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# THE CANADIAN United Presbyterian Magazine.

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VOL. V.—TORONTO, MARCH 1, 1858.—No. 3.

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## Miscellaneous Articles.

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### UNITED PRESBYTERIAN CHURCH HISTORY.

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BY THE REV. DR. FERRIER, CALEDONIA.

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Before the close of the meeting of Synod in 1841, it was thought proper to appoint a Committee to prepare and circulate, as soon as possible, a plain account of the true nature of this controversy, and of the conclusion to which it had come, that the people might not be mis-led by vague rumours, but be able to understand the merits of the cause, and be satisfied as to the orthodoxy of the Church with which they were connected. The result of this appointment was the publication of a pamphlet entitled, "A Statement of Principles held by the United Associate Synod in reference to certain points of Doctrine, brought into discussion at their meeting in June, 1841." From this document we shall quote a short outline which may still be of service to some who have heard of the controversy, but have never properly understood it.

"It is gratifying to have to notice, that the matters charged do not directly affect the following fundamental doctrines of our holy religion. The authority and inspiration of the sacred volume,—the co-equal divinity of the Father, the Son, and the Holy Ghost,—the fallen and lost condition of man by nature,—the origin of salvation, in the infinite love, the free and sovereign mercy of Jehovah,—the personal, unconditional, and immutable election of a definite number of our race to eternal life,—the nature of the atonement effected by the Son of God, as consisting in the sufferings he endured, and the obedience he rendered, his obedience unto death, even the death of the Cross,—the nature of the benefits flowing from the favour of God through the mediation of his Son,—the necessity of the influences of the Holy Spirit to renew and sanctify the human soul,—and the method of interest in the atonement and salvation of the

Redeemer, by faith, or believing. These great christian doctrines were not brought into discussion, the denial of any of them not being charged on the brother whose sentiments were accused.

“By the party accused was held, that our Lord in dying, bore no special relation to the elect, but was alike the substitute of the whole human race,—that his atonement was made equally, and in every sense, for all men, that it secured no saving blessings to any,—but solely removed all obstructions arising from the character and law of God to the salvation of mankind, thus rendering salvation possible to all men, without certainly securing it to any; and removing all obstructions to the salvation of all men, except those which exist in their own hearts, which, as will afterwards appear, it was held all men are able to remove of themselves. Its relation to the Divine purpose was affirmed to be the following. While it was admitted that the purpose of God is one and eternal, it was held that the order in which we are to conceive of its arrangement is to this effect: That God first appointed the atonement, as has been said, not to secure the salvation of any, but to render the salvation of all possible; but that foreseeing that all men, if left to their own depravity, would reject this provision of mercy, He chose a definite number to whom, through the medium of the atonement, He would impart His Holy Spirit, and all the blessings of salvation; thus placing election posterior to the purpose of the atonement, and thereby disconnecting in the purpose of God the atonement of His Son with the certain salvation of those who were given Him.

“This view of the relations of the atonement the Synod regard as unscriptural, as on the one hand, dishonoring to the perfection and efficacy of the great work of the Son of God, and to the grace and wisdom of the Divine purpose respecting it; and, on the other, as tending to impair the confidence which the people of God are warranted to repose in the work of the Son as their Saviour; and also as tending to the doctrine of universal salvation. They also regard the scheme as an injudicious and dangerous expedient for removing difficulties from some parts and aspects of the plan of salvation; difficulties, which arise either from the weakness of the human faculties, or the pride of the human heart; but which the scheme, far from removing, does not even diminish.

“The truth on this important subject, as revealed in the Word of God, and as held by our Church, may be shortly stated.

“The Son of God as Mediator sustained a special relation to His own people, which he does not sustain to the rest of the world. \* \* \* In making the atonement by his death, he bore a special relation to His chosen people. \* \* \* This relation of Christ to his people, and of his death to their salvation, was fixed in God’s eternal purpose, and in the covenant of grace between the Father and the Son. \* \* \* The death of Christ infallibly secured all saving blessings to his people.

“On these special relations of the atonement, the following is the language of the Confession. ‘It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, His only begotten Son, to be the Mediator between God and man, the Prophet, Priest, and King, the Head and Saviour of his church, the Heir of all things, and Judge of the world;

unto whom He did from all eternity, give a people to be His seed, and to be by Him in time redeemed, called, justified, sanctified, and glorified.'

"While these special relations of the atonement to the elect, as fixed in God's everlasting counsels, and revealed to faith in the Gospel, must be held as an important part of the truth of God, it must also be held, and it has uniformly been the doctrine of the Secession Church, that the atonement of Christ has general relations to the world.

"The general relations are,—that it is needed by all,—suited to all,—sufficient for all,—removes legal obstructions to the salvation of any,—and is presented to all as God's free gift to be received by faith."

Again, in opposition to the assertion "That the object of saving faith to any person, is the statement that Christ made atonement for the sins of that person, as he made atonement for the sins of the whole world; and that the seeing of this statement to be true is saving faith, and gives the assurance of salvation,"—a view which is most unsatisfactory, the United Synod hold that—"The province of faith is to receive the testimony of God in his word; thus doing homage to the infallible veracity, and supreme authority of the Divine author of that testimony. In the Divine testimony the gospel is declared; and saving faith has a special reference to its good tidings, which it humbly and gladly receives on the authority of the testimony of Him who cannot lie.

"This exhibition of the gospel, of its doctrines and its promises, of Jesus Christ and salvation through him, is appointed to be presented to all men equally to be received by faith."

Further, it was maintained "that man is able of himself to believe to the saving of the soul, and indeed to love and serve God according to the requirements of His law," and in particular, "that all men are able of themselves to believe the gospel unto salvation, and to put away unbelief, the only obstacle to salvation which the atonement has not removed."

"It is true that this statement was explained by the common distinction betwixt natural and moral ability; the former referring to power or faculty strictly taken, the latter to will or inclination; and it was held that the sole obstacle to faith lies, not in the state of the understanding, but of the heart; in connection with which it was affirmed, that the influence of the Holy Spirit is not needed on the understanding, but on the heart, to dispose the person to attend to, and consequently to receive the truth."

These statements are plainly unscriptural; for although it is readily conceded that there must be the natural faculties of understanding, willing, and feeling, in order that man, as a rational, moral and accountable agent, be required to know, believe and obey; and although man's inability, from its origin as well as its nature, be such as to render it criminal in itself, and to leave the sinner without excuse; yet from the Holy Scriptures the following principles are abundantly evident:—

"Even the natural powers of man, his faculties of thought, will, and feeling, are dependent for their existence and exercise on the great Creator and Preserver, in whom 'we live, and move, and have our being.'" The fall has impaired all the faculties of the human mind.

The influence of the Holy Spirit is then needed on all the faculties of the human mind alike; not on the affections, to the exclusion of the understanding; not on the understanding, to the exclusion of the affec-

tions; but on both—that the truth may be savingly discerned by the understanding, and may purify and govern all the affections of the soul. ‘But ye have an unction from the Holy One, and ye know all things.’—1 John ii, 20. ‘But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.’—Gal. v, 22, 23.

The obedience required of us in the Word of God is not an independent, but a dependent obedience. On the subject of human inability the standards of our church are express. ‘No more man since the fall is able, in this life, perfectly to keep the commandments of God, but doth daily break them in thought, word, and deed.’

It had also been stated “that no person ought to be directed to pray for grace to help him to believe, even although he be an anxious sinner, and that no person’s prayers could be of any avail till he believed unto salvation: which believing according to Mr. Morison’s views of the atonement, and of the nature of faith, must immediately give the knowledge that the person is saved.” But it is the doctrine of our Church that although faith to a certain extent may be considered as necessary to prayer, yet—“The obligation to prayer as a duty, and the warrant for it as a privilege, are not restricted to believers, but extend to all men visited by the light of revelation. \* \* \* Again, the obligation and the prayer must not be suspended on the evidence we may possess that we have saving faith. \* \* \* While prayer is an eminent means for reviving and strengthening faith, it is probably often in prayer that true faith is first exercised.”

Besides these points, some others were before the Synod, on which it is unnecessary here to enter. But from what has been adduced it is evident that the United Secession Church has been ever zealous to maintain the truth as it is in Jesus,—to check departures from it, either by reclaiming the erroneous, or by cutting them off from their association: and it is evident that when this last has been resorted to, it has been with extreme reluctance, and not till every method has been tried to prevent the necessity; and it is evident too that forbearance has been exercised as far as fidelity to Christ would permit.

It will appear from the document from which the preceding quotations are taken, we think from the quotations themselves, as the Committee observe, that the Secession Church was specially called upon, in the circumstances in which she was placed, that she might be faithful to Christ, and maintain her character as a body witnessing for His truth, “to stand with faithfulness and decision, yet with humility and charity, against any encroachments of error within her own pale, as well as its more extensive and varied assaults from without. If we would open our ears to the voice which the Divine Spirit addresses to us we must ‘hold fast that which we have, that no man take our crown;’ and ‘earnestly contend for the faith which was once delivered unto the saints.’ It is true as has been already remarked, that the errors against which these observations are directed do not immediately affect the more vital truths of religion, or threaten directly the very foundation of the faith. But, as has been stated, the inroads of error are often insidious; it not unfrequently advances farther than its abettors avow, or are even aware of, and than the friends of truth at first suspect; if it is not repelled it acquires firm footing and growing strength

till at length its friends augment in number, power, and daring, and the very citadel of truth may be menaced or taken. We are well warned by the example of other Churches. The progress of semi-Pelagian views in some of the Churches of America, has dissolved their union and threatened their very existence. In England, Arminian error has lamentably spread, and if we except the Episcopalian Church, which, with a Calvinistic creed and, to a great extent, an Arminian or Semi-Popish Clergy, has been its great bulwark, the influence of Wesley has been next in order,—whose personal piety, unequalled zeal, and untiring activity, aided by an effective, though somewhat secular and tortuous system of Ecclesiastical policy and great multitudes of zealous followers, have contributed to diffuse that system through the length and breadth of the land. By such examples let us take warning, and whether sustained by many or by few, continue to display a banner because of the truth.

“In judging of individuals or Churches, indeed, it becomes us wisely and charitably to distinguish between those who hold the head, and those who deny Him, preaching another Gospel, and gladly to own the former as Christian brethren, although in some things they be otherwise minded, and in our judgment, warped and misled by error. It is our duty to rejoice in whatever benefit to the souls of men God may effect by the instrumentality of their labours, lest we should incur the rebuke of our Lord, addressed to His rash and weak disciples, “Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us.” And Jesus said, “Forbid him not, for he that is not against us is for us,” Luke, ix. 49, 50. But it must not be forgotten, that error whether in doctrine or conduct, does not lose its character by the piety of those on whom it is chargeable; that even those whom we must account not enemies but brethren, may be left to walk disorderly; and, that in no alliance is error more dangerous than in that of zealous and good men.

“In looking back on the circumstances of the Secession Church from its commencement, now more than a hundred years ago, and observing the way by which the Lord our God hath led us, it becomes us gratefully to own his abounding goodness and mercy. In particular, He hath so watched over the interests of Gospel Truth among us, as that no departure from the faith, no division or conflict of sentiment on any evangelical doctrine, has prevailed in our Church. Individual members have gone out from us; but the Body has been preserved from all suspicion of apostacy from the purity of doctrine originally professed by the Secession Church. By the entire Body the same glorious Gospel of the Blessed God has been professedly held fast; and with the necessary allowance for diversity of gifts, various measures of religious attainment, and an unavoidable and wholesome variety of expressions and illustrations, from every pulpit the same Gospel has been declared. Hitherto, purity of doctrine has been the acknowledged distinction of the Secession Church, the great instrument of its extension, and we trust will continue to be, its chief and most powerful attraction.

