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THE CANADIAN
UNITED PRESBYTERIAN MAGAZINE.

No. 6.

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VOL. I.

Miscellaneous Articles.

PEACE OF CONSCIENCE.

There are two things in connection with the reception and enjoyment of the blessings of Salvation, respecting which all Christians have some experience. These things are (1) that all the blessings of Salvation are of God's providing and conferring; and (2) that the enjoyment of these blessings depends much on the way in which we act in respect to these blessings. The greater the attainments of the Christian in the divine life, the more thorough are his convictions that all things are of God, who hath reconciled us to himself: all the agencies and means of Salvation are from him. The Saviour is the Son of God, "the Sent of the Father," "the Lamb of God"—"the unspeakable gift of God." By his Holy Spirit, through the truth of God, known and believed, all the feelings and desires of the renewed soul exist and grow. But these dispositions of the renewed soul are much modified by the manner in which we act toward God's word and Spirit.—By cherishing improper dispositions, by resisting or opposing the truth—or even by being indifferent to it—by permitting wrong principles to gain any authority, we injure our spiritual well-being, even though we may not endanger our connection with God.

Of these blessings of Salvation, Peace of Conscience is peculiarly important. It is the result of the enjoyment of many other spiritual privileges. In proportion as the blessings of Salvation, from which peace

of mind springs, are enjoyed, so will this precious privilege of God's children be possessed, and also in proportion as this is enjoyed, Christians are fitter for every duty and trial. There are two questions connected with peace of mind to which we devote a few moments. These are—

1. What is the peace of mind called peace of conscience? and
 2. How is it to be obtained and preserved?
1. *What is the peace of mind?*

It is sometimes called Peace of God—and the peace of Christ, the peace of which God and Christ are the authors and bestowers. It is a calm repose of soul, arising from implicit trust in God as our reconciled God and Father in Christ. It can be understood and appreciated only by those who have experienced it. It may be better understood by reflecting on those states of mind, which are the very opposites of this peace. Fear, trouble and sorrow are the states of mind, the opposite of this peace of mind.—These spring from a variety of sources. Sin is the grand source whence all these bitter waters flow.

1. The fear of God's wrath, arising from consciousness of guilt, is the opposite of this peace. All sinful men who know God, and who acknowledge the difference between good and evil, are sometimes under the influence of this feeling. They try to quiet their consciences by laying some flattering unction to their souls. They say "peace, peace, when there is no peace." But this state of fear is felt especially by those whose consciences have been partially enlightened—who know themselves as sinners, and God as a holy and just God—and who have but faint glimmerings of the hope set before them in the Gospel. The Holy Spirit, through the truth, has convinced them of sin. Their memory has been quickened—it recalls their past iniquities, and sets their sins in array against them—under these influences they read the threatenings of God with feelings of alarm; then the soul is tossed with tempest and not comforted—God is not known and not sought as a reconciled God and Father. Such a state of anxiety and fear is the very opposite of this peace of God. The person who enjoys this peace may be conscious that he is a sinner, a great sinner—that as to his deserts, had he obtained all that he merited, this would have been tribulation and anguish—exclusion from God's favor, and exposure to his wrath and curse. This often is his state—his soul pervaded with intense self-abhorrence, he repents in dust and ashes—and his earnest cordial prayer is, God be merciful to me the sinner. But though he thus feels himself a guilty creature—deserving God's wrath and curse—yet he rejoices that God, who shone out of darkness, has shone into his soul—to give him the light of the knowledge of his glory, as this is seen in Jesus Christ. He views by

faith the Son of God, who loved him and gave himself for him. The perfect atonement of Christ, accepted by God, for all the sins of his people, is the ground of his hopes and the chief cause of his peace. He believes that this sacrifice is a perfect satisfaction for all the dishonor done by human sin to the justice of God. All obstacles to his forgiveness and acceptance, which arose from the holiness of the Divine Nature and the rectitude of the Divine Government, are completely and for ever removed. He believes that God is now his Friend and Father, reconciled to him through the blood of his own Son—that for Christ's sake God now regards and treats him as righteous. Hence this peace which keeps his heart and mind.

2. This peace of mind is the very opposite of that state of anxiety arising from ignorance of God's purposes, and unworthy suspicions respecting them. Ignorance of God's perfections, character and purposes, is one of the greatest evils that can afflict mankind. It is one of the lies of the Father of lies, That ignorance is the mother of devotion. No soul can be truly devout, who is ignorant of God's character and purposes. Our devotion becomes perfect in proportion as we know the only true God and Jesus Christ, whom he has sent. Perfect devotion is that of the angels who surround God's throne, and of those glorified saints, who know as they are known. Ignorance shuts out the light of truth, or admits it through an obscured and distorted medium, so that, it becomes the very cause of delusion. Ignorance of God's character as a holy God, leads to presumption, or self-confidence. Ignorance of God's character, as a God of infinite matchless mercy, through Christ "who will have all men to be saved and come to the knowledge of the truth," causes mistrust of his sincerity, in offering Salvation to all sinners. Hence arise, in the soul that has been awakened to think of its sinful condition—anxieties, and unworthy fears of God. It reasons thus, under these fears: "God is merciful, but my sins are very great and exceedingly heinous. I cannot therefore hope for mercy through Christ, and besides, I have no evidence that the purpose of God, respecting the Salvation of sinners, which he purposed in Christ Jesus before the world began, comprises my Salvation." Persons in this state of anxiety, arising from ignorance of God's character and purposes, do not, cannot enjoy the peace of God; so long as they are under this cloud, so long as they have improper or imperfect views of God's character and purposes. They cannot trust in God, whom they do not know as a God of mercy. They cannot trust in Christ, so long as they are ignorant of him as the Saviour of sinners. This peace springs from a proper knowledge of God, as the God and Father of our Lord and Saviour, from a knowledge of his purposes of mercy revealed in his word. It springs from a knowledge

and belief of God's promises, and our peace prevails in proportion as we have clear views of God and of Christ, and implicit cordial faith in God's word.

3. This peace is the opposite of that fear, which arises from imperfect views of God's providential dispensations.

Afflictions of any kind have a darkening, depressing tendency. We are apt to take the most gloomy views of such events; we are apt to regard them as indications of God's displeasure; and we are apt, too apt indeed, to judge of the existence and extent of his love, by the amount of the blessings of life and of the bounties of providence, that we may possess. Poverty is sure to be viewed by too many as a clear proof of his indifference for us, if it is not regarded as a token of his displeasure. Bodily afflictions, family trials and bereavements, have also been regarded as marks of his wrath against us. Now when we view the ills which flesh is heir to, thus, such a view of our afflictions is sure to produce sorrow. We will look on every trial, on every adverse dispensation, with a gloomy melancholy, which will tinge all our views of life. So long as this is the state of our mind, the trials and afflictions which befall us, will become unalloyed evils. Poverty will then come attended by myriads of evils. Bodily suffering and family trials and bereavements, will destroy every vestige of peace and hope in our souls. This is the state in which too many of the professed people of God exist, and they live in a state of anxiety and suffering. They know nothing of this peace.

But the believer, taking God's word as a light to his feet and as a lamp to his path, and viewing all the dispensations of God's providence in the light of God's word, has the peace of God keeping his heart and mind through Christ. Poverty may be his lot, but God's promises of provision and protection are sufficient to sustain him. He knows that his life consisteth not in the abundance which he possesseth, his bread shall be given him. Afflictions are also viewed by him in a very different light than they are by the nominal Christian. Afflictions may come; they may be severe and protracted, but his knowledge of God's promises and his trust in God's faithfulness, as an anchor of the soul sure and steadfast, entering into that within the veil, whither Jesus, our forerunner, is for us entered, keep the soul firm and steadfast. In consequence of this trust in God, this peace of God dwells in the soul, soothing our fears, removing our doubts and suppressing our unworthy suspicions of God's love. It becomes the sunshine of the mind; God's will is known and felt to be best, and our will not only submits but acquiesces and rejoices in His will. Such is the nature of this peace.

2. How is this peace to be obtained and preserved?

This, like all other spiritual blessings, provided and offered by God to his people, is to be obtained and secured, by the use of certain appointed means, such as

1. Faith in God's word.

Anxiety and fear are the necessary and invariable guests of an evil heart of unbelief. These are the bitter waters that poison the enjoyments of life. The only proper antidote to these, is faith in God's word. No person can be long oppressed with fear, who takes God's word as a light to his feet and as a lamp to his path. If those fears and sorrows, which drink up the happiness of the soul, and despoil it of peace, arise from a feeling of guilt, here is the remedy, "God so loved the world that he gave his only begotten Son, that whosoever believeth might not perish, but have everlasting life," "The blood of Jesus Christ, the Lord, cleanseth from all sin," "Jesus Christ came into the world to seek and save that which was lost" "to save sinners, even the chief." There are many such statements as these contained in God's word, in which God, reconciled to us through the death of his Son, offers Salvation and happiness to all who believe his word. Now faith, in these statements, and such statements of God's word as these, is the only true remedy for fear, arising from conscious guilt. Belief in these truths and the influence of the Holy Spirit in the soul, will be truly effective. It is the same with all other causes of disquietude. Faith in his word will allay all undue fears, and strengthen all proper resolutions, imparting fortitude where there was weakness, and determination where there was hesitation. For example, if we believe cordially in the promises of God's presence and protection, we will not be oppressed by the fear of man's displeasure. He who is with us is mightier than all that can be against us. If our fears arise from poverty and anticipated want, faith in God's promises of provision for his people is the antidote for such evils. Against our fears we should put these promises,—“Your bread shall be given you, and your water shall be sure.” If our troubles spring from bodily affliction, or infirmities, from family sorrows or bereavements, or from the fear of death which keeps many of the people of God, all their life subject to bondage; there are antidotes for all these evils, graciously provided by God in his word and made over to his people in his word, and faith takes and applies these. It gives strength, subdues fear, casts out devils in the form of evil and unworthy suspicions respecting God's goodness and truth. It purges the soul of all these, and brings in its train peace, hope and joy.

