicating drinks is one involving the most destructive consequences, the Synod are of opinion in these days of light, those who follow it pursue a course inconsistent with the solemn engagements and important ends of a Christian profession, and that Sessions be directed to use diligence in bringing the Church to a higher state of purity in this respect, and whereas doubts have been expressed as to the extent to which Sessions under this resolution are authorized to exercise their power, it is declared that the Synod recognize it to be the right and duty of Sessions to exclude from Church fellowship those who after faithful dealing persist in the practice.” This amendment was carried by 22 to 14, and by request the names were taken down. A dissent also was entered. From the Treasurer's report it appeared that there was £400 in the Foreign Mission Fund; £40 in the Home Mission Fund, and £90 in the Seminary Fund. After the transaction of a good deal of business of less public importance, the Synod adjourned, to meet at Pictou on the 3rd Wednesday of June, 1860.

#### THEOLOGICAL DEGREE.

The College of New Jersey (Princeton.) at their Commencement in the end of June, conferred the Honorary Degree of D.D. on the Rev. R. H. Thornton, U. P. minister, Whitby, C. W. The pre-eminence of Princeton among the Presbyterian Colleges of the States is well known. Their Degrees are, in general, judiciously bestowed, and in this case, public opinion fully sanctions their procedure. Long may our excellent friend continue worthily to wear his well acquired honours.

#### U. P. PRESBYTERY OF LONDON.

This Presbytery held its usual quarterly meeting in London on Tuesday, the 5th of July. Nothing of any special interest came up for consideration. Resignations from all the Elders in Detroit Congregation were laid upon the table, and accepted by the Presbytery. Rev. Wm. Walker, of Chatham, was appointed to preside in the election of six elders at Detroit on as early a day as possible, and to take all the other necessary steps to the ordination of such as might be elected and led to accept office.

Rev. Walter Scott was appointed for twelve weeks to the Congregation of

Grant County, Wisconsin, beginning with the second Sabbath of August.

Several Reports of Preachers were read, and, with one or two exceptions, passed.

Mr. Irving, student, was transferred to the Presbytery of Toronto. And Mr. Malcolm, student of the first year, forwarded a letter of transfer to the Presbytery from that of Toronto.

Mr. Fraser, Cathechist, handed in his half-yearly Report, which was read and passed, and Mr. Fraser was instructed to make exploratory journies into some of the newly settled townships to the West.

It was reported by Mr. Skinner that, according to appointment, he had preached at Fish Creek and Nissouri on the 29th of June, but had found afterwards that the Congregations were not in the mean time prepared to call.

A considerable time was spent in friendly conference with the Presbytery of the Free Church, and, to allow similar intercourse to be held at next quarterly meeting, it was agreed to change the time from the first Tuesday of October, to the last Tuesday of September.—*Com.*

#### GALT.

In the beginning of June, the U. P. Congregation here presented to their

Pastor, the Rev. John James, the very handsome donation of an excellent horse and buggy. There was at the same time communicated to him a very appropriate and affectionate address, to which he made a characteristic and admirable reply. It appears that during the twenty months of Mr. James' ministry, the Congregation had increased from 57 to 264 members, with adherents in still larger proportion. We have often heard Galt spoken of as a place where it would be preposterous for us to attempt a Congregation, whereas there is almost no place in which our success has been more rapid. Long may they and their worthy pastor continue blessings to each other. To the Rev. Mr. King, of Columbus, belongs the credit of having opened Galt as a station, and laboured in it till its prosperity was not doubtful. It is astonishing that so large a town, with so populous a neighbourhood, chiefly of lowland Scotch, should have been so long without a U. P. church.