“Finally, let us rejoice that the interests of truth and of the Church are entrusted to Christ. Zion is engraven on the palms of His hands; her walls are ever before Him. He is too vigilant and too faithful a guardian to permit any portion of His own truth to perish. For this purpose He was

born, and for this end came He into the world, to bear witness to the truth : for this among other high ends He died ; and for this He lives and reigns, walking in the midst of the golden candlesticks, and holding the stars in His right hand. He can never want witnesses for his cause ; and should one class or race prove unfaithful, He will raise up and qualify others. Be it our single and supreme desire to follow the Lord fully ; and confiding in His gracious care, to receive and hold fast all things whatsoever He hath commanded."

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ADDRESS ON FAMILY WORSHIP, BY COMMITTEE OF U. P. SYNOD, SCOTLAND.\*

DEARLY BELOVED BRETHREN,—Amid the varied business which occupied the attention of the Synod at its last meeting—a meeting felt by many "to be a time of refreshing from the presence of the Lord"—the importance of practical religion, as affecting the general interests of the body, was not overlooked. As on former occasions, "prayers, supplications, and intercessions" were offered up on behalf of our ministers and missionaries, our elders and people, that they all might be imbued more than ever with the Spirit of Christ, and that the work of God might prosper among us. The Church, no one can doubt, occupies her true position when she feels that, for all success, she is dependent on God. "Except the Lord build the house, they labor in vain that build it." What thus holds good of the ministers and rulers of the church, holds equally true of those who are her members. Religion cannot prosper among the private members or families of a church, where God is not acknowledged. Wherever the spiritual life in any degree exists, it manifests itself in prayer to God ; and where prayer abounds, it brings down, in copious measure, the blessings of divine grace. Such is the order of means which God has seen meet to appoint. When God, accordingly, has any gracious design towards a church, either as it respects the increase of her attainments or the accomplishment of important objects by her instrumentality, he pours out upon her extensively "the spirit of grace and of supplications." Religion, when animated by this spirit, becomes at once the source of the church's strength, and the spring of her activities. It is when men's hearts are filled with love to God, a love burning with an ever-increasing fervour in the contemplation of what he has done for their souls in the redemption by Christ, that they are "ready for every good work" to which they are called, and count it their privilege, as a "willing people," to carry out God's merciful designs in regard to a perishing world.

As a means of promoting that practical godliness which it is so desirable should pervade every part of our church, the Synod agreed that you, dear brethren, who are parents and heads of families, should have your attention specially called, in the present address, to the importance of family religion.

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\* "The missionary business being concluded, Mr. Samuel Stitt, in the name, and by the request, of a large number of elders, who had held a friendly meeting that morning, suggested that the Synod should issue an address on the Duty and Benefits of Family Worship. The suggestion was cordially adopted, and a committee appointed to prepare and issue a fitting address on the subject. The Synod, at the same time, recommended ministers to take an opportunity of calling the special attention of their congregations to this important subject."—*Minute of Synod, May, 1857.*

That family religion has an intimate bearing on personal piety, as well as the spiritual well-being of the Church, there can be no doubt. God has so ordered matters, in the moral arrangements which he has made for our benefit, that religion prospers best when its varied duties are equally attended to; whereas neglect, in the case of one duty, if it argues not want of spiritual life, has an injurious effect on the whole spirit of religion. How far the worship of God is daily observed in the families belonging to our church, it might be hazardous to affirm on the ground of any information that can safely be relied upon. That God is daily worshipped by very many of the families throughout our church there can be no doubt. It would be a sad thing were it otherwise. We have to bless God for the grace which inclines so many of the heads of families "to call on the name of the Lord." But is there no reason to fear that this duty is less observed now than it once was among us; and that, in this respect, we have declined from "the good old ways" of our fathers? Is there not ground to fear that, by many who have assumed the solemn responsibilities which attach to the head of a household, this duty is only partially performed, and that by others, it is not performed at all? And, should this state of things exist with regard to any considerable number of the families of our church, does it not furnish cause for deep concern to all who love the good of Zion, and especially to those heads of families themselves, who, in their family capacity, are thus "living without God in the world?" Does this unwillingness to bow the knee to God at the family altar proceed from alienation of the heart from God? Does it proceed from coldness and deadness of affection in religion? Or, does it arise from the spirit of the world asserting its claims to the entire time, and energies, and regards of professors of the gospel, to the exclusion of all serious thoughts of God and the things of eternity? Whatever the cause may be from which such a state of things proceeds, the evil superinduced is one deeply to be deplored. Suffer then, dear brethren, you who are parents living in the condition now described, the word of exhortation, while we bring under your notice the claims of the duty you are forgetting or neglecting. As ministers are directed to call the attention of their respective congregations to the subject, it will be enough at present to indicate briefly one or two considerations which ought to weigh with you, as professing Christians, in leading you to commence, without delay, the performance of a duty so important in itself, and one fraught, to those engaging in it, with so many advantages.

1. The worship of God in the family is a matter of divine obligation. He who established the family institution, appointed religion to be the governing influence by which its ends were to be secured. These ends cannot be secured, according to divine arrangement, if God is not acknowledged. He is "the God of the families of the whole earth," and as such he must be worshipped and obeyed. God establishes his covenant with believers, and their seed after them, in their family capacity. "I am your God," is his language, "and the God of your seed." The "household" of the believer, under the gospel, is recognised as a constituent part of the church of Christ, which, in its expanded form, assumes the character of "the household of faith." Is there not good reason, then, why the believer should say, as did the King of Israel. "I will walk within my house with a perfect heart?" Has not God made his people "king and priests



unto God," for the express purpose that they might present to him, day by day, the offerings of thanksgiving and praise? What a privilege! Why should you deprive yourselves of a privilege so precious? Seek, like Jacob, in availing yourselves of it, to make your house a "Bethel," where God delights to dwell. Say, with Joshua, "As for me and my house," whatever others do, "we will serve the Lord." Join with David in the summons you address, from time to time, to the members of your family, "O come, let us worship and bow down; let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand." And when do you ask, is all this to be done? The answer is, "To-day, if you will hear His voice, harden not your hearts."

2. The training of the young for God, requires that Family Worship be observed. The up-bringing of children in the fear, and for the service of God, is one essential object of the family institution; and, for this "godly up-bringing," prayer is as necessary as are religious instruction and example. There is no more favorable channel through which religious truth may be conveyed to the mind of a child than parental instruction, provided that that instruction be accompanied by the influence of daily example. God accordingly has said, for the encouragement of parents, "Train up a child in the way he should go; and when he is old he will not depart from it." But religious "training" consists mainly, as you know, in the formation of religious habits and principles; and success, in the forming of these, God gives in answer to believing prayer. It is right, indeed, that instruction in the things of God should be given; but this will be comparatively of little avail, unless the character is moulded in conformity with the gospel of Christ. And how can a parent train up his child in religious habits, if he himself sets not before him the example of religion? How can he hope to make the members of his family worshippers of God, if he himself, instead of leading them daily to the family altar, teaches them by his example "to forget God? All the special influence, in such a case, assigned by God to a parent, for promoting the spiritual well-being of his offspring, is lost, and what was designed in the highest sense, for good, is, by the neutralising influence of parental example, turned to evil. And what a calamity is thus entailed, extending, not to the existing generation merely, but to those that follow! Say, ye who act in this way towards your children, is it thus you show your affection for them? Is it thus you discharge the solemn vows you undertook on their behalf, when you dedicated them to the Lord in baptism? Are not your children "God's heritage," which he has a right to expect you will take care of for him? Has not the Saviour said to you, in regard to your young ones, "Suffer them to come unto me?" And shall it be the case that, by your example, powerful for evil or for good, you will not "suffer" them to come unto him? Nay, rather bring them to the Saviour, under the gracious assurance. "that of such is the kingdom of heaven." And then, in your case, as in the case of others, will be fulfilled the saying,

"Race unto race shall praise thy works,  
And show thy mighty deeds."

3. God's dealings with families, as such, call for their daily worship of him. It cannot be doubted that, with an adjusting hand, God's dis-

pensations are measured out to families as well as to individuals. These dispensations are intended for their benefit; and, where observed and improved, are, "made to work for their good." Some of the most tender and sanctifying influences are derived from this source, whereby God makes his people "meet for the inheritance of the saints in light." Has not the head of a family much to say to God, in representing their interests and feelings, in spreading out their case before Him who is the hearer of prayer, and in craving that himself and his house, by night and by day, may be under the protection of Jehovah? Does not God send to us, from time to time, domestic trials and afflictions? Is He not ever and again affording to us special family deliverances? Are we not, day by day, receiving, as families, innumerable benefits at the hand of God, for which we are called to bless his name? Have we not family sins which we are called daily to confess unto God? And shall all this be the case, and there be no voice, on our part, to give utterance at the throne of grace to those joys and sorrows, those cares and griefs, and varied anxieties we experience, as families, arising from the dealings of God? O! why should a parent, who loves his family, refuse to plead with God on their behalf, in common supplication, or decline to be the organ of their communication with God, for the purpose of expressing their wants, or giving utterance to their thanksgiving and praise? Why should any head of a family be silent when God is saying unto him, for his comfort and the comfort of those under his care, "In everything, by prayer and supplication, with thanksgiving, let your requests be made known unto God?" "Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me." "It is a good thing to give thanks unto the Lord, to show forth His loving-kindness in the morning and his faithfulness every night." And,

4. The church has need of the prayers of her families, for the success of her ordinances, and the operations in which she is engaged for the spread of the gospel. When God blesses Zion, he makes all the dwellings round about it a blessing. From those dwellings is heard daily the voice of melody and joy, of thanksgiving and praise, of entreaty and supplication, as the inmates pour out their hearts before God, in contemplation of the varied aspects of his procedure towards his church. It is a happy sign of the state of the church, when "each family apart" takes a becoming interest in the church's affairs, and sends up prayers to God daily on her behalf. It is when such prayers ascend daily from the family altar, that we may expect that conversions will take place unto God, that God "will bless Zion's provision, and satisfy her poor with bread, and that the Holy Spirit will be poured out in rich effusion from on high, giving effect to the gospel and causing men everywhere throughout our earth "to see the salvation of God." And why should not every family belonging to our church engage, morning and evening, in this holy concert for prayer, supplicating a blessing on her ministers and rulers, her missionaries and teachers, her ordinances and operations, and on all, of every name, who are the called of God, and who love our Lord Jesus Christ in sincerity and truth? Shall the families of our church be trained from earliest years to contribute to our missions, and not be taught daily to pray to God for their success? We shall only rise to the grandeur of our missionary enterprise, when each family of our church, not less than each individual, is found resolving that

it will "give God no rest, till He establish, and till He make Jerusalem a praise in the earth." Then may we expect God to bless our efforts, to revive His work in our congregations, and to add to His church, by our instrumentality, "multitudes of such as shall be saved."