2. Peace is intimately connected with holiness of life and heart.

Sin of every kind is essentially evil; it is in every one in whom it exists, and at all times, an evil and a bitter thing. It is only evil, and that continually. It degrades man's nature, and deprives him of happiness. It makes him miserable and the cause of misery to others. Evil thoughts indulged, pollute and corrupt the soul. If these are permitted to rule,

misery will be the result. If the conscience is ever brought to do its duty, painful remorse will follow. If sin attains the ascendancy in the mind, to such an extent as to appear in the conduct, then woe to the sinner, if a child of God, a day of fearful retribution is not far distant, when he will learn the import of the Apostle's statement, "Our God is a consuming fire." So long as sin is permitted to have the least power over us, we are laying up for ourselves wrath, against the day of wrath; and while we thus sin and suffer, there can be little peace of soul enjoyed. These conflicts in the soul, arising from sin reigning in our mortal bodies, are completely opposed to peace. It follows that sin must be constantly and strenuously resisted. There must be no encouragement given it, no tolerance shown it. But avoidance of sin is only a negative virtue, that which is consistent with and conducive to the existence and the reign of peace in the soul, is positive active virtue; the cultivation of holy thoughts, having the mind of Christ, and living as he lived. Whatever things are true and honest, just and pure, lovely and of good report, thinking on these things and doing these things, is essential in order to possess and enjoy peace.

3. Peace of mind is also intimately connected with, and dependent upon, the cultivation of charity and brotherly love.

The fruits of the Spirit are intimately connected! If we do not dwell in love, we are not dwelling with God, and God is not dwelling with us. But to dwell with God and Christ, contemplating their character, marked by infinite matchless love, our minds must be changed into the same image; we cannot think of, and admire excellencies, without being brought to imitate them. There is no feature of Christ's character so marked, as that of love. He loved sinners, loved his enemies. He not only taught but practised his doctrines, "love your enemies, do good to them who hate you, pray for them who despitefully use you and persecute you." If we are his children love to all, especially to the Brethren, will distinguish us. Christians know well, that to be constrained by the unworthy conduct of any brother, neighbor, or friend, to regard him as unworthy, is very painful; how much more so, to entertain unkind and uncharitable thoughts,—not to say envy, malice and revenge. It is because God loves our happiness as well as our salvation, that he very urgently enjoins the cultivation of mutual forbearance and forgiveness; and we can have no evidence of our discipleship—and no hope of acceptance with God—so long as we are strangers to that charity, that love, which covers a multitude of sins. D.

UNION OF THE BURGHERS AND ANTIBURGHERS, SCOTLAND, 1820.

Let none of our readers be apprehensive that in our zeal for union we are going to be guilty of the indiscretion of injuring a good cause by overdoing it. The present article, it will be seen, is mostly historical. When we received, for our last Number, the Resolutions of the Whitby meeting in favor of a union between the Free Church and our own, we felt desirous to make some references to our respected friend Mr. Matthewson, in whose house the meeting was held, as the person to whom more than to any other individual belonged the honor, and it was not small, of having originated what may be called the great normal union which took place in Scotland in 1820; but want both of time and of space prevented us then from saying a word. We are persuaded, however, that few will have the heart to censure as now out of place, the following extract from the Memoir of the Rev. Professor Duncan of Mid-Calder. It has pleased Providence to spare Mr. Matthewson to see the felicitous and fruitful working of said union during a period of four and thirty years. Should he see the object of his present aspirations happily realized, he may well concur with Dr. Guthrie in the adoption of the words of Simeon, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.' The extract follows:—

"The increase of such Societies (Bible and Missionary) throughout Scotland, and the frequent association of all classes of evangelical Christians resulting from this increase, served in no slight degree to remove their mutual jealousies and animosities, and by presenting an object equally dear to them all, in the prosecution of which they could cordially co-operate, produced a tendency to farther union, which displayed itself most remarkably in the two branches of the Secession, commonly denominated Burgher and Antiburgher. This predisposition led to reflection and conversation on the subject in different quarters. But it was brought into effective operation by a movement which took place at Mid-Calder. One of Mr. Duncan's elders, Mr. William Matthewson, now in Canada, had conversed with him repeatedly on the subject; and at length, in conjunction with Mr. Robert M'Gregor, a member of the congregation of East Calder, now in another world,—his death having preceded that of Mr. Duncan by a few days,—proposed to establish a committee of members of both congregations, who should invite correspondence through the medium of the Christian Magazine, intimating their design, if the object met with general or extensive countenance, to petition the Synods to take into consideration the formation of a basis on which the two churches might be united. With the concurrence of Mr. Duncan, who drew up the first statement which was published, a voluntary meeting of members of ooth congregations took place, and a committee was appointed in August 1818. Of this committee, to his surprise as well as satisfaction, the oldest member of hi

session, Mr. Samuel Neil, whose attachment to the principles of the church with which he was connected could not be called in question, was appointed chairman, and not only attended all its meetings, but zealously and actively laboured to advance the object which it had in view.

“In consequence of this movement, petitions from more than the half of the congregations of both branches of the Secession were laid on the tables of the two Synods, at their next meetings, in April and May 1819, all of them expressing a desire for a speedy union. The Associate Synod, which met first, having taken these petitions into consideration, appointed a committee to converse with any committee that might be appointed with the same view by the General Associate Synod, at their approaching meeting, in order to form the basis of a union. To this proposal the General Associate Synod, cordially responded, and unanimously resolved to appoint an equal number of their members as a committee to co-operate in the formation of a basis of union with those appointed by the Associate Synod. Mr. Duncan often spoke of the pleasure he felt in attending the meetings of this general committee. The spirit of love and of a sound mind seemed to preside in all their deliberations; the spirit of grace and of fervent piety, in their devotional exercises. At the second meeting, after the grounds of difference had been calmly and deliberately considered, three members, of whom he was one, rose about the same time to present what they conceived to be the result of the discussion in regard to a basis. Their proposals did not materially differ, and seemed so acceptable as to require only some slight modifications. A sub-committee, of which they were members, was accordingly appointed, to bring forward the draft of a basis. . . .

“In the prospect of the synodical discussions on the union, a Fast was observed in his congregation by appointment of the session, for the purpose of imploring the divine presence and direction. The two discourses which he preached on that occasion, from Psalm cxlvii. 12, 14, were at the request of those who heard them published under the title of “The Peace of Zion.” Under the three heads of the Blessing, its Value, and its Means, he pointed out, What peace should be sought, or might be expected as the result of divine operation,—Why this peace should be desired,—And how it is to be attained. . . .

“The interest which the prospect of union excited, especially at Mid-Calder, where a committee of correspondence was first formed, induced the Rev. Dr. Sommers, the minister of the parish, to entertain the idea of the re-union of the whole Secession to the Established Church. On this subject he corresponded with Mr. Duncan, and at length requested a meeting of the sessions of the Secession congregations of Mid and East-Calder with his own, that, if the plan which he had formed should be approved by them, it might be brought before the General Assembly. Though Mr. Duncan had no expectation of a favourable issue to such a proposal, yet, from respect to Dr. Sommers, with whom he had always been on terms of cordial friendship, he acceded to the request: and the three sessions, after they had been constituted by their respective moderators, on the 25th day of December 1818, repaired to the parish schoolroom, where, in a public meeting, Dr. Sommers developed his plan in a speech of considerable length. To this speech Mr. Duncan gave a reply, in which he distinctly stated what he deemed requisite

and was confident the churches of the Secession would deem requisite, to the accomplishment of a union. This reply convinced Dr. Sommers that a union was impracticable, and the proposal, accordingly, was dropped. The plan contrived by him included no direct attempt to remove the original and permanent grounds of Secession; but simply proposed to receive into the Established Church, with the advantage of a provision similar to that given to the Presbyterians of Ireland, for those whose stipends did not amount to £150 per annum, and with a seat in the church courts, all the ministers of the Secession, who might thus use their influence to obtain the removal of the blemishes and imperfections which, in their opinion, attached to the Church of Scotland; and, also, on the death either of the minister of a parish, or of a minister of the Secession within its bounds, to commit both congregations to the charge of the survivor, the places of worship belonging to the Secession being thus gradually suppressed, except in those places in which the size of the parish, or the number of its inhabitants, or other circumstances, made it expedient to preserve them."

[Dr. Sommers, we believe, was the person who, on the part of the Church of Scotland, negotiated with the government, the arrangement, still subsisting, under which all the small livings were raised to £150 with manse, garden, glebe, &c., or to £200 without these additions. He seems to have understood, and we have no doubt he was quite right, that there would be no difficulty in procuring the same terms for all the ministers of the Secession. But there was surely not one influential person in either branch of that church who would, for a moment, have entertained such a proposal. We are deeply concerned to learn that a re-union of the Free Church with the Establishment is beginning to be talked of at home, as a thing not wholly beyond the bounds of probability. We will not believe, without substantial evidence, that any considerable portion of the Free Church is disposed for such backsliding.—The subjoined extract from Dr. McKerrow's History of the Secession Church may be interesting and suggestive at present.]

