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THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

VOL. I. TORONTO, OCTOBER 1, 1854. No. 10.

Miscellaneous Articles.

SUBSTANCE OF THE LECTURE DELIVERED AT THE OPENING OF THE DIVINITY HALL
OF THE U. P. CHURCH, IN THE MECHANICS' INSTITUTE, TORONTO, AUGUST 1ST, 1854.

(Continued from page 242.)

Among the circumstances which have probably tended to limit our supply of students, we may mention next, the deficiency of means, in many parts of the Province, for attaining the necessary preparatory education. It is true there has been, for a long time, in Toronto, a classical academy, of a very high order (Upper Canada College.) But, in the first place, numbers were not in circumstances to come to the city and maintain themselves here, and pay, moreover, the ample fees demanded: and secondly, and chiefly, the kind of education there given is not precisely that most suitable for the generality of our students. Far be it from us to speak slightly of the advantages of a thorough classical education; but assuredly these advantages are not such as that most of our candidates for the ministry could wisely purchase them at the expense—we mean of time and of labour, rather than of money—at which alone they can be procured. Nothing can be more preposterous than the idea of a youth, turned probably of twenty, and with no language but his mother-tongue, commencing his studies, and devoting, we suppose, seven years to the minutiae of Latin and Greek prosody, and the details of heathen mythology, ancient geography and half-fabulous history. It is a much more brief, compendious, and withal more useful, preparatory course to which, generally speaking, our students must betake themselves. Now, we know that numbers have really found it difficult, situated as they have been, to get such preparatory training as they required. It is satisfactory to be able to say that this *desideratum* is in the way of being rapidly supplied. Grammar schools are

being planted generally throughout the country; and if they fulfil the expectations entertained of them, they will leave little to be complained of on this score.

We shall notice only one other consideration which may have had some effect in discouraging our youth from devoting themselves to the ministry. It is the disadvantage under which the ministry has hitherto very generally been exercised in this Province, owing to the peculiar circumstances of the country. We refer especially to two things—first the very mixed and miscellaneous population, in most parts, to be found, without those happy cementing alliances and associations by which the people of any particular locality in a long settled country are held together, and, in many cases also, without such a degree of unanimity respecting ecclesiastical arrangements, as is essential for the successful and comfortable administration of the affairs of a church, to whatever denomination it may belong;—and secondly to the circumstance that in consequence of the population being thin, and widely scattered, and most of the people at first struggling to effect a settlement for themselves, and consequently unable to contribute largely for the support of the gospel, it has been necessary, for most of our ministers, to undertake more congregations, or stations, than one, so that each obtains but a partial supply of the ordinances of religion—some of them can have comparatively little pastoral superintendence—the intercourse between them and their minister is necessarily limited and distant—while his bodily toil is greatly augmented, often to the extent of occasioning such fatigue and exhaustion, particularly on the Sabbath, that unless his constitution be peculiarly robust, he cannot but feel the labours of the pulpit oppressive, and must frequently have to bewail the want of that liveliness and energy which, in other circumstances, he knows, he would have been able and delighted to put forth in the service of the Redeemer. But, for all this a remedy is fast being found, in the changing circumstances of the country. Vast improvement has already taken place. Our first ministers have borne the burden and heat of the day, and others coming after them will, in happier circumstances, enjoy the fruit of their labours.

Upon the whole, then, we are inclined to look hopefully on the case. Much however requires to be done. The energies of the church must be strained to the utmost. A resolute, determined effort must be made, and from all we know of the church we are confident it will not be made in vain—in fact it will meet with cordial co-operation—an effort to augment the salaries of the ministers. All diligence must be given, by the use of every divinely appointed means, for securing a supply of ministers as well as for other purposes, to cultivate a spirit of ardent, glowing piety in the church; and ministers, elders and others, we are persuaded, will cheerfully lay themselves out in the way of exerting the vast influence they possess, for directing the attention of pious and promising youths to the work of the ministry. Surely, at least, parents might with great propriety be urged to give such youths a superior education. Should it ultimately be found that they decline the ministerial office, or should they unhappily so turn out, that it is not desirable that such as they should be encouraged to enter on the sacred office, still education could never be lost. With reference even to secular life, mental cultivation and acquirement will be more and more in request as the rough work of clearing the forest is got over, and as the country advances in civilization. But were numbers, of those connected with our church, educated from their early childhood, there is great reason to hope that under the Divine blessing, on the endeavors of a pious parentage, not a few would be found both disposed and qualified for serving God in the gospel of his Son.

[We hoped to conclude the Lecture in this No., but circumstances have rendered it necessary to reserve part till next publication.]

REMARKS ON THE DELIVERANCE OF THE PRESBYTERIAN CHURCH OF CANADA RELATIVE TO UNION WITH THE UNITED PRESBYTERIAN CHURCH.

[The following paper is from a respected contributor; and the general spirit of it is charitable, catholic and *henotic*; any little asperity, by which some parts of it may be thought to be characterized, obviously proceeding from the vexation of a warm heart, at a felt want of reciprocal liberality and generosity. We know that our readers are divided, in opinion, respecting the course proper to be adopted in the present posture of affairs between the Free Church and our own. Many hold that discussion, on our part, is uncalled for, and inexpedient,—that our distinctive principles are sufficiently known, both by our own body, and by the religious community at large, and are withal very extensively approved of, and are, every day, commending themselves, more and more, to the enlightened and candid portion of our fellow citizens of all denominations. Others contend that we ought to guard ourselves against being misapprehended, not to say misrepresented. To a moderate extent we are willing to afford the latter class the opportunity they deem desirable; trusting that no harm can result from a calm and temperate exhibition of truth. At the same time, still earnestly wishing, and hoping, and praying, for a union with the Free Church, we deprecate exceedingly any thing calculated to excite, or increase, animosity on either side. Leisurely, dispassionate reflection, and continued walking together, in the meantime, so far as we are agreed, we are persuaded, are all that is needed, under the blessing of the God of love and of peace, to lead to the discovery that the two churches are sufficiently one, in their principles, for all the purposes of an honourable, comfortable, and useful, ecclesiastical incorporation. Soon may we see, in the result, a blessed fulfilment, in part, of the prayer of Him who continually intercedes with the Father that His people may all be one.]

We have never been sanguine on the subject of Union with the Free Church: nor do we think it at all desirable now, that by their late Resolution they have given us some better idea of their position and sentiments. Union with them at present, could we suppose it practicable, would throw us back, we fear, at least into the last century, and greatly injure the cause of scriptural consistency and truth. To be united with a church which seems practically to forget that "charity never faileth" would be to renounce that catholic spirit of christian forbearance and christian liberty, by which our denomination is characterized, and to fall back into the unenviable ranks of intolerance and sectarianism. No: we deeply regret to say, there can be no union, and no wish for union, with our brethren of the Presbyterian Church of Canada in the attitude they are now so openly assuming, and with the views they have, we trust, rather hastily expressed. It is, indeed, lamentable, to see a body of men, whom we respect, and whom, in charity, we consider christians, presenting themselves, not to us merely, but to the public at large, in aspects seemingly so unamiable and uncharitable, and so contrary to the genius of that gospel which they are so zealously seeking to propagate. What would their Divine Master, the great King of the church and King of nations, say to them under such an exhibition, were he to speak to them with a voice from heaven? What could He say more than He has done in His word? "Charity suffereth long and is kind: charity envieth not: charity vaunteth not itself, is not puffed up: doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things." It is with deep regret that we perceive any tincture of an opposite spirit among the leaders of this Free Church, and we shall rejoice if we find ourselves mistaken; or, if not, that a different spirit from the Lord may be found soon to pervade their ranks. We doubt not that many of them have the right spirit, were it rightly directed: but we fear that either timidity or indecision prevents them from speaking out. For it is to be deplored, that whilst, as it is believed, the mass of ministers and people in that church can have no sentiments materially different from our own, they seem to permit themselves to be controlled by individuals among themselves, who have got into the use of certain hackneyed phrases and insinuations which savour too much of the ungen-

erous spirit of suspicion and calumny against brethren in Christ, whose opinions on circumstantial matters, because they somewhat differ from their own, they unscrupulously, and too hastily, condemn, whilst there is good reason to believe them to be wholesome scriptural truths. There is even reason to fear that such differences from themselves, perhaps in some instances only seeming differences, in matters only of church polity, have on some occasions been designedly magnified or misrepresented for sectarian ends. As long as such a spirit is cherished, in any degree, by leading individuals in the Presbyterian Church of Canada, any negotiations for union would be a waste of time, and a beating of the air.

In their Resolution they first express their earnest desire for union, provided it can be attained on scriptural principles. We cordially reciprocate this desire; but never can it be obtained on scriptural principles while they shut themselves up in the darkness of sectarianism. A union on scriptural principles is certainly not a union on points connected with the civil magistrate's power, otherwise we know for certain that there is no union among themselves; for we are quite aware of the fact that multitudes of their people, and not a few of their ministers, hold our principles on this point; and agree with us that difference here, even as wide as can be conceived to exist between those who rigidly maintain the Establishment Principle, and those who as rigidly maintain the Voluntary, should still be matter of mutual forbearance in order to a scriptural union. The Free Church, we fear, will always be a divided church, a house divided against itself, while they insist on what they never had, and never can have,—a uniformity of opinion on the power of the civil magistrate in matters of religion:—at least till they fall from the seemingly arrogant and intolerant notions of some of their ministers, and embrace more mild, rational, and scriptural views. It would be well that the Free Church would tell the public what exactly they mean by scriptural principles. Forbearance, christian forbearance, to a far greater extent than would be necessary to unite and consolidate their denomination and ours, is a scriptural principle. But we fear they are far deficient in the exercise of this forbearance, and even in understanding what it means.

In the Resolution they "declare their willingness to consider opinions on the lawfulness of State-endowments without erastian submission to the State as a matter of forbearance." This may seem to some a great stretch of christian forbearance. To us it appears to be no forbearance at all. The following incontrovertible sentiments from that admirable "Reply" to a "*Friendly Address to Dissenters by Ministers of the Established Church*," at the time of the struggle which originated the Free Church, may be here quoted as a lesson to those who are able and willing to learn on this subject: "If you will depend on State-pay you must be subject to State-control. Is the State to pay the clergy, preach and live as they may? You do not think so. They are paid to give bread; must they be paid for giving poison? With your whole hearts, you say, no. But must not the State then, which concerned itself with the 'creed and constitution' of the church, in order to see that all was sound before it gave its sanction, concern itself still, to see that the creed be not corrupted, or the constitution invaded or set at nought; or otherwise desert the duty it undertook in taking care of the creed at the beginning? And if so, is not this effective supervision and control, besides the pecuniary influence? And is that body independent over which this power is stretched? Ought the spiritual church of the Redeemer to be thus subject to a foreign or secular power? We feel some surprise, we must say, that this should be questioned, particularly by those who, like you, have honestly, and unreservedly, subscribed the Westminster Confession. In defining the duties of the magistrate in regard to religion, it is not a little remarkable, his endowing the church is not included, the money check is not thought of, but sufficient powers of a different sort are assigned to him. He hath authority, and it is his duty to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions or abuses in worship and discipline prevented, or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God." Our friends of the Free Church tell us "that they do not understand the passages relating to the duty of the civil magistrate as teaching or sanctioning an erastian control of the church by the civil magistrate, or the persecution of individuals for conscience' sake." But what right have they, or any one, to put any construction on English words but what the language itself bears; and if this passage, to which they subscribe *in toto*, does not involve erastian control

n the part of the State, and abject submission on the part of the church, let our friends tell us in what stronger or better language such sentiments could be expressed. To us who consider the reception of State-endowment impossible without erastian submission on the part of the church, it is altogether superfluous to speak of making opinions here matter of forbearance. We can form no opinion on receiving State-endowment but that it is a sacrificing of the church's independence: and we hold the independence of the church to be an essential principle of union,—a point, therefore, on which we will not call our brethren, and we think they will not call us, to exercise forbearance. If, however, they seriously think that the church can be independent, and yet endowed by the State, we have no objection to forbear with them in holding such a theory, (for as a mere theory it is innocuous) provided they pledge themselves to us to refuse to reduce it to practice.

