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THE  
CANADIAN UNITED  
PRESBYTERIAN MAGAZINE.

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VOL. III.

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Pray for the peace of Jerusalem: They shall prosper that love Thee.—Psalm cxxii, 6.  
Do good in Thy good pleasure unto Zion; build thou the walls of Jerusalem,—Psalm li, 19.

TORONTO:  
CHARLES FLETCHER, No. 54, YONGE STREET.

PRINTED BY  
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1856.

# THE MAGAZINE.

The last number for another year, reminds us of the agreeable duty of making our acknowledgments to our readers and friends for the kindness they have shewn us, and the support they have afforded us. It is still matter of regret that we have so few Contributors to thank; but our gratitude to those we have—a considerable proportion of them on the other side of the Atlantic—is most cordially tendered, and a continuation of their favours earnestly solicited. To our subscribers we feel under deep obligations, and trust that the relation between us will be kindly prolonged. We owe most of all to those who have exerted themselves to promote our circulation, and we fondly hope that, in the degree of success which has attended their efforts, they have, in some measure, received their reward. The object at which they undoubtedly aim, we are conscious to ourselves, is our own, and is the only consideration which induced us to commence, and still excites us to prosecute, our labours, namely—the peace and prosperity of the Church. If the Magazine be at all fitted to promote so important a purpose, the end might be gained to a far greater extent, by a more wide and general circulation. On this point we speak quite disinterestedly. Our pecuniary returns meet expenditure; and the idea of profit never once entered the mind of the projectors. At the same time, it would be gratifying to us if the friends of the Church should see it to be their duty to enlarge, as they very easily might, the sphere which, for purposes of usefulness to the cause of Christ and his people, we are anxious to occupy. The beginning of the year is obviously the time when such an attempt might be most advantageously made.

In a concluding address last year, we referred to the diminishing probability of our being able to effect a union with any other denomination of Christians, and adverted to the importance of sustaining the Magazine as a bond of union among ourselves, and a means of maintaining and extending the position we feel ourselves bound in conscience to occupy. Many flatter themselves that the prospects of union are brightening. We should be glad to believe it. But be that as it may, there is abundant need for every legitimate appliance for augmenting the vitality, and harmony, and energy of our body. Could a denomination holding such principles as ours be but roused from its lethargy, what deliverances might it work, and what a blessing might it be, in the land! What nobler ambition could any right-hearted man propose to himself than to be a worker together with God in so high and holy a cause? Wilt thou not revive us again, that thy people may rejoice in thee?

We feel that we ought not to take leave of our readers, for the year, without solemnly reminding them of those reflections which the lapse of time is fitted to suggest, and exhorting them to those communings with their hearts and with God, which are called for, alike by the recollections of the past, and the anticipations of the future. Bless the Lord, O our souls, and forget not all his benefits. Have mercy upon us, O God, according to thy loving kindness; according to the multitude of thy tender mercies blot out our transgressions. Create in us clean hearts, O God, and renew right spirits within us. And may goodness and mercy follow us all our days, and may we dwell in the house of the Lord for ever.

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# THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

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VOL. III.

TORONTO, JANUARY 1, 1856.

No. 1.

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## Miscellaneous Articles.

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### THE NEW YEAR.

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He, in whose hand is the breath of all mankind, has brought us to the commencement of another annual cycle. There is something solemn in the thought—something which, though it does not forbid rejoicing, certainly calls on us to join trembling with our mirth. One of the commonest reflections which arise in the mind of those a little advanced in life, especially if they are busily occupied, is, that the time seems amazingly short since last New Year. None, however, will dispute, that when a few more such years—transient and fleeting as they are—have come, we must go the way whence we shall not return. It may not be without its use for us to pause for a moment, and consider how many have, to our own knowledge, during the year that is past, been numbered with the dead, how many who were young and vigorous, and some concerning whom, perhaps, we have reason to fear that they were thoughtless and unprepared. There is the utmost probability that several of those who read these lines have entered on their last New Year; and that, long before its close, their friends may be mourning and moralizing over their unexpected, and, it may be thought, their untimely departure. Surely, however, if any of us be overtaken by death as by a thief in the night, the fault must be wholly our own, for Scripture and Providence could not give us plainer warnings than they do. “What is your life?” cries the Word of God, “it is even a vapour, which appeareth for a little time, and then vanisheth away;” and saith not experience the same also? What infatuation and madness, then, to allow time to pass heedlessly away, especially when one considers that the weal or the woe of eternity is in dependence! Yet is not such infatuation in some degree chargeable on us all? How much of our time has been spent as if we had been sure we were never to die at all? Has not the present world and its pursuits—perhaps its frivolities and its vanities, to speak of nothing worse—occupied our attention, as if it had been guaranteed to us as our everlasting portion? Have we not often shewn ourselves as indifferent about the next, as if we had been certain that we have no concern at all in the matter?

The past cannot be recalled. Let us pray God that it may be forgiven, and that by His grace we may be enabled to act wisely for the future. The more that has already run to waste, the more urgent the necessity for redeeming the uncertain little that remains. Let us form some wise plan of procedure, and force ourselves to adhere to it, determined to turn to the best account such opportunities of improvement and of duty, as Providence has placed within our reach. Let us work while it is day, doing with our might whatsoever our hand findeth to do. Let us spend each day as if we were sure it were to be our last. Let us every night supplicate pardon and acceptance with God, through the merits of the Saviour, as earnestly as if we knew we were to awake in eternity.

Is it thought by some that it would be a miserable, melancholy thing to lead a life of such devotedness, and with death and eternity thus constantly in view? Alas for the condition of those to whom duty is incompatible with enjoyment! Their pleasures must be only those of sin, which are but for a moment, and miserably unsatisfactory even while they last. Real peace to the wicked there can be none. Wisdom's (Religion's) ways are pleasantness, and all her paths are peace. In keeping God's commandments there is a great reward. And why should death be an object of terror to those to whom the Gospel is preached, and life and immortality brought to light by it? If after death we were to enter into a state of which we knew nothing, then we might well be excused for clinging to the present world, in which there is, after all, a great deal of enjoyment. If after death, we were to sink into annihilation, then the prospect would be gloomy indeed. If after death, we knew that the indignation and anguish and wrath, due on account of our sins, were to be inflicted on us, the anticipation of it would be inexpressibly horrible. But to a real Christian how contrary is the case! Not only does he know that he shall exist for ever, but trusts that after death he shall be received into joy unspeakable and full of glory. Surely, then, blessed are the dead which die in the Lord. Surely, if we sincerely and stedfastly believed, we should be willing at any time to depart, and be with Christ, which is far better, than to live, even in the most favoured circumstances, here upon earth. If our treasure be in heaven, our hearts will be there also, and to us it will be Christ to live and gain to die!

SENEX.

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## FRIENDLY HINTS ON SUPPORTING THE MAGAZINE.

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

Dear Sir,—I felt gladdened, in common, I have no doubt, with many others of your readers, by the announcement, in the number for December, that the magazine will be continued. Its stoppage would be no small calamity to the interests of our Church, of sound religious truth, and of really liberal sentiment, Sir, we cannot now afford to be without the magazine; and as you justly state, its continuance is essential to the welfare of the Church. Our distinctive principles,—not sectarian, but broad and scriptural, require the Magazine as a medium, for making them duly known in Canada, which is not yet the case, not from any difficulty in them, but because they have not been brought out

sufficiently to the public view. I feel sure that the great majority of your readers, probably the whole of them, if called upon, would say, "Go on with the magazine." Well, but it is one thing to say, go on, and another thing actually to do the work. For besides the literary matter to be provided, either by the Editor, or by the contributors, (of whom you tell us truly, that they have been too few hitherto,) there is the important item of the *financial means*. These, as in war, are the sinews of the undertaking. Paper must be bought for the monthly issues, and the printer's bill paid regularly, all coming to no small amount, and must be met from month to month. The truth of this, every one who thinks for a minute, must see. And to whom but your subscribers can you look for what is required, and indispensable? I say nothing about what ought to be a surplus to the necessary outlay, for some remuneration to those carrying on the publication,—yourself, Mr. Editor, and your Publisher, who has a good deal of trouble; while neither of you, I believe, receives one penny.\* I will also be silent about paying contributors for original articles, although that is the best way to have a good staff of them.

It is matter of regret to all the friends of the Magazine, to learn that there is a considerable sum of outstanding arrears. Now, every one of your subscribers is perfectly able to pay the trifling sum of one dollar for the magazine, and to pay it in advance. Indeed, this should invariably be the case, and is just as easy, and incomparably more pleasant and manly, than to come out with it tardily, at, perhaps after, the end of the year. I would therefore pointedly suggest that paying in advance should be strictly the rule henceforth. Let the subscriptions be sent to the publishing office in the course of January, in doing which there can be no difficulty, for it is the season of the year when money is most plenty; and then there will be a snug deposit in your coffer to meet monthly demands.

I trust that this hint will be taken in good earnest and cordially by all concerned. It is most reasonable and fair. Let existing dues, and payment in advance for the ensuing year, be forwarded; and thus, allow me to say, you will be relieved and encouraged, and proceed on like a man who can walk lightly and buoyantly, saying, I owe no man anything but love.

Not to make this kind of communication too long—pity it should be needed,—permit me just to say a few words more. Let every minister and elder in the Church take a proper and active interest in the future success of the Magazine; be at the trouble of asking fresh subscribers, and receiving the pay in advance; and forward it to head-quarters. Some have done nobly in this respect, and if all would follow them, the result would be very gratifying and beneficial. It is what ought to be done by all good men and true in our Church. Let it be done forthwith, throughout our widening bounds, and your circulation will speedily be enlarged greatly; your hands will be strengthened; and you will have a powerful stimulus to get the magazine improved, while its usefulness will be much extended.

I will only add, let ministers feel it to be their duty to endeavour to furnish articles for the magazine, flowing out of their habits of thinking and observation; and men whose special business it is to think and write, should now and then at any rate, have something interesting and serviceable to lay before their Christian brethren, the people, in your pages. And there may be among us lay individuals of intelligence and mental culture, reading and thinking men,

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\* The Editor would accept of nothing for himself; but he has felt uneasy, that so much trouble, without any remuneration, should have fallen on the worthy Publisher, and that so much gratuitous labour in the way of mailing, &c., should have been required from others. Were the suggestions of FRATER generally and cordially adopted, it is obvious that our circulation might easily be doubled, or trebled, and in that case, the price of the Magazine might be greatly reduced, or there might be a handsome profit for some public object connected with the Church.

capable of submitting to you short communications. It would be well for them to try their powers; and who knows what of native talent might thus be elicited? It all will put their shoulder to the wheel, in the various spheres of sustaining the magazine, assuredly it will prosper, and be a blessing. Trusting that this effusion of sincere good will towards the brotherhood in our Association, and all its interests, will be properly received by those who read it; and wishing you much success and comfort in all your important labours,

I remain, Dear Sir, yours very truly,  
FRATER.

SUBSTANCE OF THE LECTURE DELIVERED AT THE OPENING OF  
THE DIVINITY HALL OF THE U. P. CHURCH, IN TORONTO

16th October, 1855.

