

Beaumont

THE

CANADIAN UNITED

PRESBYTERIAN MAGAZINE.

VOL. IV.

Pray for the peace of Jerusalem, They shall prosper that love Thee—Psalm cxxii, 6.
Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem—Psalm li, 18.

TORONTO:
CHARLES FLETCHER, No. 54, YONGE STREET.
PRINTED BY MACLEAR, THOMAS & CO., 16, KING STREET EAST.

1857.

THE MAGAZINE.

When laying before our readers another completed volume of the Magazine, we beg to offer them our best thanks for the kindness and support they have extended to us, and to entreat them to excuse the imperfections and defects too easily perceptible in our performance. Especially we wish to acknowledge our obligations to the few friends in this country and in Scotland who have favoured us with contributions, and all those who have, in any way, rendered us assistance in conducting the work. We trust it affords them pleasure to reflect that they have been enabled to do something for promoting the interests of the Church, and advancing the cause of pure and undefiled religion.

It was lately announced that, on account of non-payment on the part of a number of the subscribers, it was doubtful whether the Magazine could be continued. A number of ministers and others have expressed their strong desire that an attempt should be made to go on. We hope, therefore, it will give general satisfaction to intimate that a few friends, having undertaken the pecuniary responsibility, we shall continue to prosecute our labours, and issue the Magazine as heretofore. If the much-desired Union should be realised, one advantage would be that fewer Magazines would suffice, and consequently each might be better supported.

Meanwhile, the circumstance that so important a measure as the Union is under consideration, seems to render it especially desirable that there should be a denominational periodical for the expression of opinion by the ministers and members of the Church. We give free insertion to communications on that subject, however different the views of the writers may be from our own. We may repeat the desire we have often expressed, that the number of our contributors were greatly increased. This would doubtless add to the interest and usefulness of the Magazine. Complaints sometimes reach us that our Ecclesiastical Notices are so few. We can only say that we give all we can obtain, and frequently publish what we learn only from vague report or newspaper paragraphs. It would be a great favour, and we are sure would be felt as obliging by our readers generally, if Ministers, or others taking part in ecclesiastical transactions, would promptly communicate with us. Other denominations set us an example, in this respect, which we might do well to imitate.

In taking leave of our readers near the close of the year, we beg them to join with us in rendering thanks to the Giver of all good for the kindness He continues to vouchsafe. In regard to external circumstances, we may feel embarrassed and distressed. Let us pray God to order all for good, and meekly submit to His will, and let us rejoice that in the unspeakably more important department of things spiritual, the riches of Divine grace are dispensed with unimpaired liberality. Let us cast all our care upon Him who hath hitherto cared for us, and may He graciously supply all our need according to His riches in glory through Christ Jesus!

INDEX.

MISCELLANEOUS ARTICLES.

PAGES.

Birthright, the Best.....	36, 69, 129
Book, the and its Subject.....	193, 257
Giving and Receiving, Blindness of.....	101
Hints, Friendly, by an Elder.....	166
Headship of Christ over the Church.....	225
Jenkins, late Rev. W., Life of.....	321
Magazine, the.....	333, 356
Scott, late Rev. Joseph.....	299
Scotch Presbyterian Preaching.....	7, 38, 65
Seasonable Hints.....	33
U. P. Church History, (Dr. Ferrier).....	2, 42, 71, 97, 132, 161, 197, 229, 263, 292, 324, 359
Union of P. and U. P. Churches.....	234, 268, 289, 331, 353

REVIEWS OF BOOKS.

Altar-Gold, by J. McFarlane, LL.D.....	139
Analytical Exposition of the Epistle of Paul, the Apostle to the Romans, by John Brown, D.D.....	365
Associations, Young Men's Christian, by A. Kennedy.....	104
Canadian Almanac for 1858.....	368
Canada, Lectures on, by Rollo Campbell.....	107
Children's Paper, and Presbyterian School Visitor.....	50
Colossians, Epistle to, Commenting on, by J. Eadie, D.D.....	137
Corinthians, Epistle to, by C. Hodge, D.D.....	240
Crisis, Indian, by J. Cairns, A.M.....	334
Demonology, by J. Young.....	202
Discourses, by J. Jarvie.....	300
Education, Journal of, Upper Canada.....	106
Educational Directory.....	202
Fast Day Services, held at Crystal Palace, Sydenham, by the Rev. C. II. Spurgeon.....	367
Fire, Tongue of, by W. Arthur, A.M.....	96
Giant Killer, the.....	79
God, Glory of, in the Church, by W. McKelvie, D.D.....	270
Leitch, Rev. C., Life of, by D. Smith, D.D.....	171
Love, Comfort of, by J. Eadie, D.D.....	108
Magazine, Young Men's.....	273
Parting Counsels, 2 Peter, chap. i., by J. Brown, D.D.....	47
Presbyter, Canadian.....	50
Repertory, Biblical.....	106
Rocks, Testimony of, by Hugh Miller.....	168
Sermons, by W. A. Butler, A.M.....	238
Theological Encyclopedia, Herzog's, by J. Bomberger, D.D.....	302
Wheat Crops, Insects Injurious to, by H. Y. Hind, A.M.....	336
ECCLESIASTICAL NOTICES, 17, 58, 85, 115, 144, 182, 210, 243, 281, 312, 342, 371	
MISSIONARY INTELLIGENCE.....	10, 50, 79, 109, 140, 174, 205, 241, 273, 302, 336
GLEANINGS..	20, 90, 122, 154, 189, 221, 254, 285, 317, 348, 374
OBITUARY.....	32, 64, 96, 127, 289

THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

VOL. IV.

TORONTO, JANUARY 1, 1857.

No. 1.

Miscellaneous Articles.

TO OUR READERS.

In accordance with a time-honored and most commendable usage, along with the present number of the Magazine—the first for the current year—we present to our readers our most cordial and kindly greeting, and wish them all a *happy—thrice happy—New Year!* May it be to each of you a “year crowned with goodness,” and memorable for its mercies; a year rich as the past, and much more abundant in every temporal blessing and in every spiritual grace—in every joyous emotion, in every lofty purpose, and in every noble effort; a year, whose pleasant reminiscences shall be a source of grateful recollection when years have ceased to be!

The close of one year and the commencement of another, is a season when serious, solemn thought is natural, and earnest, pensive reflection a necessity. It is a warning tick from the clock of Time, which must be heeded as well as heard. Fit time for a careful retrospective *review*, and a hopeful prospective *resolve*.

An earnest and grateful review of the blessings and bounties received—the health and happiness enjoyed—the trials and afflictions endured—the opportunities and privileges presented—the duties and labors performed—the sins and follies abandoned—the Christian graces and spiritual growth secured.

A devout and dependent resolve to live more devotedly—to labor more faithfully—to think more charitably—to speak more kindly—to give more freely—to trust more simply—and to pray more fervently than before.

Upon the heads of the aged especially—the fathers and mothers in our Israel, who have seen the frosts and snows of many a winter—we invoke the choicest and rarest blessings. May this be to you a rapidly ripening year. May your fruits more and more abound, until “ye shall come to your graves in a full age, like as a shock of corn cometh in his season.”

Nor are the young forgotten. May your “bow abide in strength,” and your bones be moistened with marrow.” This is to you the golden season.

of life: the present year a priceless pearl—prize it, use it, improve it. It must be accounted for! The last is irrecoverably past—its records indelibly recorded—its errors not to be retrieved, but, if repented of, forgiven. Let the annals of this year, hereafter, tell of many a trophy nobly won and triumphantly borne from the well-contested fields of conflict with the world and sin and self. And may the great good Shepherd watch and feed the lambs of our folds: may they be spared this year to grow up in the nurture and admonition of the Lord; and when this our earthly home shall cease to mark the roll of years, may we mutually share each other's joy through a yearless eternity, and find that there our heart and hearth treasures are the crown jewels of our enthroned Emmanuel!

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

It was in the year 1833, in the month of September, that at the meeting of Synod a very interesting communication was received from the General Assembly of the Presbyterian Church in the United States of America, dated at Philadelphia, 15th June. It was listened to with deep attention. It presented a pleasing account of the flourishing condition of that Presbyterian Church. The following is an extract from this document:—"Less than three centuries since, the goodly land which has become our inheritance, was emphatically a dark and howling wilderness, which no glad tidings of salvation had ever reached—no ray from the Sun of Righteousness had ever penetrated. Now it is planted, to a large extent, with Christian Churches, in the most of which—however differing in name—the essential truths of divine revelation are taught and inculcated, and numerous hopeful converts are added unto the Lord. The Church to which we belong, traces its formal organisation to an association of not more than six ministers of the gospel, emigrants—with one exception only—from Scotland and Ireland, who, in the beginning of last century (A.D. 1704), formed a Presbytery, and held their first meeting for business in the city of Philadelphia. This Church now embraces in its bosom ministers and members, whose locations are scattered over a region of country, extending from Canada on the north to the Gulf of Mexico on the south, and from the Atlantic on the east to the Missouri on the west. It numbers twenty-two Synods, one hundred and eleven Presbyteries, more than eighteen hundred ministers, twenty-five hundred churches, and more than two hundred and thirty-three thousand communicants. Thus our original Presbytery has resembled the humble, but pure spring, from which some of our beautiful rivers take their rise, whose waters, penurious at first, run rapidly forward, and constantly increasing and widening, and deepening as they flow, refresh and fertilize every region through which they pass. Our first Presbytery has, indeed, in its wonderful increase and extension, gladdened many a solitary place, and made the desert rejoice and blossom as the rose."

Like the vegetable creation, "whose seed is in itself," Christianity, with the Divine blessing, is self-propagating; its growth is rapid, and it is destined to spread over the whole earth. When we think of the progress of this American Church, from its small beginning, it surely affords a striking illustration of the Saviour's parable, "that the kingdom of heaven is like to a grain of mustard-seed, which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof."

On this occasion, the Rev. Dr. Cox, from New York, a minister of the American Presbyterian Church, was introduced, and, in addressing the Court, made some interesting remarks on this amazing progress of Christianity in the American States. The Moderator in the name of the Synod, expressed their cordial thanks to Dr. Cox for his valuable statements, and the deep interest felt in the prosperity of the Redeemer's cause in the Western World. The Synod then, after engaging in religious exercises, which were conducted by Dr. Peddie and Dr. Cox, appointed a committee to prepare a reply to the communication from the General Assembly of the American Presbyterian Church. At the same time, as one object of the letter received was to request the co-operation of the Synod in observing the first Monday in January, in the ensuing year, as a day of special prayer for the conversion of the world to Christ,—the Synod recommended all their congregations to unite, at that time, with their brethren in America, and in other parts of the world, "in supplications to the God of all Grace, that the Spirit may be poured out abundantly, and that the word of the Lord may have free course and be glorified."

At the same meeting of Synod, another communication of similar interest and import, was, with great pleasure, received from the Congregational Union of England and Wales. The following is its tenour:—

"Congregational Library, London, 4th June, 1833.

"Rev. and Dear Sir,—Annexed we beg leave to transmit to you, as Moderator of the United Associate Synod, the seventh resolution of the last general meeting of the Congregational Union of England and Wales, held here, on the 10th of May, 1833.

"We take this opportunity of assuring you, dear Sir, and, through you, our beloved brethren of your communion, both in England and Scotland, that this overture proceeds from the most cordial wish to become more closely and more ostensibly united with you in Christian bonds. The points of dissimilarity between our bodies are, we trust, so few and unimportant, in comparison of the great terms of our agreement, that the proposed intercourse may be carried on, not only without any inconvenience, but with mutual comfort and advantage.

"The minutes of our general meeting now sent, will inform you of our correspondence with our brethren of your order in the United States of America, and of the proposal for the interchange of delegates, from both sides of the Atlantic, in the ensuing spring. We persuade ourselves that this intelligence will be agreeable to yourself and your brethren in the ministry, with your whole body; and we hope that we shall enjoy a similar gratification at our next general meeting, in receiving a delegation from the United Associate Synod.

"If this proposal meets with acceptance, the Committee of the Union would immediately nominate brethren, with a view to the pleasing office of delegates to your next General Assembly.

"We are delighted with the tokens of unanimity and affection among the ministers and Churches of Christ of approximating denominations, and hail them as a gracious omen of the approaching period when 'the watchmen on the walls of Zion shall see eye to eye,' and the Church of Christ, at large, be more entirely united in judgment and affection.

"Requesting that you will have the kindness to make known this communication, in your official capacity, to your body, with respectful and affectionate good wishes, and with fervent prayer for your peace and prosperity, we are, Rev. and dear Sir,

"Your faithful friends and fellow-servants in the Gospel of Christ,

"JOSEPH TURNBULL,	} Secretaries."
"WILLIAM STERN PALMER,	
"JOSHUA WILSON,	

The seventh resolution of the Union, referred to at the beginning of the preceding letter, is as follows:—

“Moved by the Rev. John Burnet, seconded by Samuel Newell, Esq., and resolved unanimously,—That, as the Union is bound to fraternise with all denominations of Christians holding the faith of Christ in purity, and also avowing their belief in the unlawfulness of using the secular power in the kingdom of Christ; and as the third object of the Union is ‘to establish fraternal correspondence with other bodies throughout the world,’ it is with much pleasure that the meeting is led to hope that a communication may be formed with the United Associate Synod of Scotland; and that the Secretaries be requested to address a letter to the Moderator of the Synod, proposing that an exchange of delegates take place at our annual meetings, for the purpose of promoting Christian fellowship, and for advancing the interests of the kingdom of our Lord.”