Farther, our brethren "continue to consider the views which they have always held and formerly expressed by their Committee on the duty of the civil magistrate and the responsibility of nations to God, to be of such vital importance as to demand that they be made a term of ecclesiastical incorporation, and believe the practical effects resulting from the principles referred to, to be of such a character, as to render the maintaining of these principles, in all their integrity, necessary to the best interests of the church of Christ." Here is a complete dash, in the meantime, to all hopes of union. This part of their Resolution must be literally and thoroughly cancelled before we can once think union with them either desirable or practicable. Here we are thrown back upon principles formerly expressed by them, some of which we fondly hoped they had in some measure abandoned, for they seem to us to be fit only for the dark ages. Let us look at these, for probably some of our readers may not be aware of the reference. The Committees formerly appointed by the Presbyterian and United Presbyterian Churches, drew up eight articles, all bearing on the magistrate's power, in which shades of difference between the churches are to be seen. It would be tedious to enter fully into these, although we are prepared for it if it can serve any purpose, to strengthen ourselves in our own rational and scriptural views on this subject, and to convince our brethren that they greatly overstep the bounds of sober scriptural truth, and sound reasoning.

The following are the views of the Presbyterian Church in the articles referred to, —which we give by themselves, without, at present, attempting to weaken their force by contrasting them with our own, conjoined with which they were originally exhibited. They hold "1. That while the province of the civil magistrate remains the same, the revelation of Christ's appointment as head and king of nations has imposed new duties on nations and rulers. 2. That religion is the concern of legislators and civil rulers as such, and ought not only to be protected by the maintenance of religious liberty, but also publicly countenanced, favoured, and promoted by them. 3. That it is the duty of nations and rulers to make a formal recognition of Christ's Headship, and that the simplest and least objectionable mode, in their opinion, in which this could be done would be a national act incorporated into the constitution of the State, and made the basis, so far as applicable, of all future legislation and administration. 4. That it is the duty of the civil magistrate to make a formal recognition of the authority of the bible, and to appeal to its principles and precepts as his directory in every department of his peculiar duties. 5. That it is the duty of the civil magistrate to suppress and punish such sins, against the first table of the moral law, especially against the law of the Sabbath, where they are offences against society, by being *overt-acts injurious to, or obstructive of, its welfare; and, in particular, that it is his duty to enforce the law of the Sabbath, and to suppress and punish its violators.* 6. That education, in all its branches, ought to be directed and pervaded by sound religious principles, and that the magistrate in providing for the education of the young, ought therefore to discriminate between the true and false in religion, and to see to it that only what is in harmony with, and favourable to, the promotion of sound religion be taught, and further, that it is lawful, and in certain circumstances is his duty, to provide for the young, direct religious instruction. 7. That it is the duty of the civil magistrate to see to it that provision be made for the religious instruction of the nation,—that the mode in which this duty should be performed has not been prescribed, but may vary in different circumstances, and that the provision of means for direct religious instruction, and the appropriation with this view of a portion of the public funds is lawful: but that the adoption of this particular mode of promoting religion at any given time, should be determined by a reference to the consideration of christian expediency." The 8th. article refers to certain passages in the Confession of Faith

on which it is stated that there would be no difficulty as to the agreement about the interpretation to be put on them, if there were a substantial agreement about the points of difference noted.

Well then, not speaking of the last article at all, which is left indefinite, here are views under seven heads entertained (we marvel at it) in the nineteenth century by the Presbyterian Church of Canada,—views—some of which if carried into practice would degrade and enslave the christian church, and throw the nations of the world into anarchy and confusion. We do not condemn these views in a slump, as if they were all equally exceptionable. But certainly some of them appear to us to be such as that it is most extraordinary they should, in this enlightened age, be entertained by a body of educated men, whom we believe to be sincere christians. There must be some mistake. They must have been hastily prepared, and passed without deliberation: Can it be possible that the Presbyterian Church of Canada should really expect that we, a Free Church, (far more justly entitled to the appellation than themselves) would adopt such sentiments, and after all the deliverances the Lord hath wrought for us, and “all the mercies and all the truth he hath showed us,” should incorporate such sentiments in our creed, or for a moment listen to them as terms essential to union? The Lord himself, we believe, will unite the churches, but it will not be on principles of human devising, but on such as harmonize with the gospel of peace, and will be glorifying to the Prince of Peace. The inference which a discerning stranger would be disposed to draw from such views of our Free Church brethren would be, that they were determined to shut out from themselves the rest of the christian world, and to fortify themselves against all approach, by the use they are disposed to make of the “great sword” of the civil magistrate. It is, indeed, melancholy, as well as marvellous, that rational and serious men, who have seen the world, and read their bible, should hold sentiments like these “to be of such vital importance as to demand that they should be made a term of ecclesiastical incorporation.” We thought that these articles would have been allowed to sink, as we think they deserve, into oblivion, and that the Free Church, by this time, rising above their narrow sectarian prejudices, would have been ashamed to refer to them. We shall, in another paper, enter more fully into the eight articles,—comparing the views of the two churches. At present we only remark that we would have the Free Church people, and especially the Free Church ministers, with humility and earnestness of implore the divine light to guide them in this matter, for we fear that they are, to a great extent, under the baneful influence of deceiving and deadly prejudice. Surely they need, as all need, to have their eyes further opened: for like the blind person whom our Saviour cured by steps,—who saw at first men as trees walking, they require a further influence of the Spirit of divine power and grace, to be able to understand clearly “the simplicity that is in Christ.”

We state it plainly to our readers,—to the Free Church, and to the world, that in our opinion, the only practicable principle of union between that church and ours is to unite on the great doctrines of grace, on which we are already agreed, and to leave all points regarding the power of the civil magistrate in matters of religion, as terms of mutual forbearance. Till our brethren of the Free Church are prepared for this, and we believe they will yet be prepared for it, and we hope sooner than many anticipate, it is vain to expect the union of the churches. To our own brethren, and to all in the Free Church who hold our sentiments we would say with the apostle,—“Let us, therefore, as many as be perfect, be thus minded; and if in any thing ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule let us mind the same thing.”

Doubtless a union between the Presbyterian and United Presbyterian Churches would be not only of importance to both denominations, but of vast benefit to this rapidly advancing Province. We believe there are faults on both sides which prevent such a union, about which surely there should be “great searchings of heart.” Let these be discovered, acknowledged, and rectified; and let all be found “endeavouring to keep the unity of the spirit in the bond of peace.” In the words of the excellent Rev. J. Angell James, of Birmingham, England,—with which we conclude,—“Let the whole church, having first deeply humbled itself for its sins of alienation, division, uncharitableness, and unbrotherly feeling, go to God in the earnestness and in the prayer of faith for a fresh out-pouring of His Spirit of light, love, holiness, and peace. He only waits to be asked, so to replenish us with His benediction, as to make Zion a quiet and peaceable habitation. It was when the harmonies of voices and of hearts ascended to heaven at the dedication, of the temple, that the cloud of the divine

glory came and filled the house. It was when the disciples were met together in one place, and with one accord, to make their common supplications known, that the Spirit of God came down in coronets of fire upon their heads, and filled the place where they were sitting. The breath of prayer is the atmosphere in which the Spirit comes to hover over his church, and shed healing from his wings. That divine agent can set all things right. He can cause us to see and feel alike: he can expel from our minds all error, from our hearts all pride, prejudice, and passion, and so fill us with meekness, love, and tender forbearance, that we shall be irresistibly drawn towards each other, and be enabled to bring about far more than the visible, formal union we now seek. He is 'able to do exceeding abundantly above all that we ask or think.'

GOVERNMENT AND THE CLERGY RESERVES.

We have been no indifferent spectators of the political events which have taken place since our last. In so far as they are purely political, they lie beyond our sphere. But in so far as the Reserves are concerned we express and avow the deepest interest. There the well-being of the Church is at stake—religion is seriously involved. We are told the change is one of men rather than of measures; and the Government and their supporters assure us that secularization will speedily take place. If that is honestly and thoroughly effected so far well. If otherwise, to say nothing of our apprehensions, respecting the peace of the Province, the patience of which has been so severely tried, public morals will suffer the awful detriment which must inevitably result from the utter prostration of the characters of a great number of influential and leading men. What we chiefly fear is, that while secularization may not be withheld, it may be accompanied by some countervailing measure so that what is done with the one hand may be undone with the other. Surely all who have committed and pledged themselves to the support of the Government as promising secularization, ought to hold themselves equally committed and pledged to resist the Government if any such counteraction be proposed—no matter how plausibly and artfully disguised.

Reviews of Books.

THE LIFE OF HUGH HEUGH, D. D.

(Continued from page 252.)

The question of Church and State connexion,—in other words, Whether religion should be supported by the compulsory enactments of civil government, or by the voluntary contribution of the christian people, had been long and often discussed. But in 1829 it assumed a more practical form, and began to pervade the public mind more extensively. This arose from a sermon preached by the Rev. Dr. Marshall of Kirkintilloch, in Grey Friars Church, Glasgow, before the association for promoting the gospel in connexion with the United Secession Church. In this sermon, of which several editions were printed and widely circulated, the author shows the impolicy, injustice, inefficiency, unscriptural character, and various attendant and consequent evils of a civil establishment of christianity. No sooner was it delivered than Dr. Heugh, as his biographer informs us, "in

the hearing of those to whom it was addressed, took occasion to declare respecting the principles just enunciated by Dr. Marshall, that the time had come, when those who held them should justify their convictions to the world. At an early stage of the controversy, when its literature was scanty, though already including contributions from the pen of Dr. Wardlaw, and several productions of "that powerful and intrepid author" named above, Dr. Heugh produced a treatise entitled "Considerations on Civil Establishments of Religion," and designed to furnish a compendious statement of the question suited to the times."

On this work the Rev. Dr. Ferrier of Paisley, an intimate friend of Dr. Heugh, made the following observations:—"It exhibits the grace and dignity of a gentleman: native vivacity and vigor, chastened and well directed by various culture, and by sound sense: comprehension of mind, with the power of selection and of lucid order. The method seems most happy, for it is progressive, simple, and of wide embrace. Nothing can be better placed, or more effectively managed than the fallacies, which are most excellent pioneers to the principal argumentative department.—Throughout, you move on luminously, with the ease of mastery. Possessing a comprehensive view of the subject, you observe, at once, what parts of it are in contact with your present position, and, without stopping in your course, you level with quick despatch some stronghold of the enemy. This appears to me a happy peculiarity. For it shows the writer quite at his ease, and flashes conviction unawares on a mind prepared to receive it."

By this time Voluntary Societies had been formed in Edinburgh, Glasgow and all the principal towns in Scotland, and the whole country was convulsed with the discussion. For several years the Voluntary Church Magazine was published monthly; and lectures opposed to ecclesiastical establishments were delivered, from time to time, throughout the length and breadth of the land. At first, the advocates of Establishments pretended to treat these movements with contempt, although it was evident that they were alarmed in the highest degree. At length, they, too, came out with lectures, and formed Societies, and had their periodicals and their pamphlets in their own defence. It was well for the cause of truth and justice that they thus moved. For they only weakened their own cause by every effort, and gave new impulse to the spread of Voluntary sentiments. Dr. Chalmers came out with his peculiar and powerful eloquence, in a course of lectures which were published in defence of Establishments; and he was followed on the Voluntary side by the more solid and convincing eloquence of the accomplished Dr. Wardlaw.

In the meantime the Courts of the Established Church were endeavoring to move in the right direction by seeking reform in their constitution and administration. To this they were happily led by the rapid progress which the sentiments of Voluntaries were making. For it should be known that it was not the improvement in the Established Church, as has been falsely and maliciously stated, that led to the Voluntary agitation; but it was the enlightened and convincing discussion of the Voluntaries, and the rapid and resistless progress of their sentiments that produced re-action in the Establishment, and led the Evangelical party to attempt self-rectification. This, however, they tried by measures which were found to be *ultra vires*, and in

opposition to the civil enactments by which they were bound. And this, as we shall find, by bringing them into collision with the laws of the land, led on to what would never have been heard of but for the Voluntary controversy,—the organization and powerful operations of the Free Church,—out of which we trust God intends something far more valuable to christendom than has ever yet transpired.