"The honor of having originated this truly Christian movement belongs, so far as I can learn, to persons connected with the Secession congregations of Mid-Calder and East-Calder. A reading society had been instituted at the former of these places, consisting of members belonging to the two congregations, who were thus brought frequently together, and, among other topics of conversation, discoursed on the subject of union. Those who took the lead in this business, were, Mr. W. Mathewson, one of the Mid-Calder elders, and Mr. Robert M'Gregor, a member of the East-Calder congregation. Professor Duncan, in a communication addressed to the writer of this narrative, says:—"Mr. Mathewson frequently talked to me on the subject, and wished some active measures to be taken. But having a considerable development of the bump of caution, I was afraid of raising a *muir-burn* that might not be easily quenched. They were determined, however, to sound the public mind; and the two above-named got a meeting with others, where it was agreed to invite correspondence. They came and informed me of this; and, at their request, cordially approving of the measure, I drew up the invitation, to be published in the Christian Magazine and Repository, and framed other papers, in the prosecution of the labours of the Mid-Calder committee."

The "sounding of the public mind" was made by means of the following statement, published in the two religious periodicals now mentioned:—"Mid-Calder, 20th August, 1818. A meeting took place here, this evening, of a considerable number of the two congregations, commonly denominated Burgher and Antiburgher, for the purpose of considering the practicability and advantage of a general union of the various denominations of dissenters throughout Britain, primarily of all evangelical presbyterians; when it was unanimously agreed, that, as such an union is highly desirable, so the present seems to be a favourable season for attempting it. The following persons,—Samuel Neal, William Mathewson, Robert Dick, Robert Law, A. Somerville, Robert McGregor, James Carlaw, G. Hastie,—were therefore chosen as a committee, and requested to draw out, and send to the editors of the Christian Magazine and Repository, for insertion, an intimation of their desire to correspond through these publications, and co-operate with all congregations who may have a similar inclination.

"Their present intention is, and they conceive it may be necessary for every congregation, to send to their ecclesiastical courts a petition, stating their desire that the subject be taken into their consideration. Of the propriety of this, and other steps for obtaining the object in view, this committee look for suggestions from those congregations which are more numerous, and better able to direct to suitable means. From the liberal sentiments and friendly intercourse of Christians of the present day, and with America and Ireland full in view, there is much reason to hope for a favourable issue to endeavours so obviously conducive to the general interests of religion."

Reviews of Books.

Christ, as made known to the Ancient Church: an Exposition of the Revelation of Divine Grace, as unfolded in the Old Testament Scriptures. By the late Rev. ROBERT GORDON, D.D., F.R.S.E. Vols. I and II, embracing the Historical Books of Scripture. Svo. pp. 519 and 539. Edinburgh: JOHNSTON & HUNTER, 1854.

This is the first part of a work on which Dr. Gordon was engaged for a number of the best years of his life, and which, from its intrinsic importance, as well as the celebrity and position of its author, is likely to command considerable attention.

Dr. Gordon very long occupied a prominent place among the evangelical clergy of Scotland. For upwards of thirty years he was one of the most impressive and popular preachers in Edinburgh, where he labored successively as Minister of a Chapel of Ease, as Minister of the New North Parish, as one of the Ministers of the High Church Parish, in the Establishment; and since the Disruption, as Minister of the Free High Church. In early life he seems to have devoted himself to the cultivation of science. While Minister of the Parish of Kinfauns, in Perthshire, he contributed to Sir David Brewster's Edinburgh Encyclopædia, the articles EUCLID, GEOGRAPHY (Mathematical Geography) and METEOROLOGY. With such pursuits, however, he by no means suffered himself to be engrossed, but so distinguished himself by his

discharge of parochial duties, as to procure for himself an invitation to the metropolis; and well do we remember the sensation produced by his arrival there, and the crowds, including the elite of the city, by which his plain old chapel continued to be besieged. The strain of his preaching was always thoroughly orthodox, practical, and pious;—his thought remarkable for precision, solidity and vigor, to which, probably, his philosophical avocations had largely contributed;—his manner, unrivalled for earnestness and unction;—and the whole sustained by a lofty saintliness of personal character. To the evangelical party in the Church, to the Non-Intrusionists, and ultimately to the Free Church, he steadfastly adhered; but kept almost entirely aloof from the fierce ecclesiastical conflicts of his time. For what Macaulay so felicitously styles ‘synodical babblement’ he had no taste, and, we believe, as little talent. In addition to the discharge of his professional duties, his element was ‘deep and retired thought.’ Such a man, it may easily be believed, gathered around him, in the course of a long life, an extraordinary amount of affectionate and profound veneration.

His posthumous work, which is pronounced by competent judges to be quite worthy of its author, and destined to extend and perpetuate his fame, will at once be seen to be a sort of Old Testament Christology. It differs widely, however, in its cast from that of Hengstenberg, and perhaps from all extant productions of the same class. It is much less critical, we may admit less erudite, and in fact less *theological* than the work of the learned German. It includes much more of the practical and the devotional, and is in short a book intended, not exclusively for the professional student, but also for the better educated and more intelligent class of general readers, whose religious knowledge and edification, it is well adapted to promote. It resembles, perhaps most, the work of President Edwards on Redemption; but is a great deal more extensive and comes much nearer to an exposition of Scripture.—The following extract will so far indicate the object at which the author aimed, as well as the importance he attached to that peculiar mode of studying the scheme of Salvation:—

“I have long had an impression, which my experience and observation have certainly not tended to weaken, that the Old Testament occupies less of the attention of Christians than it ought to do; and I am not without the impression also that we, whose work it is to expound the Word of God, are to blame for not bringing this portion of Divine truth more frequently and fully under the notice of our hearers. It is true, we cannot explain or illustrate the New Testament without frequently, nay, constantly, alluding to the Old; and often, also, detached portions of the latter may be made the immediate subject of our discourses. But I doubt whether we are sufficiently careful to set forth a connected view of the communications which God has vouchsafed to the children of men, as these have been put down in the Bible, so as to exhibit the gradual development of that scheme of mercy which was announced to our guilty race from the beginning, and was completed in the death of Him ‘who appeared once in the end of the world, to put away sin by the sacrifice of himself.’ Yet assuredly this is the obvious, the natural way of proceeding in studying the Scriptures. If God has vouchsafed to give us a revelation of His will,—a revelation delivered at sundry times and in divers

manners, containing all that He has thought fit to communicate concerning himself, His character and perfections, the principles of His moral government, and especially His purposes of redeeming grace,—it might naturally occur to us that the best way of studying that revelation is to begin at the beginning; for we might expect to find with regard to the subject which it does most nearly concern us to know and understand,—I mean the plan of salvation,—that it is gradually unfolded there,—and that, to gain a clear and comprehensive view of it, we must study in their order all the communications concerning it which preceded its full revelation.”

The subjoined passage which has a bearing on the same general subject is well deserving of consideration, and is fraught, we verily believe, with some important suggestions to the instructors, not only of those who are young in years, but also of those young in the exercise and habit of thinking. Of the Old and New Testaments, for the purpose in view, we would at all events say, that both are best. Let there be a judicious and proper combination of the two; and each will mightily aid the other.

“I think the simple and elementary truths of Christianity are to be best learned from the Old Testament. And I cannot help taking this opportunity of drawing attention to the great use which may be made of that book in the instruction of the young. None who have ever been seriously engaged in the religious tuition of children, and have really been anxious to convey clear and distinct ideas on the subject of their teaching, can have failed to experience the difficulty of making themselves understood, while stating and endeavoring to explain even the simplest truths, when presented in an abstract form.—I mean, as they are put down even in that unrivalled of human works, our Shorter Catechism. At least such is my own experience. But I can also state, as a matter of experience too, that as often as in such cases I betook myself to the Old Testament for help, it never failed me. It furnished illustrations so simple and so abundant, that there was no longer any difficulty in speaking intelligibly, and seldom an instance in which these illustrations failed to arrest attention and to awaken interest. Those who are conversant with the New Testament will find the Gospel everywhere in the Old, and that, in connection with such narratives, such incidents, such manifestations of character, as have a peculiar charm for the youthful mind, and a peculiar power for laying hold of the youthful memory.”

It will give us great pleasure to find, when the publication of this work is completed, that it is—what those who have best opportunities of judging of it, assure us that it is—certainly calculated to secure for its author a wide-spread and enduring reputation. That cannot be accomplished without a result of infinitely greater importance being at the same time secured,—the advancement of the glory of Christ and the highest interests of his Church.

THEOLOGICAL TRACTS, selected and original. Edited by JOHN BROWN, D.D., Professor of Exegetical Theology to the U. P. Church. 2 vols. 12 mo. Edinburgh: FULLARTON & Co., 1854.

In these volumes we have an auspicious commencement of a good work, which we were aware the venerable Editor has been long contemplating.—We cordially thank him for the valuable instalment, and shall wait, not without eagerness, for additions to the collection, especially for some of the

original pieces we are encouraged to expect. Of Dr. Brown we may truly say *senescit non segnescit*. Within these six years he has given us, besides a variety of minor publications and several new editions, nine goodly octavo volumes of exposition, reckoning his work on 1st Peter only two, though it originally appeared in three. We do not recollect of any one else who has performed a similar achievement. Long may his life and vigor be sustained, for serving the Church through the Press, as well as in the Pulpit and in the Chair.