The Synod cordially agreed to the proposal made by their brethren in England, and immediately returned an answer, subscribed by their Moderator and Clerk. In this reply they give some account of the Secession Church, express the advantages of union and co-operation among Christians of different denominations, and state that they were authorized by the United Synod to acknowledge the receipt of the friendly communication from the Congregational Union, and to say that they cordially entertain the proposal of opening a correspondence with them, and would have much pleasure in receiving their deputation, and in sending deputies in return. They concluded their answer in the following terms:—

“We cherish the hope that a better day has begun to dawn upon the Christian world, and hail, as one of the signs of this auspicious period, that tendency to approximate to one another, and to solicit an interchange of Christian and friendly offices, which is at present manifested by various denominations. Truth is not less ardently loved, and not less clearly taught and maintained now than formerly; but a more correct estimate is formed of the relative importance of the various doctrines and ordinances of the Gospel, and of that degree of uniformity in doctrine and order which is necessary to Christian fellowship. United in sentiment as the Church of the Secession and the Congregational Churches of England and Wales are, in regard to the fundamental doctrines of Christianity, namely, the universal and total depravity of human nature,—the divinity and atonement of the Son of God,—justification by faith,—the necessity of sanctification by the Spirit,—the certainty of a future judgment, and of an everlasting state of retribution,—we hold it to be not simply allowable, but an imperative duty to recognise this unanimity, and to hold it forth to public attention. By this means prejudices may be removed, brotherly love may be strengthened, and the leading principles of our holy faith drawn forth from those multiplied details by which they have been obscured rather than illustrated—entombed rather than defended; and inscribed, as it were, upon the banner of the Cross, may be spread abroad, to collect together all the genuine followers of the Redeemer. Differing as the Churches of the Secession and the Congregational Churches do, respecting some points of order, it is neither expected nor desired that there should be concealment or compromise on either side; but they desire to obey the apostolic injunction, in the hope that they will experience the fulfilment of the promise connected with it,—‘If in anything ye be otherwise minded, God will reveal even this unto you; nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same things.’”

Accordingly, in April, 1834, the Rev. John Burnet, of Camberwell, London, was sent as a delegate by the Congregational Union, to the United Associate Synod, and was introduced to the Court. He addressed the Synod in a strain of fervent piety and powerful eloquence, and a suitable reply was made by the Moderator. Several members of Court also expressed their satisfaction

that such a correspondence was begun, and the Synod spent some time in praise and prayer, in which Dr. Jamieson, of Scoone, and Mr. Furnet, led their devotions. After this, the Synod appointed Drs. Mitchell and Heugh, of Glasgow, and Dr. Marshall, of Kirkintilloch, as a deputation, to wait on the next meeting of the Congregational Union, in London, which was to be held in May. At the next meeting of Synod, Dr. Heugh reported that Dr. Mitchell and he had fulfilled the appointment, and had been received by their brethren of the Congregational Union in a respectful and affectionate manner. The Synod returned thanks to these brethren "for the manner in which they had fulfilled the trust committed to them, and they recorded anew their desire to cultivate a friendly intercourse with such a large and respectable body of Christians as the Congregationalists of England."

Without entering at all on many minor topics, which came before the Synod, we shall close this paper by referring to the reasonable and successful opposition made to the Bible monopoly, in which Dr. Thomson, of Coldstream, one of the ministers of this Church, took a prominent part, and was the means, in a great measure, of leading to such a change as has blessed the British public, and other lands, with copies of the Word of God at such prices as render it accessible to all.

In the year 1837, in consequence of an overture presented by Dr. Adam Thomson, the Synod agreed to petition Parliament on this subject. The King's printers, in Scotland, had, for many years, the exclusive right of publishing the authorized version of the Word of God. Their patent for this disgraceful monopoly was now about to expire, and the friends of the free circulation of the Bible were anxious to prevent its renewal. The Synod appointed a committee, Dr. Thomson to be convener, to watch over the progress made respecting this matter, especially as, at the time, a Committee of the House of Commons had been appointed to consider what course it was expedient to adopt. The friends of the Established Church were desirous to get the monopoly renewed in their favour. Another party wished it to be given to the Scottish Universities. At length Lord John Russell, Her Majesty's Secretary of State for the Home Department, announced in the House of Commons that it was not the intention of Government to renew the patent in favour of any corporation, nor to prevent the Scriptures from being sold at the very lowest prices. Dr. Thomson reported this to the meeting of Synod, in June, 1839, as the successful result of the exertions of their committee. But before the Synod closed its Sederunts, it was seen, by the newspapers, that Lord John Russell had made an announcement in Parliament, the substance of which was, that the Moderator of the Church of Scotland, other two ministers, and two laymen—all members of the Established Church—should constitute a Board, and should, under certain conditions, have the exclusive right to print and publish the Word of God. In consequence of receiving this information, the Synod immediately appointed a committee to prepare a Memorial to the Home Secretary, and to petition Parliament on the subject.

The memorial is too long to be given here in full, but the following part of it is sufficient for our object :—

"To the Right Hon. the Lord John Russell, &c., the Memorial of the Rev. the United Associate Synod of the Secession Church of Scotland.

* * * * *

"It must be known to your Lordship that this Synod has taken a very deep interest in the question respecting the printing of the Bible, and that both by deputies and the memorials they have endeavoured to impress their views of the importance of the unrestricted printing of the Scriptures upon your Lordship and the House of Commons. From the information which they last received, they had been led to believe that, although their views were not to be adopted to the full extent, a Board would be appointed, solely for the purpose of attend-

ing to the accuracy of the text of the sacred volume. To this measure your memorialists would have offered no opposition, if the Board had been so composed as to include persons of various religious denominations. The plan, however, is so very different from what they had been led to anticipate, and so entirely opposed to their conscientious opinions of what justice and the interests of religion demand, that when it was announced in their Court it produced the very deepest feeling of disappointment and sorrow; and a resolution was immediately adopted to employ all the means in their power to prevent its being carried into effect.

"The Synod beg leave to state to your Lordship, that they are firmly persuaded that, if no restrictions whatever were laid upon the printing of the Bible, the great objects desired to be gained, namely, the accuracy of the text and the cheapness of the volume, would be better attained than by any other course which can be adopted. But such a measure as this now announced, would, they are convinced, be attended with the most injurious consequences, and would excite amongst the Dissenters of Scotland one unmixed feeling of dissatisfaction and mortification. The Synod lose no time in addressing your Lordship, in the hope that a measure which, in their judgment, continues the monopoly in a form even more offensive than that in which it previously existed, will not be entertained.

"In conclusion, this Synod beg to state to your Lordship, that no measure, in their opinion, would possibly give less satisfaction to the great bodies of Dissenters in Scotland, than a plan which proposes to vest in a Board, composed exclusively of ministers and members of the Church of Scotland, the power of allowing the printing of the Scriptures, with whatever restrictions its appointment may be accompanied; thus in effect, and for the first time, giving to that Church the entire control of the printing of the sacred volume, and the power of defeating the great objects which this Synod has ever sought to obtain, and adding to the invidious distinctions among religious denominations, already too numerous, and the occasion of unspeakable injury to religion, and to the commonwealth.

(Signed,)

"JOHN MCKERROW, *Moderator.*

"WILLIAM KIDSTON, *Synod Clerk.*"

Besides sending this memorial, the Synod appointed the Rev. Dr. Thompson, of Coldstream, and the Rev. Dr. Harper, of Leith, to proceed to London, as a deputation, to represent to Her Majesty's Government how obnoxious the proposed scheme was to the Dissenters of Scotland, and to obtain, if possible, an alteration of it. The deputation urged the omission of the clauses which required that the Board should consist of members of the Establishment; and they showed "the injurious consequences that might arise from an abuse of the discretionary powers to be vested in the Board." The control of the Board, it was understood, would extend to editions of the Bible having short annotations and marginal references: and this part of the plan was considered particularly objectionable, and therefore every effort was employed to counteract it. The deputation further represented, in very strong terms, "that a denominational Board, with such power, was most objectionable, on account of the party bias which would hardly fail to be given to their editions of the Bible, and that no Board, however constituted, could be invested with such powers consistently with the rights of private judgment."

The result of this negotiation was, that although the Board was appointed, yet the monopoly was abolished. For it was made competent to the Lord Advocate to authorize any person making application to him, to print and publish Bibles, provided security were given that it would be done in conformity with any of the authorized editions. The great reduction of the price of Bibles of late years has resulted from this movement.

(To be continued.)

SCOTTISH PRESBYTERIAN PREACHING.*

LOCH-NA-GAR was sublime and the Dee beautiful before the Queen chose Balmoral for her autumnal residence; and Scotch preaching was quite as good as it is now, previous to the publication of the sermon of Mr. Caird, by her Majesty's command. But the royal favour has been the means of bringing both Scotch scenery and Scotch preaching into notice. The latter, indeed, has become one of the topics of the day. We find in the Reviews, articles on Macaulay, and articles on our northern pulpit, side by side. Nor has this interest been excited only by "Religion in Common Life;" Dr. Guthrie (what a pity the bondage of court etiquette does not permit our Queen to enjoy the opportunity of hearing him too!) lately gave a volume of remarkable discourses to the world; and, more recently, a single sermon, preached on the occasion of the Jubilee of the venerable Dr. John Brown, of Edinburgh, issued from a very note-worthy quarter of the United Presbyterian Church: it is the production of the Rev. John Cairns, A.M., Berwick. We have thus been supplied, almost simultaneously, with material for forming an estimate of the best preaching at present enjoyed in the three great Presbyterian bodies of our country; and of this opportunity we would now gladly take advantage, speaking, first, of the Rev. Mr. Caird.

"Have you read Mr. Caird's sermon? What do you think of it?" These are questions that have been very often put of late in the intelligent religious circles of our country, both clerical and laic; and the answers given have, if we may judge from our own experience, almost as often been: "Yes, and I think it a *good*, a *very good*, but not an *extraordinary* discourse." No one has gone into raptures about him. It has not been greedily devoured in quiet corners, like the Astronomical Discourses of Dr. Chalmers. Had it been put forth by Mr. Caird himself as a venture upon publication, had it even been published by request after having been preached on behalf of some benevolent Society, although doubtless its circulation would not have failed to be unusual for a sermon, it would not have excited a tithe of the interest with which it has been received; there would have been no laudatory notices by the London press or the Monthlies; no re-delivery from Church of England pulpits, (although, after all, this is no uncommon compliment for even ordinary sermons to receive), and no republication on the other side of the Atlantic. But though all this be true, the sermon is certainly a good one, and no man of judgment will say that its extraordinarily favourable reception everywhere—it has had quite a royal progress—has been, taking all circumstances into account, in the slightest degree unmerited. The choice of subject, we grant, upon the whole, to have been excellent; although we hesitate a little here, regretting that Mr. Caird did not avail himself of his rare opportunity for the purpose of exhibiting and pressing home, as he so well can do, some of the truths that lie nearer the centre of our glorious faith,—the Cross! Had he done so, however, possibly the printing of the discourse would never have been ordered. Then the views unfolded by Mr. Caird upon the theme selected viz., the blending of religion and business—are very admirable. Yet they are by no means new. He has not brought any hitherto unnoticed truth before the eye of the Church. He has not even recalled attention to some important principle which had been lying forgotten beneath the dust of centuries or the accumulated rubbish of superstition. It has been very common of late for preachers, especially in our great commercial cities, to insist upon the

* Under this title, there appeared in the *J. P. Magazine*, (Edinburgh), for September, a paper which attracted considerable attention. We propose to give it in three parts, severally devoted to—Mr. Caird—Dr. Guthrie—Mr. Cairns. It will, no doubt, be interesting; and we shall be glad if it prove instructive, and stimulating, and consequently, useful.—Ed.

necessity of carrying religion into all the engagements of every-day life. But Mr. Caird has perfected the exhibition of the principle. While it lay still to some extent in obscurity, he threw upon it the strong bright light of his eloquence, which, together with that of the royal countenance, has set it vividly before every eye. With regard, further, to the manner in which Mr. Caird *works out* the great truths of his text, it will be allowed, we think, that his first two heads, those in which he views religion as a science and as an art, are, while good, not striking, and might have been conceived by many a preacher of the day. The third head, that religion consists, not so much in doing sacred acts as in doing secular acts from a sacred motive, is better, going further down into the heart of the subject. But the last head is the best. We refer to the thought of the mind's power of acting upon latent principles. All secular work may be carried on under the real influence of religious feeling, although that feeling may not always be the object of direct consciousness; just as a labouring man may be toiling for his children, while it is only at times that the thought of them comes fully realized into his mind; or as an artist may paint for fame, while in the heat of his work the thought of the public may be absent for hours and days together. Mr. Caird *applies* very well the important truths which he has illustrated. After urging his hearers to consider whether they are acting in accordance with the injunction of his text, he goes on to say, that in order to be able to so act, a man *must be religious*—"Life comes before growth." And religious life, he further declares, can spring only from faith in Christ. By constant connection with Him, too, and in no other way, can it continue to be maintained. These statements are excellent, and we were glad to meet with them, for up to the place where they occur, the discourse might almost have been preached by a Socinian or a Deist; showing that the topic chosen by Mr. Caird is not one of the most evangelical in the scriptures. The sermon closes with a general application of the whole, elevated in thought, warm with feeling (rather than ardent with passion, as the sermons of this most earnest preacher usually are) and beautiful in diction. "Carry religious principle," he says, "into every-day life. Principle elevates whatever it touches." "Carry religious principle into common life, and your life will be rendered useful as well as noble." "Carry religious principle into common life, and common life will lose its transitoriness. 'The world passeth away!' The things that are seen are temporal. Soon business, with all its cares, and anxieties—the whole 'unprofitable stir and fever of the world'—will be to us a thing of the past. But religion does something better than sigh or muse over the perishable of earthly things; it finds in them the seed of immortality. No work done for Christ perishes. No action that helps to mould the deathless mind of a saint of God is ever lost. Live for Christ in the world, and you carry out with you into eternity all the results of the world's business that are worth the keeping. The river of life sweeps on, but the gold grains it held in solution are left behind deposited in the holy heart."