Dr. Heugh was well aware that this controversy would break some ties of friendship between ministers of his own Church, as well as other dissenting bodies, and ministers of the Establishment. For he makes the following observations at the close of a speech on this question:—"A cry is up against us—you will excite bad feeling—you will awaken angry passions—you will break up christian intercourse by your society. But what great question can you discuss, without stirring unhappily the bad feelings of our nature, in some quarter or another? What great question would have been carried, had these timid suggestions given law? Did the Reform question excite no bad feelings? Did the abolition of the slave trade excite none? Are there none awakened at this hour by the virtuous determination of the great mass of our people, to break every yoke, and to complete the emancipation of our fellow subjects? Bad temper! Angry feelings! No man is at liberty to permit these to disturb the peace of his own breast, much less to let them loose to the annoyance of his neighbors. But if, in the present question, any excuse could be devised for an undue excitement of feeling, I know who have a claim to the benefit of that excuse. The people who have been so long subjected to undeserved discountenance and disqualification—who, bearing the same burdens of the state, and the same allegiance to the state, as other men, have been taxed for a religious system which they disown—who, besides these injuries, have been treated with contumely and derision, and stigmatized by the very diction of the laws themselves—who are told publicly, up to this hour, that so little principle is among them, that the only reason why they continue to exist in any considerable numbers, is the want of what is called *church accommodation*—these men may be supposed to have some excuse for indignation. But let us suppress, let us extinguish it."

"Strange as it may seem," says the Biographer, "not only was his espousing the cause the immediate occasion of hostile, and in some instances, abusive statements, but he had scarcely entered on the public advocacy of its principles, when he found that, in some circles of his friends connected with the National Church, this advocacy seemed to be accepted as the signal of alienation. The sacrifices in this form which he was called to make, to what he deemed a great scriptural enactment, were numerous and painful.

"Writing to Dr. Brown, he refers to a discourse of Dr. Wardlaw, 'quite worthy of its author. clear, argumentative, scriptural, very powerful, and very beautiful,' and adds these words, 'It will not tend to allay the excited feelings of our Church friends. Indeed, this is not to be looked for even from the hand of time itself. The breach, I suspect, is irreparable.' It deserves, however, to be recorded, that some years previous to his death, some of the most painful alienations of this kind, with which he had personally to do, were done away, and nothing gave him more sincere joy than when he saw, in instances not a few, the temporary estrangement yielding to the power of christian principle and brotherly love."

It is interesting to notice the effects of the Voluntary movement on the friends of Establishments, and the anomalous circumstances into which the Evangelical party in the Church of Scotland, who, we believe, acted conscientiously, though illegally, at length brought themselves. "Here," says the Biographer, "we may give Dr. Heugh's view of that chain of events, which we doubt not, future historians will find the Voluntary controversy to have been one important link, on which the disruption in the Church of Scotland was suspended. The Voluntary controversy so overspread the country, combining in its favour, with a few exceptions, Dissenters of every name, and so invaded the Church itself, that the petitions to Parliament for the separation of Church and State were subscribed by churchmen in thousands. It was necessary to do something, to use a phrase of Dr. Chalmers, we think, to 'popularize' the Establishment, and there were two measures adopted with this view. The first of these was changing the status of a large body of the clergy, allowing them, what was not allowed before, the right to sit and vote in the Church Courts.

"The veto law was also introduced for the purpose of increasing the popular influence. By this enactment *election* was granted to none, but solely the power of *rejection* to a few. Still this was a check on patronage which did not exist before, and the check being new, it was expected to please the people, and being slight was not expected to give great offence to the patron.

"It is well known how the history of this veto law, and the various processes which it occasioned in courts, both civil and ecclesiastical, tested the claim of the church to spiritual independence. Dr. Heugh put some of the points of this history in a striking light, in a few epigrammatic sentences. 'What a medley have we here! First the court passes a law which the civil authority annuls. Next the church adheres to its annulled law in defiance of the civil authority. Then patron, presentee, and Presbytery within the church defy the law of the church. The church rebels against the law of the land, and churchmen rebel against the laws of the church. The church suspends rebellious churchmen, and the law liberates those whom the church suspends. Ministers suspended from office, exercise the office from which their own church suspends them, and, avowedly in obedience to the civil law, set apart to sacred office, men prohibited by the church from entering into that office,—an office from which those conferring it are themselves suspended.'"

It is even true that the movements in the Established Church were found, in no small degree, to advance the Voluntary cause. Hence says Dr. Heugh, speaking in name of the Glasgow Voluntary Society:—"Without the slightest wish to augment that exasperation of feeling which the discussion of this question has so causelessly excited, the committee cannot avoid declaring their conviction that the spirit and operations of their opponents are working almost as much in favor of the Voluntary cause as its best and most active friends. For, in the first place, they are calling into action the Voluntary principle, and showing to some extent what that principle can easily accomplish when it is excited. We refer particularly to their zealous efforts, by collections and subscriptions, obtained as free-will offerings from the liberal members of the Established Church, for extending church accommodation. We rejoice in the exertions themselves, as tending to ré-

vive and strengthen the Voluntary principle, as tending to supply to the candid members of the National Church a practical illustration of the groundlessness of their fears for the cause of Christ, were it left, as at first, under His blessing, to the consciences and hearts of His friends, moved by His authority and love.—Again in the efforts making for Church Reform, as far as these are accomplished by scriptural means, and terminate in scriptural results, every christian must rejoice, inasmuch as the more any portion of the christian community is freed from its corruptions, and the nearer it approaches to the will of God in sentiment and administration, the more efficient it will become in gaining the great end for which the Christian Church has been instituted,—the glory of God in the salvation of men; and the more that Church will be prepared, by the influence of its views and its spirit, to co-operate to the extent of its agreement with the other Churches of Christ.”

Whilst Dr. Heugh most strenuously repudiated the principle of a civil establishment of religion he distinguished widely between the system itself and its supporters. “Because,” says he, “the system is unjust, we must not, in our turn, be unjust to its defenders. While we expose the system, we must spare its friends. To them I do not impute the conviction that the system is unjust. If they were persuaded of this they would remove it. Who knows not the influence of system over the best minds; how it often sounds the clearest intellect, and embitters the kindest and gentlest nature? When I think of a Knox getting the Scottish Legislature to decree that whosoever should say mass, or receive mass, or be present thereat, should, for the third offence, be put to death—a law, you know, the execution of which, at this day, would amount to the butchery of nearly all Ireland,—when I think of the devotional Rutherford, writing with all imaginary animosity against the vile Independents, for their intolerable toleration of all religions,—when I think of the heavenly—the seraphic Leighton, allying himself with as unjust and bloody a system (Bishop Burnet himself being judge) as religious tyranny ever attempted to impose on this country,—when I think of such a man as Dr. McCle appealing to a degree of Nebuchadnezzar, as an authority, which appoints ⁴¹ at those who speak against the God of Heaven should be cut in pieces,—and yet all when I think of the two disciples of Him who was meek and lowly in heart, whose soul was gentle as a lamb, and who preached and breathed good will to men, requesting from Him miraculous power, not to convert their enemies, but to burn them with fire, I see abundant cause for tolerance, and for kindness, and I blame the system more than the men. I say, deal kindly with the men, but spare not the system.”

On two different occasions Dr. Heugh was one of a deputation to London to hold an interview with the leading men of the government, in reference to facts connected with this controversy; and those visits produced the most favourable impressions respecting the Voluntary cause, and were successful in defeating some of the objects of their opponents,—especially the application for additional endowments.

Latterly, many ministers and private christians in the Established Church, continuing to press their views on the country and on the government, and intermingled as their questions now were with political proceedings, were desirous to secure the electoral influence of dissenters. “Their case,” says

the Biographer, "admitted of a very captivating and specious representation. Those friends of the national establishment, who were seeking to secure its spiritual independence, by giving a supremacy to the will of the church, over that of the patron, in the settlement of pastors, held it to be a narrow and invidious, not to say an unprincipled procedure, for dissenters to refuse a helping hand to measures of reform, confessedly in the direction of their own principles. It appeared to persons who did not consider the matter in all its bearing, to be inexplicable, that those who enjoyed ecclesiastical independence should seem to decline aiding others in their efforts to acquire it. In these circumstances the procedure of Dissenters was peculiarly liable to misapprehension. They had, as they justly contended, sufficiently demonstrated their repugnance to *patronage*, to the *intrusion of ministers* on congregations, and to all *ecclesiastical dependance* on the civil power, and had shown in what way these evils would, as they believed, be most effectually avoided. Immediately after they had given forth a declaration to this effect in an official publication, 'A Friendly Address to the Dissenters of Scotland, by ministers of the Established Church,' was put in extensive circulation. The result was an amicable controversy, the Friendly Address being followed by 'A Friendly Reply by Dissenting Ministers,' and this by a 'Second Friendly Address,' and a 'Second Friendly Reply.' It had been well for the cause of charity if the whole controversy on the question of Establishments had been conducted in that spirit of manly candor and christian forbearance which distinguished these brief publications. The Addresses, it is well known, were from the hand of one who held no second place in influence in the management of those practical measures which issued in less than three years afterwards in the formation of the Free Church. The Replies proceeded from the pen of Dr. Heugh."

Our limits will not allow us to give all the extracts from these Replies which are presented in the life. But it is proper to give a few, as they not only throw light on the subject of controversy, but illustrate the christian spirit and sentiments of Dr. Heugh.

"In the Friendly Addresses to the Dissenters of Scotland, the design of their authors was distinctly avowed. 'Our object was,' they say, 'if not to win your political support to our church in her present struggle, at least to deprecate your hostility.'"

In reply to the first address says Dr. Heugh—"We have perused the address with care, and with no small measure of satisfaction. It is simple and luminous; its tone is courteous and mild; and it evidently proceeds from christian men, desirous of acting faithfully, to their own convictions, to their brethren, and to their Master. We have no reason to regard it as an expression of the sentiments of the clergy of the Established Church in general, but of a few, and these not the least estimable, of the body; and we have no doubt that it harmonizes with the views and feelings of many of the very best among the private members of the Church. You must give us credit when we assert, that we sincerely desire your deliverance from your present embarrassments. We own our obligation by the law of love, to desire, to pray, and to endeavour that you may be as completely exempt from these troubles as we ourselves happily are. We would not impose these hardships on you, or on any christian church; we would not retain you under them for an hour, could we possibly effect your release; and we

trust, that when the period of your liberation arrives, we shall be found rejoicing along with you. * * But you will readily grant, that as there is a right and a wrong in all measures, a well-principled and an ill-principled way of promoting them, so there must be in the case under examination. You do not expect, you do not wish, that we should help you by wrong, but by right means; and, as regards us, by means which, to our conscientious judgment, appear to be right means. * * See, then, in what position we conceive we are placed, in regard to your two favourite measures. 1. As to anti-patronage and non-intrusion movements, we are persuaded that there is no hope of your succeeding in removing those evils, while you retain your connexion with the State, and your pecuniary dependence on its bounty. You may succeed in obtaining from the State some modification of patronage, and the placing of it in other hands than those that hold it now,—or you may yourselves invent checks for its abatement; but whether we look to the history of patronage from the Reformation to this hour, or to the act of the Legislature under which your Establishment is constituted, or to the vast majority of your clergy who are its declared abettors, or to an avowed design of your late veto act which was to preserve it, or to the determination of the secular powers and the other parties with whom you have to transact, or, finally, to the constant acceptance of patronage even by those among you who are the loudest in its condemnation, we are persuaded that the attempt to exterminate patronage and preserve the Establishment, is a mere waste of time and pains, a tantalizing of public expectation, and in reality little better than an expedient (though it may not be so meant by some) to reconcile many to the yoke, by keeping alive the vain hope of its being soon broken. If we are to help you it must be in something which we see to be practicable; you can hardly expect us to wage a conflict along with you, in which we cannot be animated with the slightest hope of victory, especially when we are as sure as we are of our existence, that we know a short, an infallible, a scriptural road, by following which you may grasp the prize as soon as you will,—the peaceful path we ourselves have taken. 2. In regard to the spiritual independence, to which you justly attach so much importance, we are, if possible, still more certain that you never can have it in your position as an Established Church. Our conviction is, that if you will depend on State-pay, you must be subject to State-control. * * Such are our convictions respecting the situation which you choose to occupy, and will not abandon. Now, then, can we, as honest men, assist you in that position? * * You seem to us to form very exaggerated apprehensions of the evils you might suffer by separation from the State. You speak of ‘suffering the loss of all things.’ Dear brethren, of what are you afraid? We have no State endowments, and we have not suffered the loss of all things. Leave the State when you may, you will live and be useful like your Dissenting brethren, you will resemble the members of the other learned professions, who live honourably by the fruits of their own diligence; and you will tread in the footsteps of the apostles and other christian teachers in the purest age of the Church.”