The Tracts in the first of these volumes are:—Lord President Forbes on Incredulity with regard to Religion; Simon Browne against Woolston on Miracles; Lord Hailes on the Heathen Infidels; Rev. John Ballantyne on the Origin of Evil; Dr. Smalley on the Consistency between Moral Inability and Guilt; Jonathan Edwards on Atonement and Free Grace. The second volume consists of Jeremy Taylor's Moral Demonstration of the truth of Christianity; Ballantyne on the Being of a God; Usher on the Incarnation of Christ; Richard Baxter reviewed by Himself; Baxter's Meditations and Lamentations; Dr. Erskine on the Nature of Faith; M'Lean on the Influences of the Spirit; Jonathan Edwards on the End for which God Created the World. To each tract there is prefixed an admirable notice, containing much accurate and often curious information respecting the writer, and other matters fitted to prepare one for entering with interest and advantage on the perusal of the article. The Ballantyne, whose name occurs above, many of our readers will know, was a singularly amiable and gifted minister of the United Secession Church, at Stonehaven, Aberdeenshire, who, in his retirement, prosecuted with great success, the study of metaphysics and mental philosophy, as is evinced by his work entitled "An Examination of the Human Mind," and whose "Comparison of Established and Dissenting Churches," may be regarded as the real origin of the late "Voluntary Controversy." The notice of him is, we believe, by his excel. and accomplished friend and co-presbyter, the Rev. Henry Angus, of Aberdeen. We doubt not this collection of Tracts will be hailed as a precious boon by students of Theology and numerous other readers, of taste, discernment, and piety. May it please God to render it subservient to the advancement of sound and solid learning, and religion amongst us.

Missionary Intelligence.

UPPER CANADA BIBLE SOCIETY.

The annual meeting of the Upper Canada Bible Society was held in Richmond Street Wesleyan Chapel, on Thursday evening the 18th of May. Addresses were delivered by the President of the Society, the Hon. Robert Baldwin, by the Rev. Mr. Kent, Delegate from the Parent Society in England, also by the Rev. Lauchlan Taylor, and others. From the report, read by the Treasurer, J. S. Howard, Esq., it appears the receipts of the Society for the last year amounted to £3,321 10s. 4½d., being £1,573 7s. 4½d. more than the previous year, making the total income of the Society since the first organization, twenty-five years ago, £21,271 16s. 3d.—*Toronto Examiner*.

A U S T R A L I A . .

The Rev. Dr. Cairns, of the Free Church, formerly Minister at Cupar Fife, now at Melbourne, writes as follows:—

“It is hardly possible to convey to you any adequate idea of the social condition of this country—the rapidity with which it is being densely peopled, and the urgency of the call for *able* preachers. It is quite vain to send weak men here. The mass of emigrants are clever, intelligent, and hard-headed, who will not put up with drones. Energy in the pulpit is a *sine qua non*. We have no sentimentalists here—no pietism—but a great deal of the rough-and-ready mind, frank and generous to a degree, but impatient of silliness. The feeling in favor of the Free Church is at present quite decided. We are thought to be more in earnest than some others; and there is a disposition to confide in us, as, upon the whole, the best Church for the colony. I speak this of Presbyterians of course. A good many respectable members of the Established Church have already attached themselves to my ministry, and it is from their remarks that I have deduced the conclusion I have stated.

“Now to business. We must have instantly a minister of talent and some experience, and the manners of a gentleman, for *Richmond*. It is already a considerable town—a suburb of Melbourne, but separated from it by a wooded park. The population from 6000 to 8000—a great many Scotch—many very rich—many of great respectability—eager for a minister—ready with a stipend—and on the very tiptoe of expectation. I know not any place more desirable for natural beauty, or more important as a sphere of pastoral labor. There will be no want of funds, of this we may rest assured. The people are crying for a minister; let him come, and he will meet with a cordial welcome. *Richmond* is our first care. That provided for, we then take up the case of North Melbourne, where there is an entire city without any Presbyterian Church, or almost any Church of any description. Then come Sandridge and Emerald Hill, &c.; an active preacher, vigorous and indefatigable, is the person for these localities, and I hope such a person may, in a short time, be secured.

“I have been applied to for a Gaelic-speaking minister for *the Grange*—a growing township, and a large farming district. There are many wealthy Highlanders—many prosperous Scotch and English settlers, and no ministers, except a *German*, who does nothing to the satisfaction of the people. It is a very important centre. There is no doubt of the great need for an acceptable minister at *Grange*, and as little that he would be amply provided for. Send instantly, therefore, a minister for *the Grange*. But, at all events, persuade some of my Gaelic-speaking brethren to accept of this call, to transfer their services to this new field, which will prove, I am convinced, vastly important in every respect.

“A minister is also wanted for the *Lodden*, and another for *Brighton*.”—*Missionary Record*.

[The first of the above paragraphs is full of instruction. “*Able Ministers*” and “energy in the pulpit” are indispensable elsewhere no less than in Australia. Emigrants generally, unless they sink down into sottishness (in which case they speedily disappear) are very apt to acquire that cast of intellectual character described by Dr. Cairns; and certainly will not be trifled with in the matter of preaching, or in anything else. Wherever the Free Church gets credit for greater earnestness than other sections of Presbyterians, no wonder that the feeling is in its favor, even among those who may not in other respects, prefer its distinctive peculiarities. But the question presents itself: Why does it get such credit?]

CHINA.

We are indebted to the *English Presbyterian Messenger* for the following statement of the available force of Christian laborers belonging to the different evangelical churches that are at work in opened China. The statement merely approximates to the truth, and must have added to it the valuable contingent of three missionaries supplied by the English Presbyterian Church itself. How heartily will each section of these laborers bid the other "God speed!"

At Hong Kong the American Baptists have two missionaries, four native assistants, forty scholars, twenty-five communicants. The Basle Missionary Society has three missionaries and five native assistants. The Swedish Missionary Society has one missionary; the Berlin has two; and the London Missionary Society, three, one of whom is a medical man.

In Ningpo, the American Baptists have two missionaries, two native assistants, nine communicants. The American Presbyterian Board has nine missionaries, one native assistant, 126 scholars, nineteen communicants.—The Church Missionary Society has three missionaries, one native assistant, three schools, 62 scholars.

At Canton, the American Board has five missionaries, one printer, two native assistants, nineteen communicants. The American Presbyterian Board has two missionaries, 80 scholars. The Wesleyan Missionary Society has four missionaries; and the London Missionary Society, one medical missionary, with five native assistants.

At Shanghai, Amoy, Foo-Choo, and other places, there are laborers connected with the Churches or Societies already named. Altogether, we find that thirteen religious bodies belonging to Britain, the Continent of Europe, and America, at present maintain sixty-four missionaries, of whom seven are medical gentlemen, whose profession gives them superior opportunities of carrying the Gospel to the wretched. Besides, they have two printing-presses, twenty-seven native assistants, 388 day-scholars, and boarders, with 132 communicants. But what are these among so many. Let the spirit that has provided funds for the million of Testaments for China, and that has begun to provide thirteen thousand copies of Bunyan's immortal "Pilgrim" in Chinese, answer the question! When was there a country so vast laid open to Christian enterprise, or so visibly prepared by providence for conquest? God has gone up before us, and we have beheld his majestic movements. He hath "gone up with a shout, the Lord with the sound of a trumpet."—*News of the Churches.*

WESTERN AFRICA.

From the (Edinburgh) U. P. Magazine.

The latest information from the various societies occupying the entire field of missionary labour betwixt Senegambia and Benin, shows a continuance of much labour, and of satisfactory progress, amid the usual difficulties and trials which are encountered everywhere in spreading christianity in heathen lands. The Church of England Missionary Society occupies twenty-two stations, with upwards of a hundred labourers. The sum total of their communicants is nearly three thousand; and of their scholars almost six thousand, of all ages. Death has, during the past year, been making some breaches among their labourers; but the mortality among Europeans settling on that coast is now very much abated from what it was at the commencement of Christian missions there, and for some years after they were in progress. The translation of the Scriptures into various native languages is advancing, and the British and Foreign Bible Society aids liberally in the printing

of every approved translation. The missionaries employ themselves laboriously in reducing the languages, which are very numerous, to a written form, and to grammatical arrangement; and have printed various grammars and dictionaries. One missionary, by collecting specimens of languages from natives of different countries in Africa, who have been brought into the colony of Sierra Leone, has thus produced a comparative view of the native languages spoken in 200 different localities—having got 250 words or short sentences translated into each language. The results of this investigation unfolded such a view of the multitudinous inhabitants of that vast continent, and of the variety of their languages, and such glimpses of their national peculiarities, as to fill the mind of a Christian Philanthropist with new thoughts of the work which lies before the Christian Church, in the evangelization of Africa. These discoveries show that Sierra Leone is the asylum of representatives of not fewer than 200 different nations, speaking 151 distinct languages, besides numerous dialects of the same. These nations lie scattered over the surface of Central, Western and Southern Africa. The languages have been arranged under twenty-six groups; but there still remain fifty-four unclassified languages, more separate and distinct from each other, and from all the rest, than the languages of Europe are from each other.