These thoughts are excellent. And yet they are not better than the thoughts of many a preacher of whom we never hear. How comes it then that Mr. Caird has reached such a very high position? Like Dr. Chalmers, Henry Melville, and others, and unlike too many preachers, whose sermons are stuffed full of ideas minced down to innumerable sub-divisions, Mr. Caird confines himself to the illustration of two or three massy thoughts which he keeps perfectly distinct, and makes so palpable,—by a series of comparisons brightening the lights, and a series of contrasts deepening the shadows,—that they stand out boldly before every eye. He abounds in illustrations; one after another he brings them up to his thought, like beautiful garments, till it is fully clothed, and moves a living thing in our presence. Yet it is evident that Mr. Caird has not a rich, sparkling, natural fancy. The thoughts of some spring up like flowers,—beauty their native form. The idea of *dressing*

thoughts suits better the style of Mr. Caird. The illustrations are *brought* to the thought, which is born naked in the shape of a general statement or abstract principle such as that—"There is always a certain degree of solitude about a great mind;" or this, "To combine business with religion, to keep up a spirit of serious piety amidst the stir and distraction of a busy and active life,—this is one of the most difficult parts of a Christian's trial in this world." The illustrations are *brought* to the thought and draped about it, fitting to its form and flowing round in fulness and grace. The illustrations, it has always struck us, are rather apt than original. They do not hold us by their beauty in themselves, like the figures of Dr. Guthrie, or Mr. Ker of Glasgow. And we do not think this is a fault in a preacher's style, whatever it might be in a poet's. It is the office of illustrations to *illustrate*, aiding a great general effect, not to attract conspicuous attention to themselves. But if Mr. Caird has not a striking fancy, he has the higher gift of a great imagination. He conceives *wholes*. His style shows the roll of the wave, if not the sparkle of the Grecian architecture, "the greatest breadth of general effect," if not that other "the greatest beauty of detail;" although, perhaps, in this respect, any greater exuberance would lead into the florid.

After these remarks, we need hardly add, that Mr. Caird's style is exceedingly simple and clear. It is a spoken style—its tone being the conversational from which he gradually rises, with the application of his theme, into the impassioned. And all through, the wheels move oiled with feeling. You are sensible, from the first sentence, that it is a man with a heart that is addressing you. And he must be *heard* in order to be appreciated fully. It is not in print, but in the pulpit, that Mr. Caird is great. Like Whitefield, it is as an orator that we must estimate him, though he is inferior to Whitefield as a speaker, and superior as a writer.

We remember hearing Mr. Caird on a Glasgow Fast-day, now a considerable number of years ago, in St. Andrew's Church, when the audience was not, if we recollect aright, much greater than usual on a Glasgow Fast-day; although the ordinary worshippers, doubtless, marked throughout the edifice not a few vagrant students like ourselves, who had heard of the rising fame of the young minister of Lady Yester's. We heard him again a few years after, when the scene presented was very different indeed. Fast-day as it was this time also, the church was crowded, crammed. Every one was excited. The stream of the passages surged restlessly. The busy hum of the galleries, before the preacher entered, showed that expectation was strained to its highest pitch. But the preacher appears, and all is hushed eagerness as he rapidly ascends the stairs. He sits down in the pulpit with an air of unconsciousness and humility, which in some might be affectation. When he rises, we perceive him to be an exceedingly youthful man, with long black hair, which has a tendency to hang down over a forehead not remarkable for height. His countenance does not appear comely at a distance. The reading of the psalm you would not call fine reading. There is a thickness in the voice. But you are at once subdued and elevated by the prayer, which flows on in a rich, deep, stream of devotion and pathos. Then follows a discourse on the text, "Who can understand his errors?" marked by such characteristics as we have stated belong more or less to Mr. Caird's style of preaching generally. But we noticed in it, what we have observed in all Mr. Caird's discourses which we have either heard or read, something to which we have not as yet referred, and in which lies the "open secret" of his peculiar success. That secret may be betrayed in one word: it is *structure*. It is not so much the constituent elements in Mr. Caird's preaching—his excellent thought, his clearness, his simplicity, his *heart*, his illustrativeness, his passion, that produce such great effects, as the *form* in which these elements are brought to bear upon the audience. We could conceive of them all existing and yet the same effect not

produced, because of their not being in their proper places. Mr. Caird is a skilful artist. He has made preaching a study. And having, as the result of his inquiries, come to certain conclusions, he has fashioned a mould for himself, and now he casts all his discourses in it. Every sermon is a *whole and one*. It has a beginning, a middle, and an end; nay, every general head, every passage, has a beginning, a middle, and an end, of which the preacher is perfectly aware, yea, which he has carefully studied and elaborated. His great instrument is the *climax*. An entire sermon is one lengthened constantly-ascending climax. This will be noticed in the Crathie sermon, in which the best idea comes last in the body of the discourse, and the most impressive thought of the application is reserved to close the peroration. Be sure that Mr. Caird will not conclude feebly. Then every head is a climax. It begins in an easy, colloquial style, and closes in metaphor and passion. And the same character is observable in the *speaking* of the sermons. The preacher commences in a low voice, and in an easy, familiar style, carrying you along with him almost insensibly, till you have reached a considerable height at the close of the introduction. Then, with a deepened, altered voice, which reveals to you the elevation to which you had unconsciously been carried, he proceeds to do the same thing over again with you, with perfect success. There are many men in Scotland who can think more proudly than Mr. Caird: there are some who have a loftier imagination; not a few who have been gifted with a finer fancy; scores who possess better voices; but none of them, perhaps, can impress an audience like him; and the great reason is, that they do not attend as he does to the *structure* of their writing and the *manner* of their speech. They do not *embank* the stream till, with accumulated volume, it bears every obstacle away upon its triumphant waters."

Missionary Intelligence.

JAMAICA.

The Board of Missions here accepted the offered services of Mr. Daniel McLean, and Mr. Duncan Forbes, who have completed their studies at the Hall; and we are glad to know that the congregation of Rose Street, Edinburgh, have chosen Mr. William Gillies, preacher, to supply the place at Goshen, of the Rev. A. Robb, who has agreed to go and labour at Calabar. There is some prospect, too, of finding a suitable second missionary for the Caymanas. Thus the Lord, who has the hearts of all men in his hand, is granting us the hope, for which we devoutly praise him, that ere long we shall see the vacancies in this important mission adequately filled.

OLD CALABAR.—CREEK TOWN.

Extracts from the Journal of the Rev. H. M. Waddell. 6

January 5th, 1856.—This morning the remains of an infant were found in the bush, not far from our house, partly roasted with fire. Inquiring into the matter, we learned of the following horrid superstition:—The child had died naturally, as had several others born by the same mother previously. Believing that it was the same child, under a spell of bad luck, which thus came forth and died time after time, she followed the custom in such cases, of burning the dead body. Some say this is done to punish the bad child, which refuses to live; others say, it is to break the spell of witchcraft or other power of darkness, by which her children are doomed to die thus in infancy. This seems absurdly inhuman; but the afflicted heart always seeks some refuge, some ground of hope and confidence for the future; and the unenlightened mind objects not to the contrariety of the means proposed both to reason and true religion. If the next child lives, this custom gets the honour of having secured its life—if it die also, the same means will be used again,

but with more careful observance to avoid any error which may have caused failure before.

Sabbath 9th.—King Eyo was absent to-day from Church, for the first time, being laid up with a sore foot, which, indeed, might have kept him back the two last Sabbaths, had he wished for an excuse. It is certainly worse to-day, and Dr. Hewan went to see him, and to dress it for him. He went uncalled, perhaps unexpected, and was agreeably surprised to see the King sitting with his big Bible open before him, reading it as best he could, and his house and yard with all the quietness of the Sabbath, the attendants having been all sent to church. O that his heart were so with God as all this seemed to indicate. I did not call on him, but sent in my compliments to inquire for him, and received answer that nothing but his sore foot had kept him from Church. More was implied than expressed.

Tuesday, 12th February.—I must not omit to record a fact, as yet, perhaps, trifling, but destined in its results to be of great importance. To-day we ate the first *bread-fruit* ever grown or eaten in this country—the produce of a tree growing in our own yard. The plant came from Fernando Po, nearly four years ago, together with another in the mission-house garden, at Duke Town. It bore ten fruit this season, of which five fell prematurely, as is usually the case while young. The introduction of such a tree into the country is a common blessing. For this and the *Mango*, which has now been bearing two or three years, and is being rapidly propagated, people will thank us, who don't value the better spiritual blessings in Christ Jesus, which we offer to them in his name. Even so, the kingdom of Christ provides temporal blessings for those whose portion is in this life. "Then shall the earth yield her increase."

Sabbath, 18th May.—Though the Church is usually well and regularly filled, yet, to-day, the attendance was crowded, and earlier than usual, both of chiefs and people. Whatever the unusual cause of the unusual overflow, the general effect is beneficial. The observance of the Sabbath and attendance on the house of God, by both chiefs and people, is a public testimony to the truth before this and neighboring countries, and, by God's blessing will be productive of much good. I believe I may safely say, that no *compulsion* is ever used by any party to bring people to church, and it is but rarely that any influence is used, beyond a decorous example, by any persons in authority, while on the part of some, even that is not afforded, to induce attendance. It is very pleasing to believe that our Sabbath-day congregation is a purely voluntary one. The people come freely, we may hope, because they find it good and pleasant to do so. In the present state of the mission, "He that is not against us is on our part."

Sabbath, 22nd June.—To-day Mrs. W. and I presented our two adopted children, Jane and James, for baptism, and Mr. Goldie baptized them. The solemn dedication of them to God by us in baptism, seemed to make a strong impression on many in the congregation. Having thus publicly owned them as members of our family, we must secure their freedom, though born of slave parents.

"Not having previously alluded to them, I must here mention something about them. Jane's mother died nearly eighteen months ago, leaving the child diseased, and seemingly crippled—old enough to walk, but unable to move. Her proper father we knew not—perhaps only the mother knew. The so-called father, or master of the woman, was a head slave of King Eyo's. Himself a kindly man, he tried to get some of his wives or servants to mind the poor orphan, but they grudged the care and attention which the poor little thing required, and its condition was reported to my wife as very distressing indeed. She sent and took it, and had it brought here. In former times, it would have been buried, or thrown into the bush to perish beside the dead body of its mother. Happily better feelings begin to prevail, and some people had compassion on the child, and tried to mind it; but their compassion and patience were not sufficient for its necessities. Even after it was brought to our house, the two girls that Mrs. W. had, could not be induced to attend to it properly, and ere long took the sulks, and left her to mind the child alone. However, by God's blessing her efforts succeeded. The child improved, gradually got strength, and at length was induced to try, and finally was able to move its legs a little, and, from one thing to another, to creep, and at last to walk. Its efforts in this way were at least two years behind their time, for it

could speak when it came to us, and even sing a melancholy little dirge, or death-wail for its mother, which somebody had taught it. When it became able to toddle about the house, persons who had known it before were astonished at its recovery, and many women came from the town to see the lame child walking. Some proposed to bring other lame children from different parts of the country, to profit by our training. Mrs. W. told King Eyo, the same day that she took the child, that he must not consider it his slave; she would take charge of it and rear it as her own free child—to which he cordially agreed. I am happy to add, that it now attends school, and is able to use its primer; and lately I was greatly interested to see it stand before an alphabet-board to teach a full-grown man his letters. May the Lord accept, sanctify, and bless the child, with the best blessings of the new covenant.

“The other child, James, is but a few months old. One morning in the end of March, I was surprised to see Eshien, King Eyo’s son, coming to our house, accompanied by a boy carrying a young infant. He brought it to us, and said that one of his father’s head people had lately bought the child, with its mother, from another country, that the mother had gone deranged, and taken to the bush, forsaking her child—that the man who bought them was away at market, and there was no person at his house fit or willing to take care of so young a child, and therefore, hearing of its forsaken condition, he had brought it to see if Mrs. W. would take it and care for it. Most willingly did she agree to do so. It was a clean-skinned, fine, healthy, handsome little fellow, of seemingly a very few months old.

“A few days afterwards, the man who had bought the mother and child came to see the infant, seemingly very fond of it, and said it was better the child should be with us than be thrown into the bush to die, when it had lost its mother. I asked if he knew what became of its mother. He said that after running away from the child several times, she had at length hanged herself in the bush.

“Alas! what a passage in the history of slavery. The mother, I am told was a handsome young woman, recently sold out of her own country, for what cause I know not. The father of the child I could not learn. She lost heart, drooped, went deranged, forsook her beautiful smiling infant, and, in despair, hanged herself! Since then, however, I have learned that she did not hang herself—that her recent purchaser sold her elsewhere, because she had forsaken the child. But I cannot get rightly to the bottom of the story—a sad story in either way, of it. Whichever version be true, the poor infant has now found a mother who will be kind to it, with more than mere natural affection, even for the Lord’s sake, to whom we have solemnly devoted it, to bring it up for him.

“Though it anticipates some other entries in my journal, I must continue the story of this child to its close, which, I grieve to say, was too near. Mrs. W. got a woman in town, who had a fine healthy child and plenty of milk, to come morning and evening and give the infant suck. It fed well from the spoon also, getting goat’s milk and arrowroot, and sago, and was thriving finely for some time. It had a cutaneous eruption, which annoyed it for some considerable time, but was getting the better of it also, when its teething began, and made it very fretful. About the middle of August, a girl who was carrying it down the road, running away from a boy, fell with it and on it. Soon after it had large swellings under its arms, which being opened, discharged profusely. These induced fever, from one or all of which it died on 31st August. For a week previously it suffered great pain, and could rest only in Mrs. Waddell’s arms by night or day. He died on a Sabbath, and it went to my heart to see the dear child, on my return from church, laid out in his grave-clothes, his sweet little face as placid in death as formerly when sleeping in health. The house children and others who called in to see him, could not forbear weeping. He quietly sleeps in Jesus. His sufferings and death have reminded me of a similar scene with our first son in Jamaica. Had this one been our own, in every sense of the word, we could hardly have felt more interest in him, or taken more care of him. My infant sons are widely scattered—one has his grave in Jamaica, another in Scotland, and now a third in Calabar. I buried him next day beside the others of the mission family who lie interred here, near Mr. Jamieson, Mr. Sutherland, and Mr. Hamilton’s little son.