In submitting to you dear brethren, in the name of the Synod, these few remarks on this all-important subject, afterwards to be dwelt upon more fully by your esteemed ministers, from whom you stately hear the word of God, enough, we trust, has been said, to lead heads of households, who are in the habit of worshipping God in their families, to prize, and increasingly improve their privilege, and also to convince you, who, as parents or heads of families, are neglecting the duty of family worship, of the claims which God has upon you, to erect the family altar, and to call on the name of the Lord. Let the commencement, then, of the new year on which you are now entering, be to you, in respect of this matter, "as the beginning of months." Say not, there is no urgency in this matter; it may be delayed. Remember that delay brings with it an accumulation of guilt. Family prayer may, through lack of "the spirit of life which is in Christ," degenerate into empty form; but the neglect of known duty must ever be a positive sin. Say not, there is no danger involved in leaving undone the command of God. Consider how God "pours out his fury on the families that call not on his name." Say not, that you have no time for this exercise. Does not the mere mention of such an excuse show how much need there is why you should adopt this, and other spiritual safeguards, for protecting you from the encroaching and overwhelming influence of the world? Allege not, that you are unable to offer up prayer to God in the family. The Spirit will help your "infirmities," teaching you how to pray, and what you should pray for. Plead not, that no injury is sustained by your dereliction of duty. Are not you yourselves, your families, and the church of God, all suffering incalculable injury? By the regard, then, you have to your own spiritual interests,—by the regard you have to the eternal interests of the families that are dear to you,—by a regard to the well-being of that church to which you belong, and whose principles you profess—rise to the dignity of that service to which your responsibilities call you, and "worship the Lord reverently at His footstool," day by day, amid all the hallowed associations of home, so well fitted to stir up your desires after God! Your Pastors, who dispense to you the word of life; your elders, "who watch for your souls, as they who must give an account;" and your christian friends and brethren, who are bearing a testimony for God, are all anxiously desirous that you should redeem and verify your christian profession, and, by doing so, acquire the power which belongs to your position, of exerting an influence for Christ, and advancing His cause in the church and the world. "I know him," said God, speaking of Abraham, "that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him." Of this Lord, as "our God and the God of our seed," let the families of our church unitedly say, in respect of their houses, consecrated to His service, "He is our God, and we will prepare Him an habitation; our father's God, and we will exalt Him,"—"we will praise his name together." Then may we expect that God will fulfil the prayer

which His servants present in His courts: "Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us, yea, the work of our hands establish thou it."—In name, and by authority of the Committee,

JOHN ROBSON, *Convener.*

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### SKETCHES FROM THE LIFE OF THE REV. WILLIAM JENKINS, RICHMOND HILL.

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Ministers and missionaries who labour in faith and hope can never labour in vain. God will permit them to see the fruits of their toils in some measure. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." This was the case with Mr. Jenkins in his labours among the Oneida Indians. Some of those who, when he came to that place, were to him the sources of much sorrow, became a comfort to him. In speaking of the ordinance of the Lord's Supper, observed among the Indians on one occasion, he says:—"On this occasion I asked the Indians what they wanted from God? I mentioned several things which they greatly needed, and told them they should ask these things from God in prayer—that prayer was a special privilege of those who were reconciled to God. When I had mentioned this, the principal Chief, John Secononoto, took the elements in his hands, and praying audibly and very earnestly, claimed Christ as his Saviour. We had at this Communion three white people,—one man who communicated with us, was, when I came first to Oneida, like a persecuting Saul, breathing out threatenings and slaughter, against the religion of Christ in general, and missionary efforts among the Indians in particular. He had now embraced the cause which he then sought to destroy. As he lived among the Indians they all knew him—they knew his former manner of life among them; they had been witnesses too, to the great change which had taken place. He publicly renounced his former opinions and expressed deep sorrow for his past unholy conduct. He expressed also his firm resolve, in God's strength, to die daily to sin. This seemed to fill us all with joy over this penitent sinner." Such incidents excite the minister of the gospel to put forth renewed effort, and God always rewards such works of faith and labours of love.

It has been often remarked that men may be professed infidels so long as they enjoy health and success in life, but when privation, suffering, and death befall them, then they feel the folly and wickedness of their opinions and conduct. This was the case with some of those who lived in the village of Oneida, and were the most inveterate enemies to the Indians and their minister. God had a controversy with them, he was about to plead against them. A severe and malignant epidemic broke out among them, and many of those who spurned religion from them, and scoffed at the servant of Christ in the day of health and prosperity, fainted, and sought the consolations of religion, and the prayers of the missionary in the day of adversity. It is suffering that tries a man's principles.

Mr. Jenkins says, "I visited many white people who are sick. I find that those who uttered the most horrid blasphemies against God's truth and cause, in the day of health, when death is threatening them, solicit my attendance and prayers. They seem desirous to hear in that awful moment, those things which they have before heard and turned into ridicule. When at their bedside I reflect on the awful change which has taken place on some, and seems about to take place on others, and feel greatly grieved. Their own minds are filled with alarm. What a change has taken place with them, once so full of mirth and madness, blasphemy and all kinds of vice, now full of terror, agony and despair; but some, even now seem to glory in their shame. One who is notoriously wicked, was at the point of death, and again recovered, he now makes profane jests about his escape from the King of Terrors. I have much reason to bless God for his goodness to me in the midst of all my troubles." Thus the missionary has to toil through his duties, and during health as well as during sickness the care of all the members of the church comes upon him. Thus one year succeeds another, and the missionary has to rejoice with those who rejoice, and to weep with those who weep, he undergoes the same labours, endures hardship as a good soldier of Christ, has occasional proofs that he is not labouring altogether in vain, but still has many trials to endure. Mr. Jenkins continued the missionary to these Indians till sometime in 1816, when his relation to the Society ceased, and with the sanction of the Presbytery under whose inspection he had placed himself after he ceased to be the recognized missionary to the Indians, he visited Canada, and found it to be a very destitute field, many perishing for lack of knowledge. This visit led to his permanent settlement in the province in 1817, forty years ago. He was thus among the first Presbyterian ministers that laboured in Upper Canada. These labours will form the subject of another Sketch.

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UNION.—REPLY TO W. I.

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

DEAR SIR,

No man can be more averse than your humble servant, to what in your Magazine for January, you deprecate as "altercation," on the subject of Union with our Free Church Brethren. But, having been rather unceremoniously and uncourteously attacked in said Magazine, in a letter from our brother W. I., because of some things which I stated in your December number on that subject, in reference to a former letter from him in the October number, I think I am entitled, in fairness and justice, to a small space in your pages for a few remarks. My reasons for offering them are not mainly of a personal kind, for I could easily "allow the matter to drop," according to your expressed wish, so far as my humble self is concerned, and, let W. I. have it in his own rough-shod way; but, considering both the tenor and the tone in which he has chosen to write, I feel strongly that something more of utterance is due to ourselves as a church for courtesy of character, and also, to our Sister Church, whom W. I. has not treated as ought to have been the case.

In venturing to express an opinion on W. I.'s letter, I only characterised it as "an article which, I daresay, proceeded from no bad design, but was unwisely conceived and expressed; entered into no real argument; and was fitted not to promote but retard union! This was "the head and front of my offending." I am quite willing to let your readers, both in and out of our denomination, decide whether I did him an injustice, requesting them also, to take into view his two subsequent letters. I am sorry to say that, they iterate the same ungracious mode of speaking respecting our Free Church brethren; nay, add to it, by alleging that, until recently, at any rate, their wish in seeking union with us was to make an "absorption" of us. Now, this averment stands upon much the same vague footing as as that of "arrogance;" and I contend that neither the one nor the other ought to have been brought out at all, in any present discussions about Christian Union; and, that all said upon the subject should be urbane, manly, and in the spirit of sincere brotherhood. If I were trying to enter into close relationship and co-operation with another, would it do to tell him bludly of faults which I suppose to exist in him? Did I believe them to exist, would it not be the better and more honest course to decline the connection? and, *a fortiori*, this principle applies far more to what may be spoken or printed, with regard to effecting a religious union between Churches so very near a-kin already, as the two churches in question. Then, all that is uttered should be unsuspecting, open, and affectionate; *especially now*, when the interchanges of mutual good understanding, and good will have proceeded so far between the Joint Committees. In this point of view, it was exceedingly ill-timed and out of place, for our brother, W. I. particularly, as he had come but recently into Canada, as he himself stated, to step in, and at least ruffle the waters upon which the vessel of union, with the dove and the olive branch of peace hovering over her, was floating to her resting place. We trust, however, that this will not be prevented. There is far too much of good sense and right feeling among our Free Church Brethren to allow them to demur, on account of anything which W. I. has emitted.

And now, in coming to a close on my part, will our brother really pardon me, if I presume to offer him here—as the occasion for it has been public—a modicum of truly friendly advice, which it may be well worth his while to consider coolly, and act upon in any thing he may henceforth give from the press, at least, relative to a matter so grave and momentous, and withal, somewhat delicate, as the bringing together of separated christians into incorporating union. He has shown that he has a strong tendency to indulge in burlesque, sarcasm, and biting retort. These are the black threads which run through the tissue of his three letters; and anything thrown in to the contrary does not signify a great deal—the black threads are still prominent to the eye. The advice, then, now respectfully tendered, is that, if he would consult his true respectability, peace and comfort, he should watchfully restrain this unsafe tendency, which is like an unruly horse, apt to run away with the rider, and to do mischief. The qualities of mind now adverted to, are never amiable in any man, and often dangerous and hurtful. They may be allowed, and even relished occasionally, in a professed satirist, or political controversialist; but it would require very stringent reasons to warrant anything of the kind in what is

connected with religious truth. The formula of the infidel, Lord Shaftsbury, that *ridicule is the proper test of truth*, has long since been exploded. If it is a weapon still used in the hands of the children of this world, it is certainly not becoming in the professed "children of light." If we have to admonish one another, let it be in the spirit of meekness; if we seek to edify one another, let it be done in love; if we desire to win over fellow christians to stand and act along with us, for "the help of the Lord against the mighty," in this evil world, where the darkness of ignorance, the opposition of error, and the abounding power of sin are so antagonistic to this "light and truth," we must win them by displaying a likeness to our Divine Master, who is meek and lowly in heart, and, at whose feet we should ever sit and learn, coming forth daily to the world to show that we have been with Him, and that His Spirit is in us.

In conclusion, may I be permitted to say to brother W. I., in the words of Paul, "Am I become your enemy because I tell you the truth?" Be assured it is not so.

W. Y.

[The above reached us just a little too late for last month. We should have been glad had the controversy terminated. The author, however, seemed to think that justice demanded a reply. We must now firmly say that the correspondence between W. I. and W. Y. has closed in our pages.]

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## DENOMINATIONAL INTELLIGENCE WANTED.

*To the Editor of the United Presbyterian Magazine.*

SIR :

Do you not think some plan might be fallen upon to develop a stronger and healthier feeling of general interest and denominational heartiness among all the members of our Church? I fear our Presbyterianism is in danger of being lost sight of, and that we are in the way at least, of sinking down to mere Congregationalism. It is very natural, and as it should be, that the particular Congregation with which we happen to be connected should have the first place in our interest and exertions; but it certainly is not only a pity but a sin when that interest and exertion are substantially confined to that particular association. The U. P. Church is one whole. What interests one portion *ought* to interest all. Now, Mr. Editor, does it? I fear, much, not to anything like the extent it ought. Could nothing be done to stimulate this interest where it already exists, and to awaken some amount of it where it is altogether wanting? What a power it would have to cheer and invigorate weak and distant stations and brethren in new and rough districts of country were it known that, generally throughout the Church, a deep interest was felt in the work going on in their localities,—an interest expressed not merely in words, but by deeds as well. It may be said that, in general, the Church as a whole, has no means of knowing what is going on in the newer districts of country, and cannot therefore be expected to take any interest in that of which nothing is known. I am afraid this is only too true. But why is it so? Preachers are required to send in reports of their

labours every half year to Presbyteries and the Mission Committee. Could there be found *nothing* in those reports worth publishing in your Magazine? I should be sorry to think of such being the fact. And if such reports actually *do* contain matters of general interest, might it not be well that the Mission Committee should be directed by Synod to send digests of Missionary operations to you for publication? We are all interested in the extracts you give from the *Home Record*, about Missionary operations in foreign lands, but for myself I should much like if I could learn more about what is doing in our own stations in Canada. Unless when an ordination, or soiree, or something of that kind takes place, we learn nothing, absolutely, about many stations, except that they are in existence. Why should this be so? Is it said Preachers do not send in reports? Why then, as disobedient to their Ecclesiastical superiors, not visit them with censure? There can be no possible use of rules which any one may set at nought whenever he chuses. Our people ask what our Preachers are doing, we cannot tell. How could any one expect to keep up the interest in a Foreign Mission without ever and anon affording information as to what was being done, and yet such is nearly the fact with reference to the home operation of our Church in Canada. We need something more than Presbytery minutes. Will not our Mission Committee and Preachers kindly let us have it? In the meantime,

Yours, truly,

A CANADIAN U. P.