In the neighbourhood of Cape St. Mary's, the Wesleyan missionaries mention, there is a small village in a forest, where a chapel had been built by the natives quite unknown to their Christian neighbors. Application was then made to one of these missionaries to go and preach in it. A people so evidently prepared of the Lord could not be refused; and a society was subsequently formed among them. Though there has been much sickness, the congregation continues steady, and attentive in Macarthy's island; and upwards of 200 members testify, by their habitual conduct, that they have not received the grace of God in vain. The children of the schools, when requested by their parents, to join them in their evil deeds, rather surprise them by their plain and simple questions: and have frequently convinced their parents, and resisted their heathenish customs; so that in some instances it was only by brute force that they compelled their children to conform to the prevailing iniquities. In other instances the mild conduct of the children wrought powerfully on the minds of their parents, and taught them to abhor the iniquities to which they were previously inured. Along the entire portion of the coast embraced in the Free Black Colony of Liberia, various American missionary societies continue at work with encouraging success. One missionary writes, "If we ever wished to live many years of usefulness in the cause of Christ, we do so now. It affects our hearts to see these poor heathen without God and without hope in the world. If we had a hundred lives, they should all be spent in efforts to lead them to Jesus." The missionaries there are anxious to extend their line of operation into the interior. They are satisfied that if they had the requisite means, they might by the Divine blessing, advance steadily and successfully into the highlands of Africa, where it would seem that the highway for the preaching of the gospel to the resident tribes is already prepared; as they are coming from their ancient homes, as if to meet the missionary, and learn the way of salvation. A bishop of the Wesleyan Episcopal Church, who has recently visited this colony, notices, among some very descriptive statements which he has given respecting it, that the climate is evenly all the year over, and decidedly healthy, though warm: a perpetual summer. The soil is various; not very rich. The government of the republic, modelled after that of the United States, is wholly in the hands of colored men, and seems to be exceedingly well administered. He never saw so orderly a people. He saw but one intoxicated colonist, while in the country; and he heard not one profane word. The Sabbath is kept with singular strictness; and the churches crowded with attentive and orderly worshippers. The colonists do a little in brick-making, and boat-building; but the colony as a whole labours under many difficulties. There is not one good harbour in it; no river in Liberia is navigable for vessels of even a moderate tonnage. Timber also is high in price; and beasts of burden are

almost wholly wanting. Proceeding further on to the Gold Coast and Ashantee, the Wesleyan missionaries remark, that never has the work of God in that district been known to assume so cheering an aspect. The influence of Christianity is rapidly spreading itself into the interior; and, with perhaps one exception, all the out-stations are in a healthy, vigorous and flourishing condition. On the 30th of October the king of Oyo or Yorulea sent two messengers stating that Attiha, the king, had heard of the Wesleyan Missionary Society, from some of the Sierra Leone emigrants, that they are good and loving people; and therefore he wished very much that the Wesleyan Mission should be established in his kingdom. For this hopeful opening a European missionary is much required, who would always have a great deal of influence among the chiefs and people beyond what a native agent could have. There is also every prospect of their succeeding in opening a very satisfactory communication with the king of Dahomey. He had forwarded a kind and friendly message; and one of the missionaries had started on this mission. The missionary at Lagos had been burnt out of house and home by a conflagration which had taken place in the town, through the casualties of a civil war, raging in the tribe during his absence at Abbeokuta, the large town in the interior.

The Church of England Missionary Society has removed its station from Badagry to Lagos; which is a well built native town; accessible to vessels drawing as much as ten or eleven feet of water; and has water communication far into the interior. From Abbeokuta their missionaries state, that although during the past year the town had been kept in constant fear of an invasion by the tribe of Dahomey, yet the Lord had been pleased to arrest it. A British navy officer, from the fleet on the coast, had resided in the town for some time, and did good service by his exertions to promote their civil and commercial interests; but by his over zealous efforts on their behalf, he was attacked with fever, and cut off. One of the missionaries had visited a large town called Ijaye, about two days' journey north-east, and containing about 10,000 inhabitants. He was also there informed, that there were two large rivers, not much above two days' journey to the north-east of Ijaye, which flow into the Niger; one called the Obba, and the other Eson. Another missionary had visited an important town two days' journey to the west, called Ketu, with 20,000 inhabitants. Here he found an African king opposed to slavery, and not permitting a slave-market to be held within his kingdom. He told the missionary, that he had longed to hear the word which he had brought to his countrymen; that he was willing to receive and protect forty missionaries, if they should come to him. At this place a large caravan of traders from a tribe upon the banks of the Niger was present; some of whose countrymen had been liberated in Sierra Leone. They listened eagerly to the words of the missionary.

PERSIA.

The American Mission at Ooroomiah has again been taken under the formal protection of the British Embassy in Persia, which has also obtained an edict of toleration from the Persian Government, granting equal protection to all christian subjects, and allowing them to change their religion at pleasure. The mission has devised a plan for soon tendering the offer of the gospel, if possible, to every Nestorian in the villages of Ooroomiah. Nor are the comparatively wild mountaineers neglected; nor those lying between the Koordish Mountains and the Tigris. Three members of the mission spent the last winter among the mountains amid intense cold; shut in for months by snow of impassable depth; encountering these trials cheerfully to secure a foothold for the gospel in these regions. They are obliged to endure opposition from the Nestorian patriarch: and from the yet unbroken feudal powers of the Moslem Chiefs of the mountains; for feudalism is every way adverse to liberty. The British commissioner for settling the boundary between Turkey and Persia, Lieut.-Col. Williams, had rendered their friends at that station invaluable assistance.

MISCELLANEOUS MISSIONARY INTELLIGENCE.

From the Journal of Missions.

CANTON.—The past year has been one of decided progress in publishing more extensively the message of the gospel, in securing for it a hearing, and in gaining the good will and the good opinion of the people. In a daily service of the chapel in the early part of the year, from one to two hundred tracts and portions of the Scriptures were distributed each day, and generally well received. The audience at the Sabbath service at the same place, though composed mostly of passers by and strangers, has improved in the department and the number of apparently interested listeners. Dr. Ball has made repeated excursions into the country, of twenty miles or more, and “has been everywhere well received.” The people recognize him as a teacher and not as a foreigner merely, and treat him with corresponding respect. Mr. Booney and Mr. Vrooman have visited several villages where the people said they had never seen a foreigner, and the farther they went into the interior the more cordial was their reception. The chief man of a town of ten thousand inhabitants, thirty-six miles from Canton, sent to the boat for books, after they had been freely distributed among the people. In some villages farther up the river, never before visited by a missionary, the people, young and old, gathered about them, appeared timid at first, and hesitating whether to receive the books, but when told that the distributors were teachers and desirous of making them better, all hesitation vanished, and more books were wanted than could reasonably be given. There is abundant evidence that seed thus sown is not lost.

Church of Scotland.—Four young men have recently been admitted to the church in Calcutta. One of them has been under religious impressions for two years. The others made application many months since to be taken on trial for baptism.

Church Missionary Society.—In the valley of the Ganges are about thirty congregations, numbering six or seven thousand native Christians. New stations are forming, and old ones are throwing out off-shoots. There is a desire among the educated Hindoos in Calcutta and the vicinity, to possess the Scriptures. Itinerating missionaries meet with remarkable encouragement. Willing hearers are found where, a few years since, the Missionary would have met with contempt, or even rudeness, while the work of individual conversion is progressing from the lower to the higher classes of native society.

Baptist Missionary Society.—Things are very encouraging in the neighbourhood of Chitoura. In the fifty villages that are visited monthly, the gospel never excited more attention than it is now doing. In a single village there are about fifty who profess to be friendly to Christianity. A Brahmin was baptized in May, who goes daily from village to village preaching the gospel. In another village, a new Testament which a man received, has made such an impression on him, that his neighbours say he is mad. He too is a Brahmin, and goes about among the villages with his Testament, telling the people that Jesus is the Saviour. The Brahmins of Purna received Mr. Bion “most cordially” in a tour which he made in that district, and were eager to hear of the Saviour. Some of them, says he, on one occasion ran six miles after us to receive a gospel. At another place, one of them said to him, “You must be a very happy man to be constantly preaching such good and pure words.” Another gave up his idolatry at the first hearing of the way of life.

U. P. MISSIONS.

(From the Report read before the Synod at Glasgow, 3rd May.)

J A M A I C A .

(1st Congregations).—This mission has twenty-two congregations, divided into four presbyteries. The membership is 4102, the attendance 8230, the admissions 419, the removals by death or otherwise 258, leaving a gain of 161, candidates for membership are 419: an ample recompense for all the anxiety, labour, and expense that have been bestowed. The prayer meetings are 119, attended by 2167 persons—that is, from more than two thousand persons gathered weekly into devotional bands, the voice of prayer is ascending to God, beseeching Him to bless the mission and those who sustain it. The Sabbath classes are 306, with an attendance of no fewer than 1449. This unusual proportion is accounted for by the circumstance, that as many of the adults did not enjoy the benefit of early education, they, as well as the children attend; and the week-day classes, intended chiefly to carry forward young persons in the knowledge of divine truth, and to prepare them for making an intelligent profession of faith in Christ, amount to forty seven with an attendance of 1139. In all the congregations the people are instructed in missions, meetings are held, appropriate addresses delivered, and collections made. The chief theme at these meetings is the evangelization of Africa; for by means of the claims of the Old Calabar Mission, the teachers are endeavouring to enlarge the hearts of the people, and to draw forth their sympathies, their prayers, and their gifts, in behalf of their distant brethren—their kinsmen according to the flesh. Several very interesting meetings of this sort, as well as creditable collections, have been reported. The contributions for religious purposes amount, irrespective of school fees, to £2901, 17s. 8½d., which is an average of 14s. for each member. This favourable average has been greatly helped by the congregations of Kingston and Montego Bay, the members of which have been exceedingly liberal; but still, considering the depressed state of the island, and the poverty of the people, the sums raised are on the whole creditable and encouraging. (2d, *Schools.*) There are now forty-four day-schools, with 3041 names on the roll, and an average attendance of 2059. The sum of £463, 5s. 10d., has been obtained for school fees. These schools are said to be well taught; in each of them religious instruction is specially attended to, and thus they are the nursery and the hope of the mission. One very interesting and hopeful feature is, that there are nearly twenty young men of colour, educated at our academy, now teaching schools with much efficiency and success. The schools are co-operating with the churches in improving the people. The Rev. John Cowan, one of the fathers of the mission, says, “Almost all my young people are behaving and doing well. When I compare the people now with the people twenty years ago, they seem a new and better race. This change cannot be ascribed to human instrumentality. It is the fruit of that word ‘which liveth and endureth for ever.’ It is a cheering feature in our mission, both in its churches and in its combined efforts, that there is an upward intellectual tendency.” (3d, *The Montego Bay Academy.*) This seminary was never in a more prosperous condition than it has been during the past year. The literary classes have been attended by fifteen missionary students and fifty public scholars, and the Theological department by twelve students. These have been instructed in Greek, Logic, Moral Philosophy, Hebrew and Theology, and the tutor speaks of the progress of the young men as satisfactory. We cannot conclude even this brief notice of the Jamaica Mission without saying how much we have been gratified by several specimens of addresses, delivered by the coloured elders, that have been sent home and published in the *Record*. These attest the self-illuminating, educating and ennobling power of the gospel. When we look at the good