BY THE REV. JOHN TAYLOR, M.D.

Having, as is most meet, solemnly acknowledged God; having thanked Him that, by his good hand upon us, he has again brought us together; and having implored his blessing on our pursuits—that blessing “without which all purposes are frustrate, all efforts are vain,” let us now, in a spirit of humble dependence on the grace and strength of the Almighty, address ourselves to our labours. And let me, at the threshold, offer my sincere and affectionate salutations to the ingenuous youths, who during these few months, are to be my fellow-students in theology, cordially bidding them welcome to such advantages as this institution affords, and intreating them that, while they purpose to be diligent and assiduous in the prosecution of their studies, they will not fail to strive together with me in their prayers to God, for me, as for themselves, that by the plenteous impartation of the Spirit of wisdom, and of good understanding in the fear of the Lord, we may be progressively filled with the knowledge of His will in all wisdom and spiritual understanding, so that we may all prove good ministers of Jesus Christ—workmen who need not to be ashamed, rightly dividing the word of truth. Thus, may it graciously please Him, who can save by many or by few, to render this humble seminary of sacred learning, subservient to the advancement of the glory of His great name, the prosperity of His Church, and the edification and comfort of the souls of His people, along with all which, the real welfare of our country, social and civil, will surely and certainly be promoted. “Let the beauty of the Lord our God be upon us, and establish thou the work of our hands, yea, the work of our hands establish thou it.”

Though Schools of the Prophets, perhaps, in some degree, analogous to our Divinity Halls, seem to have existed very early in the Church, yet we do not claim for the latter institutions a direct Divine appointment—we do not hold them to be, as theologians speak, strictly *jure divino*. There is no express injunction in Scripture for the special training of those who are to be invested with the office of pastor and teacher in the New Testament Church, still less of course, are there rules laid down in the inspired writings for the particular course of studies to be pursued, or the mode of tuition to be adopted. We are content to rest all this, like much more in the external administration of the affairs of the church, on the basis of Christian expediency; and we are fortified in the conviction that christian expediency is clearly and strongly on our side, by the fact which is indisputable, that almost every denomination of professing christians concur with us, in the propriety of specially educating, in some way, those who are to engage in the work of the ministry, as well as by the still more weighty consideration, that the approval and blessing of the King



and Head of the Church have manifestly and conspicuously attended the labours of educated preachers of the Gospel. All this being the case, it is obvious that we are at liberty, nay under obligation, to frame regulation, for conducting such seminaries as this, according to the best of our judgment, seeing to it, of course, that no scriptural principle be violated; and it is equally our right and our duty to introduce, from time to time, such modifications and changes as prudence and experience seem to suggest.

You are aware, that our assembling at this unwonted season of the year, is owing to a considerable alteration, which our Synod at its last meeting saw proper to make respecting our Divinity Hall; and it seems natural that, in opening the first session on the new plan, I should make that somewhat prominently a subject of remark, and point out what I trust will, under God, prove the beneficial results of the change.

Our Church in this Province, we always feel it an honour to recollect and proclaim, is sprung from the United Presbyterian Church in Scotland; and the daughter has been wise enough to walk as closely as circumstances would permit, in the footsteps of a mother to whom, in the way of example, as well as otherwise, she owes so much. Now, from the very origin of the Secession, and to this hour, the annual session of the Divinity Hall in the parent church has been a short one, and has been held in autumn, commencing in the beginning of August. Whether an improvement might not now be made at home, by extending the period of the session, and holding it during winter, when all the other academical institutions are in operation, we believe, has been matter of consideration with some of the enlightened ministers and members of the church. That however, concerns not us. But we should deem it inexcusable to omit stating what we amply know to be true, that the plan adopted there—the plan which the circumstances of the times at the origin of the Secession, was seen absolutely to demand, and which has continued in use, has been found admirably successful. It has furnished Scotland with a large supply of ministers of whom, generally speaking, it is faint and feeble praise to say that they would have done honour to any church—that in fact they were, along with others severed from the Establishment, for a long and dreary period, the standard-bearers of evangelical truth in the country; and that the marvellous and blessed change which, during the last forty years, has taken place in the religious condition of the father-land, so that sound doctrine is now as abundant, as before, it was rare, must be attributed, so far as instrumentality is concerned, in no small degree, to their faithful and indefatigable labours. Despised and ill-requited of men, as they often were, they were eminently honoured, and blessed, and prospered, of God. Give them of the fruit of their hands, and let their works praise them in the gates. Their witness is in heaven, and their record is on high.

When the Divinity Hall, in Canada, was instituted, it was very natural for the Synod here, aware of these facts, to fix the period of the session as at home, in autumn; and that a measure of success has attended that scheme here also, is to be devoutly and thankfully acknowledged. It has supplied the Church with some good and able ministers of Jesus Christ. Nevertheless, I hope to satisfy you that the change referred to has not been beneficially nor unwisely made, for that would be unworthy of its authors.

One consideration of a very obvious, and by no means trifling, kind, which seemed clearly to recommend an alteration, is, that our usual season of meeting is frequently unhealthy—generally the most unhealthy in the year—last year so exceedingly so, as almost to break up the Hall altogether, and is, besides, by reason of the heat, which is usually then the greatest, very unfavorable for study or continuous mental effort of any sort; and, accordingly, is, by almost all scholastic and academical institutions, devoted to vacation. But, apart from this, it is not to be overlooked, that the circumstances in which our Students here, enter the Divinity Hall are widely different from those of the entrants

at home, and require a corresponding difference in our mode of procedure. The Church at home has adhered to the plan which has, all along, been followed in the Established Church—that of demanding a pretty full course of literature and philosophy before the study of Theology is commenced. The Establishment requires four years' attendance at College, before entering the Divinity Hall, where the course also extends to four years, making eight in all, from the time the Student enters College till he is entitled to apply to a Presbytery for licence as a Probationer. The same entire period is required in the U.P. Church, though the arrangements there are a little different. With the view, as I have always understood, of meeting the pecuniary circumstances of Students (for while our Church at home has many and glorious distinctions, we never boast of her worldly wealth), to meet the circumstances of Students then, it was deemed expedient that the annual Session of the Hall should be brief, and should be held during autumn, when Schools generally having the vacation, Teachers are disengaged. Thus the Students had it in their power to accept situations as Teachers; and by doing so, they both conferred great benefit on the country, in the way of promoting education, and also independently and honorably earned for themselves the means of support; along with all which, they came forward, in due time, as well-trained Preachers of the Gospel. Then, considering that the Session was so short—much shorter than that of the Established Church, to which they were unwilling to be in any respect inferior, it was determined, in our Church, that the number of Sessions should be five, while in the Establishment only four were required. But then again, in order that the whole period from entering College might not be protracted beyond eight years, Students were allowed to enter the Hall after three years' attendance at College, one year before they had finished their preparatory course, and after being thus, one year, Students in Divinity, they were required to return to College and complete their curriculum there, after which there were still before them, four Sessions at the Divinity Hall. Such has been, and continues to be, the mode of procedure at home, except, indeed, in the case of those Students, and they are not very few, who take their full four years at College before entering the Hall, where they, like all the others, are required to attend the whole five Sessions, thus making their entire course extend to nine years. Now, every competent judge will admit that after a youth has been fairly initiated in study—after he has tolerably mastered the languages specially needed by Students in Divinity, we refer in particular to the Greek—after his mind has been disciplined by Logic and Mathematics, and he is somewhat versed in, at least, the elements of both Natural and Moral Philosophy, and his faculties are thus considerably expanded and matured—he is in a position, very favorable indeed, for entering on the study of Divinity, and really might, by well-directed diligent reading, and private meditation, make no small proficiency, though attending no Divinity Hall whatever. Still more evident is it that short annual Sessions may be sufficient to afford him such guidance, and impart to him such excitement and impulse, that, with fair abilities, and answerable zeal and perseverance on his own part, he may, in four or five years, acquire very reasonable intellectual qualification and furniture for the work of the Ministry.

The Hall at home is therefore, we humbly conceive, admirably adapted to such students as are permitted to enter it. The large staff of highly accomplished Professors communicate to their pupils, doubtless, much valuable instruction. In so far as any may be inclined to be sluggish, the prospect of examination operates as an incentive, and, what is of not less importance, the intercourse of the students one with another, not to speak of the mutual measurement of strength and stature, nurses a feeling of healthful emulation and quickens their exertions through the whole of the year. Let it be recollected how different are the circumstances in which our students here enter the Divinity Hall. That some of them may have had the advantages of a Univer-

sity course is true : but that is the exception, not the rule. It is not required by the regulations of Synod, and therefore ought not to be assumed. Now, while the natural abilities of our students here may be taken to be equal to those of their brethren at home, and their zeal and devotedness not inferior, and while in point of earnest persevering application, I conscientiously believe that they are unsurpassed ; still the progress in study they are expected to have made, when they enter with us, is much about that required for entering the University at home. And will any reasonable man allege that four short Theological sessions to such students, can be expected to serve the same purpose as five similar sessions at home to students who are, or assuredly ought to be, so much more advanced? Can it be seriously supposed that in four years here, without attending college at all, as much may be accomplished as in eight years on the other side of the Atlantic, with all the advantages of a full college course? Let us not be deceived. The acquisition of sound and solid learning, and the attainment of real and valuable mental culture, necessarily require both time and labour ; and in no department is it more fatally pernicious to practise an ultra and ill-judged economy.

*(To be continued.)*

## UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

In our detailed account of the other branch of the Secession, we had occasion to advert to the prevalence of doctrinal error in the Establishment, and in particular, to the errors propagated by Dr. McGill of Ayr. The Associate Synod, we found, published "A Warning against Socinianism," in which the leading articles in the erroneous system of Dr. McGill, in his "Practical Essay on the Death of Christ," are faithfully exposed and triumphantly refuted. The General Associate Synod did not make any direct public declaration of their sentiments in reference to the process against Dr. McGill, which was instituted and conducted in the Courts of the Establishment ; but they repeatedly referred to this matter, in language of deep lamentation, in their Acts for Public Fasting—deploring the lenient measures which were taken by the National Judicatories in a matter of such vital importance to sound doctrine. "Our call," say they, "is loud, to be humbled for the sins of the land in which we live. An awful flood of error hath broken in upon the land, and 's threatening to overflow it. It is become fashionable with many, especially of the higher ranks, to reject and treat with contempt the whole of revealed religion. Many who profess to believe the divinity of the Christian religion, openly reject its most important articles. The divinity of our Saviour, his suretiship for the elect, and the real and proper atonement made by him ; original sin, both imputed and inherent ; the divinity of the Spirit, and the necessity of His power and grace for our regeneration and sanctification—are openly denied by many ; and the opposite doctrines have of late been published from the pulpit and press by some, yet ministers in the Established Church."

This matter was, however, directly taken up by the Provincial Associate Synod of Glasgow, into which an Overture on the subject was introduced ; and which, having been carefully revised by a Committee, was published by Synodical appointment, under the title of "An Overture concerning Dr. McGill's Errors and Process, containing a Warning against said Errors, and the sinful proceedings of the Courts in that Process." This publication contains a historical detail of the whole proceedings—exposes the errors in the publications of Dr. McGill—condemns the Judicatories of the Establishment for tolerating

such errors—and contains a solemn confession of those truths of the Gospel which had been impugned by the steps taken in this process.