[No complaint respecting the Magazine reaches us so frequently as that it is wanting in denominational intelligence. We make no attempt to repel the allegation, but simply say that we publish all the intelligence that is sent us, and a good deal that is not sent us, but is picked up from the newspapers, hearsay, &c. Now and then a notice of a call, ordination, induction or demission, consisting of three lines or so, reaches us a day or two after the Magazine is printed, and probably six or eight weeks after the transaction took place. We are willing to believe that our Ministers have their hands very full of work, but every one must see that such notices as we refer to might easily be executed in less than three minutes. Sending them to us promptly, would be a great gratification to ourselves, and, we believe, to our readers. But we have often said so, and we have no powers of compulsion. Such articles as our correspondent desires respecting the condition of stations and similar matters, we should be exceedingly anxious to obtain; but we confess we are not sanguine enough to expect them.]

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## Reviews of Books.

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THE SAINT AND HIS SAVIOUR; or the Progress of the Soul in the Knowledge of Jesus. By the REV. C. H. SPURGEON. 12mo., pp. 440. New York: Sheldon, Blakeman & Co. Toronto: J. C. Geikie, 1857.

This, we believe, is the largest work of its singularly popular author; and, as might be expected from its title, it contains a pretty full exhibi-



tion of his theological system. In that there is much that is highly satisfactory. Characterized, as he seems to be by great independence of spirit, he prominently sets forth a number of the leading principles of Calvinism; and, judging from the writers he occasionally quotes, his reading appears to be chiefly among old orthodox and evangelical divines. He seems to be sensible that speaking, rather than writing, is his gift. "Writing," says he "is to me the work of a slave. It is a delight, a joy, a rapture to talk out one's thoughts in words that flash upon the mind at the instant they are required; but it is poor drudgery to sit still, and groan for thoughts and words without succeeding in obtaining them. Well may a man's books be called his 'works,' for, if every mind were constituted as mine, it would be work indeed to produce a quarto volume. Nothing but a sense of duty has impelled me to finish this book which has been more than two years on hand. Yet have I at times so enjoyed the meditations which my writing has induced, that I could not discontinue the labour, were it ten times more irksome; and moreover I have some hopes that it may yet be a pleasure to me to serve God with the pen as well as with the lip." Mr. Spurgeon, we suppose, is but moderately educated, and certainly has no pretensions either to elegance of style, or logical exactness, or continuity of thought, but he is pointed, lively, fresh, and vigorous, and considering the matter of his discourses, it is not wonderful that he draws such crowds. The multiplicity of his engagements doubtless affords a great apology for any imperfections that may be found in his compositions. "Never" says he, "was a book written amid more incessant toil. Only the fragments of time could be allotted to it, and intense mental and bodily exertions have often rendered me incapable of turning even those fragments to advantage." Nevertheless, his writings are in great request. His extreme popularity as a preacher of course contributes to this. Many, who have not the opportunity of hearing him are anxious to see his productions, though as in the case of Whitfield and many others, they probably afford a very poor specimen of the orator. An extract or two will gratify our readers:—

"Jesus affords the tried saint *clearer manifestations* of himself than usual. When he draws the curtain around the believer on the bed of sickness, he usually withdraws the curtain wherewith he conceals himself. He approaches nearer to the soul in its tribulation, even as the sun is said to be nearer to the earth in the time of winter. He sheds a clear light on his promise when he robes his providence in darkness; and if both are alike clouded, he reveals himself more manifestly. Affliction has often proved to be a presence-chamber, in which the King of Heaven gives audience to his unworthy subjects. As Isaac met his bride in the fields at eventide, so do true souls frequently find their joy and consolation in the loneliness of solitude, and at the sunset of their earthly pleasures. He who would see the stars sparkling with tenfold lustre must dwell in the cold regions of snow; and he who would know the full beauties of Jesus, the bright and morning star, must see him amid the frosts of trouble and adversity. Affliction is often the hand of God, which he places before our face to enable us, like Moses, to see the train of his glory as he passes by. The saint has had many a pleasant view of God's loving kindness from the top of the hills of mercy; but tribulation is very frequently the Lord's Pisgah, from which he gives them a view of the land in all its length and breadth.

"Mr. Renwick, the last of the Scottish martyrs, speaking of his sufferings for conscience sake, says: 'Enemies think themselves satisfied that we are put to wander in mosses, and upon mountains; but even amidst the storms of these last two nights, I cannot express what sweet times I have had, when I had no covering but

the dark curtains of night. Yea, in the silent watch, my mind was led out to admire the deep and inexpressible ocean of joy wherein the whole family of heaven swim. Each *star* led me to wonder what he must be who is the Star of Jacob, of whom all stars borrow their shining."

"This one testimony is the type of many; it is an exhibition of the great rule of the kingdom—"When thou passest through the rivers, I will be with thee."

"Choice discoveries of the wondrous love and grace of Jesus are most tenderly vouchsafed unto believers in the times of grief. Then it is that he lifts them up from his feet, where, like Mary, it is their delight to sit, and exalts them to the position of the favored John, pressing them to his breast and bidding them lean on his bosom. Then it is that he doth fill the cup of salvation with the old wine of the kingdom, and puts it to the mouth of the Christian, that he may in some measure forget the flavor of wormwood and grating of gravel-stones which the draught of bitterness has placed upon his palate and between his teeth. If Christ is more excellent at one time than another it certainly is in "the cloudy and dark day." We can never so well see the true color of Christ's love as in the night of weeping. Christ in the dungeon, Christ on the bed of sickness, Christ in poverty, is Christ indeed to a sanctified man. No vision of Christ Jesus is so truly a revelation as that which is seen in the Patmos of suffering. As in time of war the city doubles its guards, so does Jesus multiply the displays of his affection when his chosen are besieged by trials. When Habakkuk's belly trembled, and his lips quivered, and rottenness entered into his bones, when all his earthly hopes were blasted, and his comforts removed, he had such an overcoming sense of the presence of God that he exclaimed in the midst of all his sorrows, "Yet will I rejoice in the Lord, and joy in the God of my salvation." Among the family of God none are so well versed in the knowledge of Christ's love as those who have been long in the chamber of affliction. What marvellous things have these seen, and what secrets have they heard? They have kissed the lips which others have but heard at a distance; they have pressed their heads upon the breast which others have but seen with their eyes; and they have been embraced in the arms into which others have but desired to climb. Give us the Christ of affliction, for He is Christ indeed."

The book is written chiefly for "beginners" in religion. We hope the following will be useful to that interesting class:—

"Immediately after conversion *we are eminently careful to use all the means of grace*, and therefore we derive more comfort from them than in after years, when we are more negligent of them. The young convert is to be seen at every prayer meeting, early or late; every religious service, even though it be at a considerable distance, finds him as an attendant; the Bible is seldom closed, and the season for private devotion is never neglected. In after days any excuse will enable us to be absent from Divine service with an easy conscience; but then it would have been a high crime and misdemeanour to have been absent at any available opportunity. Hence the soul, feeding much on heavenly food, waxeth fat, and knoweth nothing of the sorrows of the hungry one who neglects the royal table. The young footman on the heavenly race exerts all his strength to win the race, and his progress is thus far greater at first than afterwards, when his breath a little fails him, or the natural slothfulness of the flesh induces him to slacken his pace. Would to God we could maintain the speed of our youth! we should then retain its comforts. We have met with some few of the eminently holy who have enjoyed a continual feast ever since the day of their espousals; but these were men who were constantly fervent in spirit, serving their Lord with a diligent heart. Why should it not be so with many more of us? John Bunyan hath well written, "You that are old professors, take you heed that the young striplings of Jesus, that began to strip but the other day, do not outrun you, so as to have that Scripture fulfilled on you, 'The last shall be first, and the first last,' which will be a shame to you and a credit to them." Oh! that we were as obedient now as we were then to the voice of the Word from heaven, then would that voice be more sweet to our ears, and the face of heaven would not be so full of frowns. "The soul of the diligent shall be made fat," is true in spiritual matters equally with temporal. "Give diligence to make your

calling and election sure. for if ye do these things, ye shall never fall, for so an entrance, shall be administered to you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ." He that would be rich must still continue his heed to his flocks and his herds. It is not one venture which maketh the soul rich; it is continued perseverance in the business of salvation. None but lively active Christians can expect to feel those ravishing joys, sweet comforts, and blessed delights which follow at the heels of a healthy soul. Stagnant water never sparkles in the sun—it is the flowing brook which shines like a vein of silver: set thy grace at work, and thy joys shall marvellously increase. If our bucket be empty, we had better ask ourselves whether it might not be full again were it sent down into the well. Truly, a neglect of means robs us of much consolation.

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MISSIONARY TRAVELS AND RESEARCHES IN SOUTH AFRICA, *including a Sketch of sixteen years' residence in the Interior of Africa.* By DAVID LIVINGSTONE, LL. D., D. C. L. Royal 8vo. pp. 756. Harper and Brothers, New York. J. C. Geikie, Toronto, 1858.

The Author says, "I think I would cross the African continent again rather than undertake to write another book. It is far easier to travel than to write about it." Nevertheless, he has given us a very large volume, and one which has had, as it deserves, a vast circulation, having speedily run through many large editions at home, besides being reprinted here. The book is highly interesting, but it is almost impossible to give an outline of its contents in a narrow compass. When a theory is presented and illustrated, an idea of it may generally be given in a few sentences, but the case is different, when, as in this instance, a long series of details is brought into view. A person desirous to be acquainted with these must just be referred to the volume itself. Many of our readers, we hope, will betake themselves to Livingstone. The leading facts respecting him are already generally known. He was born at Blantyre, near Glasgow, and being in humble circumstances, was employed at the great cotton works in that village. He diligently employed his leisure hours, and acquired some knowledge of Latin. He continued working as a *piccer* during the summer, and maintaining himself on his earnings, spent the winter at Glasgow University. In that city he studied Theology under the late Rev. Dr. Wardlaw, and, at the same time engaged in the study of Medicine, and obtained a Surgeon's diploma from the Faculty of Physicians and Surgeons. He contemplated the idea of going out as a Medical Missionary to China, but was induced to connect himself with the London Missionary Society and proceed to South Africa. He there married the daughter of another celebrated Scottish Missionary, the Rev Robert Moffat. Continuing to prosecute his proper calling of preaching the Gospel, he soon entered on the work of exploring the country, and has been rewarded by numerous discoveries in the highest degree interesting, and which, it is believed, are likely to lead to the great extension of advantageous commerce as well as to the civilization and christianization of the people. The new light he has shed on the Geography and Natural History of Central Africa is hailed with rapture by the scientific, and business men are looking with eagerness to the prosecution of their enterprises in the new, and fine, and populous, and productive regions which he found, where only deserts and desolation were supposed to exist. The friends of Christ, it is hoped, will not be slow

to take possession. Dr. Livingstone returns to Africa, and the British Government have placed £5,000 sterling at his disposal, to aid him in his investigations. We fondly hope a brilliant career is still before him. Already, he has effected much, which will surely not fail to be turned to account. Dr. Livingstone has been exposed to great danger, and has had some marvellous escapes from death. He was, as every one knows, terribly bitten in the shoulder by a lion. Generally, however, he experienced kindness from the people. He is of a frank, open, generous heart, and there is astonishing sweep and compass in the words of our Saviour, "with what measure ye mete it shall be measured to you again." The book relates less to missions than many would desire, but, it is believed that the author was faithful and diligent in that all important respect also. He is evidently no pretender or fanatic. What he says, we believe, may be received with great confidence. We may, occasionally, enrich our *gleanings* with an extract, meanwhile, we subjoin the following:—