We wish we could enlarge here, but we must hasten to close this subject. Dr. Heugh anticipated something like the Disruption before it took place. “Come what may,” said he, “it will not be the grief of the church, but her joy; not her loss, but her gain; not her fall, but her rise and sure establish-

ment; not her destruction, as some of her weak friends dread, but her salvation and her glory."

Dr. Heugh lived to see the Disruption, and to rejoice in it; and he was one of a deputation sent to the Free Church Assembly by the United Secession Synod, to congratulate them on their happy deliverance. Although not without fears lest this new denomination might assume a sectarian character, yet the great movement gladdened his heart. He bade them "God speed," and earnestly prayed that they might be a blessing to the country and to the world. He regarded their emancipation from the National Church as a great work of God. "My fervent prayer," says he, "is that the Lord may go before them, and lead them in a plain path."

Again, "What a stir every where by this new secession! No wonder, for it has never had a parallel in Scotland—perhaps scarcely in any other land. So large a number of ministers leaving every thing for the sake of a good conscience; and much munificence on the part of the people. I think it is a great work of God, although, of course, as men are the agents, human infirmity must be expected to appear. Nothing could be more deplorable than if they should become sectarian in spirit. I hope the Lord will be their guide."

Again, in his diary he says, "May 28th, (Sabbath) 1543.—Great event of the day,—the new Secession! vast excitement here, being the Sabbath on which the seceding men have been 'outed.' In every view, it appears a great work of God, in which he has laid bare his arm with peculiar distinctness. * * In the discussions and negotiations with the Government, an adjustment was often apparently all but effected, as in August last, when the Committee of the Assembly accepted Lord Aberdeen's Bill with Sir George Sinclair's clause: and what hath God wrought! The people who meant to absorb dissent, are themselves Dissenters,—they who wished to enlarge and strengthen the Establishment produce its disruption,—the derided Voluntary principle is the only thing they can bear on, and works with an efficiency which astenishes them,—the judges in whom they confided set their sentences aside, and rebuke and fine them for disobedience to their authority,—every scheme for adjustment misgives;—and the Tories, not the Liberals, are the power that smites them. 'This is the finger of God.' The great proportion seem good men,—they have been much in prayer,—they have excited the people to make amazing efforts,—they have great pecuniary resources, and vast zeal,—and the Lord may employ them for great good in the land, perhaps, among other things, to stir up, it may be to rty and chasten the older Dissenting Churches. We have much chaff mixed with our wheat."

We give one quotation more. In an address to his people on the occasion of the disruption, Dr. Heugh says:—"This disruption of the National Church is a most important event both in itself and in its probable results. Who denies it? If the Secession of four, a century ago, was important, what shall be said of the Secession of four hundred in such times as these? * * If they are enabled, as we pray they may, to avoid a sectarian and exclusive spirit,—if they persevere in that spirit of prayer and devotedness in which they have so happily commenced, they will prove a blessing to the land; their zeal, energy, and liberality, will animate those who were Dissenters before them; and their example may induce the faithful in the

English Establishment to comply with the divine call, 'Come out of her, my people.'

"As for those who have long occupied the fair field of unestablished churches, their duty seems plain enough. If they feel that they have been aggrieved, either by the language or the proceedings of those brethren in time past, it will be their delight to exercise a generous forgiveness. Secular parties may retain a spirit of bitterness, but the true followers of Christ will exercise his spirit; nor, I believe, will any be more prompt in their forgiveness than those against whom hard words were most liberally directed."

Such was the interest which Dr. Heugh took in the whole train of events in which the Free Church originated. Had he lived he would have seen that his fears about their sectarian and exclusive spirit have been more than realized. But, notwithstanding, he would have retained his belief, with us that God intended to make them the instruments of extensive good. For already it cannot be denied that God has wrought great things by their means. But, as it was with the first Secession, so it will be with this,—the good they have been the agents in accomplishing at their beginning is but the earnest of far greater good to be achieved by them, the character and extent of which have yet to be developed. Before this, however, they must shake themselves free of prejudice and party spirit, and must be found "speaking the truth in love," and presenting to other evangelical Churches the attractive features of that christian charity, without which, 'though they speak with the tongues of men and of angels' they are 'nothing.'

(To be concluded in our next.)

NARRATIVE OF AN EXPLORATORY TOUR IN THE NORTH-EAST OF THE COLONY OF THE CAPE OF GOOD HOPE. BY THE REVS. T. ARBOUSET AND F. DAUMAS OF THE PARIS MISSIONARY SOCIETY. TRANSLATED FROM THE FRENCH BY THE REV. JOHN CROUMBIE BROWN: LONDON, J. C. BISHOP, 1852.

The work before us, of which our space will permit us to give only the briefest notice, is possessed of no small interest in several different points of view. First and chiefly, it affords most delightful intelligence respecting the progress of the gospel, among tribes alleged by some, to be so debased as to be unfit for the reception of Christianity.—secondly it brings under our notice some of the simplest and humblest forms of human existence—thirdly it abounds in fresh, and, we doubt not, faithful descriptions of the geography and natural history of a part of the world comparatively little explored—and finally it furnishes a great deal of information fitted to be useful respecting the Settlement of Natal, to which there has been, for some years past, considerable emigration from Britain. It will heighten the interest of many of our readers in the work, to be informed that the Translator, who resided some time in the south of Africa, and is now a Minister of the U. P. Church in Aberdeen, and Lecturer on Botany in the University of King's College there, is a grandson of John Brown of Haddington.

Missionary Intelligence.

From the U. P. Missionary Record.

OLD CALABAR.

ELEVEN ADDITIONAL CONVERTS AT CALABAR.

The last mail brought most delightful and heart-cheering intelligence from Old Calabar, the substance of which may be thus stated:—1st, Five young men were baptised at Creek Town on Sabbath, the 5th March. It seems that King Eyo deemed it proper to call these and the other converts to an account; that, in a public assembly, they nobly vindicated their conduct; and that several of them, because they refused to work on the Sabbath, have since been put out of his yard. These young men, who have been thus so early called to suffer for the profession of the faith, are eminently entitled to the sympathy and the prayers of the Home Church. 2d, The Rev. Mr. Waddell, with Mrs. Waddell and Mary Edgerly, reached Calabar in safety on the 11th June. On the first Sabbath after his arrival Mr. Waddell had the satisfaction of baptising a sixth convert, of whom he speaks in very encouraging terms. He says also that he finds fifteen names on the list of candidates, of some of whom he has a very favourable opinion. 3d, The Rev. William Anderson baptised at Duke Town, in the month of May and June five persons, two young women and three young men, the latter including a grandson of the late King Eyamba, and a grandson of Duke Ephraim who reigned before Eyamba. Mr. Anderson also states that there are two other young persons whom he would probably baptise in a few weeks. And, 4th, The Rev. Samuel Edgerly, who, on account of his health, found it necessary to take a trip to Sierra Leone, and who, in consequence of the breaking down of one of the monthly mail steamers, was there detained till he had the pleasure of meeting with Mr. Waddell, Mrs. Waddell, and his own daughter, and who returned with them to Calabar in greatly renovated health, states that, since the death of the king at Old Town, matters have assumed a much more promising aspect. Thus there are now eight baptised persons at Creek Town, seven at Duke Town, and one at Old Town—in all, sixteen converts. When we connect this fact with the encouraging hopes that are presented of still greater success, we have reason to say, in adoring thankfulness, Behold what has God wrought! Let us give Him all praise, and continuing on our knees before Him, beseech Him to keep these converts in the path of duty, and to add to the church there daily those whom he has united to Christ.

THE TESTIMONY WHICH THE YOUNG MEN WERE CALLED TO BEAR AT THEIR BAPTISM FOR THE TRUTH, IN THE PRESENCE OF KING EYO AND HIS CHIEFS.

Mr. Thomson, thus describes the scene which then took place:—

All of them are slaves belonging to King Eyo, and, I am sorry to add, have, together with Esien Ukpabio, our first convert, been subjected by him and his chief men to almost every species of petty annoyance, not avowedly on account of their profession of religion, but because they, these few young and contemned slaves, have fearlessly avowed to him—aye, in the face of all his gentlemen and clients—that they will not, dare not, cannot yield to him that

absolute obedience which he claims of them. On the 14th inst. he had a grand palaver with them in public, great numbers both of slaves and free being witnesses and participators. It was an important day, and one from which Creek Town, yea, and all Calabar, may yet reap much good. King Eyo Honesty, sitting in front of his house in the principal street of the town, and surrounded by a large number of his gentlemen and attendants, had all his key-boys, or stewards, called out, imagining, no doubt, by the sight and scorn of so overwhelming an opposition to cow them into absolute submission to his will. How greatly mistaken he was, however, we shall presently see. As soon as the drift of these proceedings was known, Eyo Hogan, one of our candidates, and young Eyo's only confidential friend, despatched a messenger to him. He was at his post, of course, in a moment. King Eyo opened the proceedings by stating that he was sure that no one could doubt his love and devotion to God's word. It was he who brought it, and he alone who maintained it. He knew that God loved him (*i. e.*, was thoroughly pleased with him) for God had greatly exalted him. It was his heart's desire to serve God, but it would not be wise for him and them—the gentlemen—to do everything these plantation people (*i. e.*, in Calabar acceptance, these fellows of the baser sort of Britons, *i. e.*, the missionaries) taught them. Their part was wisely to wait till they could ascertain how persons of a like exalted station with them in Great Britain conducted themselves in respect of God's word. This, indeed, was the chief-barrier, said he, to their chopping white man's doctor or being baptised. If they could ascertain this, and were thoroughly aware of all that would be required of them, they would be baptised at once. He was not angry, he said, with the boys because they were attentive to God's word—but because they professed superior sanctity, had robbed him of the precedence in the matter of baptism, and because they would not do his bidding. He had ordered one of them to lacerate a thief, (*i. e.*, to torture her in order to extort confession), but the boy would not do it. What next! By and by, continued he, when I become an old man, a refractory wife may rise up against me and throttle me, and what can I expect from these fellows, but to sit down unmoved spectators? Let them begone out of his yard! He had many more bought slaves than them, and should find no difficulty in filling up their places. He knew very well it was because they lived in his yard that they were God's people. Let them go out of his yard, and then it would be seen what fine God's people they were! He had bought them with his own coppers, and if he chose he could sell them away to other countries where God's word had never come. Pray, what would become of them then? Rage, said he, addressing the boys, comes from the bush; no man knows when he may fly into an ungovernable passion. Begone from my yard! lest, for refusing to do my will, in an angry moment, I shoot you dead, and people begin to say, King Eyo has killed a man because the poor fellow had a paramount regard for God's law. After young Eyo had spoken in defence of the lads, and in entire approbation of their conduct, King Eyo moderated his tone a little, and said that he would not be so angry with them did they tell him that what he required of them was wrong. Such are some of the expressions to which King Eyo gave utterance on this occasion. These are not his very words; for, of course, he spoke in his native language, neither are they a verbatim translation; but they are just a reprint of the ideas his words conveyed to the minds of my entirely trustworthy informants. They were not uttered connectedly in one set speech, but as occasion and his spirit moved him.