“It is now,” says Dr. McKerrow, “upwards of forty years\* since this overture was published, under the sanction of the Provincial Synod of Glasgow; and there are passages to be found in it, which, though they had been penned in the spirit of prophecy, with a view to the Voluntary Church question of the present day, could not have been more appropriate. They show us that the doctrine of civil establishments in religion was not much more in repute half a century ago, in at least one section of the Secession, than it is now; and the charge brought against the present race of Seceders, that the sentiments entertained by a large portion of them, unfavorable to civil establishments, are new, is unfounded. In this publication, we find such anti-Establishment declarations as the following—‘The ministers of the National Church are not only divided about ecclesiastical management, and other questions of more doubtful disputation, but about the most fundamental articles of revealed religion. Now, our Lord has declared that a house or kingdom divided against itself cannot stand; and, in fact, there is properly no bond of union among them, except the Civil Establishment. Were this *old rusty hoop* knocked off, they would fly into ten or twenty pieces.’ Again—‘It is more than time that the people in this country were falling upon more resolute and regular methods of having this Antichristian yoke (Patronage) dashed in pieces. They should resolve to let every intruder instruct his proper audience—the pews, walls, bells, and steeples, with his honorable or right honorable patron; and they should persist in an orderly and peaceable, but firm and determined, application to Parliament every year, till they get either this legal and oppressive tyranny abolished, or the public funds applied for the support of one in each parish, to whose ministrations they can with a safe conscience submit, in proportion to their real numbers; or, what is perhaps the only effectual way of being quit of this cruel usurpation, let the public fund be applied to other useful purposes, and let every one pay his own minister, as he does his lawyer or physician.’ These statements are sufficiently plain; and whatever opinion my readers may be inclined to form of them, they at least establish the fact, that Voluntary Church sentiments in the Secession are not new.”

Various occurrences at this period seemed to combine to give a new and most salutary impulse, in different forms, to the administrations of this Church. “An improved mode of pulpit address,” says an eminent minister, “was introduced. The former, though abounding in the statement and exposition of sound principles, profuse in Scriptural quotation, and replete with experimental and practical instructions in godliness, had yet, through a necessity arising from many causes, involved a certain deficiency of exact preparation, been less concise and consecutive in illustration, less polished in diction, as well as less correct in elocution, than was desirable. A new taste was created and cherished both amongst hearers and speakers—a new, and, in some respects, more perfect mode of preaching arose; and the public in general, especially those who led their judgment, hailed and approved the change.\* Again, it may be remarked that there was a more catholic spirit beginning to be diffused among the ministers and members of this Church. It is remarked, and we believe justly, in Dr. Heugh’s Memoirs, referring from an earlier to this later period,

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\* Published in 1841.

\* An anecdote may be introduced here, showing that these changes awakened the prejudices of the people, although they were not resisted by any. A certain preacher of the old school having newly entered the field, and preached for the first time in one of the congregations of the Perth Presbytery, occasioned these remarks—‘Mr. — preached to us yesterday, and pleased us remarkably well. He had none of your new-fangled words, as *Sion* and *Holy One* (*run*): but the *gude auld Zion* (pronounced as *e*) and *Holy One* (pronounced as *on*).

that before a spirit of liberality and forbearance towards those who differed from this Church could show itself—"A half-century had to pass, bearing away with it the entire generation of Secession clergy and people, who had to do with the early contentings about the Burgess Oath—a race of men sinfully defective in forbearance, but surpassed by none ever known in this country in scriptural intelligence and deep piety." Better men and more faithful ministers were never found probably in any Church. They were thoroughly educated; they had chosen the sacred profession from no worldly motives, for it could present to them no temptations of this nature. They had chosen it from love to Christ, and a desire to win souls to his cause. They were men of singular piety, and their hearts and lives were devoted to the service of Christ in the holy ministry. But ever since the rupture in the Original Synod, in which they had taken up high ground, though, in their view, Scriptural ground, they had regarded it necessary to exercise a strictness and rigor in religious matters which, however consistent it might be with their duty to Christ, rendered them less popular in an ungodly world than they might otherwise have been. It kept their communion pure and select; but, at the same time, it prevented many who were sincere Christians, but could not go so far in denominational peculiarities, from joining their ranks. It was a rare thing at this period, and when it happened, it was a matter of great offence, for any of the communicants of this body to be seen worshipping in a Church of another denomination. Occasional hearing, as it was called, was an offence which was generally taken up by the Sessions, and sometimes occasioned suspension from privileges, or even exclusion from the Connexion. The principle might be good, as it was thought sinful to give countenance to those denominations against which a testimony was lifted up. But cases occurred where, when reduced to practice, it presented sufficient reasons for lenity and indulgence. One anecdote may be given—A member of the congregation in Perth went to hear a minister of the Established Church preach, a relative of his own, and one of the most excellent and devoted ministers of the Establishment. For this trespass he was called to the Session to be dealt with. He was willing to express sorrow for giving offence to any of his brethren, but this was not satisfactory to his fastidious judges. They wished him to acknowledge it to be a sin, which he refused to do, as he could not in conscience see it in this light. The consequence was that his privileges were denied him, and he withdrew from the communion; and being a student, he prosecuted his studies for the ministry in the Established Church, and was afterwards for forty years a minister of great talent and respectability in one of the parishes of Scotland.\* So great a change, however, passed over some of those of his judges who survived, that they acknowledged to the writer that they had acted with foolish severity, and that if they had exercised a becoming Christian forbearance, that individual might have been a useful minister in the Secession Church.

But the time was now come when this exclusiveness was to be conquered, and when a spirit of christian charity was to be more widely diffused. One principal cause leading to this improved state of feeling and acting, was the formation, first, of Missionary Societies, and afterwards, of Bible Societies. These Institutions brought ministers and people of different denominations into closer contact and united them in religious exercises. The Synod, indeed in reference to these societies, had difficulty. Many thought it inconsistent with their testimony to mingle in religious exercises at the meetings of such societies, and especially for ministers in their official capacity to be thus associated. Others thought that any enactment to the contrary would be an infringement of their christian liberty. The force of public opinion soon overcame such objections; and when Bible Societies, some years afterwards, were organized in every part of the country, evangelical ministers of all deno-

\* The Rev. Dr. Mackersy, of West Calder, author of *Gener's Letters*, &c.

minations were found to mingle and co-operate for the vastly important object of sending the Book of life into the dark places of the earth.

This denomination, which had all along distinguished itself for Missionary zeal and effort, and which had already sent, at its own expense, probably more than fifty ministers, to labour on this American continent, where there was as great necessity for Missionaries as in heathen lands, could not hesitate about the duty itself of making efforts for the dark places of the earth. Their scruples referred only to the manner in which this should be done. But finding as much zeal in this labour of love among other denominations as in their own, they very soon found themselves called on to co-operate harmoniously for the interests of christianity all over the world. Their meetings with brethren of other denominations on these occasions may be considered as one leading cause of that enlightened wisdom by which they were at length influenced, and which led on the union with those from whom at that period they were separated.

It was in 1795 that this denomination extended its influence to the islands of Orkney. A few individuals in Kirkwall formed the purpose of erecting a place of worship, and applying to the General Associate Synod for supply of sermon. The undertaking appeared to many to be Utopian. But it had the blessing of God, and proved the means of a large accession to the Church. For now, in all the principal islands there are Congregations, and these form a numerous and influential Presbytery.

At this period, too, the denomination was much extended in the States of America, reaching to Kentucky, Tennessee, and the Carolinas; and from this time onward, not only in the States, but in Nova Scotia, the Synod's missions were greatly multiplied, and their success seemed to keep pace with their growing numbers. Into the details of these movements it would be unreasonable for us to enter.

Not long after the beginning of the present century an attempt was made in Ireland to get the two branches of the Secession united. A conjoint meeting of representatives of the bodies had taken place, and two propositions were agreed to namely—

“I. That the *status ante litem*, or the state of the Secession Church immediately before the controversy about the Burgess Oath, is a proper ground of coalescence; and that we declare our adherence to the covenanted principles of uniformity contained in the Confession of Faith, Catechisms Larger and Shorter, Directory for Worship and Presbyterian Government, as agreeable unto and founded on the Word of God: That we declare our approbation of the Act and Testimony emitted by the Associate Presbytery, in 1736, of the Declination, Act for the Doctrine of Grace, Act for Renewing the Covenants, and Answers by the said Presbytery to the Reasons of Dissent by Mr. Nairn.

“II. The Associate Synod of Ireland determined by a vote to substitute the following proposition in the room of the Article transmitted to them by the Committee:—That with respect to the religious clause in some Burgess Oaths in Scotland, we do not conceive it necessary either to approve or disapprove; and we are of opinion that it should not be made a term of communion in this kingdom.”

These propositions were agreed to by the Burgher Synod in Ireland; but the Antiburgher Synod approved only of the first, and unanimously disapproved of the second. They, however, appointed a committee to consider what should be substituted in its place. The Synod at length agreed to give the following answer to the Burgher Synod:—

1. That we are willing to form one Church with our Burgher brethren on the first proposition, namely, *status ante litem*.

2. That a testimony be drawn up by both parties, in uniformity to the *status ante litem*, and adapted to our present circumstances in Ireland.

3. That a committee be appointed by both sides for this purpose."

But it appears that from the diversity of opinion on the second proposition the union was at this period prevented. God's time was approaching, but it was not yet come.

We are now about to enter on the great controversy in this denomination respecting the power of the Civil Magistrate in matters of religion. We have presented it as conducted in the Associate Synod. We shall find that in the General Associate Synod it was conducted more extensively and brought to a much more full development. For many years prior to this subject coming into the court, objections were stated to different passages in the Confession of Faith. It was, however, not till May 1791, that the subject was formally brought before the Synod by Overture.

But before entering on this matter it may not be amiss to notice some preliminary movements,—some leanings towards those views which were at length so satisfactorily brought out, or rather to present such views as having been all along held by many in this church, which were substantially the same with those held in our own day.

Repeated notice has been taken of the answers to Mr. Nairn's reasons of dissent, in which enlightened views on the magistrate's power were brought forward at an early period. In particular, it appears that the sentiments of the Rev. Adam Gib of Edinburgh, on this subject, were, in a great measure similar to those held in our own day.

But it was not till the American Revolution that the public mind began to be imbued with more correct ideas on the true nature and proper limits of the magistrate's power. In the year 1776 the Declaration of Independence was passed by the American States; and after a war of seven years it was confirmed by the establishment of peace in 1783. The restless spirit of the French people made them envy this Republican settlement in America; and they began to express themselves wearied of Monarchy. Hence arose those scenes of anarchy, confusion, and bloodshed in France for a period of ten years, when a Revolution took place in that nation which had a powerful effect on the whole of Europe, and opened the eyes of men to discover that kings were not to rule for themselves, but for their subjects, and that the people were themselves the sources of all civil power.