"The fever is certainly a drawback to this otherwise important missionary field. The great humidity produced by heavy rains and inundations, the exuberant vegetation caused by fervid heat in rich moist soil, and the prodigious amount of decaying vegetable matter annually exposed after the inundations to the rays of a torrid sun, with a flat surface often covered by forest through which the winds cannot pass, all combine to render the climate far from salubrious for any portion of the human family. But the fever, thus caused and rendered virulent, is almost the only disease prevalent in it. There is no consumption or scrofula, and but little insanity. Small-pox and measles visited the country some thirty years ago and cut off many, but they have since made no return, although the former has been almost constantly in one part or another of the coast. Singularly enough, the people used inoculation for this disease; and in one village, where they seem to have chosen a malignant case from which to inoculate the rest, nearly the whole village was cut off. I have seen but one case of hydrocephalus, a few of epilepsy, none of cholera or cancer, and many diseases common in England are here quite unknown. It is true that I suffered severely from fever, but my experience cannot be taken as a fair criterion in the matter. Compelled to sleep on the damp ground month after month, exposed to drenching showers, and getting the lower extremities wetted two or three times every day, living on native food (with the exception of sugarless coffee, during the journey to the north and the latter half of the return journey), and that food the manioc roots and meal, which contain so much uncombined starch that the eyes become affected (as in the case of animals fed for experiment on pure gluten or starch), and being exposed during many hours each day in comparative inaction to the direct rays of the sun, the thermometer standing above  $36^{\circ}$  in the shade—these constitute a more pitiful hygiene than any missionaries who may follow will ever have to endure. I do not mention these privations as if I considered them to be "*sacrifices*," for I think that the word ought never to be applied to anything we can do for Him who came down from heaven and died for us; but I suppose it is necessary to notice them, in order that no unfavourable opinion may be formed from my experience as to what that of others might be, if less exposed to the vicissitudes of the weather and change of diet.

"I believe that the interior of this country presents a much more inviting field for the philanthropist than does the west coast, where missionaries of the Church Missionary, United Presbyterian, and other societies have long laboured with most astonishing devotedness and never-flagging zeal. There the fevers are much more virulent and more speedily fatal than here, for from  $8^{\circ}$  south they almost invariably take the intermittent or least fatal type; and their effect being to enlarge the spleen, a complaint which is best treated by change of climate, we have the remedy at hand by passing the 20th parallel on our way south. But I am not to be understood as intimating that any of the numerous tribes are anxious for instruction: they are not the inquiring spirits we read of in other countries; they do not desire

the Gospel, because they know nothing about either it or its benefits; but there is no impediment in the way of instruction. Every head man would be proud of a European visitor or resident in his territory, and there is perfect security for life and property all over the interior country. The great barriers which have kept Africa shut are the unhealthiness of the coast, and the exclusive, illiberal disposition of the border tribes. It has not within the historic period been cut into by deep arms of the sea, and only a small fringe of its population have come into contact with the rest of mankind. Race has much to do in the present circumstances of nations; yet it is probable that the unhealthy coast-climate has reacted on the people, and aided both in perpetuating their own degradation and preventing those more inland from having intercourse with the rest of the world. It is to be hoped that these obstacles will be overcome by the more rapid means of locomotion possessed in the present age, if a good highway can become available from the coast into the interior."

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## Missionary Intelligence.

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### JAMAICA.

#### GRAND CAYMAN.

The following letter from the Rev. James Elmslie, dated 29th October, shows that the Lord is continuing to bless his work in this interesting field:—

*Mr. and Mrs. Whitecross.*—I received your much esteemed letter of the 16th January last, which informed me that you had got a very suitable missionary for the Caymanas to assist me in carrying on the Lord's work in this island.

Mr. Whitecross and his wife arrived here on the 20th April last, in the enjoyment of good health; and I am happy to inform you that I have found him to be possessed of all the qualifications which you represented in your letter. His wife too, is a very amiable and cheerful person, well qualified to raise our spirits when drooping.

If the Lord is pleased to spare and strengthen them, I hope they will be instruments in his hand in gathering in many souls to himself, and in building up those who have already been gathered.

*Conversions.*—How ineffectual are all our efforts without the divine blessing! O what a comfort that this great boon is within the compass of the promise! "Hath he said it, will he not do it? hath he spoken it, will he not make it good?" I am happy to inform you that the Lord is still carrying forward his own work here. It is now in as prosperous a state as ever it has been at any time since its commencement.

The meetings both at George Town and Prospect are good, both on week days and on Sabbath days.

At both stations there are upwards of forty catechumens. The Lord's Supper was dispensed last Lord's day to the congregation in George Town, and twelve new members were added to the Church. Some of them not long ago were the vilest of the vile "but now they are washed, they are sanctified, they are justified in the name of the Lord Jesus, and by the Spirit of our God." They see that they have nothing in themselves but sin and shame; but they see that they have all things in Christ.

*Schools.*—The two teachers at George Town and Prospect are doing well, and their respective schools are prospering under their care. George Town school has above 100 on the list, and Prospect school above 70. The teacher at Bodden

Town came only to the island a week ago, so that his school is not fully established.

So many teachers cannot fail to be a blessing to the rising generation.

O what reason have we to praise the Lord for sending so many agents to carry on his work in this place! I am greatly alarmed for the inhabitants of this place lest they should not improve their privileges. Where much is given, much will be required.

I am much obliged to you for raising my salary to £200. This is not too much for one like me, who has such a large family. God only knows what straits we have been reduced to at times, in years that have gone by.

God feeds the ravens, and he will not starve his own children. "Bread shall be given them, and their water shall be sure."

#### OLD CALABAR.

The Rev. Mr. Waddell, writes under date 23rd November:—I am happy to mention to you, that last Sabbath I was able to receive into the Church by baptism, the woman *Ema*, a discarded wife of the king's, some particulars of whose peculiar case were made known to you about six years ago.

Being a woman of impetuous temper, she had at the time broken through the restraints of the harem, and pursued a saucy maid-servant into the public streets. The king saw her, and gave orders that the gate should be closed against her return. Consequently every door in the town was closed against her, and every heart, except a very few, who could do nothing but pity her. We knew not of the case for a week or two after it occurred. Mrs. W. and Mrs. S., then with us, missed her from the king's women's yard, when visiting there to keep meetings with the women; but their inquiries met only evasive answers; and they had no suspicion of what had occurred. When at length they discovered the unfortunate woman, she was in a miserable condition, lying in an open shed, in an out-of-the-way place, naked, destitute and neglected by all but a poor woman who brought her a little food and water secretly at night.

They made intercession for her with the king; but he was inexorable, saying that it was customary for a woman to die for such a fault as hers, and only that he feared God and regarded us, he would have killed her. But he would do no more for her than let her live, which was equivalent to letting her die. But as her fault was not a crime, Mrs. W. and Mrs. S. would not let her die, hoping that though cut off from the king's yard, she might find an entrance into the kingdom of Heaven. We had a sore contest with offended majesty on her behalf, but at last he gave the poor woman a little house for herself far away from his own, where she has since lived quietly, and without reproach on her moral character. There is much in her history that might be detailed, which I now forbear to relate. She has got much good instruction, and for a year or two has paid serious attention to it, with a desire long expressed to join God's people. She was originally from Tom Shott's town, near the sea; and by some cause many of the people were in town last week, and at church last Sabbath, and present at her baptism in the afternoon. There are several others whom I hope to receive to baptism next month, of whom one woman, originally a Mohammedan, is from the interior. Of these more anon.

Mr. Waddell says, Sabbath, 4th October:—Our communion of the Lord's Supper being observed to-day, Young Eyo was restored to church fellowship. Since the latter part of last year, he has earnestly desired restoration at every communion. But having determined on a long exclusion, in order to have more prolonged and satisfactory proof of his repentance, and to show him and all others both that renewed offences must be dealt with by increased correction and that in the house of God there is no respect of persons. I could not yield to his urgency, and exhorted him to give the required proof of his faith and repentance. In a very satisfactory degree has he done so, both in private and public, and in some of the most trying ways. May the Lord keep him. I entreat the people of God who may read this notice, to persevere in frequent and fervent prayers on his behalf and for his brother Eshen, and for all our

young disciples, that they may be preserved steadfast in the midst of multiplied temptations and dangers.

## DUKE TOWN.

The Rev. Mr. Baillie, writes, under date 23rd November :—Since last mail, we have had three baptisms at Duke Town—two adults and one child. The adults are residing in the yard of Mrs. Edgerley. One of them is the mother of the twin children, (Paul and Virginia), whose lives Mr. Edgerley saved while at Old Town. You are no doubt aware that it is the custom here to put all such children to death, and banish the mother from the town. Mr. Edgerley had a great deal of opposition to encounter on account of his taking them under his protection. The king for several months left the town, nor would any of the gentlemen come near the house. Gradually, however, they came in when they saw that twin children were not such monsters as they had always understood them to be. At Duke Town also the prejudice was very strong when Mr. Edgerley came to live here. Many of the people would not look at the children, or go near the house where they were. They do not seem, however, to mind them much now; and I have frequently seen the children coming forward and talking to visitors, who at one time would rather almost have given all that they were worth, than look either upon a twin child or mother. The children both attend school, and the others associate with them, apparently as freely as if there never had been such a custom in the country.

The other adult who was baptized, belonged originally to Old Town. It used to be the custom, after the death of a gentleman, to open the grave on the ninth day, and bury a female alive along with the deceased. This person overheard them arranging about burying her in the grave of one who had died a few days before. She quietly slipped out of the house and ran to the bush. She was not long away until she heard them in pursuit of her. She providentially evaded them, however, and at last got to Mr. Edgerley's, where she was protected. On hearing her story, Mrs. Edgerley went the next day to the grave referred to, and actually found them busy opening it. The woman has ever since been exceedingly grateful to her protectors. She has lately been concerned about her spiritual condition, and we have great reason to believe that she has found peace in Him who is able to rescue her from a more terrible death—even from the second death.

May God soon hasten that time when all such barbarous rites and observances shall be among the things that were. Indeed, many such customs are now in disuse. The people, however, have a great tendency still to look to anything as an object of worship and reverence, rather than the true God. And in times of sickness, especially, instead of looking to him with whom are the issues of life, many of them are apt (particularly amongst the old) to put their trust in, and seek deliverance from, superstitious and unmeaning rites. For example, I was lately called upon to see "Jemmy," king of Henshaw Town. I found him very sick, with a large abscess in the thigh. He told me, when I went in, that he thought he was about to die, and that "plenty trouble lived for him." I asked him what else he could expect, seeing that he vexed God so, by the numerous charms and jujus which he had in his house, which was just as much as saying that God was not able to protect him, since he had to apply to these. I put the question to him, that suppose any of his children would not do what he told them, what would he do? He said he would flog them. I said that this was just the way in which God acted. For more than ten years his Father in heaven had, by his word been telling him what to do; and if he refused to do what God told him in His book, what could he expect? He replied, "It be true; but if God make my sick done this time, then I be done for all them fashion." Before leaving I made a free incision in his thigh from which there discharged fully a pint of purulent matter, which gave him great relief. Next day, on going back, instead of finding any of his jujus away, there was a new one placed in front of the apartment where he lay. When I saw it, I told him that I would neither sit down nor look at his leg until he took it away. I asked him to call to mind what he had said the day before. By thus breaking his promises, he was making a fool of me, and, what was of much greater moment, he was making a fool of God. He said that a person had come from the

plantation and placed it there against his will. I replied that it was of no use telling me that. He was king in his own house, and no man could place anything there against his will. He at last reluctantly called a person to remove it, which act he seemed to think would secure him God's favor both here and hereafter. Indeed, many seem to think that it is quite enough to leave off such customs. There is almost no convincing them of the depth of depravity that is in the human heart, and their need of a Saviour. Nothing, however, but the grace of God can do this. May his Spirit enlighten their understandings and pierce their hearts.