Young Eyo, you may be sure, was neither dumb nor timid on this memorable occasion. He acted his part right nobly. He told his father, that if there was a converted man in Calabar, it was not at all due to him, but to God alone; if there was a thought in his heart towards the word of God, it was God who had implanted it there; and if he was the means of encouraging, in any degree, the spread of the knowledge of God, it was God who enabled him,

and to whom belonged all the glory. He was very sorry, he said, to hear his father urging delay in the matter of giving themselves to the service of God—it was perilous and decidedly wrong; and as to what he had said in reference to the missionaries, he for himself looked upon them as a confirmation of their teachings. In reply to some, and among them Tom Eyo, the head of the Honesty family, who affirmed that the boys had two gods, this visible god upon earth—namely, King Eyo, and the God above; young Eyo said, that if they entertained such a thought in their hearts they could not for a moment be considered the children of God. They had but one God, whom they were bound supremely to obey, and a master to whom they could render only a subordinate obedience. To others who affirmed that they were lying hypocrites, he replied by avowing his entire belief of their sincerity, and, continued he, pointing to the little group, You can do them no real harm! God is their father! God is their protector! and so long as they abide by Him, He will abide by them! What! shouted Enau, one of the chief men, Can I not do what I choose with such contemptible little slaves? “No,” said young Eyo, and, added Nameti, “Here I stand, and by the grace of God I shall abide by my profession. Light your fires and burn me if you like! I dare not succumb.” Esien, said an Egbo Jack town man, addressing King Eyo's second son, Let these fellows and young Eyo go over to the white men—remain you on our side. What, cried Esien, Shall I see life and choose death? To another, who said, that if the death of our Lord could have been final, God would never have given him up for man, or in other words, that the death of our Lord was a mere sham; he replied by affirming that the sufferings of our Lord, though he remained under the power of death only three days, were a sufficient expiation for a hundred worlds, and illustrated his position by adding, that supposing one of his father's meanest slaves had, for some misdeed, been condemned to die, and he his father's only son, who had ever occupied the highest place in his father's heart, were to intervene and take upon himself the slave's punishment, would not an infliction, far less than death, imposed on him, be reckoned an adequate expiation of the slave's guilt?—thus, at least, manifesting a commendable boldness in the defence of his faith, though not perhaps exhibiting a very surprising amount of penetration. When King Eyo, under the impression that the God's people bore but a small proportion to the whole number of his key-boys, put the question, he was not a little surprised to see them all, but with one exception, rise and lay claim to the goodly distinction. Are you too baptised? asked King Eyo of John Chisholm, one of our candidates. No, said he, but sickness alone prevented me being of the last company; and, God willing, I trust soon to be publicly united to the people of God. “Pray,” shouted a number of so-called gentlemen to a young man standing like a lofty citadel in the midst of the God's boy company, “what are you doing there—going to be baptised?” “Yes,” replied Efanga Ofiong, without a sign of perturbation, “such is my desire.” “Ha! ha!” reiterated they, “What a fine God's man you'll be that can't read a line.” “But I can learn,” said Efanga. “Yes,” interposed King Eyo, “it is not necessary that a man be able to read in order to his being a God's man; people may learn by hearing as well as reading.” To King Eyo, when he expressed his vexation at their having taken precedence of him in the matter of baptism, Ukpabio, our first convert, replied by reciting the passage, “To-day if ye will hear his voice, harden not your hearts,” and to some who cruelly taunted them with their bonds—a taunt, that, being a lad of very acute feelings, must have gone like a dagger to his heart, he said in a tone of sadness, “It is true, but surely you have heard of Joseph, who was a slave in Egypt even as I am here this day.” This is but a little of the great deal that was said on both sides on this occasion. Every one on the side of truth acted a prominent part. Most of them had a verbal testimony to bear; and those who had not were not hid. “But the word of God grew and multiplied,” said a sacred historian, after recording one of the earliest persecu-

tions of the Church; and so may we. The three following days added four names to the list of candidates for baptism.

Our meetings for public worship are as usual well attended. That in the evening in the school-room has improved considerably. Since Miss Miller's return we have had a pretty large accession of scholars, and can now—instead of the monotonous one, two, of former days—boast of sometimes fifteen girls in attendance.

P. S.—*June 7.*—Last month's mail broke down between Goree and Sierra Leone, and so we were deprived of that opportunity of forwarding our letters. Since the foregoing was written, another palaver has occurred, resulting in the expulsion by King Eyo from his premises of Ukpabio, for declining to measure oil for him on a Sabbath night, Egbo Ofiong, for saying, in reply to a question put by King Eyo, that he would have acted precisely as Ukpabio had done, and John Chisholm and Eyo Basy, because he suspected that they too would have done likewise. They are now thrown into circumstances of even greater temptation than they had to contend with while working about King Eyo's premises. King Eyo went away to his Isong Inyang plantations on Saturday last, and may remain away for a week or two. We had a very good assemblage in his yard on Sabbath, notwithstanding his absence.

EXTRACTS FROM A LETTER OF THE REV. H. M. WADDELL, DATED CREEK TOWN, 22D JUNE.

Since my return, King Eyo has been up the river at his place *Isong Inyang*, planting farms and building houses, visiting the oil markets, and settling trade palavers with the head people of those parts; so that I have not yet seen him. But I have heard with much satisfaction the following simple but not unimportant circumstance stated, as illustrative of his regard for the day of God even when away from missionary observation. The first Sabbath that he was absent, and I hope the second was like it, he called all the people who were with him together, and then asked the school-boys of the company which of them would take book and read God's word to the meeting. They would naturally be diffident of offering themselves; so, though his second son, Eshen, a good boy, was there, he called up *Ukpabio*, the lad first baptised, and but half free, who, without further hesitation, read the lessons and prayers he best knew, with good acceptance in the meeting. Various things are suggested hereby which will readily occur to a thoughtful mind. Especially, it seems obvious, that he cannot be opposed to the work of God among the young, when in such a case as that stated he publicly chose *Ukpabio* to be their Scripture reader. And, it is pleasant to add, that his son Eshen, through whom we have had the story, told it with a cordiality indicative of his own happiness on the occasion.

Though the king's absence occasions the town to be rather thin at present, we had an excellent public meeting in his yard last Sabbath, very little less than it used to be formerly. Young Eyo took his father's place as speaker, and his uncle, Tom Eyo, and Cameroons, occupied their old seats. I spoke of the goodness of God to them in letting them have his word and worship regularly all the time of my absence, and to me in bringing me back in restored health to live among and teach them; and of my resolution, by the grace of God, to be faithful among them as the messenger of the Lord, and as one that must give an account. I also spoke of the work of God's Spirit, which had been manifested among them in my absence, in the baptism of some there into his family—that I had seen it growing ere I left, and knew that it would come to this, and rejoiced in this testimony of God to the word of his grace—that none should be displeased, that herein young people had gone first, for God's Spirit moved freely and sovereignly, and called whom he would, and usually the young before the old, etc., and that now they all had increased encouragement to seek the Lord while he might be found, and to call on him while he

was near. I was listened to with very great attention. Mr. Thompson followed in a parting address, as that, he expected, would be his last Sabbath among them.

In conclusion, a young man, Eyo Okun or Eyo Hogan addressed the meeting, and declared his resolution to delay no longer joining the church, and that he was prepared, and resolved to be baptised that day. This I expected, for he had been with me during the week on the subject of his baptism. He said that ever since the missionaries came and preached the word of God he had believed it; that the more he looked into it the more he found it true; and that he learned, from the story of Cornelius, that it is not enough for a man to believe in God, and pray to him, and do other good things, for he must know and believe in Jesus Christ and be baptised to him; wherefore he was resolved, that as he knew and believed Jesus Christ he would be baptised unto him, and join the family of God that day without more delay. He added, that he did so at this time, not because King Eyo was absent, for the king knew of his purpose, but because he was so much engaged in the king's business at the markets that he could seldom come home; and now that he was here, and I had got back to the country, he could not wait longer. On some of these topics he enlarged considerably to an attentive and not hostile, yea, I would hope to some extent a sympathizing auditory. Accordingly, in the afternoon meeting in the school-house, where a larger number of the young men of the town than usual were present, I had the very great satisfaction of receiving him as a fellow-believer by baptism into the Christian family.

You are not to suppose that because this young man has been little known to you by name he is a recent or doubtful convert. I suppose that there is not one of those baptised at all the stations longer known or more respected as a godly young man than Eyo Hogan. I have long been convinced that he was a follower of Jesus, and I think I mentioned him to you as one of whose sincere humble piety I had a high opinion. He took Mr. Jamiesson's attention—who thought much of him; attended school then and since as regularly as the king's work would allow, and learned to read and write, as well as to speak English pretty well. For seven years I have known him well, and have never known him to be in any serious or wilful fault. On the contrary, he has been always attentive to the word of God, both in hearing and doing it. Since I left this he has got married; previously he had lived chastely. His condition of a bondman, for, though possessed of some privileges as a native born and sometimes called free, he is still in the power of another, except inasmuch as he is Christ's servant and freeman, and made a partaker of the glorious liberty of the sons of God, that unhappy condition has exposed him during my absence to gross wrong and harsh injustice, which he bore with the truest Christian spirit; and when others thought he would be overborne by it and sink under it, he was, he assured me, very happy in mind, trusting himself and his affairs all into the Lord's hands, and saying, "It is the Lord, let him do with me what seemeth good in his sight." The case was this—not rare, indeed, in slaveholding countries. Eyo Hogan's father was head slave to a chief family, well behaved and industrious, whereby he gathered property. During his life he gave largely to his son, and at his death last year left him nearly all he had. Hogan, as a dutiful son, made himself answerable for all the expenses of a respectable funeral for his deceased parent. But his father's old master had a son, and he came forward and claimed, not Hogan himself, who had somehow been transferred to King Eyo, but the property which Hogan's father had left; and he did so with such skill and moderation at the outset, that the validity of his claim was allowed before the extent of his demands was known. Then day by day he claimed one thing after another till he had stripped poor Hogan of every thing. In their boyhood the two had been playmates. That the one should now so oppress the other has created much feeling for Hogan and against his oppressor. Thus the Lord proved and tried the young man, who

had promised so fair in the days of his prosperity, whether he would in adversity also hold fast his integrity and trust in the Lord; and, at the same time, he enabled his poor servant to cleave all the closer to himself, as all his salvation and all his desire.

Since my arrival I have learned of the baptism at this station of five young persons of the ages of twelve to fifteen, whom I did not know of before leaving home. They were baptised by Mr. Edgerly on the 5th March. Mr. Thomson has, no doubt, or Mr. Edgerly, given you the particulars concerning them. Besides them, I find on the list of candidates for baptism fifteen names, mostly of young persons from ten to twenty years of age; some of whom I regard from long and intimate acquaintance with special satisfaction. Of these, I may mention only Eshen King Eyo, young Eyo's younger brother; Okpo Jack, who, though of good family, has been my steady trusty house-boy these seven years nearly. Each of them must be now about seventeen years of age. Eshen lived for a year or so with me, and since I came first to the country he attached himself to the mission family. When *Ukpabio* was baptised, Eshen was a candidate, but hesitated and delayed. He has since repented of his backdrawing then; he took sides with the five who were baptised in March, when the king examined them on the subject, and seemingly opposed their going forward, and boldly declared his intention to join the church, and that same day after their baptism rejoined the class of candidates for church fellowship. I have long had great hopes of both these youths, which is increased since my return. I miss some out of this class whom I had hoped to see in it, but still look to see them come forward ere long. We must not cease here or at home to pray earnestly and frequently for these young people, that the Lord would endow them and many more with his Holy Spirit, and call them to serve him in the gospel of his dear Son. They require very special care, and have a strong claim on the sympathy of God's people.

AUSTRALIA.

LETTER FROM THE SYNOD OF VICTORIA, WITH A DONATION OF £300.