Sabbath, 31st August.—To-day we received into the fellowship of the Church, by

baptism, two young men who have been in the list of candidates for two years. They are Ekpenyong Ituhiro and Okun Nyanese. The latter has given the fullest satisfaction all the time, but his youth seemed to require a longer probation. He is about sixteen years of age—a very serious lad—reads his Bible, and has done pretty well in other school departments. He is a personal attendant on King Eyo. The former was married last year, regularly in Church. Since his period of probation commenced, he has offended only once, and immediately confessed and amended his fault. He is a steward in the King's house. They are both much trusted. The latter has never been at school, yet is learning to read, and his young wife is getting on too.

“Of their own accord they perviously informed the King of their purpose, who replied, that the one was old enough to know what he was doing, and to answer for himself; but the other was too young. This sent the lad back to us to tell us the King's objection, and he seemed disheartened. But in this matter I deemed myself the fittest judge, and making sure that the lad's mind was unchanged, I told him to persevere, and I would speak to the King about it. So, after forenoon service to-day, I alluded to the subject to the King, and told him the grounds on which I deemed the lad a fit subject for baptism, notwithstanding his youth, and that I did not feel warranted to delay any longer in acknowledging him as one of the Lord's people. He made no reply, and of course no further objection, which is well, as the youth is always at his hand.

“Mr. Baillie spent this Sabbath with us, and seemed much affected and delighted by the sight of these two serious young men, consenting themselves to the Lord, before all people. Truly I bless God for his grace bestowed on them, and I entreat the prayers of God's people on their behalf, that they be upheld and preserved through grace to salvation.

“I have much hope of being able to receive by baptism the two women of whom I have sometimes before written. O that the Lord may prepare them for himself.”

VISIT OF THE REV. MR. BAILLIE TO CREEK TOWN.

In describing a visit which he paid to Creek Town, Mr. Baillie speaks with deep interest of the baptism of these two converts, which he was privileged to witness. He says, “I spent a Sabbath at Creek Town, a few weeks ago. From the influence which King Eyo has over his people, the Sabbath is kept remarkably well there; as well outwardly, at least, as ever I saw it in Scotland. The Church in the forenoon was filled, and a few were standing outside; King Eyo sat listening, with his spectacles on and his book before him, like some decent Scotch elder. In the middle of the day I went away to a little village about two or three miles out in the plantation. The people gathered together, and I stood under the shade of a spreading palm, and endeavoured, by the aid of an interpreter, to point them to the Great Physician. In the afternoon, Mr. Waddell baptized two young men. It was the first baptism I had seen in Africa. I looked on with thrilling interest, and felt very much comforted and refreshed, by seeing such tokens of Ethiopia stretching out her hands unto God. I afterwards addressed the two young men and the congregation.”

THE SCHOOL AT CREEK TOWN.

Mr. John Wylie, whose health had suffered, took a trip in the steamer to Sierra Leone, leaving on 23d June and returning on 26th July, and was much improved by the voyage. He says:—

“September 20, 1856.—It is a great pleasure to me, that, through God's goodness, I have been enabled to take my classes again, both because I like the work, and because I have much encouragement to proceed in it.

“Shortly after I came back, several of the young men of Creek Town came to me, and asked me to begin a grammar class; and, after having received promises of regular attendance, I agreed that they should come twice a week, after the dismissal of forenoon school, and since then they have been tolerably regular. I use Douglas' English Grammar, till Mr. Goldie's Efik one is printed.

“There has been also a good many adults coming to the school; and I am convinced that their only object in coming, is their desire to be able to read the Word

of God, and I assure you it is very pleasing to see such a thing. They don't care about appearances, although one would think it a rather amusing contrast, to see a great big man of nearly six feet, standing beside a child of three feet, calling over the A B C, or blundering through the spelling of a big word in the "Primer."

"All this, though, is encouragement, and I am very glad that many of the old people are trying to learn to read, instead of neglecting their opportunities. It is a very good sign, also, to see many women learning to read. I am sure you would be delighted to see half-a-dozen women sitting on the floor, and Mrs. Waddell teaching them. May God perfect the work begun in their hearts, and cause many others to follow their example."

DUKE TOWN.

We have received a detailed account of a quarrel which arose between a ship captain and a native gentleman, which, in its progress, involved all the people of Duke Town on the one side, and all the traders on the other, which assumed a very alarming aspect, which brought a visit of the consul and a man-of-war, and which, after a trial of several days, issued in a decision, fining the native, a poor lame man, twenty puncheons of oil, or about £300, besides causing him to be deprived of all his Egbo privileges, and the ship captain four puncheons, or a fifth part, and binding him over to keep the peace under a penalty of £100.

The following extracts from a letter of the Rev. Mr. Anderson, are very gratifying:—

"On Friday the 12th September, two adults were added to the Church here by baptism. One is an Emancipado from Sierra Leone, a native of *Anang*, Thomas Paul by name. The other is a young woman named Fanny Egbo, wife of the Egbo Basseyy whose baptism I reported to you in December last. She was one of our house girls a year or two before her marriage, and always conducted herself with much propriety.

"The attendance at school has been very satisfactory for some time. We have from seventy to eighty daily. Mr. Baillie takes the burden of the afternoon's work. I go over in the morning. Miss Barty and Mr. Haddison assist both forenoon and afternoon. Miss Barty is becoming quite a proficient in the Efik language, and pays frequent—I think nearly daily—visits to the town, loaded with the message of salvation.

"The native gentlemen are most friendly with the missionaries just now."

DUKE TOWN—BETTER FEELING AMONG THE CHIEF MEN.

The following extracts from a letter of the Rev. W. Anderson, dated 24th July, show that the important transactions which took place in the month of June, regarding the three refugees at the mission, have produced a favourable impression on the natives, and given a blow to the deadly custom of the poison-suit.

"You will be glad," says Mr. Anderson, "to learn that no bad feeling appears to be cherished among the natives on account of the 'Man-of-war palaver,' which I reported last month. The Duke never seemed so cordial to the missionaries as at present. He was telling Mr. Baillie and me, the other evening, that he is brother for all good men now, and cannot make any more palaver with them. About three weeks ago, a fellow, who appeared to have been somewhat deranged, took it into his head to stab two of his neighbours with a knife. When brought to the Duke for judgment, the first step taken was to ascertain from the missionaries what God's law, or English law, would say about the matter. Neither of the parties being then dead, I sent word to the Duke that the man ought to be kept in confinement till the result of the wounds should make it appear whether he was a murderer or not. The poor wretch had, however, stabbed himself also (in the abdomen), and fearing lest he should escape punishment by dying, my objections to his execution were over-ruled. One of his victims died the day after: so that I was obliged to admit to the Duke Town gentlemen that, in this case, 'Calabar had not killed a man for nothing.'

"I was convinced in my own mind, and I expressed the conviction to Mr. Consul Hutchinson, when he was here, that the course he had taken in reference to the

three refugees from Henshaw Town, would prove the death-blow to the poison-bean ordeal, in the whole of this portion of Old Calabar. And I am glad to be able to report, that, on the death of a person of some standing, in Henshaw Town, about a fortnight ago, and when several of the relatives went, as usual, with a charge of *freemason* against some of their neighbours to the Duke, he would not hear their story, scolded them for bringing such a story to him, and then, like Gallio of the olden time (Acts xviii. 16), 'He drove them from the judgment-seat.'

FERNANDO PO.

It was lately stated that thirty-two Popish missionaries, consisting of five priests, nine catechists, eight sisters of charity, and ten artisans and agriculturists, had, on the 14th of May, arrived at Fernando Po. The reports which we have received show that they had very inaccurate information respecting the nature of the country to which they were going, that they have been greatly disappointed, and that the whole affair is likely to be a failure. They were told, ere they left Spain, that fish was in such abundance at Fernando Po, that they could be taken out of the bays merely by dipping a basket in the water; that fowls were so plentiful, that dozens of them could be knocked down with a stick; and that the goats were in groups, jumping from rock to rock, waiting for the gun of the marksman to bring them down. Such visions of plenty, it is needless to say, have not been realized; and even Popish priests feel the calls of hunger, like other men. One of the priests and two of the catechists have gone to Teneriffe, the former from ill health, and the latter from disappointment; six of the sisters have left for Anno Bono; and the only ladies that are now at Fernando Po are, one sixty years of age, and the other sixty-five. It is said that those who remain are doing nothing but ringing bells at their little chapel from morning to night, and occasionally making a procession through the town with crucifixes, chalices, and long candles. During one of these processions, on a Sabbath, a French brig of war, that was there at the time, fired a salute of twenty-one guns, whilst the sailors took part in the show. These are not the persons to instruct and improve the degraded natives of Fernando Po, and the intelligence of their removal will be welcomed with gratitude and praise.

The following deeply interesting account of the Boobies, the native inhabitants of Fernando Po, is by the Rev. Hugh Goldie, who visited that island in the month of January last. Fernando Po, which belongs to Spain, lies about 120 miles from Old Calabar, is nearly 30 miles in length and 20 in breadth, with three ranges of hills, the centre rising into a conical volcanic mountain 10,000 feet high, is very fertile, and contains a native population, estimated at 5,000. No one can read the description here given of this people and their customs, without feeling how deeply heathen ignorance and the power of Satan have degraded and debased them, and without ardently desiring that they were fully favoured with the gospel, which alone, blessed by the Spirit, can enlighten, renew, and elevate them, and enable them to take their place among the children and heirs of God.

Mr. Goldie officiated on Sabbath the 6th of January, at Clarence, the chief town in the island, for Mr. Diboll, the Baptist missionary, in order to allow him to visit Issopu—a Booby village, lying five or six miles up the mountain, where he is attempting to form a station.

The Boobies derived their name by which they are known to Europeans, from their common word of salutation, which sounds something like the English word booby. It is not certain from what part of the neighbouring continent they have come. Bimbia, about twenty miles distant, is the nearest point of the mainland; but, if they landed first, at North West Bay, as some suppose, they may have come from the Delta of the Niger. In their habits, they show an inferiority in many things, to the adjacent tribes of the continent. Their houses consist of one apartment, and are built of rough slabs, put up on end and tied together, giving a wall of about four feet in height. With the exception of the roof, formed of mats, made of the fronds of the palm, a Booby-house might be taken down or put up in a few hours. Each married woman has her own house, apart from that of her husband. Their clothing consists of a piece of mat or cloth, not wrapped round the body, but folded, of a few inches in breadth, and hung in front from a string tied round the loins,

over which there is likewise commonly hung grass or some other thing by way of charm. Around the left arm is tied another string, under which is stuck a knife, and most commonly a tobacco pipe, which string thus serves by way of pocket. They are, personally, a well-formed race of men, but the habit they have of smearing themselves, head and all, with palm oil and clay, and their extreme nudity, are far from pleasing. They also disfigure their faces much, by gashing them all over with a knife, so as to leave large scars, making their countenances hideous enough. The yam is the principal article they cultivate. A few coconos are also grown, but they do not care for the plantain, and they carefully avoid planting a fruit tree, from the superstitious notion, that he who does so, is sure to die. The goat is not plentiful with them, cattle they have none, and their chief animal food is the flesh of fowls and antelopes, various species of which are found on the island. Those on the shore employ themselves a good deal in fishing. The poor women are forbidden by custom, the use of most kinds of animal food, in order that, as I suppose, the larger share may fall to the men.

Slavery is unknown amongst them, and, notwithstanding their naked and filthy habits, Mr. Diboll supposes that chastity, at least in the women, is preserved. In these respects they are superior to the continental tribes. A man looks out for his wife while she is an infant, and he betroths her, so that she is henceforth looked upon as his wife. He gives her mother presents, and provides her with food for her child, till she comes to marriageable age, so that the girl is, in fact, property. Should she violate her engagement to him, her hand is struck off, and she is repudiated. Before the marriage is completed, the young woman is shut up, whether as in Calabar, for the purpose of fattening, I did not learn, nor what particular ceremony, if any, is celebrated as a marriage rite. Polygamy is practised, but not nearly to such an extent as with us, nor are the married women at all secluded.

They are, I believe, honest. Mr. Diboll said that nothing was missed out of his house, whatever articles might be lying about; though some of these, such as knives, would be of great value in their eyes, while others would appear useless to them, from their total ignorance of the usages of civilized life. To illustrate their simplicity in this respect, I may mention, that one day Mr. Diboll took a Chief from the mountains, on board one of the mail packets, which lay in the cove of Clarence. He was brought into the saloon, and, after taking a survey of the apartment, he cast his eyes on the ground and sat mute in astonishment. At length he nudged a Clarence man who had accompanied him on board, and asked, "Where am I?" "In the canoe," he replied. "I cannot believe you," said the Chief. He was then shown the engine, when, turning to his friend, he said "Me say you are devil-men that is, supernatural beings—and say me not truly, what man could make that?"

In their civil polity, each town or small tribe is independent, and is governed by its Chiefs. They have their first, second, third, and occasionally their fourth king, at the same time. The first is in general an old man, able to claim but little influence, and when he dies, the next in rank steps into his place, as a matter of course. The offices, if not in theory hereditary, seem in practice so, but it is the nephew who succeeds the uncle, not the son the father, a rule of succession which also prevails among the Fantees at Cape Coast, and likely among other tribes. The men of the town or tribe assemble in the market-place, the gate of the city, for the discussion of any public matter. In that belonging to the tribe we visited, a great many conch-shells were stuck upon a stick in the middle of the space as offerings, and two large snake skins were hung alongside of them. The women have a curious custom of carrying out their infants and making them touch these skins, in order, as they say, that their children may grow long like the snakes. On occasions of public discussion, the throne of the king is a stone, fenced with charms, placed at the side of the space; and if a party wishes any new law enacted, or any change upon the old, the spokesman takes his seat in the middle of the space, so that all may hear what passes in the discussion. They thus debate everything with open doors.