After "Jemmy's" recovery, I visited him again, when I reminded him of the promises he had made when he was sick. I pointed to a small thatched juju house in the middle of the yard, that I had seen for a long time, and asked him to take it away also. He replied that he could not take it away on that day, but when he came back again, he would see what he could do. On going back another day, he said that all his people were afraid to touch it, and what could he do? He pretended to be anxious to get it away; but again he asked, what could he do? I said that there need be no difficulty about the matter; I would do it myself. He said, "Suppose you no be friend for me, I let you do it; only because you be friend for me, I no want any bad thing for come for you." I expressed my willingness to run any risk that there might be of its injuring me. At length, seeing that I was in earnest about it, he carefully shut the other doors and opened a back one, when, with the help of a schoolboy, who knew better, (and who apparently thought it capital fun), we succeeded in carrying it out among the bushes. I then left, with the earnest hope from "King Jemmy" that no bad thing would come up for me because I do them thing.

#### CAFFRARIA.

##### EMGWALI.

On the 11th of September the Rev. Messrs Cumming, Soga, and Johnson, accompanied by Mr. Charles Brownlee, the Gaika Commissioner, arrived at the Emgwali. They found the place deserted, as, owing to the severe famine, the Caffres have been obliged to go into the colony in search of employment and of food; but there is no doubt that, when the terrible calamity which now presses on the country has passed away, multitudes will return to their homes, and afford to the missionaries an ample field for their benevolent labours. In the meanwhile, the converts, who for years have been resident at Peulton, and who have been anxiously waiting for the return of their spiritual teachers, have resolved to remove to the Emgwali, and are gathering around the new mission station. We have received letters from the three missionaries, descriptive of the visit, and we shall present such extracts as will convey to our readers a distinct idea of the circumstances in which this new station has been opened.

The Rev. Mr. Johnston says, "We found our people at Peulton waiting anxiously for us. Hope deferred was making their hearts sick. They were longing much to be again under the superintendence of our church. They were wearying, too, for a proper home; for at Peulton the land which had been given them was at a very inconvenient distance; and, besides, a short time before we reached the country, that land had been granted to the Germans, without a word's being said or an equivalent allowed. They were indeed a people scattered and peeled." And the Rev. Mr. Soga says, "Peulton, you are aware, had been, up to this point, the temporary home of the converts belonging to our former stations of Chumie, Uniondale, and Igkibigha. Their hearts' desire and prayer to God had been for the return of their own missionaries. Our arrival, therefore, created unspeakable joy among them. Hitherto it had been a night of sorrow and weeping with them; but now the coming of missionaries once more, as an indication of the interest of our church in their well-being, has cheered their drooping hearts, and ushered in the dawn of a brighter day.

"We had heard, ere we reached Peulton, that there was a likelihood of at least the greater part of these people going with the missionaries to the Emgwali. With the view of ascertaining the general feeling in reference to this point, one of the first things we did, when we came, was to call together a meeting of the heads of families. The result was, that we found they had almost to a man resolved to follow the fortunes of the mission. So long as there had been even the faintest hope of the ulti-



mate resumption of the mission, they never considered any of those places in which they had, since the war, taken refuge as their homes. This was neither owing to restlessness of disposition nor partisanship. They did not *much* complain, either, of discomfort in their outward circumstances. The foundation of that strong desire they have all along manifested to have our mission revived, is that feeling of *home* which reigns paramount in the Caffre breast. Their fondest affections had clung to that mission as to a *home*. They loved other missions, inasmuch as they fully recognised the grand object which they, in common with our own, sought to realise. But there was *none* to them that possessed the interest of that mission, of which they had long been accustomed to consider themselves as the offspring. They were therefore unwilling to give up the hope of having their home restored, in the restoration of their mission and missionaries. Of the individuals formerly connected, either directly or indirectly, with the mission, who have expressed the desire of being still associated with it, there are 36 males, 48 females, 88 children,—in all, 172 souls. Some of these have already reached the Emgwali; others are making preparations to follow shortly."

"As says Mr. Soga, "our going into Caffreland to resume missionary operations had been by the sanction of Government, as well as by the consent of Sandilli, the Gaika chief, we deemed it desirable, before taking any active steps, formally to intimate our intention of immediately proceeding to the Emgwali to Colonel McLean, Chief Commissioner of Caffraria. Accordingly, on the 5th September, we rode down to Fort Murray, found the Colonel at home and favourably disposed towards our object." Of this visit, Mr. Cumming says:—"We were received in the most cordial manner. And, as a matter of course, he manifested a deep and kindly interest in the Rev. Mr. Soga. He had heard much respecting him; and expressed his hope, that ultimately he would become a great blessing to his nation. After a lengthened interview, and many attentions paid to us, the Col. said to Mr. Soga, that when his Excellency the Governor reached the frontier, he was by no means to neglect coming to see him."

They left Peelton on the 8th September with two waggons, stopped for a time at the friendly and hospital abode of Mr. Charles Brownlee at Dohne, now called "Stutterheim," and reached Emgwali, twelve miles beyond, on the 11th. "The waggons," says Mr. Cumming, were outspanned at the base of a gentle rise, expanding towards the river like a beautiful meadow. Although the scenery around was not enlivened by the appearance of the mimosa, still it was of a kind on which the eye of an agriculturist could not but rest with pleasure. There seemed to be no limits to the progress of the plough through a soil of the most fertile description. With such a soil, and water at command, what was there to be feared respecting the productions of the ground? Adjoining to our resting-place were a few deserted huts, which proved of eminent service in sheltering the people who accompanied us from the inclemency of the weather; for rain and several very cold nights occurred during the five weeks in which we remained." The Rev. Mr. Johnston says:—"The Emgwali is not a peculiarly beautiful country, at least according to our Scotch notions. In the immediate vicinity it is almost entirely destitute of wooding. But the Caffres like it much. They describe it as a first-rate cattle and corn country, and that is every thing to them. There are several very fertile valleys, and abundance of arable land which may be easily irrigated. It will not be difficult to make it a very beautiful spot, and it appears a most desirable centre for missionary operations." And Mr. Soga says—"It was with no ordinary feelings of joy and gratitude that we saw ourselves in the place towards which, ever since we left Scotland, our eyes had been directed. To us it had been the land of promise, and our arrival at it was somewhat like taking possession of our inheritance. To the Caffres, Emgwali is a land of milk and corn; and certainly, to our eyes, it gave the promise of abundance of the good things of this life. The position selected for the site of the station commands an extensive view of the whole valley; and the place, though devoid of wood, is by no means unpleasant to the eye. At present, in consequence of depopulation, Emgwali has not a single inhabitant—the solitariness of it conveyed very melancholy feelings to the mind,—but there is not the slightest doubt that when the Caffres shall have improved their means in those places whither they have fled from famine and death, they will yet return to this favourite spot."

Mr. Cumming says, "One morning, at the Emgwali, Sandilli, the great chief presented himself, and after partaking of a cup of coffee, said that he had come not only to welcome us to the new station, but to request that we should take his four children under our care and instruct them. He had been asked to give them to the Bishop's school, but he had declined, and had reserved them for ours when it should be commenced. Trusting to the liberality of some of our churches in Scotland to sustain them, we said, that we were gratified by this mark of confidence placed in our mission, and that, as soon as there were proper erections upon the place, we would receive them. To this he cordially assented." With regard to this interesting request, Mr. Johnston appropriately says, "We have been graciously received by Sandilli—he welcomed us most heartily. His circumstances are greatly changed now, and he appears quite subdued in spirit. As an instance of his confidence in our mission, he has requested us to take and educate his four eldest children. The English Bishop was most desirous of having them for the same purpose, but he would not give them to him. We have promised to take them when we have secured proper accommodation. Considering who they are, and the influence they may yet exert upon their countrymen, we felt this to be an offer we could not let slip, and are confident that many Christian friends in Scotland will most gladly aid in the accomplishment of this object. Through them, too, we may more readily and lastingly influence the mind of the father, who, although friendly to us, still remains in his old heathen state."

A carpenter of the name of Gibson, who had been engaged to assist, suggested that a sod house would be the most economical and easily raised, as well as the most comfortable erection in the circumstances; and soon all hands were at work cutting poles, turf, or in some other way helping to rear the first house. Mr. Johnston says, "We have commenced building operations at the Emgwali. We are having a little sod house of two apartments built for ourselves, under which we will hide our heads till better and larger accommodation can be procured. A small kitchen will be attached to one end. Mrs. Soga having been left at Glenthorn, Mr. Soga has given us the preference in this matter. He too will have a house of the same kind built, when ours is finished."

It was spring—the time for sowing—when the missionaries reached Peelton. Had they been later, the time for sowing at the Emgwali would have been past, and the prospect of a harvest there defeated. But coming as they did at seed-time, the converts began to remove at once, some accompanying them, and others following; so that when Mr. Cumming left the Emgwali, in the close of September, three ploughs were going, and the people were already cultivating their gardens. And as very copious rains had just fallen,—rains which greatly retarded them in their journeying, it is to be hoped that abundance will ere long be enjoyed at the new station.

We cannot conclude this notice without commending this new mission station to the earnest prayers of the church. Let us beseech God to make the Emgwali not merely a peaceful habitation, but a place of light, gracious influence, and many conversions—a scene where souls shall be born in large numbers to God, and from which may radiate operations that will bring thousands of the Gaika tribes to the faith and the service of the Lord Jesus Christ. O Lord, make the missionaries messengers of love and mercy to the afflicted Caffres, and render the converts that are gathering around the station a mirror, in which the heathen may see reflected the light and the beauty of that divine religion which thy servants are inviting them to embrace.  
—*U. P. Missionary Record.*

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## Ecclesiastical Notices.

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LETTER FROM OUR CORRESPONDENT IN SCOTLAND.

GLASGOW, January 4, 1858.

MY DEAR SIR,

I am glad that arrangements have been made for the continuance of your Magazine for another year at least. To let it go down would be discreditable to

you as a body, and could not but be productive of injury. Our denominational organs are valuable as means of guiding the minds of our people in regard to questions, which, at any time excite public attention, and of warding off blows which our neighbors now and then try to inflict. As a denomination, our church at home has never employed the press as it might have done, and we might well learn from the practice of some of our brethren. Their publishers are wonderfully enterprising, and their editors even, when the periodicals under their care are professedly non-denominational, are remarkably adroit in keeping out all that is unfavorable, and putting in all that is favorable to themselves. I am persuaded that the influence of the *Christian Treasury*,—a very admirable serial—is greater in the way of maintaining and extending the moral sway of the Free Church, than it would be if the *Treasury* were avowedly a denominational organ. In your present circumstances, too, in relation to the question of union, I should suppose that by many of your ministers and people a monthly periodical will be felt to be a necessity.