On the 27th of July we received the following important letter from the Synod of Victoria, with a remittance of £300, to aid in defraying the expenses connected with sending out ministers. The Committee on Foreign Missions, at their meeting on 1st August, agreed to record their gratification with this proof of the strong desires entertained by the Synod of Victoria to co-operate with the church at home in supplying with a gospel ministry the urgent wants of that important colony, to authorize the secretary to lay the letter before the church, and again very earnestly to call the attention of ministers and preachers to the claims of Australia.

I beg in the name of the Committee on Missions of the United Presbyterian Church of Victoria, to forward the enclosed draft for the amount of £300. This sum you will please put into the hands of the treasurer of the United Presbyterian Church of Scotland, to be devoted to the purpose of assisting emigrating ministers. We are very sorry the amount is so small, but trust it will serve as a first instalment in proof of the desire that exists for pious and able ministers being sent out to join our little band in forwarding the work of the Lord in this important colony. The amount sent has been collected chiefly in Melbourne. Part has come from Gisborne and part from Albany. And had it not been for very pressing efforts, which I may say all the churches in the denomination have been recently, and are at present, putting forth, for the ad-

vancement of local interests, the sum remitted would have swelled to a much higher figure. What has doubtless operated too against the enlargement of the amount is, that no minister from home has yet appeared to join our Synod, and afford encouraging proof of the interest felt by the home church in our spiritual prosperity; and that, while all other churches in the colony have been receiving substantial evidence of the enlarged and liberal interest experienced at home in their advancement. We do not wish to murmur, however, at the sovereign dispensations of the great Head of the Church, and trust that the labourers who come to this portion of the vineyard, will be sent by His overruling and directing hand. The statements sent home with regard to the privations and discomforts of the colony, may have operated as a wholesome check against rash emigration. It is therefore to be hoped that those ministers who do come, will be under the influence of enlightened zeal and enterprise, ready, if necessary, to endure hardness as good soldiers of Jesus Christ.

It is necessary to mention that from the altered circumstances of the colony, we would not advise it as at all indispensable that emigrating ministers should bring with them both dwelling-houses and churches. Iron houses particularly are to be obtained in the market at less than their original cost. Building material, so far as wood is concerned, is very moderate in price at present. The price of labour, however, both for mason and carpenters' work, is still very high. Let us only see suitable ministers amongst us, and I have no doubt at all with regard to their success. If their gifts and graces only furnish good evidence of useful labourers, there can be no question that both churches and dwelling-houses will be forthcoming, and also that liberal support will be given. It is impossible to speak definitely of the amount of ministerial support that might reasonably be expected, as much must depend on the character and attainments of each individual minister. And in speaking of ministerial success in the colony, it should not be forgotten, that a good bodily constitution is of no mean importance. The anxiety and labour generally to be undergone in settling in a new country do not well suit delicate frames. Excepting the very hot weather of summer, I believe the climate to be well adapted to persons of weakly constitutions, provided there were considerable exemption from anxiety and toil. But it is a great mistake which many commit to their sad experience, even under professional advice, when they come to this country seeking the renovation of shattered and feeble constitutions, while under the necessity of encountering privations and harrassing cares. Ministers therefore who are suitable in point of corporeal, intellectual, and gracious attainments, have no reason whatever to dread the want of liberal encouragement and support.

It falls to be noticed that Gisborne is urgently in want of a minister. The foundation stone of a church has been laid last week by the Revs. Messrs. Ramsay and Jarrett. They have raised as much money, I think, as will liquidate the cost of erection, and if a minister were ready to settle among them, I have no doubt they would soon erect a house for him, and he might depend on good remuneration.

North Melbourne is still open for the services of a Presbyterian minister, though the ministers of the town have been under the necessity to discontinue their services. There is at present resident there a number of United Presbyterians, who would form the nucleus of a new congregation.

It would be of immense advantage to our cause if a minister of standing,—of talent, piety, and influence were coming out with a view to a settlement in Melbourne, either in Mr. Jarrett's place or in a distant locality of his own. We want this desideratum in no ordinary degree. And let no minister of well merited distinction be afraid of a warm-hearted reception, and a highly encouraging support. I do not like to present pecuniary motives by speaking of definite sums, especially where uncertainties necessarily exist,—but I feel perfectly warranted to hold out the prospect of a liberal maintenance.

I must again specify Geelong is in want of another minister. The claims of this locality are urgent and important in no ordinary degree.

We would not by any means advise that ministers sent out should all determine beforehand where they would settle after their arrival. It might be that they should meet with disappointment, if they came with their minds made up, instead of waiting till they examined the different fields, judged for themselves, and embraced the most suitable openings which in the providence of God presented themselves. Besides the circumstances of all the localities by the time that ministers arrive, might be very much altered from the time we write.

In fine, let no considerations of money stand in the way of sending out a number of suitable ministers; if we have not sent money enough, just draw upon us for more.

The three sections of the Presbyterians here are at present treating upon union. No negotiations on our part have as yet been entered into; we meet to-morrow for the first time with the Free Church committee on union. If you have an opportunity of seeing the "Banner" of Melbourne, I refer you to a series of letters by "Unionist," which have appeared within these two or three months, which will somewhat explain matters.

With best wishes for your success in these great and important missionary operations in which you are zealously engaged,—I am, my dear sir, yours sincerely,
ROBERT HAMILTON.

[We observe from a Scotch paper, that the Rev. Dr. Cairns, of Melbourne, formerly of Cupar-Fife, has a very sanguine expectation of the above union being speedily consummated. Its accomplishment, on sound and scriptural principles, would afford us the most lively satisfaction. We trust, however, the United Presbyterians will never go into such an arrangement, without a distinct and explicit stipulation, that Voluntaryism, in all its amplitude, is to be matter of forbearance. We could not be satisfied with practical sufferance, especially if in the teeth of a public profession.]

MORAVIAN MISSIONS.

The United Brethren are followers of Count Zinzendorf, and constitute the First Protestant Church engaged in the missionary work in modern times, having begun their foreign operations as early as the year 1732, and counting among the missionary heralds some of the most devoted and zealous men the world has seen since the time of St. Paul. According to their last report, their income last year was 86,221 rix dollars, or as the rix dollar is seventy cents of our currency, \$60,354; their expenditure 83,419 rix dollars, or \$58,393. The different fields of labor which they occupy, with the number of stations, missionaries, and church members on each are—

	<i>Stations.</i>	<i>Missionaries.</i>	<i>Members.</i>
Greenland,.....	4	23	2,017
Lebrador,.....	4	30	1,308
United States,.....	4	15	499
Danish West Indies,.....	3	8	2,595
St. Croix,.....	5	18	5,591
St. Juan,.....	2	5	1,901
Jamaica,.....	13	36	13,311
Antigua,.....	7	19	8,021
St. Villes,.....	4	11	4,045
Barbadoes,.....	4	12	3,710
Tobago,.....	4	6	2,100
Mosquito,.....	1	4	20
Surinam,.....	8	55	17,933
South Africa,.....	9	55	6,160
4, New Holland,.....	1	2	—
Total,.....	70	296	65,149

—Presbyterian.

Ecclesiastical Notices.

PROPOSED UNION OF THE UNITED PRESBYTERIAN CHURCH IN CANADA WITH THE PRESBYTERIAN CHURCH OF CANADA.

The United Presbyterian Synod's Committee on Union met in the Mechanics' Institute, Toronto, on Wednesday 30th August,—the Rev. Dr. John Taylor in the chair—when the following motion was adopted, viz:—

“That the Committee having read the Deed of the Synod of the Presbyterian Church of Canada, relative to union with the United Presbyterian Church in Canada, dated 14th June last, and having conversed sometime thereon,

Resolve, 1. That the Committee express their continued cordial approval of the Resolutions of the United Presbyterian Synod in Canada, respecting union with the Presbyterian Church of Canada, under date 8th June last; and in particular their approval of the Second of said Resolutions, in which it is set forth, ‘that there are in the judgment of the Synod no sufficient reasons for this Church and the Presbyterian Church of Canada continuing in a state of separation; and that many great and obvious advantages might be expected, under the Divine blessing, to result from their uniting on sound and scriptural principles.’

II. That the Committee deeply regret to find themselves precluded, by the terms and purport of the above cited Deed of the Synod of the Presbyterian Church of Canada, from taking any steps, at present, towards the accomplishment of the union in question.

III. That the Committee adjourn *sine die*; and that a copy of these Resolutions, together with a respectful letter from the Chairman, be transmitted to the Convener of the Committee named in the foresaid Deed of the Synod of the Presbyterian Church of Canada.”

For the elucidation of the above we

have been advised to reprint the following from our No. for July:—

RESOLUTIONS BY THE SYNOD OF THE UNITED PRESBYTERIAN CHURCH IN CANADA.

HAMILTON, June 8, 1854.

The Synod of the United Presbyterian Church in Canada met and was constituted.

Inter alia,—

Called for the Report of the Committee to whom were referred the Overtures and Petitions on the subject of Union with the Presbyterian Church of Canada.

A series of Resolutions for adoption by the Synod was reported by the Convener, Professor Taylor

The several Clauses of the Report were considered *serialim*, and being adopted, the Report was then unanimously adopted as a whole, and is of the following tenor, viz:—

Resolved—I. That the Synod agrees to express its cordial approbation of the spirit and object of these papers; and to declare its full conviction that the visible and manifested union of all real Christians, in their religious institutions and observances, is a matter of such vast importance, that almost every effort and sacrifice, not inconsistent with principle, ought to be made for the attainment of it.

II. That there are, in the judgment of the Synod, no sufficient reasons for this Church and the Presbyterian Church of Canada, continuing in a state of separation; and that many great and obvious advantages might be expected, under the Divine blessing, to result from their heartily uniting on sound and scriptural principles.

III. That the Synod recollects with satisfaction, that it formerly took some steps towards the realization of the Union in question; and that though the issue was then unsuccessful, the Synod is still ready to concur in any reasonable and prudent measures that may, at any time, be proposed for the accomplishment of so desirable and important an object.

IV. That considering how much unhappiness and mischievous division among Evangelical Presbyterians has been occasioned by the question respecting the power of the Civil Magistrate in matters of religion, or in plainer terms, by the question of Ecclesiastical Establishments, the Synod takes the present opportunity of stating that the principle of this Church in regard to that question, has always been that it shall be matter of forbearance: and the Synod has great pleasure in reflecting that while the principle seems just and sound in itself, it has this special excellence that it presents a basis on which persons, differing widely in their views respecting establishments, may, nevertheless, conscientiously and honourably unite, provided none of them regard these views as of such vital and momentous importance, as to demand that they be made a term of christian or ministerial communion.

V. That the Synod hold out every encouragement to the Congregations, Sessions and Presbyteries under its inspection, to give expression to their sentiments on this most interesting and important matter, and exhort them earnestly and perseveringly to pray God that, under his blessing, the whole may terminate in what shall conduce most to the advancement of his glory and the peace and prosperity of his Church, the Synod at the same time declaring that it will eagerly embrace the earliest opportunity that may seem to present itself for giving practical effect to the reasonable, scriptural, and pious wishes of the people under its charge.

Ordered.—That an authenticated copy of the Resolutions be sent to the Moderator of the Presbyterian Church of Canada, about to meet in Toronto next week.

It was further—

Resolved.—That a Committee be appointed as a Standing Committee of Union, consisting of Ministers and Elders, to confer with any Committee from the Synod of the Presbyterian Church of Canada, or from any other Evangelical Denomination, on this subject.

The following were then appointed a Standing Committee of Union, in terms of the foregoing Resolutions, viz:—

The Rev. Thomas Christie, Professor Taylor, Dr. William Taylor, and Rev. Messrs. Jennings, Thornton and Skinner, Ministers, together with Messrs. Thomas Armstrong, Robert Christie, Alexander Smith, James Young and Alex. Burnet,

Elders. Professor Taylor, Convener.

Extracted from the Minutes of the Synod,

(Signed,) JAMES DICK, Moderator.
WM. FRASER, Synod Clerk.

DEED OF THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA.

At Toronto, on Saturday the 17th day of June, 1854, the which day the Synod of the Presbyterian Church of Canada met and was constituted.

Inter alia.