## ARNPRIOR.

We understand that the handsome new frame church, lately built in this thriving and picturesque village, on the banks of the River Ottawa, for the use of the United Presbyterian Congregation there, was opened on the last Sabbath of June. The Rev. John Paterson, who had been labouring there for some months, was requested to officiate on the occasion. In compliance with this request, he preached from Ps. 84, 4: *Blessed are they that dwell in thy house, they will be still praising thee.* The discourse consisted of two parts, and contained no small portion of valuable truth to which it would be well for all to give earnest heed. In the former part, it was shown why the church whether viewed as one society, or in her sacred assemblies, is with the greatest propriety called God's house—in the latter, the blessedness of the true worshippers was explained and illustrated. The audience, which was considered good, seemed attentive and interested.—*Com.*

## COLUMBUS.

The United Presbyterian Congregation here having outgrown the church accommodation, an enlargement containing 112 additional sittings, has been made this summer; and on the 26th day of

June the church was re-opened for public worship; there being special services suited to the occasion, conducted by Rev. Mr. King, the Pastor, and Rev. Mr. Kennedy, of Dunbarton, after which a collection amounting to \$36 was taken up to assist in defraying the cost of enlargement. There was an afternoon service at Brooklin, and consequently but few of the members or adherents from that neighbourhood were present. The church was, nevertheless, well filled with a most respectable and attentive audience. The addition to the church accommodation here furnishes a most gratifying proof of the estimation in which Mr. King is held, and the success attending his labours as a pastor. Scarce twenty months have elapsed since he was ordained to the oversight of Columbus, and Brooklin, and at that time some thought it would be better for all the Congregation to meet here. Now, it has been found necessary to enlarge the church at Columbus; and the attendance at Brooklin has increased till it fills the body of the Episcopal Methodist Chapel, which has been kindly granted for the use of our people meeting there; and we hope the day is not far distant when they too will say, "let us build an house to the name of our God." This will, no doubt, speedily be the case, if the labours of our beloved pastor, already so much blessed, be continued amongst us. May God of his infinite mercy grant us this favour, and pour out on us yet more abundantly the spirit of grace, and of supplications, that times of refreshing, and enlargement of desire and effort, may visit us and all the churches of the living God.—*Com.*

## PRESBYTERIAN UNION IN AUSTRALIA.

This junction of four Synods was carried into effect, at Melbourne, on Thursday, 7th April last, and is said to have been conducted in a manner exceedingly impressive and solemn. The bodies joining were the Synod of Victoria, in connection with the Church of Scotland, the Synod of the Free Church in Australia, the United Presbyterian Synod of Australia, and the United Presbyterian Synod of Victoria. Preliminaries having been arranged at a conference held on the 6th of April, the Synods came together on the following day at noon. Devotional

exercises were conducted by each of the four moderators. The Rev. Mr. Clow, the oldest Presbyterian Minister in the colony, was chosen Moderator. The Basis of Union, as given in our number for May, with slight verbal alterations, was read, and subscribed by all the Ministers. The ordinance of the Lord's Supper was then observed by the Ministers and Elders present, the Rev. Dr. Cairns, formerly of Cupar, Fife, presiding. A public meeting was held in the evening, when a number of suitable addresses were delivered. Some Ministers, we believe, both of the Free, and United Presbyterian Church, have declined joining. It must be confessed that a troublesome point presented itself—the acceptance of State pay. We understand it was arranged that nothing should be received by the Church in its corporate capacity, but that individual Congregations should be left at liberty to act for themselves in this matter. The united body is to be called the Presbyterian Church of Victoria. The Synod includes 54 Ministers, viz., of the Scotch Kirk, 19, of the Free Church, 26, and of the U. P. Church, 9.

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## Gleanings.

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### SUPPORT OF AGED AND INFIRM MINISTERS.

At the late meeting of the Congregational Union of England and Wales, the Rev. Dr. Vaughan moved:—"That this assembly, having, by the generous offer of £1000 by the Rev. J. A. James, of Birmingham, had its attention directed to the importance of forming a fund to enable aged ministers to retire when incapacitated for discharging the duties of the pastorate, is of opinion that immediate steps should be taken to raise a further sum of not less than £4000, to constitute the basis of such an institution, and directs that it be referred to the committee appointed at Halifax, to carry the object into effect, and to agree upon the necessary details."