sense, the valuable sentiments and the touches of taste and feeling which these speeches display, and reflect that they were spoken by men who in early youth had no education, who bore in their bodies the brand of slavery, and who had no instructors but the missionary and the Bible, we feel that here indeed is evidence that the Scriptures are divine, and that the humblest mind cannot be brought into close contact with them without catching a portion of their dignity, and gaining a likeness to Him that gave them. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."

TRINIDAD.

The Rev. G. Lambert, who went out last winter, has begun his labors at Arouca; and the Rev. Mr. Brodie, being thus relieved of the charge of that congregation, and having now more time to devote to his own in Port-of-Spain, says that his prospects on the whole are brighter than they have been for some time, and he has great hope that the present will be a year of progress.

OLD CALABAR.

There are three facts connected with this mission to which we shall shortly advert. The first is the manifestation of converting grace in the formation of a small native church. This is the distinguishing and the delightful fact of the year. Last autumn two young men, one of them the king's eldest son, were baptized at Creek Town; two young women were baptized at Duke Town, and one young man was baptized at Old Town; and the latest intelligence informs us that fourteen or fifteen young men, who have been educated at our schools, are seeking admission into the church.—These are the first natives that have avowed faith in Christ in that part of Africa since the ascension of the Saviour; the first-fruits, we trust, of a large harvest which will be reaped with joy on earth and cause many songs in heaven. The work of mercy has begun; and it is alike our duty and our privilege to pray that it may be rapidly extended, and that the reviving influence of divine truth may ere long reach the numerous millions in the interior that are dwelling amidst unbroken heathen darkness. The second fact is the providing of funds for the extension of this mission. An address by the Rev. Mr. Waddell was, with the sanction of the missionary committee, published in the *Record* for November, pointing out six localities where missionaries might be placed, and suggesting that an extra fund of £2000 be raised for defraying the expenses of their formation. By his energetic labors and the generous and most hearty response of individuals and of congregations, both in England and in Scotland, the sum of £3,500 has been obtained, and we have thus readily and promptly been furnished with the pecuniary means for opening these stations. And the third fact is, the measures taken for securing suitable agents for this work. As the climate of Calabar had been found to be less perilous than was represented, as it seemed impracticable to obtain an adequate supply of ordained missionaries from Jamaica, and as opinions had been expressed by several intelligent persons, acquainted with Western Africa, that with proper care agents might safely go from this country, a conference was held with the medical committee—a committee to which the church is very deeply indebted, and the result is, the very instructive and valuable report published in the *Record* for May. The medical committee are of opinion that, provided certain regulations, which they specify, with regard to limited terms of residence—to which the Mission Board assents, and on which it is prepared to act, are adopted, persons may go from this country and labor in Calabar. On the ground of this report, the foreign committee are now ready earnestly to invite preachers, students, and young men of good education to offer themselves as missionaries and teachers. The committee have also requested the brethren in Jamaica to select for this work, two of the best educated and most experienced colored teachers; a request to which the Synod, at its meeting in Mareh, most cordially responded:

and we expect that two agents will soon be in Scotland, on their way to Calabar. Several things, which we cannot here mention, have within these few years occurred, which invest Western Africa with special interest, and give us reason to hope that the period is not very distant, when its long imperfectly known and deeply neglected regions will be opened to the enterprise and the friendly intercourse of Europe, and when the way shall in many places be prepared for the feet of the heralds of the cross. Our hearts, remembering Africa's wrongs, pant fervently for that time, and incessantly cry, that He who "regards the prayer of the destitute," would have mercy on that land, and call forth from the churches men who shall carry into it the gospel, and fill with light, peace, liberty, and joy, its vast countries, where for eighteen centuries Satan has had his throne.

CAFFRARIA.

The Rev. Messrs. Niven and Cumming reached Southern Africa in October. The following is the import of the intelligence sent home:—1. The government refuse to allow Chumie, Uniondale, and Igquibigha to be again occupied as missionary stations, on the ground that the peace of the colony requires that no Caffres be permitted to reside either in the Amatolas, or within the colonial line. 2. The names of 112 of the converts have been ascertained, the majority of whom, along with the four Chumie elders, are at Peulton in Eastern Caffraria, under the pastoral care of the Rev. R. Birt of the London Missionary Society. 3. Sandilli and the Gaika chiefs decline at present to receive missionaries; assigning as the reason, that as they are dissatisfied with their new location, and are begging the government to allow them to return to their old country, it would be improper to point out a spot for a mission station. 4. Typpo, the Tambookie chief in Tembuland, in whose tribe Mr. Cumming and the late Mr. Campbell at one time labored, is very anxious for a missionary, and very readily approved of a spot, selected as suitable for a mission station. And 5th, the committee were asked to sanction the opening of a station by Mr. Cumming in Tembuland; the forming of the converts and their families into two locations, as outposts of Mr. Birt's station, and under his supervision, with a schoolmaster at each, and the appointment of Dukwana and Tobi to itinerate in the meantime among the Gaikas. But we are very sorry to add, that within these few days letters have been received from Mr. Niven, stating circumstances which show that all prospect of our missionaries being allowed to resume operations in any part of British Caffraria, is, there is reason to fear, for the present at an end, and which, consequently, till fuller details are had, make it unnecessary for the committee to give any decision on the preceding points.

AUSTRALIA.

The Committee have earnestly invited offers of service for this mission as well as "aid from those that take an interest in it, and who have the means of doing so, in providing churches and houses for those who may offer their services;" but they regret extremely to have to state that they have not, since that information was given, received a single application, nor any contributions, and consequently that they have not up to this time been able to carry into effect the remit of the Synod.

CONTINENTAL EVANGELIZATION.

The Committee have voted £500 to the Union of Evangelical Churches in France; £150 to the Belgian Missionary Church, and £250 to the Evangelical Society of Geneva for the Santonge Mission in Western France. All the agents connected with these three bodies, are, we have reason to believe, pious, faithful, and devoted men; they are cheerfully submitting to many privations and trials; they are doing the work of missionaries much more economically and effectively than it could be done by persons from this country, and they are in all respects very eminently worthy of the sympathy, the prayers, and the pecuniary support of the church.

Ecclesiastical Notices.

U. P. PRESBYTERY OF TORONTO.

The Presbytery met on the 9th ult. There was presented a petition from a number of members of the Church residing in Dunbarton and its neighbourhood, who had been disjoined from the Congregation of Pickering, praying to be formed into a new Congregation. There was presented another petition from persons resident in Canton and its vicinity, expressive of their desire to be connected with said Congregation. The Presbytery granted the prayer of these petitions by congregating the members under the designation of the U. P. Congregation of Dunbarton and Canton and appointing the regular steps to be taken for admitting, in the usual manner, duly qualified persons at Canton. The petition of the Congregations of Toronto Township and Brampton for supplement of stipend was refused, the Minister stating that he preferred refusal to a Deputation which it was proposed to send. The Rev. Thos. Dickson of Caledon tendered the resignation of the pastoral charge of that Congregation. A letter was read from the Congregation stating that they had received due notice of his intention and that they made no opposition. The Presbytery entertaining the highest respect and esteem for Mr. Dickson accepted of the resignation with extreme regret, and agreed to certify him to the Associate Reformed Synod of the West U. S., he wishing to connect himself with that body. The Presbytery transmitted to the Synod an overture by Dr. Taylor, in favor of the Synod's making regulations respecting the reception of Ministers and Preachers of the U. P. Church coming to Canada without the sanction of the Board at home. The Rev. Mr. Jennings laid on the table a copy of the *North American* newspaper, containing a letter signed

"A Member of Presbytery," and said he was prepared to prove that the author of that letter was the Rev. David Couetts—that he felt aggrieved by it, and craved redress from the Presbytery. The letter was read and the Presbytery referred the case *simpliciter* to the Synod.

DUNBARTON.

The commodious and handsome new church erected here by the United Presbyterians was opened on Sabbath 21st ult. The Rev. Mr. Ormiston preached in the forenoon, and the Rev. Dr. Taylor in the afternoon. On the Monday following the Congregation assembled for public worship, the election of Elders as appointed by the Presbytery, and the transaction of Congregational business.