This French Revolution which produced such efforts for freedom through the nations of Europe, may be considered as one cause leading to the discussion on the power of the Magistrate in matters of religion. Even in Great Britain, where true and solid liberty was enjoyed more than in any other part of the world, the general agitation was felt. It was now that those who were considered the friends of the British constitution were induced to come forward with a movement to express their loyalty to their Sovereign, and their resolution to support the existing system of Government in the Empire. A public declaration was subscribed with this view, in which the names of peaceable and well-disposed citizens of every class were included. In these lists the names of Seceders were found; for, ever faithful to the civil constitution of their country, they had never scrupled to give testimony to this on any proper occasion. There were, however, among the members of this denomination those who, although equally loyal with this brethren, were, from being further enlightened, led to entertain conscientious scruples about subscribing such a declaration. The ground of hesitation was simply that whilst in all civil matters they were willing to declare allegiance to their Sovereign, they could not conscientiously regard him as having any power to legislate for the christian church. But it was well known that then, as even now, the British constitution gives the monarch authority not only in things secular but in things sacred, not only in the State but in the Church. The old principle was then in much greater force than it is now,—that the king is the supreme judge in all causes, both civil and ecclesiastical. In declaring there-

fore an unqualified approval of the British constitution, and a determination to support it, there was a complete surrender of the liberties of the church, and a dishonour done to Christ as her Lord and King. It was on this ground that enlightened and conscientious Seceders refused to go in with the measure proposed. The scruples and refusals of such, brought the subject into discussion; and what many had not thought of, began to be very generally felt among those of this denomination, to be inconsistent with their testimony for divine truth.

*To be Continued.*

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## Reviews of Books.

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A COMMENTARY ON THE GREEK TEXT OF THE EPISTLE TO THE EPHESIANS. By JOHN EADIE, D.D., LL.D., *Professor of Biblical Literature to the United Presbyterian Church.* 8vo., pp. 510. London and Glasgow, Griffin & Co. 1854.

We feel ashamed that we have not sooner noticed a work of such distinguished celebrity. Our best apology is, that though it is an orthodox, Calvinistic, evangelical, and pre-eminently learned commentary on one of the most rich and precious portions of the Word of God, yet just by reason of its last mentioned excellence, it is adapted to only a very small proportion of the readers of such a periodical as ours. There are in it, indeed, not a few passages which any intelligent Christian may peruse with pleasure and profit, and there are very many more, fitted to be serviceable to the slenderly educated expositor of Scripture, provided he has sense to avail himself of them aright,—being guided, that is, by their general strain, and adopting the author's conclusions so far as they may seem sound and satisfactory, but taking care, in public discourse, to omit the process by which they are reached. Certainly, however, it is only by persons of considerable attainment in Biblical scholarship that the book, as a whole, can be appreciated; few others indeed can be expected to persevere in the study of it, and study it requires. The reading and research implied in its composition are immense. It is, in truth the most critical and learned Commentary we remember to have seen in the English language. We doubt if another person in Scotland could have produced it. To those for whom such a Commentary as we have endeavoured honestly to characterize, is suitable, we very cordially and earnestly recommend it; and trust that, under God's blessing, it will, in its own department, prove eminently useful for the manifestation, defence and confirmation of the Truth as it is in Jesus, and for the promotion of pure and undefiled religion. The following are extracts, but we do not say specimens, of the staple of the work:—

“No ‘small stir’ was made by the progress of Christianity and its victorious hostility to magic and idolatry. The temple of Diana or the Oriental Artemis had long been regarded as one of the wonders of the world, and ‘all Asia’ worshipped the goddess. The city claimed a title which, meaning originally ‘temple-sweeper,’ was regarded at length as the highest honour, and often engraved on the current coinage. The town-clerk artfully intro-



duced the mention of this honour into the commencement of his speech, for though the whole province claimed an interest in the temple, and it was often named the temple of Asia, yet Ephesus enjoyed the special honour of being the guardian or sacristan of the gaudy edifice. And the Ephesians were quite fanatical in their admiration and wardenship of the magnificent colonades. Their quarries of Mount Prion had supplied the marble; the art and wealth of Ephesian citizens, and the jewellery of Ephesian ladies had been plentifully contributed for its adornment; its hundred and twenty-seven graceful columns, some of them richly carved and coloured, were each the gift of a king; its doors, ceiling, and staircase were formed respectively of cypress, cedar, and vine-wood; it had an altar by Praxiteles and a picture by Apelles; and in its coffers reposed no little of the opulence of Western Asia. A many-breasted idol of wood, rude as an African fetich, was worshipped in its shrine, in some portion of which a meteoric stone may have been inserted, the token of its being 'the image that fell from Jupiter.' Still further, a flourishing trade was carried on in the manufacture of silver shrines, or models of a portion of the temple. These are often referred to by ancient writers, and as few strangers seem to have left Ephesus without such a memorial of their visit, this artistic business 'brought no small gain to the craftsmen.' But the spread of Christianity was fast destroying such gross and material superstition and idolatry. for one of its first lessons was, as Demetrius rightly declared—'they be no gods which are made with hands.' The shrewd craftsman summoned together his brethren of the same occupation, laid the matter before them, represented the certain ruin of their manufacture, and the speedy extinction of the worship of Diana of Ephesus. The Trade was seized with a panic, and raised an uproarous shout—'Great is Diana of the Ephesians!' 'The whole city was filled with confusion.' A mob was gathered and seemed on the eve of effecting what Demetrius contemplated, the expulsion or assassination of the apostle and his coadjutors, by lawless violence, so that no one could be singled out or punished for the outrage. It would seem too that this tumult took place at the season of the year,—the month sacred to Diana—the period of the Pan-Ionic games,—when a vast concourse of strangers had crowded into Ephesus, so that the masses were the more easily alarmed and collected. The emente was so sudden, that 'the most part knew not wherefore they had come together.' As usual on such occasions in the Greek cities, the rush was to the theatre to receive information of the cause and character of the outbreak. Two of Paul's companions were seized by the crowd, and the apostle, who had escaped, would himself have very willingly faced the angry and clamorous rabble if his friends, seconded by some of the Asiarchs, had not prevented him. A Jew named Alexander, probably the 'coppersmith,' and, as a Jew, well known to be an opponent of idolatry, strove to address the meeting, probably to vindicate his own race from being the cause of the disturbance, and to cast all the blame upon the Christians. But his appearance was the signal for renewed clamour, and for two hours the theatre resounded with the fanatical yell—'Great is Diana of the Ephesians.' The town-clerk or recorder—a magistrate of high standing, and multifarious and responsible functions in these cities, had the dexterity to pacify and dismiss the rioters, first, by a judicious admixture of flattery, and then by sound legal advice, telling them that the law was open, that the great Ephesian assize was going on, and that all charges might formally be determined before the sitting tribunal. Such a scene could not fail to excite more inquiry into the principles of the new religion, and bring more converts within its pale. The divine traveller immediately afterwards left the city."

"It would be a narrow and superficial view of these words, (Ephes. i., 45) to suppose them to refer only to the enjoyment of external privilege, or to imagine that they are meant to level Jewish pride, and that they describe simply the choice of the Gentiles to religious blessings. The purpose of the

election is, that its object should be holy, an end that cannot fail, for they are in Christ, and 'in him are complete.' Yet the sovereign love of God is strikingly manifested even in the bestowment of external advantage. Ephesus enjoyed what many a city in Asia Minor wanted. The motive that took Paul to Ephesus, and the wind that sped the bark which carried him, were alike of God's creation. It was not because God chanced to look down from his high throne, and saw the Ephesians bowing at the shrine of Diana, and worshipping 'the image that fell from Jupiter,' that his heart was moved, and he resolved to give them the gospel. Nor was it because its citizens had a deeper relish for virtue and peace than masses of the population around them, that He sent among them the grace of his Spirit. 'He is of one mind, and who can turn Him?' Every purpose is eternal, and awaits an evolution in the fulness of time which is neither antedated nor postponed. The same difficulties are involved in this choice to external blessing, as are found in the election of men to personal salvation. The whole procedure lies in the domain of pure sovereignty, and there can therefore be no partiality where none have any claim. The choice of Abraham is the great fact which explains and gives name to the doctrine. Why then should the race of Shem be selected to the exclusion of Ham and Japheth? Why, of all the families in Shem, should that of Terah be chosen? and why, of all the members of Terah's house, should the individual Abraham be marked out, and set apart by God to be the father of a new race? As well impugn the fact as attempt to upset the doctrine. Providence presents similar views of the Divine procedure. One is born in Europe with a fair face, and becomes enlightened and happy; another is born in Africa with a sable countenance, and is doomed to slavery and wretchedness. One has his birth from Christian parents, and is trained in virtue from his earlier years; another has but a heritage of shame from his father, and the shadow of the gallows looms over his cradle. One is an heir of genius; another, with some malformation of brain, is an idiot. Some, under the enjoyment of Christian privilege, live and die unimpressed; others, with but scanty opportunities, believe, and grow eminent in piety. Does not more seem really to be done by God, externally, for the conversion of some who live and die in impotence, than for many who believe and are saved? And yet the Divine prescience and predestination are not incompatible with human responsibility. Man is free, perfectly free, for his moral nature is never strained or violated. We protest, as warmly as Sir William Hamilton, against any form of Calvinism which affirms "that man has no will, agency, or moral personality of his own." Fore-knowledge, which is only another phase of electing love, no more changes the nature of a future incident, than after-knowledge can affect an historical fact. God's grace fits men for heaven, but men by unbelief prepare themselves for hell. It is not man's non-election, but his continued sin, that leads to his eternal ruin. Action is not impeded by the certainty of the Divine foreknowledge. He who believes that God has appointed the hour of his death, is not fettered by such a faith, in the earnest use of every means to prolong his life. And God does not act arbitrarily or capriciously. He has the best of reasons for his procedure, though he does not choose to disclose them to us."

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THE CHILDREN'S PAPER. Small Fol. T. Nelson & Sons, Edinburgh, London, and New York.

CANADA SUNDAY SCHOOL ADVOCATE. 4to. Wesleyan Book-Room, Toronto.

We class these two juvenile periodicals together, because they, in many respects, resemble each other; though in some particulars they considerably differ; and we sincerely and cheerfully bear testimony to both of them, as

possessed of great merit, not only as regards the literary matter they contain, but also the pictorial illustrations in which they abound.

*The Children's Paper* is got up in Edinburgh, printed, of course, on British paper, and executed in the superior artistic style, which characterises the publications of the Messrs. Nelson. The type of the theology, embodied in its brief and simple articles, may be expected to be Calvinistic, though we have observed in them, nothing but what is common to all systems deserving the name of evangelical; and they seem to have all a pretty direct and obvious bearing on what is religious, or moral at least. In two particulars, we hope, it will deserve, with our readers, a preference over some of its really able and excellent competitors. First, its style, we trust, will be pure English, and its allusions, and general tone, all fitted to keep alive a genial feeling towards the father-land. And, secondly, what is of greater importance, we are persuaded, it will not be silent, but speak out, on the subject of Slavery, and imbue the rising hopes of the Church with a heart-hatred of an institution supremely hateful to God, and to all God-assimilated men.