Their instrument of war is the spear, formed of a species of hard-wood, sharpened at one end, and cut into barbs. Though but a slender rod, tapering at one end to a mere wand, yet it is thrown with great precision, and with much greater effect than one would suppose. The musket is now coming into use, but from its expense, and in general its worthlessness as it reaches the hands of the Boobies, it is not very

rapidly supplanting the spear. Their only native agricultural implement is a sharp pointed stick.

As to religion, they have the idea of a Supreme Being, whom they term Dupe, the Jamaica negro word for ghost, but they appear to pay no worship to him; their acts of worship, if they have any such, being paid to Mo, which is generally translated Devil. Mo is, however, not the Satan of Scripture. They say he is related to Dupe, having married his sister, and that therefore they worship Dupe's sister in worshipping Mo. They have no temple nor priesthood. The Mo-men are those cunning enough to impose upon the others, like the Abiaidiong of Calabar.

One of the worst features of their character appears in their treatment of the sick. When they suspect an individual will not recover, all are afraid to do anything for him, lest, as they say, he should get too much attached to them, and on his departure to the other world, call them to follow him for sake of their company. They accordingly place the food prepared for such a one near him, so that he can help himself by stretching out his hand, or, if unable to do so, by turning his head and seizing it in his mouth. Many thus perish of neglect. When a man dies, a pointed stake, the common instrument for tilling the ground, is given to the wife, whose duty it is to dig the grave, and bury the body. The poor woman thus left unaided in her sad duties, scoops a shallow grave, drags the dead body to it, and places it in a sitting or kneeling posture, and then fills in the earth. By this mode of sepulture, the body is but slightly covered with earth, and when many deaths take place about the same time in a village, sickness is pretty sure to break out. The people then take down their houses, and removing to another spot, locate themselves there, saying that the spirits of their fathers trouble them.

It is a curious custom amongst them, that after they are a certain age, the mother does not bring up her own children, but sends them to her relatives, whose children she receives in return. This she does lest the other wives of her husband should cast an evil eye on them. Hence, probably, has arisen the curious mode of succession, which I have noticed. In general the poor people have no property to leave, except the broken shells and vertebrae of the snake, with which they adorn themselves, but strange to say, the articles most valued as heir-looms, are the old straw hats of father or grandfather. It would be deemed quite a justifiable cause of war, the relatives of any young men or family to deny them the possession of these relics on their attaining the rights of manhood.

Ecclesiastical Notices.

UNIVERSITY OF TRINITY COLLEGE,
TORONTO.

The annual ordination of the Lord Bishop of Toronto (whose diocese comprehends the whole of Canada West), has passed over, without Trinity College sending a single new labourer to work in the vineyard of the Lord. In years gone by, as many as twelve have been admitted at one time into the sacred ministry, but of late the number of men offering themselves has very sensibly diminished; and this Fall but three, not one of whom was connected with Trinity College, presented themselves as candidates for the high and responsible office of ambassadors for Christ.—*Echo* (Bishopical.)

TORONTO PRESBYTERY.

This Presbytery met on the 2nd ult. The Rev. Mr. Kennedy, Moderator, P.T. The Rev. Mr. Pringle reported his proceedings in moderating, in a call, in Caledon congregation and Orangeville station: Messrs. G. Bell and Davidson were present as commissioners from the congregation, and were heard in support of the call. The call was very cordial, and was addressed to Jno. M. King, M.A., Probationer. The Presbytery sustained the call.—The Committee appointed at the last meeting of Presbytery, to visit Essa and West Gwillimbury congregations, reported,—That they had effected the object of their appointment, and that the Rev. Mr. Frazer now withdrew the

demission of the pastoral charge of these congregations, which he had formerly tendered to the Presbytery. The Presbytery approved of the conduct of the Committee, and expressed their hearty concurrence in Mr. Frazer's continuance among the people of Essa and WestGwillimbury.—The Rev. Mr. Walker was appointed to dispense the ordinance of the Lord's Supper to the Tecumseth congregation.—Testimonials in favour of Mr. W. McWilliam, student, lately from Scotland, were read; and Mr. McWilliam's name was placed on the list of second year's students.—Prof. Taylor proposed that Messrs. John Turnbull and William Stewart be received and examined, as students of the first year. The Presbytery referred them to be examined by the Committee of Presbytery appointed for this purpose.—The report of the Rev. William Inglis's missionary labours, within the bounds of the Presbytery, was read, and regarded as very satisfactory. The next meeting of Presbytery, takes place on the First Tuesday in February, at 11 a.m.

ESQUESING.

The young people in the U. P. Congregation here, have presented to their esteemed pastor, the Rev. James Caldwell, a very handsome set of buffalo robes. This congregation, which bore itself so creditably during a protracted vacancy, is now in a thriving, flourishing condition. So justly have Mr. Caldwell and his excellent partner been appreciated, that it has been resolved to build, in spring, a respectable brick manse, for their accommodation, close by the church. The personal convenience and facility for pastoral work thus afforded, will be great, as their present residence is at a distance of four miles. Such an example, we respectfully submit, is well worthy of imitation.

SUCCOUR FROM SCOTLAND.

Our readers will be gratified to learn that Mr. John James, a student, who has just completed his attendance at the Divinity Hall, Edinburgh, is at present on trial for license, before the Presbytery of Paisley & Greenock, with the view of coming out to Canada; also that the Rev. S. McMillan, an aged U. P. minister in Aberdeen, has presented the whole of his library—about 500 volumes—to the Church; one half to be sent to the library of the Divinity Hall, in Canada,

and the other to the library of the Montego Bay Academy, Jamaica. For the portion of this valuable and appropriate donation which is destined for us, thanks will, of course, be tendered in due time; and from the proper quarter, to our venerable benefactor. In the meantime, we may be permitted to say, that his considerate generosity ought to be all the more highly appreciated by us, that the Synod at home, after resolving at its meeting in May, 1852, to present to our library one-half of the duplicates in its theological library, did, the year following, without one word of explanation, renege from its promise, and sent the whole of these duplicates to the library of the Divinity Hall of the Presbyterian Church of Nova Scotia.

FUND FOR AIDING AND ENCOURAGING STUDENTS IN DIVINITY.

The U. P. Congregation of Blandford have transmitted for the above fund, the sum of £6 5s.—The Examiners appointed by the Synod have just paid from the fund, the sum of £120, as Exhibitions, to 12 Students in Divinity—one of our number not having entered into the competition. The friends of the U. P. Church will be glad to learn that, though only a slight effort was made in behalf of this fund, and only in a small number of our congregations, such a sum was raised, that, after payment of two years' Exhibitions, there is still in store upwards of £70. The treasury, however, will need to be replenished during the ensuing summer.

UNIVERSITY OF QUEEN'S COLLEGE KINGSTON.

The Classes in the Faculty of Arts were opened on the 1st of October at Kingston, C. W., and those in the Faculty of Divinity on the 5th of November. The introductory address was delivered by the Rev. Professor George. In consequence of changes, which have been made in the Queen's College Building, we learn that the amount of accommodation it affords has been greatly increased, so that it is now ample for all purposes. We are glad to learn, as will all the friends of this School of our Prophets, that the attendance upon the classes is very good, larger in fact than in any previous session.

The number of Students in Arts, of whom a large proportion are looking eventually to study for the Ministry, is

39; that of Divinity Students proper, is 7; in all, 46.—*Presbyterian* (Church of Scotland.)

The *Presbyterian* states also, that the number of Medical Students is nearly 60. Some of our neighbors, it appears, are not better supplied with Divinity Students than ourselves, bad as our own case is.

CALLS.

On Monday, the 24th November, the Rev. Wm. Inglis received a unanimous call from the U. P. Congregation of Westminster, the Rev. Mr. Skinner presiding. The congregation was formed nearly two years ago, by the disjunction of about 80 members from that of the Rev. Mr. Proudfoot, of London. Already, though without the services of a stated pastor, or any addition to their numbers, this spirited people have erected a neat frame church, free of debt, are about to proceed with the building of a manse, and have agreed to give £150 a-year to their pastor. Such conduct deserves—may it receive—the imitation of other and abler congregations! The Rev. Mr. Baird has been called to Chatham.

A number of individuals in Stratford, most, though not all, of whom have been formerly in connection with the U. P. Church, have been endeavouring to establish a Church in that town, in connection with the Christian body to which they are alike, by inclination and principle, most attached. On several occasions, at the request of the people, the Rev. Mr. Drummond, of Brantford, and the Rev. Mr. Cross, of Ingersoll, have preached to the friends of the cause

there. More recently, an evening sermon has been preached on four successive Sabbaths, by the Rev. John M. King and others supplying the vacant stations in the neighbourhood of Stratford, the use of the Court-house being kindly granted for this purpose by Mr. Motherwell, Sheriff of the County. We understand that application has been made by the parties friendly to the movement, for the services, for three months, of the Rev. Mr. Stevenson, who has already preached to them with much acceptance, and that Mr. Stevenson has accordingly been appointed.—*Com.*

THE LOWDEN FUND.

The following additional contributions have been received for Mrs. Lowden and her family, viz. :—

	£	s.	d.
Whitby	6	0	0
Columbus and Brooklin	11	4	0
Caledonia	2	17	6
Indiana	5	7	6
Oneida	3	0	0
Flamboro' West ...	15	5	0
Huntingdon	3	0	0
McKillop	3	0	0
Glen Morris	5	15	0
Scotland, per Rev. W. Ritchie:			
Dunse, £109 stg. at 9 per ct.	132	0	3
Eramosa	15	6	0
Ayr	22	15	0

£225 10 3

Sum formerly reported* ... 325 4 2½

Total £559 14 5½

* The sum named in our Number for November last, was £330 9s. 2½d.; but from that there falls to be deducted £5 5s. in consequence of "Blandford, £5 5s" being, by mistake, inserted twice.

DISTRIBUTION OF U. P. PROBATIONERS—JANUARY TO MARCH, 1857.

Names of Probationers.	January—4 Sabbaths.	February—4 Sabbaths.	March—5 Sabbaths.
Rev. Mr. Baird.....	D 1; F 2; L 3, 4	L 1, 2, 3, 4	L 1, 2, 3, 4, 5
" Clark	W 1, 2; T 3, 4	T 1; D 2, 3, 4	D 1; F 2, 3; L 4, 5
" Wr. Inglis.	L 1; W 2, 3, 4	G 1, 2, 3, 4	T 1, 2, 3, 4, 5
" Wm. Inglis.	G 1, 2, 3, 4	G 1; T 2, 3, 4	L 1, 2, 3, 4, 5
" King.....	L 1, 2, 3, 4	W 1, 2, 3, 4	W 1, 2, 3, 4, 5
" Livingston.	T 1; D 2, 3; C E 4	C E 1, 2, 3, 4	C E 1, 2; D 3, 4, 5
" Scott	L 1, 2, 3, 4	L 1, 2, 3, 4	L 1, 2, 3, 4, 5
" Stevenson..	B 1, 2, 3, 4	B 1, 2, 3, 4	B 1, 2, 3, 4, 5
" Walker.....	T 1, 2; F 3; L 4	L 1, 2, 3, 4	G 1, 2, 3, 4, 5

Presbyteries.	Clerks—P. O.	Vacancies in each Presbytery.
C E—Canada East	W. Taylor, D.D., Montreal	1, Lachute; 2, New Glasgow; 3, Hemmingford.
B—Brant	A. Drummond, Brantford...	1, Shakespere; 2, Norwichville; 3, Mornington.
D—Durham	R. H. Thornton, Oshawa ...	1, Columbus; 2, Napanee.
F—Flamboro'.....	J. Porteous, Kirkwall	1, St. George.
G—Grey	R. Dewar, Leith	1, Brant; 2, Sullivan; 3, Greenock. 1, Westminster; 2, Chatham; 3, Grey; 4, West Nissouri; 5, North Nissouri; 6, Brucefield; 7, Downie; 8, Tilbury; 9, Florence; 10, Grant, Co. Wisconsin
L—London	J. A. Proudfoot, London ...	1, Pickering & Claremont; 2, Tecumseth; 3, Caledon.
T—Toronto.....	James Dick, Richmond Hill	1, Galt; 2, Garrafaxa; 3, Eden, and Everton.
W—Wellington ..	R. Torrance, Guelph.....	

SUMS RECEIVED BY THE TREASURER OF THE U. P. CHURCH.

The Treasurer has received the following sums in aid of the several Funds of the Church:—

1856.	Mission.			Theological.			Synod.		
	£	s.	d.	£	s.	d.	£	s.	d.
Nov. 6. Flamboro'	13	15	0	7	10	0	5	0	0
“ “ West Gwillimbury .....	...	...	...	1	11	7½	...	...	...
“ “ Essa .....	...	...	...	1	13	4½	...	...	...
“ “ Chippawa .....	...	...	...	3	10	0	...	...	...
“ 14. Thorold .....	...	...	...	1	10	0	...	...	...
“ “ Goderich .....	...	...	...	3	17	6	...	...	...
“ “ Montreal.....	...	...	...	7	10	0	...	...	...
“ 16. St. George .....	...	...	...	2	15	0	...	...	...
“ 24. Brantford .....	...	...	...	5	13	9	...	...	...
“ “ English Settlement	4	9	5½	3	16	3	...	...	...
“ “ Bethel	3	2	7½	1	13	1½	...	...	...
“ 26. Hamilton .....	...	...	...	10	0	0	...	...	...
“ “ Oshawa .....	...	...	...	3	0	0	...	...	...

Gleanings.

REV. DR. HODGE ON SLAVERY.