SUPPLY FROM SCOTLAND.

The Board at home have agreed to send out, in addition to those already announced, the Revd. Archd. Cross, formerly of West Linton, Peebleshire, and the Rev. Jus. Watson late of Walker, Northumberland. We see it stated also that the Rev. James Duncan late of Warkworth in the Presbytery of Newcastle "is about to go with his family to Canada." The Rev. Robt. Monteith mentioned in a preceding number, has arrived in the province.—The Rev. Alex. Henderson formerly of St. Catharines, C. W., has resigned the charge of the Congregation of Hexham.

CLARKE.

The U. P. Congregations of Newton and Newcastle have given a unanimous Call to Mr. W. C. Young, Probationer.

HAMILTON.

The Ladies of the U. P. Congregation here lately presented their Pastor, the Rev. John Hogg, with some valuable articles of furniture, and a purse containing \$105, as an expression of their respect and esteem.

U. P. PRESBYTERY OF LONDON.

This Presbytery met on the 10th ult., at Goderich for the ordination of the Rev. James Augustus Devine, A. M. The Rev. M. Barr of McKillop, commenced the services preaching from Rom. v. 1. The Rev. James Skinner of London Township, Moderator, narrated the previous steps, proposed the questions of the Formula, offered up the Ordination Prayer and delivered the Charge to the Minister. The Rev. John J. A. Proudfoot of London delivered the Charge to the Congregation. The Rev. William Cavan of Blanchard and Downie offered up prayer; and the Rev. John McLellan of Detroit, concluded with Praise and the Benediction. The whole of the services were appropriate, impressive, and excellent. The audience was large and seemed deeply interested and affected. Our informant, who is well acquainted with the facts, assures us that this settlement is an exceedingly promising one, and adds that the Congregation, to their credit, still frequently and affectionately refer to their former Pastors, the Rev. Alex. McKenzie and the Rev. Charles Fletcher.

The Presbytery met on the following day and loosed the Rev. John McLellan from the Pastoral charge of the Congregation of Detroit, he having resigned on account of bad health. The Presbytery also transmitted to the Synod Petitions from the Sessions and Congregations of the Township of London in favour of a Correspondence between our Church and the Presbyterian Church of Canada, with a view to Union.

GODERICH.

On the evening of the 10th ultimo, a soiree took place here under the management of a Committee of Ladies connected with the U. P. Congregation. Refreshments were partaken of in the Girls' School, after which the party assembled in the Church—the Rev. Mr.

Devine, who had that day been ordained, in the chair. After devotional exercises, addresses were delivered by the Rev. Mr. Skinner on Novel-Reading; by the Rev. Mr. Silvester (Wesleyan) on the Bible; by the Rev. Mr. Proudfoot on the Sabbath; by the Rev. Mr. McKid (Church of Scotland) on the Desecration of the Sabbath by the steamboat at Goderich; and by Rev. Mr. Cavan on Education. The proceedings were interspersed with excellent music by the Congregational Choir; and thanks were cordially voted to the Committee of Ladies for their admirable management. The profits, we understand, are to be applied, along with a subscription, to the formation of a congregational library. A Juvenile Tea Party, also, of boys and girls took place in the School Room on the evening of Friday, 12th ult., which was conducted in a very agreeable and improving manner.

LA CHUTE.

The Rev. Walter Scott has resigned the charge of the U. P. Congregation here.

PRIMITIVE METHODIST CHURCH.

The Conference of this Church closed its sittings at Brampton, C.W., the first week in preceding month. The various meetings were distinguished by harmony. It was pleasing to find that all the stations are progressing, there being an increase in the number of Church members, chapel-accommodation, finances, &c. The Conference anticipates that the ensuing will be a more prosperous year than the past.—The number of ministers in connection with the Church is 36, and some additional ones are expected during the present year from the parent body in England. Removals, deaths, &c., have been numerous during the past year, still there is an increase of 345 Church members and seven Ministers. The Conference favors the Secularization of the Clergy Reserves, and the adoption of a Prohibitory Liquor Law, and ordered Petitions bearing on these subjects to be drawn up and sent to the Legislature on behalf of the Primitive Methodist Church in Canada West.—*Communicated.*

STATISTICAL REPORT OF THE UNITED PRESBYTERY OF FLAMBOROUGH, FOR YEAR ENDING 31st DECEMBER, 1883

ORGANIZED CONGREGATIONS.	EXPENDITURE ON																																						
	Stations within Bounties.	Average attendance.	Members added.	Members removed.	Members on the Roll.	Baptisms.	No. in Religious Classes.	Attending Prayer Meetings.	Volumes in Libraries.	Number of Churches.	Is Property Decided?	Congregational Debt.	Total Income.	Stipend.	Church Property.	Theological Fund.	Synod & Pres. Funds.	Synod's Missions.	General Missions.	Incidental Expenses.																			
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.																		
Flamborough	225	34	28	224	14	60	400	2	Yes	150	0	0	168	19	2	120	0	0	10	0	0	7	10	0	1	17	6	7	10	0	3	2	6	18	19	2			
Ancaster East.	80	7	42	236	50	1	Yes	52	10	0	29	11	3	27	15	0	0	15	0	0	0	0	11	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Caedonia	100	8	4	52	126	30	15	1	+	70	0	0	86	18	2	43	9	4	30	0	0	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	
Indiana	100	11	5	54	10	1	Yes	None.	47	11	3	81	6	3	0	0	0	0	0	0	0	1	0	0	0	15	0	0	12	6	0	15	0	2	17	6	0	0	
Oneida	80	3	1	32	9	15	100	1	Yes	None.	29	12	6	25	0	0	0	0	0	0	0	1	0	0	1	5	5	1	16	7	6	10	0	16	12	0	0	0	
West Dumfries	300	13	23	242	29	63	363	1	Yes	184	6	4	112	10	0	23	0	0	0	0	0	5	15	0	1	5	5	1	16	7	6	10	0	16	12	0	0	0	
Beverly	220	17	14	145	16	60	80	214	1	Yes	51	0	0	153	1	4	100	0	0	44	6	11	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Chippawa	1215	19	19	71	15	85	500	2	Yes	60	0	0	127	19	8	100	0	0	9	5	0	3	0	7	2	6	3	2	6	3	0	7	10	18	11	1	10	0	
Hamilton	320	67	26	293	20	65	60	350	1	Yes	293	0	0	429	13	11	175	0	0	75	12	6	22	8	6	1	10	4	5	7	0	9	5	0	72	13	2	0	0
St. Catharines	100	21	38	73	6	59	130	1	Yes	75	0	0	77	16	2	50	0	0	9	13	3	3	1	10	4	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Port Dalhousie	80	0	1	35	2	30	150	1	No	82	17	3	43	15	0	85	15	0	2	16	8	2	16	8	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Ancaster West	55	6	2	32	3	16	150	1	Yes	10	0	0	35	1	5	31	1	3	1	15	0	0	18	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0
St. George	1	30	32	1	32	4	0	0	0	0	0	0	28	14	2	23	5	0	4	5	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Thorold	80	0	0	21	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Dunnville	80	0	0	26	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0
Eastern Seneca	80	0	0	26	3	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0	0

* In addition to the sum paid for Stipend, £6 15s. has been paid for preachers. † Deed in progress. JOHN HOGG, Presbytery Clerk.

STATISTICAL REPORT OF THE UNITED PRESBYTERY OF TORONTO, FOR YEAR ENDING 31st DECEMBER, 1853.

ORGANIZED CONGREGATIONS.	EXPENDITURE ON																								
	Statues within Bounds.	Average attendance.	Members added.	Members removed.	Members on the Roll.	Baptisms.	No. in Religious Classes.	Attending Prayer Meetings.	Volumes in Libraries.	Number of Churches.	Is Property Decided?	Congregational Debt.	Total Income.	Stipend.	Church Property.	Theological Fund.	Synod & Pres. Funds.	Synod's Missions.	General Missions.	Incidental Expenses.					
West Gwillimbury	80	1	2	40	1	177	1	Yes	57	7	10	33	14	5	1	11	19	5	1	10	8	1	15	0	
Teumseth	100	6	7	12	4	204	1	Yes	32	9	11	25	0	0	12	6	1	11	0	15	5	1	5	8	
Essa	100	1	5	15	1	1	1	No	30	1	2	22	10	0	3	7	0	1	8	0	19	0	17	0	
Toronto 1st.	120	32	4	40	25	106	3	Yes	65	0	0	27	10	0	2	10	0	0	0	0	0	0	0	20	0
(1) Toronto 2nd.	2	400	15	12	153	19	30	250	184	11	0	103	10	6	65	5	43	5	0	1	0	0	15	0	
Richmond Hill	120	4	9	15	12	170	2	Yes	88	8	10	75	6	6	1	18	1	1	1	1	18	11	7	10	
Chingunacousy 1st.	80	6	2	42	3	10	100	1	25	2	4	24	5	0	0	1	1	10	1	1	10	1	1	9	
Chingunacousy 2nd.	2	250	14	8	113	14	36	35	200	2	Yes	50	0	0	7	2	6	2	5	0	3	17	4	2	10
(2) Brampton & Toronto Township	2	80	6	36	0	0	30	0	0	0	1	5	0	0	30	0	0	1	15	0	0	1	15	0	
Caledon	100	5	40	36	1	None	260	0	0	45	0	210	0	0	210	0	0	1	7	6	0	11	9		
Albion	2300	151	7	3	56	4	0	81	8	9	0	2	13	1	2	5	0	17	3	0	0	17	3		
Vaughan	(3) Pickering																								

(1) Toronto 2nd Congregation was organized on 23rd June last, and Dr. Taylor inducted to the pastoral charge on 23rd November, 1853.
 (2) The debt on the Brampton Church has been nearly paid since the above date.
 (3) The income and expenditure given in the table is only that of the front part of Pickering congregation, the back station has made no returns.
 JAMES DICK, Presbytery Clerk.