*The Sunday School Advocate*, issues from the printing and publishing establishment of the Wesleyans in Toronto; and is, we presume, purely Canadian. Its entire execution, does great credit, not only to the Editor and his coadjutors, but also to the artists and artizans of the Province—we refer especially to the numerous wood-engravings, by which it is illustrated and adorned. It takes a somewhat wider range in its little articles, than the *Children's Paper*; several of them not being exactly, what may be regarded as, Sabbath-day's reading; all of them, however, being very interesting and instructive, and such as a religious parent would wish to see engaging the attention of his children. It is also undisguisedly denominational; many parts of it aiming directly at the promotion of Methodism. With that, we find no fault. Let the Methodists, and all the rest of us, cultivate industriously the fair field that lies before us. Their great success\* is not magical, but explicable on simple and obvious principles. There exists a palpable connection between means and ends. The *Advocate* is a fresh illustration of the tact, energy, and enterprise, by which their most perfect organization is distinguished. Any other denomination which would prosper as they do, must take a leaf from their book—must learn indeed, not a few lessons even from their Book-Room.

## Missionary Intelligence.

### MISSIONS OF THE U. P. CHURCH.

*From the U. P. Missionary Record.*

#### JAMAICA—NEW BROUGHTON.

The following extracts from a letter of the Rev. A. G. Hogg, dated 24th September, addressed to the Rev. Dr. Thomson, Edinburgh, give details that are at once interesting and instructive. They show the great difficulties with which the missionaries have to contend, arising from the superstitions which the negroes carried with them from Africa, and from the debased moral habits of the people,

\* The *Advocate* states that they have this year, in Canada, an increase of 61 Sunday Schools; 823 Teachers; 6,319 Scholars; and 6,997 volumes in their Libraries. What do we?

aggravated by the bad influences of slavery; and the gratitude which we should feel to God, when He so blesses the instructions of our agents, as to make them the means of rescuing precious souls from the power, the darkness, and the pollution of Satan's kingdom:—

“The union between you and us is felt by our people to be indissoluble, and their only thought and prayer on the subject is, that even when your pecuniary aid is not needed, that union may be perpetual. It was only yesterday, at the usual prayer meeting before our public services in the church began, that one of our members, among other of his petitions, thus pleaded for their mother church (and I bear them witness that in every prayer of theirs they, without ceasing, remember you,) ‘And, O Lord, we would never forget our mother church, though separated from us by the mighty ocean; they are the root we are the branch; they think of us when we know nothing; they send us the blessed gospel. Lord water the root, and so the branch will flourish, and it will send forth other branches into other lands, Lord water them continually. They meet on this Thy day, as we are now met, may they and we eat the same spiritual food and drink the same spiritual drink.’ The feeling, the prayer breathed, is as it ought to be, general and strong; and I believe that we never can be, never will be forgotten, in the prayers of your church.

“We have a large and attentive audience on the Lord's day, and it is gratifying to be able to report, that, except a few occasional hearers—consisting chiefly of white and coloured people, the congregation attend regularly on both services. From 10 a.m. till 3 p.m. we are occupied with classes and the usual services, and it is of great importance for the people to have secured in them a habit of attending on the sanctuary during so large a portion of the Lord's day, for many of them cannot spend their sacred time very profitably in their own houses. Our classes, though not conducted so well as we could desire, command the approbation of visitors from other localities, and we take great pains in these, to ground our people in the ‘first principles’ of our holy faith. At the first service I have been reading regularly through the Pentateuch, and have now begun Joshua. By consulting Dr. Kitto's Daily Illustrations, as well as the more practical commentators, I am furnished with a variety of observations, which render these Old Testament readings very interesting. Having gone over a course of lectures on our Lord's Sermon on the Mount, I entered upon a Harmony of the Gospel History, giving also, occasionally, a sermon on the Epistle to the Ephesians, expository and practical. At the commencement of the second service, there is generally a public examination on what has been delivered, and either a lecture on Proverbs, or a short sermon to the children, on the baptism service, to which I devote a whole hour once a month. The number of children and of young people attending our church, is still one of its most pleasing and promising features, and in ‘feeding the lambs,’ of the flock, I believe we are edifying not a few, who, though not children in years, are but babes in knowledge. We go on in the use of the divinely appointed means of converting and saving souls, relying on God's gracious assurance, that ‘His word shall not return to Him void.’ We do indeed often go forth bearing the precious seed in tears, but we trust in Him who has said, that we shall ‘doubtless come again with rejoicing, bringing our sheaves with us.’ I may also say, respecting our week-day classes, classes for candidates, for the aged and others, and respecting the district meetings which I have regularly attended, that the number coming to these has been encouraging and satisfactory.

“Still I regret to say, that the church, as a whole, seems to me to be in a lukewarm state, and the few living and lively members among us, feel and lament this. There is little of the power of a living religion manifested by the greater part of our members, the world has too strong a hold of the hearts of most who profess to have renounced it as their portion, and ‘instead of seeking first the kingdom of God and his righteousness,’ this maxim is by many reserved, and ‘the other things’ are first and chiefly regarded. Some, who once had a flourishing profession, have gone back altogether to the world, and walk no more with us, and their example and evil counsels have tended to shake the constancy of others. Instead of adding to our membership, I felt it a necessary duty to look very vigilantly to the conduct of some who have solemnly ‘named the name of Jesus,’ and believe it would be no great loss though our membership were decimated and thinned again, but we have only

to deal with the outward conduct. We know, however, that our Redeemer's 'fan is in His hand, and that He will thoroughly purge His floor,' and by means of His word and church-discipline, we try to do our best to keep the church pure. I departed from my usual course of lectures lately, and gave some addresses suitable to our apparent state and circumstances, and I am not without hope that these were blessed. I had ventured to state that I was afraid few of my hearers were conscious of what conviction of sin was, and that I had scarcely been waited on by a single individual who complained of spiritual distress. I received a communication that week from one of my people, a coloured person, who said that there was *one* of my congregation at least, who knew but too well what spiritual distress was, and that the sermon had greatly affected her. I think that I have been instrumental in doing good to this person, by directing her mind to the truths, which alone can give solid peace and hope.

"And although we have not added many to our membership during the year, I can think of one at least, who has given very pleasing evidence of being one of the 'called, and chosen, and faithful.' It is difficult for you to conceive of the number and nature of the snares and temptations that beset our young people in this island still. The person that I refer to, on different occasions, and in successive instances, had grace given her to resist temptations to sin, as did Joseph of old, putting to shame her tempters by saying, 'Would I barter my soul for any price you could offer me.' 'How can I do this great evil, and sin against God.' Such triumphs of virtue are, I lament to say, rare; and in confirmation of this, I may add to what I stated last year, that the member of our church (a black married man) who gave 12s. to commence a fund, out of which a suitable present might be given on her wedding day, to the bride who had sustained an unblemished reputation till that era in her history, has added 20s. to it; but though we have had several marriages since, I have not been justified in awarding the prize of virtue. Think of that fact. We are only feeling our way to a purer atmosphere than that with which a century of debasing slavery, and all its attendant abominations, enveloped this unhappy land, 'where every prospect pleases, and only man is vile.'

"I might add, too, in reference to admission of members, that I have at present many applications, few of these is satisfactory, but among them is one girl only 14, whose knowledge of the Gospel, is almost all I could desire, whose demeanour and conduct are most becoming and consistent, and I hope that the receiving of her into the membership may be blessed of God to awaken others to think of 'pressing into the kingdom of God' also. This young person is one evidence of the value of prayerful, pains-taking training on the part of a pious couple.

"I am afraid that, unless we can do more than we have yet attempted, for those districts that border on the more favoured spots of our island, we may have much to try us yet from the Obeah and Myal superstitions. The remark Dr. Peddie made, at the May missionary meeting, 'that if Britain did not convert France from heathenism and Popery, France might convert Britain to infidelity,' is very applicable to our situation in Jamaica. Vere is conterminous to us: it is a dark and much neglected parish; our people have to go there weekly to find a market for their provisions; and when the sugar estates are in operation there, a ready market is found; and we are but too sensible of the evils which have resulted from the intercourse of our people with those in the lowlands. There these African superstitions have been of late years acquiring strength; and, every now and then, some black knave finds his way into the settlements of our people, practising his devilish arts, and spreading confusion and strife, and every evil work. If for no other end than for self-defence, we must bestir ourselves to evangelise these heathen districts, and there is a loud call for the labours, especially of the evangelist, and the itinerant home missionary. Additional to what I have said, I may remark, that my longer acquaintance with the black people leads me to fear that these poor, unlearned, negroes, have, like the philosophers of antiquity, their *esoteric* as well as their *exoteric* doctrines, the latter being the doctrines of Christianity, the former the African Obeah superstitions. And, if this be the case, Christianity cannot have a place in their hearts, Obeah, is in direct antagonism to the doctrine of a Providence and of the government of God.

"I lament to say that during the past year I have had to make this miserable

superstition the subject of church-discipline, and I wish you to observe that the cases have occurred chiefly on the outskirts of my congregation, and in the darkest neighborhoods. At Victoria-Town, for instance, which is only a few miles from Vere, we had to exclude a man from the membership under the following circumstances. An Obeah man from Vere had undertaken to restore to the waters of a pond its wholesome properties; for the poor people imagined that the water *scratched* or *rasped* their throats as they swallowed it. The water-doctor, after sundry mysterious incantations, got out of the pond a skein of *ravelled* thread, which he declared was the fatal spell (probably put in by himself on the previous night), and as he had previously sweetened the water by infusing a basket of lime, he called on the people to declare if the water now was not good. One member had been extolling the miracles of this man, and professing his faith in them. I found that this same Obeah man had induced a poor negro from the mountains, afflicted with the incurable disease called *Coco-Bey*, to believe that he was under some spell, and for the sum of £6 8s., undertook to cure him. The deluded negro got scraped together as much money only to be befooled. Our teacher's wife at Victoria-Town mentioned to me that a woman there conversing with her on the subject, said, 'She once believed all trouble came from God, but she did not think so now, God was good, He did not send trouble, her daughter was sick, that sickness came from some enemy, some one was working against her, and she must go to the 'bush-doctor' about it.' Some of the more respectable people at Victoria-Town entreated me to try to get the Obeah man expelled from the settlement. I am glad to say that Mr. Hannah and I have been much aided by the manly and fearless conduct of one or two of our members there (for it requires great moral courage to oppose the practices of their arts), and as I represented the case to the magistrates, the man met a signal discomfiture at one of our petty courts at the close of last week.