The Synod resumed consideration of the papers on the subject of union with the United Presbyterian Church. After lengthened reasoning, it was, without a vote, Resolved, that this Synod having considered the Memorial from the congregation of Knox's Church, Hamilton, and the Resolutions of the Synod of the United Presbyterian Church, *ancient union* between that body and this Synod, express their earnest desire to see that object attained, provided it can be attained on scriptural principles; declare their willingness to consider opinions on the lawfulness of State Endowments without Erastian submission to the State, as a matter of forbearance, but continue to consider the views which they have always held, and formerly expressed by their Committee, on the duty of the Civil Magistrate and the responsibility of nations to God, to be of such vital importance as to demand that they be made a term of Ecclesiastical Incorporation, and believe the practical effects resulting from the principles referred to, to be of such a character, as to render the maintaining of these principles in all their integrity necessary to the best interests of the Church of Christ.

And further, that this Synod, while convinced that no union which ignores these principles can be effected, or if effected, can prove beneficial, nevertheless appoint a Committee to confer with the Committee of the United Presbyterian Church, and to devise in accordance with the terms of this deliverance, measures which may conduce to harmony of opinion and action on this and all other points of doctrine and practice which this Church holds vital, and when practicable to effecting a proper and lasting union. The Committee to consist of Dr. Bayne, Dr. Willis, Dr. Burns, Professor Young, Messrs. D. McKenzie, M. Y. Stark, R. Ure, W. Gregg, R. Boyd, J. M. Rogers, J. B. Duncan, D. Fraser, J. Scott, W. McLarn—

Ministers; and Messrs. J. Shaw, W. Begg, J. Hall, J. Court, Andrew Smith, W. Heron, W. McMillan, and D. Kennedy—Elders: Mr. Ure to be Convener.

Extracted, &c., by
(Signed,) WM. REID, *Synod Clerk*.

We subjoin as a proper appendix to the above, the Deliverance of the Synod of the Presbyterian Church of Canada respecting the Confession of Faith, viz: "The Synod in declaring their adherence, as they now again do, to the Confession of Faith, as approved by the General Assembly of the Church of Scotland in the year 1647, hereby declare that they do not understand the passages relating to the duty of the civil magistrate, as teaching or sanctioning an Erastian control of the Church by the civil magistrate, or the persecution of individuals for conscience' sake—principles which the Synod heartily disclaim, as inconsistent with the liberty wherewith Christ has made his people free—opposed to the spirit and terms of the said Confession, and repudiated by the Church in her purest and best times."

U. P. PRESBYTERY OF WELLINGTON.

This Presbytery met at Guelph on 29th Augt. when the following overture to the Synod was adopted:—"In consequence of a public *fama*, proceeding from a high ecclesiastical court in Canada, that Arminianism is taught by at least one minister of our church, the Synod declares its ignorance of any such minister, and its thorough conviction, that there is no minister in our church, so dishonest, and so recklessly regardless of his ordination vows, and the public profession of his faith at that period, as to teach any doctrine contrary to the public standards of the U. P. Church without giving due notice to the Presbytery of which he is a member." The Presbytery agreed that Mr. J. G. Garruthers Probationer should not be further pressed to accept of a location in Euphrasia. A petition signed by 60 heads of families in that place was presented praying that they might be formed into a congregation connected with the U. P. Church. The Presbytery consented, and appointed the Rev. Mr. Livingston to congregate in the regular manner, and to give instructions respecting the electing of elders. A letter from the congregation of Richmondhill and King Station, was transmitted through the Mission Committee, to the Presbytery, with a donation of \$48 to be applied in aid of some of the

new and important, but weak congregations within the bounds, for which the Presbytery agreed that their cordial thanks should be returned. Mr. Stewart appeared as a Commissioner for the congregation of Esquesing with a petition for a Moderation, intimating that a stipend of £75, together with a glebe of 5 acres, was offered, and that a brick-manse would be built as soon as convenient. The Presbytery granted the prayer, and appointed the Rev. Mr. Duff to moderate.

The Presbytery met again in Eramosa 18th Sept. when a letter from Euphrasia was received intimating that elders had been elected, and praying the Presbytery to appoint one to ordain them, and also to preside in the moderation of a call. The Presbytery appointed the Rev. Mr. Monteath to ordain, and Rev. Mr. Barrie to moderate. There was likewise presented a letter from certain parties in the village of Durham praying to be formed into a congregation connected with the U. P. Church, and stating that a lot had been obtained for a church-site. The Presbytery granted the prayer, and appointed Mr. Barrie to congregate. Next meeting of Presbytery is to be held in Elora, on Tuesday, 7th Nov.

U. P. PRESBYTERY OF TORONTO.

This Presbytery met on the 8th of Aug. when the Rev. Mr. Dick reported that the congregation of Pickering had called the Rev. Archibald Cross, and the congregation of Dunbarton, the Rev. Alexander Kennedy. Both calls were unanimous, and were presented respectably signed. The Presbytery sustained both. Mr. Kennedy intimated his acceptance; and his Induction was appointed to take place on Tuesday, 3d Oct. The congregations of Albion and Vaughan presented a petition for a moderation, which was granted, and the Rev. Mr. Dick was appointed to officiate. The Rev. James McIntosh, late of Sheills, in the Presbytery of Aberdeen, Scotland, was received as a Minister and Probationer of the Church in Canada.

ANNUAL COLLECTION FOR THE U. P. THEOLOGICAL INSTITUTE.

The Sessions and Managers of Congregations within the bounds of the Presbytery of Toronto, of the United Presbyterian Church, are respectfully reminded that the collection for the Theological Institute is to be made on some Sabbath in October.—Ministers in their own congregations, and preachers in vacancies, will give no-

tice of this to the congregations.

JAMES DICK, P. C.

SUPPLY FROM SCOTLAND.

The Rev. Peter Glassford, formerly of the U. P. Congregation, Leitholm, in the Presbytery of Kelso, has just arrived in Canada.

BLANDFORD.

We understand that the Rev. Joseph Scott has accepted the call of the U. P. Congregation here; and that his Induction will speedily take place.

TEMPORAL SUPPORT OF MINISTERS.

An Address to Sessions and Congregations, on the above subject, by a Committee of the U. P. Synod, has just been issued. It will be found worthy, we are sure, of the source from which it proceeds. But it would be indecorous for us to offer any remarks. We have no doubt that the Church will receive it in good part, and will give the desired practical response.

U. P. DIVINITY HALL LIBRARY.

The Students attending the Hall have requested Dr. Taylor to return thanks, in their name, to John Logan, Esq., Corn

Merchant, Glasgow, for the Donation of Books he has this year, as in the two preceding ones, made to the Library, of which the Students, tho' not the proprietors, have the use in the meantime. The books sent this year were: Dr. Eadie on Ephesians; Dr. Alexander's Christ and Christianity; Vinet's Pastoral Theology; and Muller's Christian Doctrine of Sin, 2 vols. Those of last year were: Dr. Anderson on Regeneration; Dr. Brown on the Sufferings and Glories of the Messiah; Dr. King on Church Government; Dr. Wardlaw on Miracles; and The Eclipse of Faith. The kindness of Mr. Logan is all the more seasonable, and can not but be the more highly appreciated that the Synod at home after resolving in 1852, and recording in their minutes of that year, that one half of the Duplicates in their Theological Library should be given to the Library of the Hall here, and the other half to the Library of the Hall in Nova Scotia, resolved this year that the whole of said Duplicates should be given to Nova Scotia—The friends of the Church in Canada might render it an invaluable service by making donations of suitable books to the Library, or what would, in many cases, be far better, putting sums of money for the purchase of much needed works, at the disposal of the Synod's Committee on Theological Education

WANT OF MINISTERS.

[The following is from the *Christian Inquirer*, a Unitarian paper; and Meadville School is probably Unitarian. Be that as it may, the article seems to us unobjectionable, and the subject is one demanding most serious attention by ourselves. As to the offer of assistance held out at the close, to students of Theology, we are not without hope that something similar, under proper regulations, will by and by be proposed by our own church:]

AT THE ANNUAL VISITATION OF THE MEADVILLE THEOLOGICAL SCHOOL in June, 1854, the subscribers were appointed a Committee to prepare an appeal to the churches and friends of our holy faith, to take such steps as are requisite to supply the present want of ministers of the gospel. It is well known that there is such a want. Existing churches cannot all be supplied. And while churches must be multiplied to meet the wants of our increasing millions of people, the number of young men preparing for the ministry is each year growing less rather than greater. The statistics of various denominations touching this subject show similar results.

According to this world's estimate, it is not strange that young men do not come to the ministry. While commerce and trade, the useful arts, agriculture and engineering hold forth large profit and encouraging prospects, the young man is deterred

from the ministry by fear of real poverty; for it he resolutely devotes himself to the work of the gospel, come what may, after having spent several years—all the flower of his youth—and perhaps loaded himself with debt for his education, he comes at length to his office, an office as high and noble as a man can fill, with a salary barely adequate to the support of a small family. Young men receive a salary that generously supports them while they are educated for our army and navy! why should not ministers be generously sustained while preparing for a profession which is a laborious service for human welfare, and which at the best promises no more than a comfortable livelihood.

In the common light of worldly wisdom, it is a strange thing that so many, rather than so few young men are found willing to enter the ministry. But not so do we regard this subject. We know that there are young men whose hearts are impressed with the supreme importance of spiritual things; they are ready to turn from the great promises of secular pursuits, and devote themselves to the welfare of man and to the will of God in the work of the ministry; they are willing to live and die poor men, if they can do good service in the vineyard of the Master. These are the young men wanted to fill our pulpits; and we appeal to churches, and to the superintendents of Sunday-schools, to look for such young men, and give them the encouragement they need, and put them in the way of preparing to be useful ministers. And we appeal to parents to lead their sons to thoughts of the Christian ministry; and if they see that their hearts are readily touched by serious things, let them wisely turn their inclinations and wishes more and more to these deeper interests. "Bring up a child in the way he should go, and when he is old he will not depart from it." How many a pious mother, by influences upon her little boy's heart, has sent her son to be a fellow-laborer with Christ for the salvation of the world! Let parents beware of a worldly spirit in moulding the desires of their sons; let them consider what is best for them, not what will make them richest or most popular, but what will make them most truly serviceable, noblest, holiest. Parents, if God has blest you with a son who has ability to make a good minister of the gospel, what better can you do for him than to turn his heart toward that high and solemn vocation, and by your prayers and hopes devote him to that work? Let it be that others may have more of this world's goods—no man has cause to be so happy and contented with his lot, indeed to rejoice in his work, as the faithful minister.

[We here omit a few sentences setting forth the facilities and advantages afforded at Meadville and another school.]

Here are offered the opportunity and means of sacred learning; and we say, to capable, religious young men who would devote themselves to the work of the ministry, Come! the churches want you. Come and prepare to preach Christ. Though you have no money to bring, if you bring strong, earnest, consecrated souls, it is enough for you. The friends of the school will consider it their privilege as well as duty to furnish the means of education to all such devoted young men as give promise of usefulness in the ministry.

MEADVILLE, August 24, 1854.

ISAAC N. WALTER.
 GEO. W. HOSMER.
 E. HUDEKOPER.

UGHT I TO STUDY THEOLOGY?

Some ten years ago I left my home, a kind father's, my mother's grave, brothers and sisters, and all the scenes of a happy childhood, to prepare for college. I had no very definite plans for the future, but determined to read and study all I could, and had no doubt all other things would be added without much trouble on my part. But college days were soon over, I *must* choose a profession, and awaken from my dreams and studies to the realities of life. But what profession shall I choose? The study of theology is urged upon me by a pious step-mother and a lawyer brother, who had not felt entirely at rest in his conscience since he disappointed the family, and all his friends, by choosing the legal instead of the sacred profession, and he was now

anxious that I should take upon myself the duties of the high calling of a minister of Christ. I did not then feel quite willing. It would be a surprise to many who had been intimate with me in college, and whose voices had often mingled with mine in scenes of midnight revelry; though, with all my love for merriment, and flow of soul, and buoyancy of spirits, which often cause the *choicest spirits* of college to spend their golden years in scenes of folly, if not of wickedness, the pious counsels of a most excellent mother, in early life, had built up within me a strong fortress of integrity and conscientiousness, whose walls, though they trembled sometimes in imminent danger, could not be overthrown. Besides, a few successful efforts in college, which every student loves to remember, had given me a strong desire to become known as an orator and writer, and the law, I thought, would offer the best advantages for accomplishing my purpose.