[Dr. Hodge's Commentary on the Epistle to the Ephesians has been reprinted in Britain. The Review inserted in our Number for November last presented no specimen of the work. The following critique, which has just appeared in the *Christian Times* (London), embodies an extract which exhibits the author's view of Slavery:—]

“Dr. Hodge is Professor in the Theological Seminary at Princeton, New Jersey. With one exception, which must be noticed, this Exposition is highly respectable, and well worthy to be reprinted in Edinburgh. The usual *subsidia* of Patristic Commentary are judiciously made use of. There is no needless parade of learning, no stiffness, nothing pedantic, no waste of words; and the whole production is what it should be, scholar-like and Evangelical. On one point, it is what it might have been if written in the life-time of Nero, excellent for that age and for that empire,

but not what would have proceeded from a British pen. A single quotation from the note on chap. vi. v. 5, will enable the reader to judge for himself as to Dr. Hodge's position in relation to

Negro Slavery.—*Doulos* and *kurios* are here relative terms, although in Greek the antithetical term to *doulos* is commonly *despotes* as in 1 Tim. vi. 1; Titus ii. 9; compare also 1 Pet. ii. 18. *Dou'os*, from *deo*, "to bind," means a bondman, or slave, as distinguished from a hired servant, who was called *misthios* or *misthotos*. That such is its meaning here is plain, not only from the common use of the word, but also from the antithesis between *doulos* and *eleutheros*, "bond" and "free," in ver. 8. *Kurios* means "possessor," "owner," "master." It implies the relation which a man may bear both to persons and things. The nature of that relation, or the kind and degree of authority involved in it, however, is not determined by the word, but in each case by the context. It is evident both from the meaning of the terms here used, and from the known historical fact that slavery prevailed throughout the Roman empire during the apostolic age, that this and other passages of the New Testament refer to that institution. It is dealt with precisely as despotism in the State is dealt with. It is neither enjoined nor forbidden; it is simply assumed to be lawful, so that a Christian may consistently be an autocrat in the State, or a master of slaves. In this view the scriptural doctrine on this subject differs on the one hand from the doctrine that slaveholding is in itself sinful, on the ground that one man cannot lawfully possess or exercise the rights and authority over his fellow men which are involved in the relation of a master to his slaves. This of necessity leads to setting up a rule of faith and practice higher than the Scriptures, and thus tends to destroy their authority. It leads to uncharitable feelings and to unrighteous judgments, as well as to unwarrantable measures for abating the evil. On the other hand, the scriptural doctrine is opposed to the opinion that slavery is in itself a desirable institution, and as such to be cherished and perpetuated. This leads to results no less deplorable than the other error. As slavery is founded on the inferiority of one class of society to another, the opinion that it ought to be cherished naturally leads to the adoption of means to increase or to perpetuate that inferiority, by preventing the improvement of the subject class. It presents also a strong temptation to deny the common brotherhood of men, and to regard the enslaved as belonging to an inferior race. The great mistake of those who adopt the former error is,—1. That they assume the right of property in the master to extend to more than the services of the slave. The only right of property possible in the case is a right to use the slave as a man possessing the same nature with his master, and may, by the law of God and the constitution of things, be properly used. And, 2. The confounding slave-laws with slavery, which is as unreasonable as to confound despotism as a form of civil government with the laws of any particular despotic State. Those laws may be good or bad. Their being bad, as they too often are, does not prove, either in the case of despotism or slavery, that the institution itself is contrary to the Divine law. The mistake of those who hold the other extreme opinion on this subject, so far as the Bible is concerned, is that what the Scriptures tolerate as lawful under given circumstances may be cherished and rendered perpetual. This is as unreasonable as to maintain that children should, if possible, always remain minors.

"The Bible method of dealing with this and similar institutions is to enforce on all concerned the great principles of moral obligation,—assured that those principles, if allowed free scope, will put an end to all evils both in the political and social relations of men. The Apostle, therefore, without either denouncing or commending slavery, simply inculcates on master and slave their appropriate duty. On the slave he enjoins the duty of obedience. In the expression, *masters according to the flesh*, there is evidently an implied reference to a higher authority. It limits the authority of the master to what is external, the soul being left free. The slave has two masters: the one *kata sarka* (according to the flesh), the other *kata pneuma* (according to the spirit)—the one, man; the other, Christ. The directions here given relate to their duty to the former."

"Here, says *The C. Times*," "the Commentator lays down a doctrine which cannot satisfy either the Pro-slavery or the Anti-slavery party, although it is less repugnant to the former than to the latter. The slave, it is affirmed, "has two masters,"

Christ and the owner, and obedience rendered to the one is also accepted by the other. Undoubtedly, if an oppressed slave suffers the oppression, lest any act of disobedience or resistance should bring discredit on the service of the Divine Master, his patience will be accepted in the court of Heaven. But beyond this idea of community of service, it is difficult for any one in this anti-slavery country to advance. As for trimming between two parties that is happily needless. There is no temptation here to any compromise, but our bias, if bias it be, is all in the direction of universal freedom. We cannot preach to slaves, because there are none here, but for those who do, this generally excellent Commentary on the Epistle to the Ephesians provides instruction for an extremely necessary service,—for delivering words of comfort to slave congregations. The only drawback is that this instruction would lead Christian ministers to keep silence as to the sinfulness of slavery, and even speak of its existence as compatible with that of Christianity in States professing to be free.”

[It is hoped that good will ultimately result from continually holding up to the view of the people of the States—so free “in word and in tongue”—the estimate which is formed of the “domestic institution” by Britons, who are free “in deed and in truth,” and who recognise the rule of doing unto others as they would have others to do unto them.]

PREACHING EASY?

The Rev. Dr. Robert Lee, Professor of Biblical Criticism in the University of Edinburgh, concluded his Introductory Lecture at the opening of the present Session as follows:—

“I shall add a word or two on a point which appears to me of pressing importance at the present time. I mean the necessity of clergymen receiving a more extended scientific education. Not to mention such subjects as astronomy and geology in the discussion of which Biblical questions have been largely mixed up with those which are more strictly scientific, the new science of ethnology has raised a multitude of questions, very startling and very interesting, respecting the origin and age of the human race—of the varieties observable among men—the affinities and characteristics of different races of men—all of which, and many more, have intimate relations with the Biblical documents, which are constantly invoked, either in a friendly or hostile spirit. So that the solution of these questions has a close connection with Biblical studies—or, I should rather say, Biblical studies cannot now be very thoroughly pursued without some knowledge of the investigations and theories alluded to. I do not think it would be unreasonable to require that every student, before receiving licence, should have attended some one or two of the following classes:—Chemistry, natural history, botany, physiology, comparative anatomy, geology, ethnology. Gentlemen, it requires very little knowledge to enable you to preach—that is, to produce a declamation of thirty or forty minutes’ length, in which the words God, Christ, sin, holiness, heaven, hell, justification, sanctification, and adoption, frequently occur. This seems the general idea of preaching, and you may get through such performances decently without knowing almost anything. But to instruct and interest the minds of people who are educated, who are accustomed to read and think, and to continue for many years to interest and instruct them, you must know something, you must know much, you must read, investigate, observe, and think a great deal. A minister of the Word in our times can only be contemptible in the eyes of intelligent men unless he be fairly up with that scientific, literary, and political knowledge which other men and women so generally possess in these days, besides his deeper acquaintance with the Divine oracles, which his strictly professional studies have given him.”

THE SCOTCH AND THEIR RELIGION.

On the 2nd of Dec. an eloquent sermon was preached before the St. Andrew’s and Caledonian Societies of Montreal, by the Rev. W. Taylor, D.D., from the text, “We have heard with our ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old.” (Psal. xlv. 1.) The following is the latter part of the discourse as reported in the *Montreal Pilot*:—

“The religious element enters largely into the national Scotch character. I do not

mean that every Scotchman is a religious man by national descent. There have been as deplorable instances of human depravity in that country as in any, for a Scotchman without the grace of God is as wicked as any other. But I believe that the true Scotch character is essentially a religious one, and that the Scotch, as a people, are as well known as the Puritans of New England for a steady adherence to certain religious opinions. It is, indeed, the religion of Scotchmen which has made Scotland what she is. Her history for three hundred years has been a religious history, and the man who has not some knowledge of certain religious questions, and some religious sympathies, cannot understand that history, nor the Scottish people. The Reformation was early introduced into the country,—was more firmly received and took stronger hold of the people at large, than in almost any other nation. The doctrines of the Westminster Confession were those received by the Scotch, and which they were bound by a national compact to defend. Liberty of conscience—the power to read the word of God, and draw thence all that is comprehended in the name of religion, whether as to doctrine or practice—the rejection of human authority, and of all tradition—and a firm adherence to ecclesiastical faith and discipline—these are the leading points of the religion of Scotland. For these she fought with a fervor and enthusiasm of which it is scarcely possible for us to form any conception at present. For these she unfurled the banner of the covenant, and gave some of her best sons to die, whose affecting memorials might yet be met with in the grey cairns of some upland moor. The firm hold taken by these doctrines on the minds of our fathers, and the strength with which the latter defended them, did more than all other things to mould the national character and establish the national institutions. To that struggle we are indebted for much of the liberty, civil and religious, which we enjoy at the present day. We are grateful to God that he brought our forefathers through such a contest, and that our native land was thus made the theatre where the battle of civil and religious liberty was fought. We ascribe it to His arm and power; yet we can see subordinate causes that contributed to the success of the struggle, and to mature and consolidate its results.

“It may be doubted whether the cause of the Reformation could have maintained its powers if it had not been taken under the charge of Civil Government; for whatever ideas may be formed now of the expediency of a connection between Church and State, at that time, when all questions were decided by appeals to the sword, we cannot see how the ark of our liberties could have been preserved without it. We ascribe then much to the part the Church of Scotland acted, when in the warmth and purity of her first love she lifted up her voice and testimony, and framed her Solemn Covenant. Nor must we forget the powerful auxiliary which the church raised up for herself in the Parochial Schools. These gave the doctrines of the reformers a lodgment in the minds of the Scottish youth, which was too deep ever to be erased. In every parish there is a school, and in every school the Bible is read. Under these influences the youth of Scotland grow up and their characters are formed, and if there be any steadfastness in Scottish character, in adhering to what is good and true—a steadfastness, which impartial judges will, I think, admit—I ascribe it under God to this system of schools, in which the Bible occupies so conspicuous a place. Looking back to that country, from this land, I see nothing there which I envy so much, or which I am more anxious of seeing transported to these shores, than our Parochial Schools. I frequently wish we had this system here, where everything is so loose and unsettled, and men’s opinions are as shifting as the sand. Sometimes I have thought that my wish would be realized, and that the Scottish population in this city would raise up a St. Andrew’s School, on the model of the Parochial Schools of Scotland. How different would be the quality of the education which our children would then receive from the flimsy, non-religious, or rather anti-religious, education so common in this part of the Province—and how different would be the influence exerted on society by children so brought up, from that which is now exerted.

“We must give thanks to God, for if we believe that Scotland differs from other countries in any way to redound to her honor, it is He who makes us to differ. Let us be careful to follow the footsteps of our fathers—let us imitate the example these great and good men left behind them—left us be a Bible-reading, God-fearing

people, as they were—let us, in short, so conduct ourselves, that our country shall never have cause to be ashamed of us. We have, in this colony, many liberties and privileges—in some respects, more than those of our father-land. Here, we have no privileged classes; and that class legislation, which falls so heavily, is nearly unknown. Connected with the Empire, we have all the advantages of British subjects; but the connection is maintained by so light and easy a bond, that it is hardly felt. And looking at our neighbors of the Great Republic, we see nothing to envy in their state; but rather find ground to congratulate ourselves on our better condition, and the broader and firmer basis on which our institutions rest. It is, moreover, our happiness to live under one of the best Sovereigns that ever swayed the British sceptre. Raised while a mere girl to the throne of one of the greatest empires, she has conducted her administration with the wisdom of a Nestor. She is a pattern, alike as a monarch on the throne, and for matronly purity in the domestic circle—one to whom the proudest peeress and the poorest peasant may alike look for example.

“While grateful to God for what he has done and is doing for Scotland, it is one of our chief blessings that such a sovereign has been brought to the throne at such a crisis in the state of European affairs. None will pray more earnestly than the people of Scotland that God would bless Queen Victoria, and grant her long to reign.

“After the example of the Apostle, let me conclude in his words—“My heart’s desire and prayer for you, brethren, is, that you may be saved.” Let this be the prayer that each one of us present, for ourselves, and for all with whom we have the happiness to be connected by a common descent and a common country.”

THE SKYE BOAT SCHEME.