He expressed his sense of shame and sorrow at the small stipends of many of the ministers, and the condition to which many of them were driven when they came to be old. He contended too, that the lamentation often uttered about the want of young men of superior position in life, and of first-rate education, in their colleges and pulpits, might be traced in a large measure to the inadequate support which Nonconformist ministers received. The Rev. Josiah Bull seconded the resolution. Mr. Smith explained that if something was not done by way of raising the £4000 before October next, Mr. James would devote his £1000 to some local object.

### BEGINNING OF THE AMERICAN BOARD OF MISSIONS.

An interesting fact was related at the recent meeting of the General Assembly of the Presbyterian church O. S. at Indianapolis, by Mr. C. A. Spring of Illinois, a brother of Rev. Dr. Spring of New York, respecting the beginning of the work of Foreign Missions by the churches of this country. He stated that when he was a child, his father and Rev. Dr. Worcester were riding together through the woods of Dedham, Mass., and while talking of the condition of the perishing heathen, and of the command to preach the gospel to every creature, their hearts became so full that they felt constrained to stop and pray. Alighting from their carriage, they went into the deep forest, and beneath the shadow of an oak, poured out their hearts in prayer to God. They immediately felt a desire to go to work in the matter, and accordingly directed their course at once to Boston, gathered together a group of earnest Christian men, told them their feelings and talked and prayed with them. Before they left the city, the steps were taken which resulted in the formation of the American Board, Thus laying the foundation of that noble institution which God has employed to carry the gospel to so many of the dark portions of the earth.

Mr. Spring recollects his father telling his mother, when he returned home, that the work of foreign missions had begun, and that he should present the cause to his congregation the next Sabbath. He did so, and on that day the first collection for our foreign missions was taken up. "Thus was begun this great work," said Mr. Spring; "and although it was a day of small things, we who in our youth beheld this humble inauguration of the foreign missionary work, might well exclaim as we look at its present extension, What hath God wrought!"

#### REVIVAL IN NORTH OF IRELAND.

For some time past, a remarkable religious interest has been experienced in many parts of Ulster, particularly about Ballymena, Ballyclare, Aboghill, and Belfast. Some unfavourable opinions, we believe, have been expressed respecting it; but, so far as we know, only by those who have not witnessed it, and by Romanists and other opponents of evangelical doctrine on the spot. We see it stated in an American paper, that the excitement was originated by the publication and very general diffusion of a book respecting the American Revival, issued by a delegation of ministers who came over to the States to witness the work which has been going on there. In Ireland, we understand there has been considerable physical manifestation, those coming under impressions being frequently "stricken down," as it is expressed, and continuing for a time in a state of insensibility. Ministers and other enlightened people exerting themselves in the cause, it is said, give no encouragement to this, and rather regret it, but they declare that they cannot on that account refuse to admit the obvious and striking manifestations of divine grace. There has been a great deal of co-operation on the part of different denominations—the Episcopalians acting side by side with men having no pretensions to apostolical succession. Even the Bishop of the Diocese has been giving his countenance. A number of Roman Catholics are reported to have abandoned their superstitions, and given remarkable indications of true religion; and Unitarians are said to have been converted to orthodoxy. We cannot enter minutely into details, but we give a few extracts from Irish journals. The *Banner of Ulster* says: "It is now our duty to record an astonishing manifestation of the effects of overpowering conviction, which was witnessed in one of the departments of a most extensive spinning and manufacturing concern, which employs a vast number of workers, male and female. The young women engaged in the department we refer to are not mill workers, and are generally of a respectable class. Some of them are Sabbath scholars, and these and others had attended revival meetings. Within two or three hours nearly twenty of these girls were struck down—each in an instant—at their work; several becoming apparently insensible at once, and others uttering agonizing cries for mercy. In Londonderry, large open-air meetings, attended by thousands, have been held, night after night, at which many such cases as described have occurred. Union prayer-meetings have been established in many districts, where persons of different denominations have taken part. Never has brotherly unity been more singularly manifest."