The discussion of the question of union in the pages of your *Magazine*, has excited much interest among both Free Churchmen and United Presbyterians in Scotland. Several of the articles and notices have been reprinted in our home organs, and have thus obtained a very general circulation among us. Among United Presbyterians, I find a very general and cordial approval of the motion agreed to by the Joint Committee on the 21st of October, and reported in your November number. The arrangement proposed is agreeable also, to the more liberal of the Free Church brethren here,—to men of the Guthrie, Begg, and Arnot stamp. On no other terms than those so well stated in the Committee's report could a safe union be effected. The remarks of W. I. have obviously been very unpalatable to some among you. Perhaps it was the *truth* of them that made them sting.

You will see by the newspapers that we have lost our old Principal, Dr. Duncan Macfarlan, and have got a new one in the person of Dr. Thomas Barclay, Minister of Currie. The appointment has been the subject of some discussion in several of our journals, the *Courant*, *Advertiser*, &c., condemning and deploring the appointment, and the *Scotsman* approving of it as eminently judicious. On political grounds, Dr. Barclay is a person whom the government could hardly pass by when they had such a thing as the Principality of Glasgow University at their disposal, for he has been a zealous and consistent Whig, and an earnest supporter of liberal measures in regard to the Colleges and Parish Schools, and, in respect of literature and theology, he is as good as ninety-nine out of every hundred of our Scotch parochial ministers. That, however, is not saying much, for with the exception of Dr. Macvicar of Moffat, Dr. Paul of Banchory, Devenick, and one or two more, they are all to be classed among the decent, respectable, well educated, and nothing beyond. Dr. Eadie, and Mr Cairns of Berwick, both men of high standing in literature and theology, were freely spoken of by some enthusiastic United Presbyterians as candidates for the office of Principal, and Sir Henry Moncrieff was for some days talked of by the leading Free Churchmen here, but all such speculations were cut short by a reference to the University Test Act. As you know, that act was avowedly a compromise, and the Principality of Glasgow University, was one of the offices which the Lord Advocate was obliged, in order to lessen opposition to his measure, to leave in the hands of the Church of Scotland.

I have been a good deal amused and somewhat pained by an article, which you have probably seen, in the November number of the *Nova Scotia Christian Instructor*. I mean the article on Isaiah lii, 14th and 15th verses. That the object of the writer was, by a side thrust, to injure the reputation of Dr. Brown of Edinburgh, both as a critic, and a divine, can hardly be matter of doubt. In a recent number of your *Magazine*, I observed that Professor Smith had opened the Hall in Nova Scotia in September last with a lecture on the famous Messianic Oracle in the lii. and liii. of Isaiah. Probably the writer of the article alluded to is a student whose attention had been first called to the subject by the professor's lecture, and who thought, that, by a flourish about ancient versions and cognate dialects coupled with a blow at a distinguished commentator, he would become famous for his scholarship and orthodoxy. That is an old trick, and I shall not soon forget the dignified and kindly rebuke which I heard Dr. Brown administer to a

student, some twenty years ago, who had been mauling very unmercifully,—and probably, as stupidly as the Nova Scotia youth,—the late Professor Stuart of Andover. “Moses Stuart,” said Dr. Brown, after the zealous Calvinist had left the desk, “has sometimes given what I think incorrect interpretations, but I would like the students to know that he is a man at whose feet I at least would be glad to sit and learn.” I think that Professor Smith might do worse than give a similar hint to the “hopes of the Church” in *Nova Scotia*.

The verdant self-complacency of the writer of the article I have referred to, is quite refreshing. In the beginning of the 2nd paragraph, for example, he says ‘The true sense of this passage is, that the Messiah, &c., &c.’ Dr. Brown in a very different spirit says, “This is one of the most difficult passages in the Old Testament Scriptures,” and Lowth, who knew a vast deal more about Hebrew than many who now-a-days think themselves Rabbis, says, “I retain the common rendering of the phrase” (‘So shall He sprinkle many nations,’) “though I am by no means satisfied with it.” The writer of the article says, after referring to the Vulgate and the Syriac, “Of all the ancient versions and dialects, the Septuagint alone is adverse to sprinkling, neither does it give any support to the other view. It renders ‘thus shall many nations wonder at Him.’ Perhaps, the writer did not know that there was such a thing as a Chaldee Version of Isaiah, which renders the clause “So shall He scatter many nations,” and, that, the verb used by the seventy, (thamazo) conveys the idea not unfrequently of *looking on with admiration*.

The grossly offensive feature, however, of the article from *Nova Scotia*, is the obvious design on the part of the writer, to produce the impression that Dr. Brown has no liking to the Messianic and Sacrificial interpretation of the prophetic oracle in lii. and liii. of Isaiah, because, in the meaning of two Hebrew words he is disposed to accept the opinion of Gesenius, and Rosenmuller rather than that of Henderson and Alexander. The general principle implied, is grotesquely absurd. According to it, if I, in investigating the meaning of a word used by Paul, seek authority in the books of the Macabees I run the risk of being thought an infidel Jew, and, if I seek it in the writings of a Greek classic author, I am likely to be suspected by some orthodox *Nova Scotian* as little better than a baptized heathen. In the close of the article the writer says, “Now, these great and important truths,” (the promise of great spiritual blessings flowing to the world through the atoning virtue of the Saviour’s blood, and the renewing and sanctifying efficacy of His Spirit,) “so clearly taught by the prophet in this passage, are entirely left out of view by Dr. Brown’s version and exposition. It is an example of *negative* theology where we *least expected it*.” This is just about as vile and absurd a statement as a man could pen. Every honest and intelligent man who has read Dr. Brown’s book knows that, though Dr. Brown does not find these “great and important truths,” in every word and clause of the oracle which is expounded, he finds them in very many words and clauses, and that these “great and important truths” are stated, and more or less fully illustrated in the volume a hundred times. It would be an equally wise and brilliant achievement if this writer would bring a charge against Moses Stuart, of denying the divinity of Christ because he did not hold that the “spirit of holiness,” in Romans i. 4, and “the eternal spirit” in Hebrews ix, 14, meant the divine nature of the Saviour, or against any one of the many interpreters who hold, that the supplement in Hebrews ii. 16, is an impropriety, of having no firm faith in the doctrine of the incarnation. I would advise him, however, before he attempts this, to read Whately’s essay on the “Love & Truth.”

I have written so largely on the foregoing that I have neither time nor paper to say more than, that I was pleased the other day to hear that Mr. Robt. Anderson, a student now on trial for license in the Glasgow Presbytery, and a man of excellent character and ability, is likely to come out to Canada in the spring of this year.

I am, dear Sir,  
Yours sincerely,

MEAFORD.

[The following has been sent us by the Rev. R. Dewar, Clerk of the Presbytery of Grey; and we publish it at his request.]

MEAFORD, 17th FEBRUARY, 1858.

REV. MR. DEWAR.

DEAR SIR,

At an adjourned meeting of the inhabitants of this village held in U. P. Church, on the evening of 14th instant, I was requested to confer with the Presbytery concerning the subject of the first meeting, and to report what assistance and advice would be given. In compliance, I beg to submit through you, the following particulars, taken chiefly from the minutes of said meeting. At the suggestion of many of the most influential residents a meeting was called, and took place on the 30th ult., to consider the position of this congregation, and to raise the necessary funds, &c., &c. At this meeting much respect, good feeling and warm attachment to Mr. Fayette was shown, and in accordance, a resolution was proposed and adopted, of which the following is the substance; "That an effort be made to obtain the required funds, with a view to secure the continuance of the Rev. Mr. Fayette's services amongst us, as the resident pastor of this congregation alone, and to that end a committee be appointed to obtain such by renting sittings for three years from date, at fifty cents each per quarter, payable in advance. The committee as appointed, reported progress at second meeting held the 14th instant, showing that 87 had subscribed, making an aggregate amount of 202 dollars, all excepting one being actual residents of this village—the surrounding country being unwilling to assist unless stated appointments were made for the several respective stations. Such is briefly the present state of matters, and I am desired to state, that although few ministers having the same obstacles to contend against, could have even so much universal respect as the Rev. Mr. Fayette has, and, however, much it is wished that he may remain to minister amongst us, yet, more cannot be done at present than as here shown. But, all are most anxious to learn if any and what aid or advice would be extended by the Synod or Presbytery.

Respectfully yours,

WILLIAM MEIKLE.

## FOREIGN MISSION COMMITTEE.

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

DEAR SIR:—

As a member of the Committee, appointed by Synod, to ascertain whether our Church would not only be a self-sustaining one, but at the same time enter on the establishment of Missionary operations abroad. I have to state that for the accomplishment of said objects, I have visited the Congregations in the Presbytery of Durham, and they all are willing to enter cordially into the work; every minister seemed to vie with each other who should show me most kindness, and to all of them I am personally under great obligations, and especially to the Rev. Mr. Thornton, who took the very great trouble of making all the arrangements for me. I have not met with a cold look nor a close hand. I have received as much from the Congregations as pay my travelling expenses, and probably will have a dollar or two over for the new scheme. That shall be stated at the first meeting.

Yours truly,

JOHN DUFF.

Toronto 25th February, 1858.

## FUND FOR AIDING AND ENCOURAGING STUDENTS IN DIVINITY.

We have been receiving contributions for the above Fund from Congregations of the U. P. Church, and have great pleasure in announcing the following:—

## ENGLISH SETTLEMENT AND PROOF LINE.

		£	s	d.			£	s	d.
James Bell, Elder.....	1	0	0	James Fraser, Elder .....	1	0	0		
Thomas Waugh, Elder .....	1	0	0	John Sinclair, Elder .....	1	0	0		
Archibald Caverhill, Elder.....	5	0	0	John Robb, Elder.....	1	0	0		
John Whillans, Elder.....	1	0	0	John Carmichael, Elder.....	1	0	0		
John W. Robson, Elder .....	15	0	0	Rev. James Skinner .....	2	10	0		
Robert Hunter.....	1	0	0	John Bell, Sen .....	10	0	0		

£	s.	d.	£	s.	d.
Mrs. Ann Bell	5	0	Andrew Taylor	5	0
Mrs. Mary Ann Bell	10	0	Robert Dickson	10	0
Mrs. Jane Hedley	10	0	George Scott	5	0
Eleanor Hedley	5	0	Henry Scott	5	0
John Hedley	10	0	Richard Scott	5	0
Allan Hedley	10	0	George Douglas	5	0
Robert Whillans	15	0	Archibald Henderson	5	0
Mrs. Agnes Whillans	10	0	John Scott	5	0
Mrs. Janet Robson	10	0	Roger Hedley	2	6
John Calvert	5	0	James Hedley	10	0
John Robson, Sen	10	0	William Oliver	1	0
Mrs. Eleanor Robson	5	0	George Wood	5	0
Arthur Robson	5	0	Thomas Douglas	7	6
William Robson	5	0	Mrs. Gillespie	1	0
John C. Robson	1	0	John Campbell	5	0
Thomas Robson	10	0	James Laird	5	0
Arthur Scott	5	0	Archibald McFarlane	10	0
Thomas Scott	5	0	Peter McFarlane	10	0
Andrew Scott, Sen	10	0	Alexander McGuffin	5	0
William Simpson	2	6	James Smibert	1	0
James Bennet	5	0	Angus Grant	5	0
George Ord	10	0	Joseph Hanson	2	6
Thomas Smith	5	0	James McMillan	5	0
Donald Thomson	10	0	William Donaldson	10	0
Mrs. D. Thomson	5	0	Alexander Smibert	10	0
John Noble, Sen	5	0	Colin McKellar	5	0
Bartholemew Charlton	10	0	Gordon Simpson	5	0
Mrs. Ann Charlton	5	0	Donald Sinclair	12	6
Mrs. Cicely Ord	2	6	Peter Carmichael	10	0
Elizabeth Ord	2	6	George Nixon	10	0
John Douglas, Sen.	5	0			
John Douglas, Jun.	5	0			
William Scott	5	0			
			Total	£36	2 6

LONDON.