"I may also mention the case of one of the members who was ill in health, and who actually besought her son-in-law to travel to St. Elizabeth to a 'bush-doctor,' to state her case, and to procure a charm that would counterwork the evil principle that had caused her sickness. Her son-in-law was angry, and told her that he would not, and durst not thus sin against God. This same woman has a bad husband, who gives his company to strangers, and she was resolved to make him keep his own yard, so she betook herself to a neighboring yard, where habitated one of these 'doctors,' who, by the way, had also been brought from Vere, to cure the leg of a young woman (whom of course God had not afflicted); with her fat cock and pint of rum in hand, and the stipulated quantity of dollars, she goes to the knave and gets a strong obeah, viz., a bundle of rags, and a few grains of Indian corn, and is assured that the charm will take effect so soon as the corn is in the blade. Well, the errant husband having seen corn growing where no corn should be, began to dig down, but stood aghast, his hair on end, when the dreaded obeah (dreaded as death by the superstitious) appeared; as his only escape he shouted for a lime, and by squeezing the juice on the horrible apparition of rags, and rubbing his hands, he hoped to rise superior to the malice of some foe. The poor wife would not confess her cognizance of the case—the husband still loves to roam—and fat cock, rum, and dollars, have all gone only to benefit the wicked imposter.

"I have a few people at Rowe's Corner, on the borders of St. Elizabeth, and I have detected this same superstition in that locality. In visiting among the people, I found that great apprehensions were felt for me in consequence of my having called and sat down in a certain house, as it was believed the inmates could, by certain charms, so influence my judgment, that I could not decide clearly between right and wrong! I heard a widow woman charge one of our members with having gone to Vere to get an obeah to kill her husband, and it was alleged that some of the paths leading to the houses had many obeahs buried under them for similar atrocious purposes. I know of an elder in a sister congregation in this parish, who, having with others subjected himself to the penalties of the law, had gone to St. Elizabeth to hire a great 'doctor,' to attend the Quarter Sessions, so that by some secret spell he might influence the chairman to pronounce a remarkably lenient sentence. And at our petty courts here, it is no unusual thing to hear of parties who have been summoned to answer for their misdeeds, having procured from these pestilent obeah-men bewitched eggs, and portions of horse-hair, which they are

instructed to break and scatter where four roads meet, for the purpose of confusing and perplexing the witnesses against them!

"All these things are humiliating; and ministers need to be doubly vigilant, and doubly pains-taking, to resist another effort the powers of darkness may be making to recover their lost ground in this land. I am fully satisfied, that all over the island, danger is to be apprehended from this source. When in St. Mary's a few weeks ago, I heard of an elder, belonging to Carron-hall, who had sold his horse to get the requisite funds to pay an impostor of a 'Bush Doctor,' who, for some such consideration, had agreed to heal a *limb*, affected by some enemy's malicious spell—not by the Great Ruler over all. Such is the faith some have in these impostors, that they would part with their all to get a cure even undertaken. Some of our people laugh at these things, and apparently put no faith in them; but all the influence, and all the teaching of intelligent white missionaries are necessary to resist an evil that may yet set in like a flood. Again, I say, there is a loud call to us here to send out good faithful evangelists at least; and would that we were only more assisted in such important and necessary enterprises!

"In addition to my ordinary work, I have, for a number of months, devoted some time weekly to give some general instruction to all the adults I could congregate, on some useful branch of knowledge. I have been anxiously instilling sound information to pre-occupy the minds of the people, and qualify them for exposing the utter groundlessness of those exploded African superstitions. Once a fortnight, too, after the arrival of the packet, I devote an hour, or two hours, to read a summary of the news from Europe, and the accounts of the war. Great interest has been excited by these readings. Indeed, some fifty or sixty of the people formed themselves into a club, to get an English newspaper, a Jamaica paper, and other publications; and once a fortnight they met together, to spend an hour or two in seeing if the world and every thing in it is going on right. You will be also gratified to hear, that I have given *two* lectures on *Nineveh and Assyria*, illustrated by the large coloured diagrams of the Working Men's Educational Society, which excited a great sensation. Mr. Watson kindly favoured me with the use of these diagrams. I raised, by one lecture, for my Home Mission, nearly £7, and by the second lecture, for our Calabar Mission, about £12, nearly £20 in all; and besides, I was able to communicate a great deal of vastly interesting information about what was quite new to the people here. These lectures having gone off so well, the second one being crowded, and listened to for nearly three hours, with eager interest, I have ordered a set on 'the Bible, its history, and its progress,' and on 'the microscope,' and shall soon be prepared to deliver a course of lectures on these subjects, and I hope that thus many will be stimulated to inquire and read more; and if any good Samaritan cross your path, perhaps you might tell such, that those on the 'catacombs at Rome,' or 'human physiology and health,' with the accompanying books, might help to keep an evangelist a-going for another season.

"We had a very delightful meeting on the 1st of August this year. The school was examined in the church, in the presence of the parents, and at one o'clock I gave my second lecture on *Nineveh*. I may mention, that the school this last year has been unusually large—above 150 have been in daily attendance, and as far as it was possible, our worthy friends, Mr. and Mrs. Hannah, have done them all justice. We had a full congregation, and in their hearing the children gave specimens of their progress. There was a wise selection of passages to be read, and we had as good reading as you could hear in any English school at home. Those in the fifth book read an account of the state of Europe since the Battle of Waterloo; those in the fourth a portion of the Life of Peter the Great; those in the third book the account of the Deliverance from Egypt, and the giving of the Law. There were exercises in spelling; a large grammar class was examined on the parts of speech, and particularly on the tenses and moods of the verb. In geography, we took up the map of Europe; in arithmetic the children were exercised chiefly in the compound rules; and as a lecture was to be given on *Nineveh*, there was a general exercise on the whole book of *Jonah*. The children acquitted themselves remarkably well, and the parents were highly gratified. Some respectable specimens of writing were shown, and, indeed, no one could doubt, that great pains had been bestowed by Mr. Hannah on this large and flourishing school.

“After a short interval, we re-assembled, first to give thanks to Almighty God for the blessing of freedom, and to intercede for our brethren still in bondage. I read a section of a book they never weary to hear from, viz., ‘Uncle Tom’s Cabin,’ and then read to them an anniversary ode, a genuine product of Jamaica, which was sent to me by one of my hearers, accompanied by a two dollar piece for our mission.

“In the afternoon of the 1st of August the church was full, and all seemed delighted in seeing and hearing of the wonders of Nineveh, *brought up out of that ‘grave’* which God had made her, to verify the truths of His word, which endureth for ever.

“On the 2d of August, Mr. Hannah and I went to Victoria-Town, and met the people there, to whom I gave a lecture on the same subject.

#### OLD CALABAR.

Our readers will recollect the account we gave, some months ago, of the destruction of Old Town, and of the Mission premises there, by a British War Steamer. The Mission Board of the United Presbyterian Church have addressed a memorial on the subject to the Earl of Clarendon, Her Majesty’s Secretary of State for Foreign affairs. After giving a narrative of facts relating to the Calabar Mission, and the bombardment of the Town, the Board proceed thus:—

We complain of it, in the first place, *because the proceeding was illegal.*

There was no treaty existing between Old Town and the British Government, which gave the Consul authority or right to interfere in the matter. This is the testimony of all our Missionaries, who have for eight years been resident there, and who are thoroughly acquainted with all the transactions which have taken place. In the letter of the masters and super-cargoes, of date 15th January, addressed to the Consul—as given in the Blue Book, Class A. pp. 162-3—it is alleged that the people of Old Town had violated the treaty of 15th February 1851, and part of the 6th clause, and the whole of the 7th clause of that treaty, are quoted in the letter; and in the letter of Commodore Adams to the Secretary of the Admiralty, given in p. 162 of the same Blue Book, it is said that the destruction of Old Town had been resolved on:—

“In consequence of the repeated infraction by the chiefs of that village of the 6th clause of the treaty entered into with the king and chiefs of the Old Calabar river, on 15th February, 1851, which prohibits the practice of human sacrifices.”

And we suppose that it was to that treaty that Sir Charles Wood referred, as stated in *The Times* of 10th July, when, in answer to the question put by Sir James Anderson in the House of Commons, on the 9th of that month, he said, “The reason for taking that course was, that an article of the treaty with certain chiefs had been infringed.” Now, the treaty of 15th February 1851, had no reference whatever to Old Town. None of the chiefs or representatives of Old Town was present at the making of that treaty, and could not, therefore, be bound by it. It was a treaty framed between the chiefs of Duke Town and the slaves of the Qua plantation, and was caused by the following circumstance. Those slaves that had escaped from their masters, and had formed a town in the Qua country, a few miles inland, conceiving that they had certain grievances which they wished to have redressed, came armed into Duke Town, and alarmed the inhabitants and the traders. The late Consul, Mr. Becroft, interfered in the matter and got the treaty made. The error of the Consul and others lies in supposing that a treaty made with one town in Calabar binds all the others; whereas, the fact is, that each town has its own separate civil rulers.

We complain of it, in the second place, *because it was done in opposition to the wishes and protests of the Missionary Agents, who are British subjects, resident in the locality.*

In the letter of the Consul, dated 19th January, calling upon Lieutenant Young to destroy Old Town, as given in the Blue Book, p. 162, it is said,

“Having received letters from the super-cargoes and Missionaries in the river, relating these horrible details, and calling upon me for redress, I have come to the resolution, that to put an end at once and for ever to these crimes, it is absolutely necessary to destroy the town.”

This language conveys the idea that the missionaries united with the super-



cargoes in calling upon the Consul to grant "redress" for the murders committed at Old Town. This was not the case. A letter of the Rev. W. Anderson of Duke Town, dated 15th January, is given in the Blue-Book, p. 163, and it makes no allusion to Old Town. A letter of the Rev. S. Edgerley is also given in the Blue Book, p. 164. This letter complains of the conduct of the king and chiefs of Duke Town; refers to the murders at Old Town, and states that they have not been redressed by "any of the authorities of the country;" points out certain dangers to which he is exposed; and claims, in regard to these, not "*redress*," but "*protection*." The words are—

"I have no protection from any party in the country from any violence or outrage, and therefore, as a British subject, most respectfully claim the *protection* of Her Britannic Majesty's Consul for this river."

The Missionaries deeply lamented the murders of Old Town, strongly desired that the native Egbo law, passed in 1850, should be vindicated, and were very anxious that the Consul should use his moral influence, as his predecessor, Mr. Becroft, had often done, in persuading the natives to carry into effect their own law; but they unanimously disapproved of, and, as has been already stated, protested against the proposal to destroy Old Town. The Consul, however, disregarded their protests—the protests of the only British subjects resident in the towns of Calabar, and deeply interested in the welfare of the people, and, in compliance with the suggestion and request of the majority of the masters and super cargoes, who are only temporary visitors, extinguished a native town and destroyed a Mission. This is a proceeding which imperils our other Missions, and all the Missions along the coast; for if a Consul, in defiance of the protest of the British residents, and at the suggestion of mere strangers, shall destroy a town and blot out a Mission, it is obvious that it needs but the combination of men, who may not like the existence of Missionaries in a given locality, to secure their expulsion, the ruin of their work, and the perpetuation of the reign of darkness, cruelty, and death.