The following account of the boat scheme, which has been productive of so much benefit to hundreds of families in the island of Skye, is contained in a letter of the Rev. Alexander Adam, U. P. missionary at Portree, dated 23rd September, and addressed to the Rev. Dr. Somerville, Edinburgh. It shows the importance of supplying the poor with a little capital, and thus of putting it into their power, by their own industry, to do good to themselves and others. The waters which surround Skye are full of wealth, and yet the people, from sheer poverty, were, till kindly helped and directed, unable to extract it:—

“When conversing with you a few weeks ago, you kindly desired me to furnish you with a short account of the origin, nature, success, and prospects of the fishing-boat scheme. It originated in a conversation, some years ago, between the Rev. Dr. Fletcher, of London, and myself. When walking together in the neighbourhood of Portree, talking about the people then suffering from the destitution, our warm-hearted brother said, ‘What can I do for them?’ My reply was, ‘You can raise a small sum of money sufficient to purchase a boat for an industrious crew of needy fishermen. Let the money be repaid by them as early as possible, and laid out in the purchase of another boat for another crew, and so on.’ ‘A good idea,’ said he; ‘I shall, on my return home, send the money, and you must select the crew and work the scheme.’ The Rev. Dr. amply fulfilled his promise. The first boat was purchased in May, 1851; and the number of boats now is 42, which have cost £324 4s. 6d. The original donations amounted to £209 13s. 3d. The sum of instalments paid by the fishermen is £130 10s. As the people now understand the nature of the scheme, and see the benefit of it, and find that payment must be made, they are quite willing to pay according to the easy terms agreed upon. The terms are simply these;—Each crew subscribes a bond to pay by instalments of from 10s. to 20s. each man, yearly or half-yearly, according to certain circumstances, until the whole be paid. These sums are to be laid out in the purchase of other boats, to be given to others on the same principle. The humble scheme, small indeed at the beginning, and almost hopeless, has prospered, and is prospering far beyond my most sanguine expectations. This, to me, is ample reward for all my labours and anxiety. It is also a great cause of thankfulness that no mournful accident has happened to any crew or individual since the commencement till this hour. It has already effected a most happy change, in placing several hundreds of our prostrate people in the way of earning an honest

living for themselves and families, and teaching them to dread the evil of depending on cold, precarious charity. I might mention several instances of good already done. A whole crew told me some time ago,—‘Before you gave us the boat, we had not two shillings to rub one against another, and often we were whole days without a dinner; but now we have food and clothing, as our appearance shows, and we have milch cows and money too; and the boat is now our own property, as we have paid all our instalments.’ The following fact may perhaps create a smile:—A half-witted man, who lives chiefly by begging, came one day, earnestly requesting to have a boat to himself, and when asked why he wished to have one, his answer was, ‘Why am I wishing to have one! Don’t you know, minister, that all to whom you have given boats are now gentlemen, although before they got the boats some of them were as poor as I am.’ The conversation in both cases was in Gaelic, but the above are literal translations. The boats are not confined to one or two localities, but are widely scattered from end to end of Skye, and some of them are in the neighbouring island, Rasay. I believe, making a very moderate calculation, that the combined crews have sold fish, from the commencement of the scheme, to the amount of from £2,000 to £2,500, which large sum, were it not for the boat scheme, would have been lost to the people and to the public. To the Rev. Dr. Fletcher, as already noticed, and to the Rev. Edward Bird, Wyton Rectory, Huntingdon, and to Burn Murdoch, Esq., Edinburgh, and others, belongs the chief merit, that of supplying the funds which enabled me to begin and increase the flotilla from one to forty-two, the number now afloat. I may be allowed, in justice to myself, and without affectation, to state that the whole labour here has fallen upon me, of receiving and acknowledging the money, selecting among the numerous applicants the proper persons, making out the legal deeds, collecting the instalments and lodging them in the bank till needed, and that all this has been done without fee or reward of any kind. I rejoice that now a committee of well-known, patriotic gentlemen, has been formed in the South, for the purpose of enlarging and extending the scheme; and that a good local committee has also been organized for working the scheme. Perhaps it was our little humble boat-scheme that gave the hint to the projectors of the Great West of Scotland Fishing Company, about to commence operations. May the great scheme be as prosperous on its large scale, as the small one has hitherto been on its limited scale! Such success would produce a wonderful, and, by the blessing of God, a most happy change throughout the north-west Highlands.”

[It may be interesting to some of our readers to be informed that the Rev. Dr. Fletcher, who is a minister of the U. P. Church, is the son of the Rev. Mr. Fletcher, who long laboured, with much acceptance, as minister of the Burgher Secession, at Bridge of Teith, Stirlingshire.]

LORD SHAFTESBURY’S HARVEST-HOME.

The good old British custom of harvest-homes has just been celebrated on St. Giles’s Estate, Dorsetshire, the seat of the Earl of Shaftesbury. Having previously entertained at a festivity of this description the peasantry on a portion of his domain in that county to the number of nearly 300, his lordship last week invited those residing in the parishes of Horton, Woodlands, Sutton, and Gassage All Saints. The labourers and servants on the various farms, numbering about 350, assembled during the morning in the yard adjoining the mansion of St. Giles’s, under the care of their respective employers, and shortly afterwards proceeded to church headed by a band of music. The sacred edifice was soon crowded with an attentive and decently attired congregation, the Earl of Shaftesbury, Lord Ashley, and other members of the family being present. After prayers a sermon was preached by the Rev. James Webb from the 6th chapter of John, verse 27—“Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life.” On returning from church a bountiful dinner was provided for the guests beneath a spacious tent that had been erected and gaily decorated for the occasion, and each of the party was apportioned a supply of good old beer, sufficient to “cheer but not inebriate.” The Earl of Shaftesbury presided at the head of the tables, and Lord Ashley took the post of carver at the other end. Among the interested spectators

were Count Creptowitsch, the Russian Ambassador, and his Countess; the Marquis D'Azeglio; and other visitors and friends of the family. The repast being over, and grace pronounced, the noble earl rose, and said he desired to address a few words to those around him before they left that place. He wished to say with what gratification he saw them there as his guests—his honest, hard-working peasantry, who, under the providence of God, had been called to bring in and store up a most bountiful harvest. He thought these celebrations were of great value in bringing together all classes of society—he thought they were of value, to show that they were all dependent one upon another; and that, although he was the possessor of that estate, he could have no enjoyment of it without the good conduct of the honest labourer, and peasantry. If they derived any benefit from him, he, on the other hand, derived benefit from them; and, if they had derived any from these good things at his hands, he had received them at the hands of God; he was but the channel for conveying them to his neighbour. Whatever their thanks, he wished them to be offered to the main source, and that they should only look upon him as the instrument through which any benefit had been conveyed. That was the greatest honour to which a man could aspire—namely being the instrument, under God, of conferring benefit upon his fellow-man. His lordship then thanked his good, honest, and noble tenantry for their readiness in co-operating with him in a work such as this, and for giving those in their employ a day's holiday, without stinting them in their wages. He then proceeded to observe that he rejoiced they were beginning to revive throughout the length and breadth of the land the good old British custom of harvest-homes. It had fallen, unhappily, into disuse, but was now being revived in many parts of the kingdom. He did hope it would be continued, because he believed such gatherings were of benefit to them all. If any one doubted the good that arose from them, he should wish that person to see the decency and demeanour and the joyous faces of all present. He was quite certain that many of them had formed good resolutions that day and that, as they had been an honour to the estate, and, he trusted, an honour to their Christian profession, so, under the blessing of God, they would continue to be so, and that they would endeavour to perform that which was the highest honour to which they could attain—to do their duty in that state of life to which it had pleased God to call them. However, he was not there for the purpose of making a long address, but solely for the purpose of telling them how glad he was to see them all—how happy he was to see their order, their decency, and their comfort, and how he trusted under the blessing of Almighty God, they would join with him in an earnest effective effort to make that estate a model estate, not only for England, but for the whole of the civilized world. Then he was sure that if landlord and tenant, employer, and employed, those who had property, and those who had none—except that honest property of their labour—would join in one great effort to advance each other's welfare and to maintain their Christian character they would arrive at that condition of things which was the happiest and safest that could be attained in this fallen world. And now he wished them hearty joy. The park was open; there was a band for their amusement, and cricket and other games would be provided. He trusted that at the close of the day they would rejoice that, under the blessing of God, they had had an opportunity, by rational mirth and by honest, sober enjoyment, to celebrate His praises, not only with their lips, but in their lives. (Loud Applause). Cheers were afterwards given for Lord Ashley, who briefly returned thanks; and also for the Countess of Shaftesbury and the other members of the family. The party then repaired to the park, where a variety of rural sports were kept up with much spirit, the whole proceedings being of a most pleasing and gratifying character.—*Christian Times*.

CHURCHES IN GLASGOW.

In 1833, there were but twenty-one parish churches in Glasgow. Through the efforts of Dr. Chalmers and William Collins, the bookseller, the number was doubled in the next ten years. In 1843, the Establishment took possession of thirty-eight of the forty-two churches. There are now thirty-six Free Churches and thirty-three belonging to the Establishment—making a total of sixty-nine, besides those belonging to the Dissenters.—*Presbyterian Witness*.

[We cut the above from *The Home and Foreign Record of the Presbyterian Church*

(O. S.) of America, for November. On reading such a paragraph, one scarcely knows whether to get angry or to wax merry. Observe how the "Dissenters," including the Congregationalists, Reformed Presbyterians, Baptists, Methodists, United Presbyterians, and other small fry, are huddled up! Now, no intelligent person, who takes any interest in matters ecclesiastical, can be one day in Glasgow—by far the most populous and most wealthy city in Scotland—without learning that the United Presbyterian Church is the largest and decidedly the most influential denomination in that place. If he choose to make a little inquiry, he will also discover that, for good, non-denominational objects,—such as those evangelical causes in Geneva, Belgium, Holland, and France, represented, last summer, by D'Aubigné, Jacquard, Deliefdè, and Monod, and the Irish Home Mission, of which the Rev. D. Heather is Secretary,—the United Presbyterian Church probably contributes twice as much as both the Established and Free Churches put together. Some years ago, our Church at home felt necessitated to repudiate the fellowship of American Churches giving countenance to Slavery. We have heard that assigned as the reason why she is so much ignored in the States. At all events, the Old School Presbyterians would consult their own respectability, by abstaining from giving circulation to such deceptive notices as the above.]

BURNING HATRED OF THE BIBLE.

The following extract from a letter of the Bishop of Jerusalem, Dr. Gobat, proves that Popery remains unchanged in her practice of Bible burning. It also shows that the enemies of Christ in Nazareth are as full of hatred against His word as they were 1800 years ago (see Luke iv. 16—36).

"The Popish priests continue to burn all the Bibles of which they can get hold. Thus, latterly, they discovered that several of their people at Nazareth had Bibles, and gave them no rest till they surrendered them, without, however, saying for what purpose they wanted them; but when they collected as many as they could they burned them, which act seems to have made a very painful impression upon many of their own people; and I hear that the greater number of those who had Bibles concealed them, whilst a few, who are not altogether dependant upon the convent, refused to give up their Bibles. Only yesterday, I had the visit of a poor man, the father of a family, who latterly had received a New Testament. He came to ask me to receive him as a member of our Church, stating that the priests had forced him, as he was dependant upon them, to give them his New Testament, which they had accidentally discovered, adding with horror, that they had burned it; Wherefore, he said with great emphasis, 'I can no longer remain in connection with a Church that burns the Word of God.'"—*Exchange*.

PSALMODY IMPROVEMENT.

[The following appeared in the *U. P. Magazine*, (Edinburgh), and is one of the many attestations of the advantage of using the Tonic Sol Fa mode of teaching music. The organ controversy in Scotland has given a considerable impulse to the cultivation of sacred music. Those in favor of the organ are zealous for good music, and declare that they deprecate the superseding of singing. Those opposed to the organ regard the improvement of vocal music as a strong defence.]

We have great pleasure in inserting, at the request of the Psalmody Committee of Synod, the following notice of the committee's operations. The *Sol Fa* method adopted in this instance, has been attended with equally gratifying results in many other instances within our knowledge, and we would very warmly recommend to ministers throughout the Synod this plan of exciting their churches to the work of improvement in the service of praise.

In the month of April, the Rev. A. Lowrie of the United Presbyterian Church, East Calder, delivered an address in Dunse, in the Parish Church, upon the Tonic Sol Fa method of learning to read music at sight, to a very large audience, composed of all denominations. It was explained and illustrated in Mr. Lowrie's usual able and felicitous manner, and gave great satisfaction to all present. At the close of the address, the Rev. Daniel Kerr, of the United Presbyterian Church, said that it would be a pity now when such a favourable impression had been produced, that

the lecture should end in nothing more, and that as he understood the system, he would be willing, if a few would meet with him for an hour on one evening of every week, to initiate them into the method, thus fitting them for becoming the nucleus of a class in winter. At the close of the meeting 160 persons responded to the invitation, and formed themselves into a class, being about 150 more than he had looked for. These have accordingly been under his care all summer, and during that time have received eighteen lessons. Although a course of thirty lessons, at least, is usually required before a public exhibition of the results is given, yet it was found that the approach of harvest, and other causes, required the breaking up of the class before that number could be reached. On the 6th August, their labors were therefore closed by a demonstration, at which about 500 persons were present, Rev. Mr. Riddell, the parish minister being in the chair; and the effect was all that could be desired, and much more than could have been expected. The pieces sung were taken from the Tonic Sol Fa Reporter, and were as follows, *To us a Child of Hope is born. Daughter of Zion, awake from thy sadness. All's for the best. Star of peace to Wanderer's weary. God is Love. Hail to the brightness of Zion's glad morning. I would not live away. We plough the fertile meadow. Breathe the wave, Christian.* Besides these, a selection of Psalm Tunes were also sung in full harmony—first to the sol fa notation, and then to appropriate words; and all were executed by the class in a manner as gratifying to the audience, as it was novel and interesting—many of them declaring that they had never attended any meeting so pleasing, and could not have believed that such skill, ease, and proficiency could have been attained by any pupils, under any system, in so short a time. But the great fete of the evening was the singing of a tune by the class, which they had never seen before, and which none of them knew. This was stencilled on a large sheet, and hung up before them, without any previous intimation that they were to be so tried. It was not an easy tune, being the peculiar hymn measure, 8-7s, and 2-7s. At once, however, and without a jar, they took it up in full harmony, and sung it to the end, to the wonder and delight of the auditors. During the course of the evening, the class was put through a course of exercises upon the Modulator while a pretty full explanation of the system was given by Mr. Kerr, and new pupils were invited to come forward as soon as winter set in.

At the close of the proceedings, the class, through Mr. Riddell, presented Mr. Kerr with a very beautiful and handsome time-piece, as a mark of their gratitude to him for his kind and gratuitous services to them.

The demonstration we learn has given the highest satisfaction to all who were present, removed entirely all doubts and prejudices from every mind, as to the nature and advantages of Curwen's new system—prepared the way for fuller classes during the winter, and already fitted several persons for the task of conducting them.

TORONTO MECHANICS' INSTITUTE—DR. DANIEL WILSON'S LECTURES.

This valuable course of lectures, in the St. Lawrence Hall, on "Unwritten History," "The Historic Nations," "The Historic Races," and the "Historic Lands," notwithstanding some want of method, and a certain monotony in the delivery, have been most interesting and instructive. Replete with unfamiliar facts, expressed in rich and glowing phrase, instinct with the true scientific spirit, and at the same time paying unequivocal homage to the authority of Revelation, they have been such a treat as the citizens of Toronto rarely enjoy. We trust the success of this course will encourage its projectors to secure for us a succession of the most eminent lecturers. *The people will come*, if there is a sufficient attraction provided. As we have but one course of public lectures, let it be a first-rate one. But why should there be but one? Why should we not have a literary course, at the same time with the scientific one?—*Canadian Independent.*

EXEMPLARY LIBERALITY.