Rev. J. J. A. Proudfoot	1	5	0	Mrs. Wm. Elliott	1	3
Walter Simson	1	0	0	Mrs. Percy	7	½
William Simson	1	0	0	Mrs. Fleming	2	6
Adam Hope	1	0	0	James Moffat	1	0
George Stewart	1	0	0	Mr. Nicole	3	9
J. J. Stewart	10	0	0	Mr. McDowall	2	6
Chas. Jas. Hope	1	0	0	Mr. Gibson	15	0
John Marshall	10	0	0	Mrs. Dodds	2	6
J. Smith	10	0	0	Mrs. McDowell	5	0
Mrs. Proudfoot	5	0	0	Alexander Scott	5	0
James Kirkwood	5	0	0	Adam Murray	1	0
William Reid	10	0	0	James Blakie, Jun.	5	0
Robert Reid	10	0	0	William Beattie, E. of Pond	7	6
James Elliott	5	0	0	James Armstrong	5	0
E. Leonard	1	0	0	John Crinklaw	6	3
Robert Scott	5	0	0	James Blakie, Sen	5	0
Alex. Smith	10	0	0	William Grieve	5	0
Mrs. A. Kennedy	10	0	0	Walter Crinklaw	1	3
Miss Mutter	10	0	0	William Beattie, Sen.	5	0
Rev. Andrew Kennedy	10	0	0			
Joseph Gordon	5	0	0			
James Geddes	1	0	0	Total Amount	£22	8 1½
Mrs. McKenzie	1	0	0	Deduct expense of transmission	2	11
John Brebner	10	0	0			
David Chambers	10	0	0	Nett	£22	5 2½

The following sums have also been received, but without lists of contributors:—

Chippewa Congregation .....	£4	1	6	Ingersoll Congregation .....	6	0	0
Richmondhill do .....	8	0	0	Smith's Falls do .....	5	0	0
Owen Sound do .....	5	0	0	Dunbarton do .....	4	10	0
Lake Shore do .....	2	2	6	Columbus do .....	4	0	0
Harpurhay do .....	8	10	0	Port Hope do .....	10	0	0
Westminster do .....	8	6	3	Collected by Rev. G. Murray..	1	0	0
Clarke do .....	13	13	7½				

William Dunbar, Esq., Dunbarton, has also paid £10 as his annual Exhibition to the Student nominated by the Committee, making the whole sum now received, £118 11s. 7d. The Rev. David Caw has intimated, that the Congregation of Paris intend to contribute £11 annually. Several of the preceding contributions, considering the times, must be regarded as liberal. It is simple justice to the people to say that wherever this scheme has been duly presented to them, they have shewn a disposition to support it. It is hoped that the Congregations which have not yet remitted will do so at their earliest convenience. If any inaccuracy is observed in any of the preceding items, it is respectfully requested that notice be given, when a correction will be made.

RECEIVED BY THE TREASURER, JANUARY, 1858.

	Mission F'd			Institute.			Synod.			South Sea		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Gould Street Cong., Toronto, .....				10	0	6						
Lake Shore do .....				1	2	6½						
Chippewa Sabbath School.....				2	15	0						
Thorold Cong. ....	1	15	0									
Beverly Con., £5 5s., less Presb. Fund £1 15s							3	10	0			
Galt Cong.....				4	0	0						
St. Mary's.....				1	10	0						
Guelph Cong. ....	5	15	0							3	0	0
Euphrasia.....				0	8	3	0	19	3			
Meaford.....				0	12	9½						
Ayr Cong .....	6	8	11							7	3	9
do Juvenile Society .....	11	0	9									

WINDSOR.

We understand the U. P. Congregation here, have called the Rev. Joseph Young, late of Haddington, Scotland, to be their Pastor.

NEWTON AND NEWCASTLE.

The Rev. W. C. Young, has resigned the pastoral charge of the U. P. Congregations in these places, and the resignation has been accepted by the Presbytery of Durham.

TORONTO.

A Soiree was held in the U. P. Church, Gould Street, on the Evening of Wednesday, 10th February. A number of ministers of several denominations, delivered admirable addresses on subjects of a serious and appropriate character. The attendance was large and apparently much interested in the exercises. On

the following evening, a Soiree was given to the Sabbath Scholars and other young people, with their friends. A number of suitable addresses were then also delivered, and the audience seemed highly delighted. On both occasions there was excellent music by the Precentor and Choir, who had the kind co-operation of Mr. W. Reynolds, so distinguished as a musician; and the arrangements throughout, conducted by a Committee, reflected the highest credit on all concerned. The whole proceedings were marked by the most perfect decorum and propriety. The Sabbath School which is under the excellent superintendence of Mr. W. Kerr, one of the Elders, began about a year ago to contribute for Missionary purposes, and has raised upwards of £14. At this time £5 was given to the U. P. Mission at Calabar, and £4 10s to that in Trinidad.

On the evening of Monday, 22nd of February, an admirable Lecture, on the subject of Trinidad, was delivered in the Church, by the Rev. George Brodie, U. P. Missionary from that Island. The audience, which was numerous, was exceedingly attentive, and we understand, highly delighted with the copious and interesting information imparted. The Lecturer hinted that if the U. P. Church in Canada was on the out-look for a Foreign Mission field, he thought Trinidad might be taken into consideration. Had the question been put to that assembly a response would speedily have been given. Mr. Brodie, who, during his sojourn for a few weeks in this country became exceedingly unwell, has been mercifully restored, and proposes immediately to return to his beloved Trinidad. He will be followed by the best wishes, and we hope, the fervent prayers of his friends in Canada.

DUNDAS.

We have heard that the U. P. Congregation here have called the Rev. Joseph Young, to be their Pastor.

HAMILTON.

On Tuesday Evening, February 25th, the Rev. George Brodie, Missionary from Trinidad, delivered an admirable address in the U. P. Church, Hamilton, on the History, Climate, Productions and Peculiarities of that Island, and gave also, an exceedingly interesting and graphic delineation of the Social, Educational, Moral and Spiritual condition and prospects of its inhabitants. The Congregation, which was numerous, listened with equal delight and profit to the eloquent, instructive and spirit-stirring address; during the delivery of which, Mr. Brodie, took occasion happily and appropriately to refer to the eminent services rendered by Mr. Kennedy, of Dunbarton, to the cause of truth, of liberty and of God. Dr. Jennings, of Toronto, was also present, as a deputation from the Mission Committee, he concluded the devotional exercises, stated briefly the object of his visit, but deferred his address till a future opportunity. Mr. Brodie, has been able to visit some other Congregations of the Church, and his visits cannot fail to prove permanently a blessing.

GALT.

A Soiree was held in the U. P. Church on Tuesday the 16th inst., the object of which was to animate and encourage the Sabbath School in connection with the Church, and assist in providing means towards the formation of a School Library. The school which was at first formed by the Rev. John M. King, now of Columbus, is only about a year old. From the report of school superintendent, it would appear the pupils number 67, an increase of 21 had been made to the number during the year, and in so far as the working of the school is concerned, there is much to afford encouragement. The evening's entertainment was characterised by much that was highly gratifying. Notwithstanding the severity of the weather, there were a good respectable audience assembled, all seemingly seeking to be delighted, and who, to all appearance, as the evening wore on, were no way disappointed. The meeting during the evening was addressed in turn by the Rev. Robert Torrance of Guelph, Rev. John Dunbar of Glenmorris, the Rev. Geo. Brodie from the Island of Trinidad, who happens to be on a visit to Canada at present. Mr. Kerr, superintendent of several sabbath schools in Toronto, gave the concluding address, which was characterised by much practical knowledge of the working of such institutions; but as this brief notice will not allow space for any comment upon the addresses delivered, suffice it to say that the evening passed most pleasantly. The singing of several sacred melodies by a vocal band, together with the hymns in singing which the scholars joined, was none of the least of the evening's attractions. Our worthy and esteemed Pastor, the Rev. Mr. James presided on the occasion. The happy and familiar manner in which he discharged such duties showed that he was no stranger to such delightful meetings.

The proceeds of the evening, we understand, were equal to what the projectors of the entertainment anticipated, and as this has been the first meeting of the kind since the formation of the school, it is hoped that as a sabbath school anniversary, it may increase equally in usefulness and attractiveness.—*Communicated.*



## Gleanings.

CANADIAN UNITED PRESBYTERIAN CHURCH.

[The U. P. Magazine (Edinburgh) for February, giving an extract from our pages, setting forth the progress made towards union with our Free Church brethren, kindly refers to our church as follows. The passage is sufficiently complimentary to ourselves, but we quote it, believing that it will be interesting, and, we hope, stimulating to our readers.]

“Our Canadian brethren now constitute a numerous and powerful ecclesiastical body. The field over which they are scattered is immense, extending from Montreal and New Glasgow to London and Chatham, and from St. Catherines to Owen's Sound. We are glad to hear of the accessions that are ever and anon being made to their number,—of stations, one after another, attaining to the point of self support,—of expanding missionary exertion,—and of preachers, trained at their own theological hall, going forth to preach the unsearchable riches of Christ Jesus. We feel obliged to friends in that quarter for keeping us acquainted with their movements by transmission of Synod minutes and other papers, and especially of their *Magazine*, which, in point of typographical execution, literary taste, and theological lore, is in the highest degree creditable to its editor and contributors. Of the *Magazine* the latest number but one which we have received, informs us of the progress which our brethren have made towards union with the Free Church. When in this country recently, Dr. Burns of Toronto expressed himself warmly (so it is rumoured) in favor of such a union; and we trust a consummation so devoutly to be wished, will in due time be satisfactorily realised.”

REV. DR. ROBERT LEE'S SERMON AT BALMORAL.

By Her Majesty's command a sermon, preached before the Court in the parish church of Crathie, on the 11th October, has just been published. The author is Dr. Robert Lee, the Professor of Biblical Criticism in the University of Edinburgh, and the subject is—“What Christianity teaches respecting the Body.” Dr. Lee shows that the care of the body is declared in the Bible to be a Christian duty, and that the manner in which this care is to be bestowed is taught by God in the uniformity and constancy of the laws of nature. By violating those laws an enormous amount of misery and premature death are occasioned. “It is reckoned,” says Dr. Lee, “that *one hundred thousand* persons die annually in England of preventible diseases. In the same proportion more than a *million and a quarter* must die annually from the same causes in Europe. . . . Probably not fewer than four hundred thousand men were killed during the late Russian war. But during the same period ten times as many died in Europe alone, from preventible diseases. The slaughter of four millions of persons during three years in a war against health! So appalling a fact is surely deserving the earnest attention, not only of governors, politicians, and philanthropists, but of all men who profess Christianity, and especially of those who are appointed to teach it; because the laws of health, through disobedience to which such multitudes perish, are God's laws, for he not only ordains them, but he executes them impartially and universally before our eyes, and upon ourselves.” Facts leading to similar conclusions, but of a more encouraging character, are then briefly presented. Reference is made to the increased duration of human life in this country within the present century, as shown by the statistics of Life Insurance Companies. The greater longevity of modern times is pointed out, not to depend upon a capriciousness in the ways of Providence, but on the communities' better acquaintance with, and observance of, the laws which determine the preservation of the body. Allusion is made to certain features in the history of the last visitation of this country by cholera. Towns and even tenements were exempted in proportion to their compliance with the requirements of the laws of health. One of the arguments with which Dr. Lee supports his proposition, that the care of the body is a religious duty, is the fact that a great part of the law which God gave, through Moses to the people of Israel, was in reality a sanitary code. The preacher then pursues his argument under the Christian dispensation.—*Christian Times*.