We complain of it, in the third place, *because it is fitted to have an injurious effect upon our mission*. In the joint narrative of the missionaries, it is said:—

"Our missionary operations are likely to be seriously impaired, if not imperilled, by what has taken place. One station is broken up, Injurious suspicions are spread abroad against us, as, at the bottom, the cause of this outrage, because we have rebuked and exposed the practices which have apparently brought it about. Now, nothing could be more injurious to our Christian efforts among the people than the idea that we were backed by a man-of-war. We come as men of peace, servants of the Prince of Peace, to preach peace between man and man, between man and God. If our motives and objects be suspected—if they imagine that our entreaties are a cunning device to ensnare them into promises which shall be enforced by the thunder of war guns—it is easy to see how vain will be our best endeavours for their instruction and conversion."

And what has been the result in this case? The people of Old Town, imagining that Mr. Edgerley had something to do with the bringing of the man-of-war, have threatened his life, and made it necessary for him to avoid going near them; while the people of Duke Town, irritated at his taking up his abode among them, have, with difficulty, been restrained from suspending all missionary operations there, till an answer should be had from the Mission Board as to what he is to do.

We complain of it in the fourth place, *because it tends to weaken the beneficial influence of the white man upon the native mind*. The missionaries say:

"It grieves us to think how those violent proceedings will tend to retard the progress of improvement which had commenced in this country. Native instrumentality and co-operation are indispensable to native reformation, and certainly much better than external compulsion. How can a willing ear be expected from the heads of the country, to any more proposals by white people for further improvement, when the least acquiescence in their views and promise of amendment will be held binding as a treaty, and enforced by a Consul and ship of war. One chief may be willing to correct a bad custom, upon due representation thereof to him, but another chief may be averse to change; the first will be afraid to come to any terms on the subject, lest the second, acting on his own views, involve both in destruction."

We complain of it in the fifth place, *because the Consul has prohibited the town from being rebuilt.* It is the oldest town in the district, and its annihilation is calculated to produce, among a people who cling to traditions, very hostile feelings towards Europeans. It is the finest site in the district, and it is a hard and an unwise measure to forbid its being occupied. The veto puts an end to our Mission there, and to all the prospects which it held out of extending the gospel to the natives of the Qua country. The destruction of the town was illegal, but to forbid its ever being rebuilt, is the highest injustice. And what aggravates this arbitrary act of power, is the conduct of the Consul in taking the people of Duke Town bound, under the penalty of the displeasure of Her Majesty's Government, to keep Old Town a ruin. It is a subversion of all the ideas of the people of Calabar, as well as of natural rights, to hold the people of one town, with a distinct civil government, responsible for the doings of the people of another town, with a separate civil authority.

And we complain of it finally, *because it has entailed a pecuniary loss on the Mission Fund.* Property to the value of £160 has been destroyed, either in the hurried removal, or by the natives after the bombardment, when the premises were deserted; and should the interdict forbidding the re-occupancy of the town not be recalled, the entire mission premises will soon become a wreck, and all the money expended in erecting them lost.

We have only to add, that, irrespective of the measure itself, the missionaries speak warmly of the kindness and attention which they received, both from the Consul and from Lieutenant-Commander Young.

*May it therefore please Her Majesty's Government to take these premises into their consideration; and, First, To recall the interdict of the Consul, and to permit the people again to build Old Town on its former site; and, Secondly, To grant compensation for the Mission property that has been destroyed by the illegal proceedings of the Consul.*

And your Memorialists will ever pray.

Signed in the name and by the authority of the Mission Board, by

JAMES MARSHALL, *Chairman.*

ANDREW SOMERVILLE, *Secretary.*

Edinburgh, Oct. 2, 1855.

*Deputation to Government.*—Messrs. John Henderson of Park, and David Anderson, Glasgow, as deputies from the Committee on Foreign Missions, accompanied by the Honourable Arthur F. Kinnaird, M.P., who was very kind and obliging, had an interview with the Earl of Clarendon, at the Foreign Office, on the 2d of November, when they presented the above Memorial. His Lordship received them with great courtesy and frankness, seemed favourably disposed towards the object, and gave them reason to believe that, with respect to the liberty to rebuild Old Town—the chief thing sought—he would issue such instructions as would be satisfactory to the Committee. The deputies were much pleased with the interview.

REV. DR. DUFF.

Letters recently received in Edinburgh intimated that Dr. Duff sailed from Europe on the 27th October last. He went by Berlin, Vienna, and Laybach to Trieste, where he embarked on board an Austrian steamer for Suez. His health continued on the whole to be good. Accounts since received from him describe his narrow escape from shipwreck. A tempest suddenly arose in the Mediterranean. The vessel was obliged to abandon, or was driven from, the usual track. The fires on board were extinguished by the waves breaking in, and the steamer was rendered comparatively unmanageable among the islands of the Levant. At last, however, it reached Alexandria—though four days behind the appointed time,—and the passengers from Southampton for India had been obliged to proceed a day before the arrival of the Trieste steamer. It was questionable whether Dr. Duff would not lose his passage from Suez, though every effort was being made, on the 5th, when he wrote, to hasten him and his friends forward in time. This is the fourth narrow escape Dr. Duff has made at sea. In concluding his letter he says, "We have had an awful passage. But God is good and gracious, and, contrary to expectation, we are still in the land of the living to praise him."—*Christian Times.*

## Ecclesiastical Notices.

### FUND FOR AIDING AND ENCOURAGING STUDENTS IN DIVINITY.

#### GUELPH.

	£	s.	d.		£	s.	d.
James Armstrong.....	2	10	0	Peter Ormie.....	1	0	0
Thomas Anderson.....	5	0	0	Mrs. McDonald.....	1	0	0
Thomas McCae.....	5	0	0	John Mickle.....	2	0	0
Alexander Scott.....	2	10	0	Thomas McBride.....	1	0	0
William Simpson.....	1	0	0	Joseph Gowdie.....	1	0	0
Mrs. Robert Armstrong....	1	0	0	Wm. McFarlane.....	0	5	0
John Thomas Cunningham..	1	0	0	George Leister.....	0	10	0
Thomas Laidlaw.....	1	0	0	Hugh Nesbit.....	1	0	0
Robert Laidlaw.....	1	0	0	T. Sandilands.....	10	0	0
James Laidlaw.....	1	0	0	James Ormie.....	1	0	0
Joseph Hobson.....	1	0	0	Evan McDonald.....	2	0	0
John Inglis.....	0	10	0	James Wallace.....	0	10	0
John Fife, sen.....	1	0	0	Andrew Ritchie.....	0	10	0
Hamilton Laird.....	0	10	0	John Martin.....	0	5	0
John Luney.....	1	0	0	James Cain.....	0	10	0
John Lothian.....	1	0	0	William Patterson.....	0	15	0
Richard Lothian.....	0	10	0	John Gordon.....	0	10	0
Sarah Oak.....	0	2	6	Robert Elliot.....	0	2	6
John Pearce.....	1	0	0	William Elliot, Sen.....	0	10	0
Joseph Laird.....	0	5	0	James Elliot.....	0	10	0
William Beattie.....	0	10	0	John Gowdy.....	0	10	0
James Laird.....	0	10	0	John Pringle.....	0	10	0
Hugh Cockburn.....	1	0	0	Isabella and Jane Brown...	0	10	0
Thomas Bailey.....	0	5	0	Diogenes Duncan.....	0	10	0
Francis Beattie.....	1	0	0	William Fife, Jun.....	0	10	0
John Archibald.....	0	1	10½	Robert Buchanan.....	0	10	0
Alexander Amos.....	0	1	3	Robert Amos.....	0	5	0
Mrs. Scott.....	0	5	0	Thomas Hood.....	1	5	0
Mrs. McFarlane.....	0	5	0	Robert Torrance.....	1	0	0
Mrs. Todd.....	0	2	6	R. S. Stewart.....	1	0	0
Mrs. Martin.....	0	5	0				
John Anderson.....	0	10	0		£64	0	8

#### BEVERLY.

Gross Sum\*.....£5 13s. 9d.

#### U. P. MISSION COMMITTEE.

The above Committee will meet at Flamboro', on Tuesday 15th January, at four o'clock, p.m.

ROBT. TORRANCE,  
Convener.

#### U. P. PRESBYTERY OF TORONTO.

This Presbytery met on the 25th Dec. A letter was read from Mr. John Fotheringham, Probationer, intimating that he declined the calls from the congregations of Pickering and Claremont. These

\* A Collection, amounting to £11 7s 6d, was made, and equally divided between the above Fund and the Synod's Theological Fund. No special application was made to this Congregation.—Our proposal was to publish the names of the Contributors, and we have published all that have been sent us. The "Gross Sums" acknowledged were raised, we presume, by Collection.

calls were accordingly set aside. There was no other business of public interest. The Presbytery meet again at Toronto on Tuesday, 5th Feb., at 2 p.m.,

HAMILTON.

On the evening of Tuesday, 6th Nov., after sermon, by the Rev. John Porteous of Beverly, the U. P. Congregation in this city gave a unanimous call to the Rev. William Ritchie of Dunse, Scotland, to be their Pastor. The Presbytery of Flamboro', at a special meeting on the 20th of the same month, sustained the call, and took the usual steps to prosecute it to a successful issue.—(*Communicated*).

[We regret that the above intelligence did not appear in our last. The substance of it is, of course, already known to most of our readers. There can be but one opinion as to the paramount importance, for the welfare of our church in Canada, that Hamilton obtain a suitable Pastor. There are few spheres of labour more eligible even in Scotland. We doubt not Mr. Ritchie is alive to the responsibility attending the decision which Providence is demanding of him; and we are sure it is the prayer of many besides himself, that the path of duty may be made plain before him. Should he see that leading him amongst us, he will certainly receive a cordial welcome, not only from the congregation, but from the church in general, both ministers and members.]

CHATHAM.

The U. P. Congregation here have called the Rev. Walter Inglis to be their Pastor.

U. P. PRESBYTERY OF LANCASHIRE.—  
ENGLAND.

A meeting of this Presbytery was held at Manchester in November, when it was resolved to consider the propriety of admitting organs into the places of worship connected with the United Presbyterian Church. After a long discussion, the following motion was carried by a majority of 15 to 5:—"The Presbytery are of opinion that the use of instrumental music for the purpose *simply* of leading the praises of the sanctuary, is *not* contrary to any principle or law either of the supreme or subordinate standards of this Church, and that such use has already been practically sanctioned by various Presbyteries thereof; and, therefore, whilst they refrain from giving any recommendation to the congregations of the bounds to introduce organs, they would leave the mode of conducting their psalmody to the Christian wisdom and discretion of individual congregations.—*Witness (Edin.)\**"

\* A later issue states that the Presbytery was not that of the U. P. Church, but of the Presbyterian Church in England.

DISTRIBUTION OF U.P. PROBATIONERS, JANUARY—MARCH, 1856.

PROBATIONERS' NAMES.	January—4 Sabbaths.	February—4 Sabbaths.	March—5 Sabbaths.
Rev. Mr. Caldwell.....	T 1, 2; F 3, 4.	L 1, 2, 3, 4.	L 1, 2, 3, 4, 5.
" Clarke.....	L 1, 2, 3; B 4.	B 1; F 2, 3; T 4.	T 1; F 2, 3, 4; W 5.
" Inglis.....	D 1, 2; Lan 3, 4.	Lan 1, 2, 3; D 4.	D 1, 2; T 3, 4; W 5.
" Monteath.....	C.E. 1, 2; D 3, 4.	T 1; W 2, 3, 4.	W 1, 2, 3, 4, 5.
" Muir.....	W 1, 2, 3, 4.	W 1, 2, 3; F 4.	B 1, 2; L 3, 4, 5.
" Watson.....	F 1; L 2, 3, 4.	L 1, 2, 3; D 4.	D 1, 2, 3; Lan 4, 5.