The *Belfast News Letter* says: "The religious revival movement in Belfast continues to spread, and is being extended to all parts of the town—even the localities inhabited by the most debased and degraded. The cases of conviction are becoming more frequent in the different factories and work-rooms in the town and vicinity; the number of penitents increases just as the number of converts amongst their acquaintances and families have increased, who, on having found peace with God themselves, have ceased not to proclaim their joy to all around them. On Tuesday, a number of the workers in the York Street Mill, chiefly females, became penitent, and were conveyed to their homes, when ministers and praying friends were called in to advise and pray with and for them. These revivals form almost the sole topic of conversation among all classes throughout Belfast and its neighbourhood."

"The *Coleraine Chronicle* says: "This revival is now in our midst. Nothing at all approaching to it in absorbing interest has ever before visited our country. From being spectators of the marvellous results of awakened consciences in others,

the people of our own locality and the inhabitants of our town have become sharers in the blessings with which a wise and gracious Providence has been pleased to 'refresh the thirsty ground.' There is not a street nor a lane in the town but can number three or four of those who have been enlightened, and on every face there is either an undefined fear, an attempt at a sneer, or, as is the case in a great majority of instances, a joyful looking forward and anxious desire for a share of the blessings. Many Roman Catholics have been, like their fellow-sinners of other creeds, 'turned from darkness to light.' The services of Wednesday evening, to which a great number will look as the means of their conversion, were impressive in the extreme, and well calculated to lead many to Christ. Whether the phenomenon which was seen in the heavens could be ascribed to natural causes or not, a flash of light in the sky, which was visible for a few seconds while prayer for the outpouring of the Holy Spirit was being offered, brought the whole congregation present at the time, with a few exceptions, to their knees, and nine individuals, many of them with deep groans and cries for mercy, were carried or assisted off the ground, exhibiting all the mental emotion which has been a characteristic of this awakening since it commenced. Strong men and young women, as well as children, have been all affected, but by far the largest number of cases has occurred in the homes of the stricken ones after they were conveyed home. We have known in one house—the residence of a young man who works as a compositor in our own office—as many as sixteen individual cases of conviction, all the young members of the family, and their friends and neighbours who came to pray having become impressed, convicted of a knowledge of sin, and their need of a Saviour; and all of whom have since been acknowledging with joy the hand of Divine power in thus bringing to their souls 'that peace which passeth understanding,' and which they hope and believe will last for ever."

There have been considerable indications of revival also in Wales, and in some parts of Scotland, particularly Aberdeen. Of course, all pious men will bless God for the communications of his grace, and earnestly labour and pray for the advancement of pure and undefiled religion. The real test of genuineness is, manifestly, to be sought in the abiding results.

#### REVIVAL IN SWEDEN

The wonderful revival in Sweden is still going on. So great is the inquiry for Bibles and Testaments, that both the British and Swedish dépôts are unable to supply the want. No less than 500,000 copies were circulated last year. Dr. Steane, of London, says, "The work which God is carrying on in that land, to a large extent by Baptists, is, without exaggeration, one of the greatest spiritual phenomena of the time in which we live."

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#### CANADIAN U. P. MAGAZINE.

*To Readers in Britain.*—We send home about 120 copies of the Magazine. These not having been ordered, are, of course, not charged. When we were in Scotland, in 1856, we declined payment from a number of individuals who kindly offered it; and we would still accept of nothing. But by a new Postal regulation, prepayment of 1 cent is required here, for every copy sent across the Atlantic. This, we regret to say, we cannot afford. The Magazine is now clearing its way; but at first a considerable debt was contracted, which ought to be liquidated. We will continue, for three months, sending copies to all who at present receive them; and to those on the list who shall pay the sum of 6d. to Messrs. Oliphant & Co., Booksellers, Edinburgh, before the 1st of October, we will send, for one year, from this date. The copies for all others must be discontinued.

*To Readers in Canada.*—The Committee of Publication earnestly request that all persons writing respecting the Magazine, will have the goodness to mention the Post Office to which their copies are sent. When this is omitted, mistakes inevitably occur. Money is sometimes sent, which it is found impossible to credit to the proper party. The last sentence of the Advertisement on the Cover seems to be often disregarded.