Gleanings.

OBITUARY.—DAVID VEDDER.

Mr. Vedder, who was a native of Orkney, died at Edinburgh on the 11th of February last, in the 63rd year of his age, full of the hope of a blessed immortality. We collect from the U. P. Magazine (Edinburgh) the following particulars respecting him: At the age of twelve he became an orphan and went to sea. Among his fellow Orcadians, who are well known as the best seamen Britain can furnish, he so distinguished himself, that at eighteen he obtained the appointment of mate, and in a year or two afterwards was entrusted with the command of a vessel, in which he made several voyages to Greenland and other places. Afterwards he entered the Revenue service and held the post of first officer of an armed cruiser till 1820. From that time till within two years of his death, he was employed as Tide Surveyor successively at the ports of Montrose, Kirkcaldy, Dundee, and Leith; and scarcely ever had Government a more upright, efficient or self-denying servant.

Externally he had somewhat of the bluff, rugged appearance of a man who had followed such a calling. But he was a person of great tenderness and warmth of affection, purified and elevated by genuine unaffected piety; and a poet of no mean order, as several publications, for which he found leisure during his intervals of repose, abundantly testify. Towards the close of life, his spirituality of character became delightfully conspicuous, and shed a hallowed lustre over the infirmities and sufferings with which he had to combat. The following reflections on the death of a grand-child, seem to us exquisitely beautiful—fine taste—fine feeling—and manly tranquil devotion—indicating the poet and the saint.

“And he said unto his father, My head! my head! and he said unto the lad, carry him to his mother; and when he had taken him to his mother, he sat on her knees till noon, and then died.” “I was dumb, I opened not my mouth, because Thou didst it!” “I am the resurrection and the life, he that believeth on me, though he were dead, yet shall he live.” “Is the child dead? and they said—‘He is dead.’ I shall go to him, but he shall not return to me.” “He cometh forth like a flower, and is cut down, he fleeth also as a shadow and continueth not.” “My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him.”

“Dec. 9.—This day, at half-past ten o’clock, A.M., my dear Jeanie’s baby departed this life, aged nearly seven months. Dear, dear Willie, has now exchanged the wailings of suffering humanity for the ‘new song,’ and the spirit of heaviness for the garments of salvation. May the bereaved parents be brought nearer than formerly to the great Physician of souls, and may we all strive with greater earnestness to enter in at the strait gate through the atoning blood of Jesus Christ our Redeemer. ‘I will not leave you comfortless.’ Dec. 12.—We commit our darling Willie to the house appointed for all living, and while the dust is committed to the dust, we should rejoice that the spirit is in the presence of God, which is ‘far better.’ He has received beauty for ashes, the oil of joy for the spirit of heaviness. Adored be God who provided the ransom, Christ who paid it, and the

Spirit who applies it. 'Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.' Such are the gracious words of our Lord and Master, let us believe and rejoice."

His daughter said of him shortly after his death:—

"For months previous to my father's decease his mind was entirely occupied with 'things divine,' and my mother says he generally spent his sleepless nights in very earnest audible prayer. In the last hours of his life when the power of speech was granted him, he made use of the momentary strength to repeat to his weeping relatives around his dying-bed, his confession of faith in these words, "Jesus! my Lord and my God, my sure salvation!" Several of the gracious promises of God were quoted to him, of which he showed his appreciation by repeating as he was able a few of the words. When the 23d Psalm was repeated to him, my mother reminded him that it was Charlotte's psalm (his youngest and most beloved child who died at four years of age, and whose intelligence and extraordinary piety evinced on her death-bed, were remarkable); the tears gushed from his eyes, and clasping his hands he exclaimed, 'Aye! Charlotte's psalm—mine too, mine too!' and then followed an inarticulate strain of prayer, for he was so weakened by disease that he spoke with great difficulty; and sometimes a pressure of the hand, or pointing of the finger, was the only mode of conveying his wishes."

Mr. Vedder belonged to the United Presbyterian Church, and was, at the time of his death, a respected member of the Congregation of Broughton Place, Edinburgh. We are glad to understand that Mr. Alexander Smith, acknowledged to be the most promising of the young poets of Scotland, who is also connected with our church, and was lately appointed Secretary to the University of Edinburgh, has undertaken to edit a volume of Mr. Vedder's poems, the profits of which are to be applied to the erection of a suitable monument over his grave, in the Grange Cemetery, close by that of his illustrious countryman, the Rev. Dr. Chalmers. The following verses, by Mr. Vedder, have been much and justly admired:—

THE HOUR FOR DEEP DEVOTION.

"When the lunar light is leaping
On the streamlet and the lake;
And the winds of heaven are sleeping,
And the night eagle awakèd,
While mirrored in the ocean,
The bright orbs of heaven appear;—
'Tis the hour for deep devotion.—
Lift thy soul to heaven in prayer!

"When the autumn-breeze is sighing
Thro' the leafless forest wide;
And the flowers are dead, or dying,
Once the sunny garden's pride;
When the yellow leaves in motion
Are seen whirling in the air;
'Tis the hour for deep devotion.—
Lift thy soul to God in prayer!

"On His power and greatness ponder,
When the torrent and the gale,
And the cataract and thunder,
In one fearful chorus swell;
Amidst nature's wild commotion,
Is thy soul oppress'd with care?
'Tis the hour for deep devotion —
Lift thy soul to Him in prayer!

"In sorrow, and in sickness,
And in poverty, and pain;
And in vigour, or in weakness;
On the mountain or the plain;
In the desert, on the ocean—
To the throne of Love repair;
All are hours for deep devotion —
Lift thy soul to heaven in prayer!"

JAMES MONTGOMERY, THE POET.

Mr. Montgomery, whose death took place at Sheffield, on Sabbath, the 30th of April, was born at Irvine, Ayrshire, Scotland, on the 4th of November, 1771; and was a great honor to his country. His father was a Moravian Missionary, who went to the West Indies, where he died. The son occupied

a distinguished place in the same denomination and was characterized by an intense love of liberty, virtue, and piety. The respectable position he attained to in society, was owing entirely, under the blessing of God, to his own exertion. In his youth he set out to walk to London with 3s. 6d. in his pocket. He was long the Editor of the *Sheffield Iris*, and was prosecuted, fined and imprisoned for some political articles. Afterwards, *tempora mutantur*, he received a literary pension of £150 a-year. He published several volumes of beautiful poetry, imbued with a fine religious spirit.—About twenty of the pieces in the U. P. Hymn Book are from his pen.

HEATHENISM OF ENGLISH AGRICULTURAL DISTRICTS.

The following description of the condition of the rural population of England is copied from the *English Churchman*, a High-Church weekly newspaper, of considerable ability and of earnest spirit. It is a melancholy picture indeed. It shows three things very clearly—the almost heathenish darkness of the agricultural laborer, the utter inefficiency of the Established Church as a means of promoting spiritual life among them, and the dreadful abuse in that church of the Christian Sacraments. It is mentioned as a proof of ungodliness, that some never take the Lord's Supper, "not even in the hour of death." What better is this than baptised heathenism? Should a church give the Lord's Supper to persons whose whole conduct shows them destitute of Christian principle and feeling?—There is much land to be possessed in the rural as well as in the manufacturing districts. The more shame to the Established Church that it should be so; for the smallest parishes are not seldom the worst cultivated by their spiritual husbandmen.

"In point of religious knowledge, the English laborer is about the lowest of any class of persons in his own, or perhaps in any other country; scarcely in many cases rising above the mere uncultivated, uncivilised savage. Numerous instances are every year adduced by chaplains of gaols, in the case of persons committed from agricultural districts, where the grossest ignorance exists of the lowest and most elementary principles of natural religion. It would only be painful and distressing to relate, as might be done, the result of personal investigation into the amount of religious knowledge possessed by numbers of unfortunate individuals of this particular class. It is no uncommon thing to find many of them ignorant of the very existence of a Supreme Being, while as to anything like a rational conception of His nature and perfections, as Christianity reveals them—of what he is in relation to them—of their own condition and prospects—their hope of a future life, or the way to attain it—of all this, it is not beyond the literal truth to say, the generality, the great majority of the poor of our country districts, are most profoundly ignorant. The greatest number of them in most parishes from one year's end to another never enter a place of worship. If any religious life remains, it manifests itself, undirected and uncontrolled, and is therefore a thing of wildness and excess, among dissenting communities. But as it respects the Establishment, so called, nearly empty churches, cold heartless one-day-in-the-week services, in which few but the officiating priest and his agent the parish clerk, take any part, or seem to have the least concern—these things show into what a condition of lifeless inanity our country population is sunk.

"Perhaps one in thirty, taking a southern county throughout, would be found to be the full average of communicants. Of the rest, the most never communicate at all, not even in the hour of death. They have been baptised and perhaps confirmed, taught something it may be of late years at a Sunday school, dissenting or other; but, as far as any evidence to the contrary appears, of all religious sense their minds seem wholly destitute. Prayer, alike public and private, is wholly restrained! and anything like an habitual recognition or acknowledgment of their dependence upon an Almighty Being is looked for in vain."—*U. P. Mag. Edin.*