I commenced; with all diligence, the study of the law, and for two years I have prosecuted the study, and may soon be admitted to practice. But now my attention is arrested by that question again, Ought I to study theology?

I have attended courts, and listened to the eloquent pleadings of talented lawyers; observed the older members of the bar retired from practice, and enjoying the wealth and honours their talents had procured for them. I have also observed closely the members of the sacred profession, seen their labours and trials, and that very frequently there falls to their lot an old age of poverty and neglect.

I have reasoned with myself in view of these different phases of life in the two professions. I have considered that if I enter upon the practice of the law, I shall at the age of twenty-five have a profession, be clear of debt; and, better still, have a local habitation and a name, and many blessings in anticipation cluster around these words. If I study theology, I must put off much longer the period when I shall enter upon the active duties of life. I must, when nearly half my allotted years are flown, destitute, homeless, in debt, become a suppliant, perhaps, for one of those places where the salary is only \$400 or \$500—and there are many such even in New England; while any boy who understands book-keeping can get from \$600 to \$1000. I must then struggle on through life with the prospect of being turned off, if I live till my powers are exhausted, and my ability for active usefulness gone, to get a living, as best I may, among relatives.

Hard, hard indeed, considered in this light. But take higher ground, and look again; look beyond this narrow vale, and reflect a moment on the scenes of the judgment, which will very soon be taking place around you. *Cannot you put off pay-day till then?* Imagine the nations assembled, and that you may behold some countenances there which you have been instrumental in brightening with hopes of eternal life. The wealth, honours, and eloquence of the lawyers, how will they appear there? The labours, trials, and heart-burnings, and physical discomfort you may have undergone in the high calling of a minister of Christ, how will they appear? Oh! do not, when you think of these things, weigh them in this world's scales, or measure them by an earthly standard! Be more thoughtful, and call about you, as well as you can, in imagination, the scenes of the judgment, and give these considerations their true value.

You wish honours? A religion which was established by the death of the Son of God, and on which the earthly prosperity and eternal interests of the world depend, cannot but be most honourable; yes, lavish with crowns of imperishable value to its ministers.

You desire wealth? Wealth is only valuable as a means of procuring happiness. Eternal joy and rapturous songs of praise fill heaven with delight. *Strive for that wealth, and lead others with you in its pursuit.*

You desire an influence over men, and to be known and powerful by the charming influences of eloquence? There is no influence so worthy your ambition, so charming to its possessors, as that which draws men from darkness, and leads them to light and life; no eloquence like that of him who tells the story of the cross, whose theme is eternal life through Christ. Every consideration or inducement which should be allowed to influence your choice, is held out, even if the Captain of your salvation had never said, "Go ye into all the world, preach the Gospel to every creature."

In deciding this question, then, look at it as you should at every other, not by the short-lived, glimmering light of time, but by the full light of eternity. Imagine yourself at the death-bed, and looking back on life. What retrospect will give you most satisfaction there?—*Independent.*

CHRISTIAN UNION.

The guilt of a sectarian spirit is but little understood, or it would not be so often and inconsiderately incurred. To bestow our affections on those who are ranged under the same human leader, or who belong to the same Church with ourselves, and to withhold it from others who possess equal if not superior virtue, because they bear a different name, is to prefer a party to the Church of Christ. Still more, to look with an unfriendly, jealous eye, on the improvements and graces of other denominations, is one of the most decided acts of hostility to Jesus Christ which his disciples have power to commit; for the virtue towards which they thus cherish and express dislike is the image of Christ, the promotion of which is the highest end of his life, of his death, and of his mediation at the right hand of God.

Union of Christians is the brightest feature, the distinguishing glory of our age. Let it be extended, and our religion will have free course through the earth. A new face will then be given to the world. Hitherto the strength of Christians has been spent in mutual conflict. The force of the kingdom of Christ has been wasted in civil war. Let Christians of every name and every region feel and respect the holy bond of brotherhood; let their prayers and labors be united for the diffusion, not of sectarian peculiarities, but of that genuine Christianity which all hold in common; let a co-operation as extensive as the Christian world be formed to diffuse it, and make it practically efficient. Let churches lay down their arms and love one another, and nations will begin to learn war no more. Let Christians of different countries embrace one another as brethren; let them co-operate in schemes of general utility to the Church and to mankind, and they will shudder at the thought of breaking this sacred union. Peace, universal peace, will be then their constant prayer.—*N. Y. Observer.*

COLPORTAGE IN CANADA WEST.

The Upper Canada Tract Society are at present proposing, in connection with the American Tract Society, to establish a system of Colportage, which shall occupy the whole of Canada West; and for this purpose the services of the Rev. Mr. Hickie, one of the agents of the American Society, have been secured for six months. That many parts of Canada stand greatly in need of Colportage and that it is specially adapted to their circumstances we have formerly said. The present proposal therefore is one which cannot but be regarded by us as deeply interesting. Its success must depend mainly on the quality of the books and tracts put in circulation, and on the agency employed. We observe it stated by our contemporary, the *Toronto Examiner*, that the American Society "is not free from the sin of conniving at Slavery—the great national sin of the United States. It bows down and makes its humble obeisance to the great Southern Moloch. It is not merely silent on the subject of slavery; but is obsequious to the slaveholder. English works come from its press stript of every generous sentiment in relation to this monster iniquity." Now we should deprecate the obstructive dragging in of Slavery to the Tract, or to any other Society which aims at the accomplishment of good. But a stipulated, or understood connivance and obsequiousness are not for a moment to be tolerated: and we are mistaken if such abominable conduct as stripping British works of what is so essentially British, not to say Christian, as the indignant, unsparing condemnation of Slavery would not ruin any project in a British Province. We sincerely hope that the Upper Canada Tract Society will steer clear of a rock on which it must otherwise inevitably split, and split amidst the exulting cheers of all right-hearted men.

ORTHODOX SENTIMENTS OF A HETERODOX DININE.

DRUNKENNESS.—It is common for those who argue against intemperance to describe the bloated countenance of the drunkard, now flushed and now deadly pale. They describe his trembling, palsied limbs. They describe his waning prosperity, his poverty, his despair. They describe his desolate, cheerless home, his cold hearth, his scanty board, his heart-broken wife, the squalidness of his children; and we groan in spirit over so sad a recital. But it is right that all this should be. It is right that he who, forewarned, puts out the light of understanding and conscience within him, who abandons his rank as among God's rational creatures, and takes his place among brutes, should stand a monument of wrath among his fellows, should be a teacher wherever he is seen—a teacher, in every look and motion, of the awful guilt of destroying reason. Were we so constituted that reason could be extinguished, and the countenance retain its freshness, the form its grace, the body its vigor, the outward condition its prosperity, and no striking change be seen in one's home, so far from being gainers, we should lose some testimonies of God's parental care.

VARIATIONS OF EPISCOPACY IN THE STATES.

Our Church stands at the present day in an utterly abnormal position. While her standards set forth the necessary Faith expressed in the Catholic Creeds, and also a body of other matters to be received as of Doctrine, there is no unity in the Living Voice of the Church, that is to say, in the teaching of her ministers. Our Church presents the spectacle of bishop against bishop, and doctor against doctor, with no voice to compose the strife; and that on points not lying outside the ruling of her standards, and so open to debate, but on points on which the Prayer Book must be assumed to have a determinate meaning one way or the other.—*N. Y. Churchman.*

THE GOOD STEP-MOTHER

She is not mine, and to my heart
 Perhaps she is less dear
 Than those who of my life are part—
 This is the sin I fear;
 And ever in the dread to err,
 By loving those the best.
 More gentle have I been to her,
 Perhaps, than all the rest.

Has any little fault occurred,
 That may rebuke demand,
 Ere I can speak a hasty word,
 Or lift a chast'ning hand,
 An angel form comes fitting by,
 With looks so sad and mild—
 A voice floats softly from the sky,
 "Would'st harm my orphan child?"
 No—witness thou and all above,
 I'll cherish her as mine,
 Or may I lose her father's love,
 A love that once was thine!

MORISONIANISM RENOUNCED.—On Tuesday evening, the 1st Augt., at a meeting of the church assembling in Watt Institution Hall, Dundee, the Rev. Alexander C. Rutherford resigned his charge as pastor. The reasons assigned by Mr. R. were as follows:—Because as the result of mature consideration and study, he is convinced that the doctrines of the Confession of Faith and Catechism are consistent with the Word of God; and because, under the influence of misapprehension, he is satisfied that he erred in resisting certain decisions of the United Secession Synod with which he was formerly connected. On Sabbath last Mr. Rutherford, after sermon, intimated his resignation publicly. On the dismissal of the congregation the members met, when it was moved, and seconded that the church be dissolved. It was moved, as an amendment, that Mr. Rutherford be requested to form the members willing to adhere to him into a church based upon the standards of the United Presbyterian body. *This amendment was withdrawn at the desire of Mr. Rutherford, who explained to his friends that, without consulting the Presbytery, it would be improper for them to take any step such as that proposed. The motion was accordingly carried unanimously.*—*Scottish Press.*

[Many of our readers may be aware that Mr. Rutherford was ordained at Falkirk, as successor to the Rev. Henry Belfrage, D. D., of the U. P. Church; and that he afterwards acceded to the party of the Rev. James Morison, Kilmarnock.]

WAR.—I cannot now, as I once did, talk lightly, thoughtlessly, of fighting with this or that nation. That nation is no longer an abstraction to me. It is no longer a vague mass. It spreads out before me into individuals, in a thousand interesting forms and relations. It consists of husbands and wives, parents and children, who love one another as I love my own home. It consists of affectionate women and sweet children. It consists of Christians united with me to the common Saviour, and in whose spirit I recognize the likeness of his divine virtue. It consists of a vast multitude of laborers at the plough and in the workshop, whose toils I sympathize with, whose burthen I should rejoice to lighten, and for whose elevation I have pleaded. It consists of men of science, taste, genius, whose writings have beguiled my solitary hours, and given life to my intellect and best affections. Here is the nation which I am called to fight with, into whose families I must send mourning, whose fall or humiliation I must seek through blood. I cannot do it without a clear commission from God.—*Channing.*

METHODISM IN CANADA—At the late English Conference, the Rev. Dr. Green, of Toronto, gave a very flattering account of Methodism in this colony. It appears that in the year 1847 there were under the care of the Canadian Conference 6 districts; now there are 13. Then there were 98 circuits; now there are 163. Then there were 180 ministers and preachers; now in Upper Canada alone there are 222. Then the number of members was 21,750; now it is 32,264, being in seven years an increase—an unparalleled increase—of 50 per cent. Then there were raised in connection with the Canada Conference £3000 for missionary purposes; during the past year £7000 had been raised for such purposes; so that in seven years the missionary income has been more than doubled.—*News of the Churches.*

MORMONISM IN DENMARK.—A letter from Copenhagen says:—"Mormonism is making very great progress in Denmark; there are now Mormons in the smallest hamlets. In the Isle of Amack, which is situated quite close to Copenhagen, almost all the women have adopted the worship of the Mormons. Five hundred Jutlanders, recently converted to Mormonism, are about to emigrate, in order to go to the colony of the Mormons in the United States. The great ecclesiastical commission at Copenhagen has received from the Government orders to make researches as to the propagation of Mormonism in Denmark."—*Presbyterian Advocate.*

TOTAL ABSTINENCE OF DR. SAMUEL JOHNSON.—It is mentioned in Robert's Life of Hannah More, that in 1783, that lady sat next to Dr. Johnson, at a dinner party at the Bishop of Chester's house. She says, "I urged him to take a little wine." He replied, "I can't drink a little, child, therefore I never touch it. Abstinence is as easy to me as temperance would be difficult."