Mr. Sylvester Lynd, a wealthy gentleman of Chicago, has given \$100,000 for the establishment of a Presbyterian University near that city, on condition that \$40,000 shall be used for the endowment of professorships, and the income of \$60,000 shall

be perpetually used in preparing young men for the ministry. In 1837 he arrived in that city from Scotland with two sovereigns, his entire capital, in his pocket; but his industry and integrity have secured him an ample fortune, which he seems disposed to use for the good of his fellow-men.—*Exchange.*

NEW TRANSLATION OF THE BIBLE.

Language, like all other things of this world, is given to change. Its fashion passeth away. Though the language of the Bible has remained stationary, the language of Society has kept moving on. Words and expressions which bore one sense in the days of Swift, have now become obsolete in that sense, and acquired another. Scripture phrases, which were sufficiently clear to our great-grandfathers, have gradually but imperceptibly changed their meaning, and become altogether unintelligible to their descendants. For instance, carriage, in the Bible, signifies *the thing carried*, such as baggage; with us it means *the vehicle*. Prevent, in the Bible, signifies *to help by anticipation*; with us it means *to hinder*. To let, in the Bible, often signifies *to obstruct*; with us it means *to permit*. Pitiful, in the Bible, signifies *full of pity*; with us it means *contemptible*. Meat, in the Bible, signifies *food*; with us it means *the flesh of animals*. By, in the Bible, sometimes signifies *against*; with us it has no such meaning. Of, to the confusion of many a passage, and the bewilderment of many a reader, is continually used as synonymous with *by*; a sense which it has so entirely lost, that Gifford has a note upon it in his "Massinger." After, no longer, means *according to*, as it did of old, but is restricted to the sense of *behind*, whether referring to time, or place, or person. Perhaps the differences which have taken place in the use of these smaller words may be more injurious than any others, as they tend to give a vagueness to the meaning of the sacred text, and thus occasion fanatical feelings and mystical interpretations. In the Sermon on the Mount, we find, "Take no thought for the morrow." *To take thought* formerly implied "to be anxious or distressed." The phrase is so used by Shakspeare, in "Julius Cæsar." And in the age in which our translation was made, it very correctly expressed the sense of the original text. But at present, in consequence of the changes that have occurred in our language, it has not only ceased to convey our Saviour's precepts, but inculcates a carelessness of life which is incompatible with the Christian grace of prudence. In the cases mentioned above, the words still remain with us, though their acceptation has been altered; but there are many words retaining their place in our version of the Scriptures, which are no longer current among the people, and of which the signification is only known to the literary antiquarian.* How many of us are there who have any notion of what is meant by "*ouches*," "*taches*," "*habergeon*," "*brigandine*," "*knops*," "*messings*," "*nuflers*," "*wimples*," "*tabring*," or a number of other obsolete terms, which nobody, among the ordinary class of English readers, is ever likely to meet with, except in the pages of the Bible?

We have only a few words in reply. Not to speak of its superiority as a translation to the Septuagint and other Eastern versions, the English Bible has been allowed by the reverence of two centuries and a half—is our declaration of individual independence, and our Protestant *Magna Charta*. In the words of a Biblical authority,—“All sects receive it as it is; when once altered not one of them would have it. At present it acts as a bond of union among sects of very different opinions; but the first alteration in its pages would at once be the signal for strife and controversy. At present the words in the English Bible are in the mouths of all, even of those who hate one another for the love of God; if it were altered, the religion of the lips—that is, the familiar use of the Bible, which even in words exercise a great influence among the people, and therefore much religion of the heart too—would vanish.”

* Dr. Blaney, when he revised the printed University copies of the Bible, in 1769, made a few alterations, and, on his own authority, substituted the modern for the obsolete words. This was a bold and hardly warrantable measure, though it extends no further than printing *more* for *moe*; *midst* for *mid*; *owneth* for *oweth*; *jauns* for *chauns*; *alien* for *aliens*; &c. And this is the only attempt to adapt the language of our Scriptures to the common speech of the people that has been made since the year 1603.

And the end of it would be, that, "in seeking to obtain a few rectified expressions of comparatively small importance, the nation at large would lose a great treasure, and the few scholars in the land have gained nothing. We recommend Mr. Harnkess to refute, if he can, this eloquent argument in favour of our old English book:—

"It lives in the ear like a music that can never be forgotten, like the sound of church bells, which the convert hardly knows how he can forego. Its facilities seem to be almost things rather than mere words. It is part of the national mind, and the anchor of national seriousness. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man is hidden beneath its words. It is the representative of his best moments, and all that there has been about him of soft, and gentle, and pure, and penitent, and good, speaks to him forever out of his English Bible. It is his sacred thing, which doubt has never dimmed, and controversy never soiled. In the length and breadth of the land there is not a Protestant—with one spark of religiousness about him—whose spiritual biography is not in his Saxon Bible."—*Quarterly Review*.

THE MISSIONARY MEETINGS.

Let us express the earnest hope that the Missionary Meetings will be what such meetings ought to be—deeply and thoroughly *religious*; such as the Apostles might take part in, as "Christ may be in the midst of"—for we "are gathered together in His name," and He expects to be there! Remembering this, let there be no "foolish talking or jesting, which are not convenient;" no clap-trap—no flattery. Let the meetings derive their interest from the whole-hearted earnestness with which speakers and hearers address themselves to the work of Christ for souls. Christ and souls! Do we want more than this to engage us? The wretched taste and spurious piety that requires to be tickled with fun, when the travail of the Saviour's soul and the eternal destinies of men are concerned, deserves to be disappointed. But let speakers only be full of these great themes, and speak from the abundance of the heart, and any audience will have their attention rivetted. Why, else, did men sit for three hours to hear Dr. Duff?

Some complain that the field of our missions is too narrow to afford themes of interest. No "distance lends enchantment to the view." We *know* what the work of Canadian pastors and churches is; and even the Indian is too familiar to us to be romantic. Is it, then, the novelty and strangeness of the work that can alone give it favour in our eyes? Have we no love for souls that dwell in white bodies, and that speak our mother tongue? Is it no worthy object of a Christian's ambition, to lay the foundation of this young empire in the fair colours of the beauty of holiness? Converting the world is a slow, laborious process anywhere, requiring all the patience and faith of the saints. If some of our romantic friends saw the daily routine of missionary life abroad, they would be astonished to find how matter-of-fact it is: how rarely the striking transformations they dream of take place! The glory of this work is in the hearts engaged in it; and these can be as devoted here as among the heathen. We verily believe that the brethren labouring for our Society in Canada, accomplish ten times as much good in a year here, as they would if transplanted to foreign lands. Here they cultivate cleared farms: there they would have to clear the bush.

We must allude to the money question, ere we close. Last year the total amount raised for our Society, amongst ourselves, was but £772 4s. This was a gratifying increase (nearly 50 per cent.) on the preceding year, when we only collected £532 12s. 2d. But what is seven hundred and seventy-two pounds? It is about ten pounds for each church; less than a dollar for each member, and thirty cents for each hearer! Is this all that we can do? There are some who have indeed "done what they could;" the few well-known liberal givers, to whom every subscription-list is carried, and who rarely send a good cause empty away. These are "burdened beyond their power." The Home Mission is to them one of hundreds that come to them every year—we are speaking at this moment of people in the cities—and yet they give the largest sums on our list. But there are other con-

stant hearers, and church-members too, who dole out their annual dollar for this cause, when they could as easily give twenty, if they loved it. May God open their hearts! Let us have a thousand pounds at least, this year.

We would direct special attention to Mr. Byrne's request in our last,—“that there be no gatherings when I come.” The best missionary contributions that we have known, have been obtained by the pastors and collectors in the several congregations, leaving only the fragments to be gathered up at the public meeting. Indeed, some of our most liberal churches hold no meeting at all. In the cities and towns, where public meetings are so frequent, and strange speakers are often heard, it is not easy to make them attractive, and the cause can be presented by the pastor during an ordinary service. But in other places, where the churches rarely hear the voices of any but their own pastors—and especially of those wonderful men who preach in city pulpits—these meetings are events full of interest and profit to all concerned.

May the missionary tours of 1856-7, surpass those of every former season, in their spiritual character and financial results! May each deputation come and be received in the fulness of the blessing of the Gospel of Christ; and may this band of churches “have rest” and “be edified, and walking in the fear of the Lord and the comfort of the Holy Ghost, be multiplied!”—*Canadian Independent*.

LORD JEFFREY'S RELIGION.

There is nothing in the Life that would indicate that Jeffrey had any other hopes than those which bounded a pure and lofty human ambition. His life may have been that of a heathen philosopher, who looked with firm satisfaction to the midnight crossing of the Styx; or who ended existence in the still sadder gloom which oppressed the heart of Cicero with the hopes of an immortality that he could imagine, but which his reason disclaimed. And this, too, while his biographer knew how deep and sincere, as life drew to its close, were the religious convictions of Jeffrey—convictions deepened and impressed upon his mind by many anxious conversations with Chalmers. It is all the more necessary that Jeffrey's character upon this point should be set right with the world, because he himself delivered up for publication several letters written to him by Sydney Smith, in which even he, who proved in his Essay upon Missions that the extension of Christianity in India would give the death-blow to the British dominion there, charged Jeffrey with infidelity, and threatened to secede from the *Review* unless a tone more consistent with the Christian sentiment of the community were adopted. In 1808, Smith warned him against the infidelity that he then had allowed to creep into the *Review* (Smith's *Life*, vol. ii. pp. 41, 42); and ten years afterwards he still complains in language like this—“I must beg the favour of you to be more explicit on one point. Do you mean to take care that the *Review* shall not profess or encourage infidel principles? Unless this be the case, I must absolutely give up all thoughts of connecting myself with it.” Sydney's motives for this rebuke are not of the loftiest. “Besides the general regret I feel from errors of this nature, I cannot help feeling that they press harder upon me than upon anybody belonging to the *Review*, which makes it perilous to a clergyman to be concerned in it.” (Smith, vol. ii. p. 145.) When Jeffrey gave for publication letters which called prominent attention to a subject so important to his character, he surely trusted that an explanation would be given that would remove the painful impression they were calculated to leave. In Cockburn's hands the materials of explanation were placed, which he had no right to keep back. His duty as a biographer required above all things a frank explanation upon this. It would not have sunk Jeffrey in the estimation of mankind, that he was found to have abjured the hasty opinions of his youth; and that he gave nights of study to a religion which, if he was late in believing, he earnestly believed at last.—*North British Review*.

THE MAGAZINE.

The Editor regrets that a few days' recent illness has prevented him from bestowing on this Number the pains which would have been desirable. Minor omissions and mistakes he hopes will be excused. If there be any serious mis-statement, it will be gladly corrected.

OBITUARY NOTICE.

DEATH OF ONE OF THE OLDEST MEMBERS OF THE U. P. CHURCH IN CANADA.

At Brucefield, Stanley, C. W., on the 23rd Nov., died Mr. James McDonald, aged 102. His wife, 100 years old, still survives him. They have lived together 81 years—more than the promised period allotted to man upon the earth. Mr. McDonald was born in Urquhart, Invernessshire, Scotland. At an early age, he entered the army—was engaged in the American war—taken prisoner at Boston, and sent to Halifax; when being released, he remained, for eight years, in the army. From Halifax he went to Picton, in the charge of a party to colonize. Soon a congregation being formed at Picton, under the ministry of the Rev Mc, afterwards, Dr. McGregor, of the Secession Church, he was appointed at the age of twenty-five an Elder, and continued so, till the day of his death. He was well known, and highly useful in Nova Scotia. He was in the habit of conducting prayer meetings, on the Sabbath, before a minister was settled in that part of the country; and often, also, in the absence of the minister. In these exercises, and in all things, indeed, pertaining to the church, he took a deep interest; and in attending to them, often underwent, and that too, cheerfully, great bodily fatigue. By all the people around he was looked up to, as a leader, and was deservedly held in high esteem. In many respects Mr. McDonald was a very remarkable man, and one whose example the present generation would do well to follow. He was a great reader, having in his house, when it was consumed by fire, a very considerable library. The books which he preferred, and indeed the only books which he would read, were books of solid, sound divinity; and this being the case, he was an intelligent and, withal, a devout man. One very striking peculiarity in the deceased was, that he seemed more anxious, in regard to the future, than the present world; more anxious to lay up treasure in heaven than upon earth. He began early, and maintained to the last, the worship of God in his family; his conduct was uniformity, and highly consistent with the profession of religion which he made. He delighted in, and sought after, the society of ministers. The late Dr. McGregor, of Picton, one of whose elders he long was, was a great favorite with him,—nor would he let it almost be said that there was any minister so great as he was. His death was as became such a life, calm and tranquil; and as Providence so ordained it, it took place on Sabbath evening. He passed away without a struggle—he was in his usual health up till the night preceding his death, on which night he went through his regular religious exercises, singing, reading the Scriptures, and prayer; after his last illness, which did not last twenty-four hours, he never spoke. During the last fortnight of his life he frequent got out of bed during the night, and wished, as he called it, to go home. The good man has now gone home. He has gone home to that Saviour in whom he had so long believed, and whom he had so long and so ardently loved. Freed from the clogs and infirmities of age, he is now, there is every reason to believe, blooming in immortal youth before the throne of God, serving him day and night in his temples. “Blessed are the dead who die in the Lord, from henceforth, yea, saith the spirit, that they rest from their labours and their works do follow them.”

Brucefield, 25th Nov., 1856.

M. W. L.

REV. DAVID YOUNG, D.D.

This distinguished person died at Perth, Scotland, on the 9th December last, in the 73rd year of his age, and 26th of his ministry. We hope to be able, in a subsequent number, to give some additional particulars of one so eminent.