The Vacancies reported are 24, viz.: L—London, 7; B—Brant, 1; F—Flamboro', 2; W—Wellington, 6; T—Toronto, 2; D—Durham, 4; Lan—Lanark, 1; C.E.—Canada East, 1.

JAMES DICK, C. C. D.

## Gleanings.

### THE PROGRESSIVE NATURE OF CHRIST'S KINGDOM.

It is of great importance in times of excitement, trial, and war, when great changes are happening in the earth, to have deeply impressed upon our minds the cheering truth, that the kingdom of Christ is safe, and that the shaking to which the nations are subjected, is intended to remove those things that should never have existed, in order "that those things which cannot be shaken may remain." The more thoroughly that man's appendages are taken away, and the more fully that Christ's own institutions appear, it will be better for the church and for the world. A few remarks will show how completely the onward progress of Christ's cause is secured.

1. The declarations of Scripture show that this kingdom cannot be destroyed. "And in the days of these kings," it is said in Daniel ii. 44, "shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." This is the kingdom of the Lord Jesus Christ—which was set up in the days of the Romans—the last of Daniel's four empires, and in regard to Jesus, the Ruler of which, the angel said to Mary, "and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." The same truth is taught by the well-known prophetic figures of the stone "cut out of the mountain without hands," of "the waters that issued forth from under the threshold" of the sanctuary, of the "leaven that leavened the whole lump," and of the tree that grew "till it became the greatest among herbs." The kingdom of Christ, which in its nature is progressive and indestructible, is the only empire on earth that is destined to become universal. "All nations shall serve him."

2. The unlimited authority with which Christ is invested, secures the onward progress of his kingdom. All power has been given to him in heaven and on earth, and the design for which he has thus been crowned King of kings and Lord of lords, is that he may extend and perpetuate his kingdom. "He must reign till he hath put all his enemies under his feet." He sits on the divine throne, with the book of God's purposes open before him. He has stretched out the rod of his strength, and he will not draw it back, till all his Father's designs, with regard to our world, are accomplished. He will search the earth, gather His people out of all lands, and fill the "many mansions."

3. The gracious dwelling of the Holy Spirit in the church, makes it certain that Christ's kingdom will reach to the close of time. This divine and almighty agent has come down to earth, in order to form the "new creation;" and he will do it. He has at his disposal the "all fulness" that is in Christ, and he will continue to pour it out upon men, till not one saving gift has been unconferred. Nothing can withstand his creative energy. There is darkness over the heathen nations, but there shall yet be light. There is spiritual silence, but there shall be teeming life and gladness. There is disorder—human society "without form and void" of all that is good, but there shall everywhere be order, beauty, and fruitfulness. "The light of the knowledge of the glory of the Lord, shall cover the earth," and "men shall be blessed in Christ, and call him blessed." And

4. The spiritual agencies of the church ensure also this result. The Lord will never want a seed to serve him. Those instrumentalities which he has appointed for dispensing the external means of grace, shall never fail to operate, for they are connected with his own faithful promise, "Lo I am with you alway, even to the end of the world." These, sustained by Christ's favouring presence and providence, and by the influence of the Holy Spirit, and wrought out by faith, love, and godly habits, are adequate to the overthrow of all opposition, and to the achievement of the grandest results. Weak, in themselves, and feeble at the outset, they gather strength by exercise, and become irresistably "strong in the Lord, and by the power of his might"

But, it may be said, all these things have existed from the days of the Saviour, and yet three-fourths of our world are wretched and desolate. Why is this? It is just because the people of Christ have not acted up to their duty and privilege. Reformed churches declined, because they did not strengthen and enrich themselves by doing good to the destitute around them. They did not spread themselves abroad over the earth, in the full light of the Sun of Righteousness, and therefore, they shrank, and became feeble and stunted. Spiritual diligence has never yet been displayed, without producing good fruits. No case can be specified, where Bible teaching and prayer have been enjoined, where the Lord has not blessed the labour of his servants. And it may be said with confidence, as an illustration of this great truth, that there is not at present a mission-field in any part of the earth, that has been faithfully cultivated for twenty years, that is not "white unto the harvest."

It cannot be denied that the zeal of the church, in the service of Christ, has not hitherto been what the Bible requires. We have not wrestled for the conversion of the world, and therefore we have not got it. The Lord does not give great blessings to his people, till they ask, seek, knock, and give him no rest. We shall not do mighty things for the Lord, till we have obtained a larger effusion of the Divine Spirit. Our consecration to the work must be thorough, extending to our bodies, our souls, our time, and our substance. We must live entirely for Christ and his cause, doing all things in his name and for his glory. We must labour, without pause or thoughts of rest, delighted that we have the opportunity to do all that we can. The holy angels serve on and on, and would regard it an awful calamity to be prevented from doing so. The church is only as yet coming out of the mist that has rested for many centuries on her, and she sees duties but dimly. Let us, in contemplation, ascend to heaven, and behold all things in its light; go forward to the judgment day and behold things in its light; and far into a blessed eternity, and then, with new views and feelings, let us work for Christ, and it will not be long ere we be surprised at the number and the value of the accessions made to the church.—*U. P. Missionary Record.*

[The above stirring paragraphs are, we suppose, from the pen of the able and devoted Mission Secretary of our Church at home. We trust they will not be lost on the Church in Canada. The Province has, for a series of years, been enjoying great temporal prosperity; and there is, at present, no appearance of its coming speedily to a close. What need is there to watch, and strive, and pray that an increasingly worldly and avaricious spirit be not the result! The more plentifully that God loads us with benefits, the more zealously ought we to consecrate ourselves and all that is ours—all that is *his*, and of which we are stewards—to the advancement of the Kingdom of His dear Son!]

#### RELIGIOUS LIBERTY UNKNOWN IN FRANCE.

A meeting of the members and friends of the Evangelical Alliance was held lately in the Merchants' Hall, Glasgow. There was a large and respectable audience. The chair was taken by Mr. John Henderson, of Park. After praise and reading a portion of the Scriptures, the Rev. Dr. Smyth, (of the Free Church,) opened the meeting with prayer. The Chairman said that the object of their meeting was to hear an account of the late Conference at Paris, and called upon the Rev. Hamilton McGill, (of the United Presbyterian Church) to speak. We had special reason, he said, of thankfulness to God for living in such a land as ours; there was not any other country in the world where civil and religious liberty existed. In regard to France, great convulsions might be looked for shortly. The friends of religion there would yet require to suffer a great deal ere they could meet with much success. They were prevented reading a paper on religious liberty, because it was forbidden in France to vote on any subject in any meeting, or to discuss any subject involving a vote. They were obliged to send in the names of all who intended to be present at the social meeting that was held at Paris, three days before it took place, and not another person was allowed admittance. There were no addresses given at the social meeting—nothing but partaking of the food and giving thanks; even the singing of a hymn was forbidden. Only about a month ago, several Protestant ministers were forbidden to preach to their congregations,

and were now meeting for public worship in the woods. After a few other remarks, the reverend gentleman resumed his seat amid great applause. The audience then joined together in singing the 133 Psalm, and the Chairman called upon the Rev. Dr. Henderson, (of the Free Church,) who stated that he had laboured under a great disadvantage in not being able to understand the French language. He never was so convinced of the utter absurdity of the Romish ritual being in an unknown tongue, as when he vainly endeavoured to make out the meaning of the different French speakers. The state of Sweden was a proof of the evil effects of Dr. Arnold's favourite theory of the identity of the Church and State. No man could occupy any civil position, unless he first communicated with the State Church. In France, no congregations but those connected with the Established Church were permitted to assemble together. Some Protestant Churches were established by law, besides the Roman Catholics; but Frederick Monod, whom they all knew, and his associates, were Separatists from those Protestant Churches, and assembled for worship not under the protection of the law, but merely by its connivance. A short time ago a man had been imprisoned in France, because twelve copies of the New Testament were found on his person.—A vote of thanks was afterwards given to the Chairman, and the benediction being pronounced by the Rev. Dr. Craik, (of the Established Church,) the meeting broke up.—*Christian Times*.

#### EVANGELICAL RELIGION IN HUNGARY.

The chairs of the Hungarian colleges have been filled for a series of years, almost without exception, by men either of infidel or neological sentiments, or subservient to the Jesuits. In consequence of this fact, the Hungarian Protestant clergymen, who are of influence from their piety and energy, received their education partly in a German university. It can hence be easily imagined with what serious alarm the hearts of the faithful men in the Protestant Church of Hungary were filled, when, a few years ago, the Government withdrew the permission for theologians to attend German collèges. They could not but see in this a death-blow to their Church—the purpose of exterminating the evangelical ministry of the country in the course of a single generation. However, their fears and anxious anticipations have been disappointed. A few weeks ago, as we are informed by private friends in Hungary, permission from the Government was obtained, by the evangelical pastors and congregations, to establish a theological seminary in Pesth, and to appoint to the professorships such men as had the confidence of the Church, and had approved themselves sincere and energetic champions of the faith delivered to the saints. The seminary is to be conducted by eight professors; those appointed already are known to us as men of signal piety and sound erudition; and while we are filled with joy and gratitude for the unexpected deliverance, we look forward with great hope and expectation to the harvest which will spring up from the teaching and labours of an enlightened and devoted clergy.—*Commonwealth*.

#### SCRIPTURAL NARRATIVE OF THE CREATION.

[A lecture on the above subject, being the first of a series, was delivered before the Montreal Young Men's Christian Association on the evening of Tuesday, 17th Dec., in the Hall of the Mechanics' Institute, by Professor Dawson, who, we are glad to understand, belongs to the U. P. Church. The discourse seems to have been one of great excellence, and we should have had pleasure in transferring a considerable portion of it to our pages had not the *Pilot*, from which we extract, expressed regret that it had "not had time to do better justice to the subject." We fear, therefore, lest by venturing on the more strictly scientific portions, we might misrepresent, or at least do injustice to the learned Professor. The following passages will be gratifying to our readers. It will be seen that on the subject of the "days" in the first of Genesis, and "the seventh day" in particular, he, in the main agrees with the celebrated Hugh Miller, of whose "Two Records" we gave an outline in our No. for February last.]

"Speculations respecting the earth, its origin and formation, have been a popular theme of the philosopher in every age of the world. The works of writers in the middle ages are filled with theories and philosophical speculations on the subject,

whose conclusions were vague and unsatisfactory. Modern philosophy has built its theories upon facts, and in its conclusions has arrived at great and important truths. The simple narrative of the Bible, and its intermingling with human belief, still stands erect, and has even a firmer hold upon the convictions of the mind than geology. We have, moreover, in the story recorded in the Scriptural account of the Creation a parallel testimony with that of geology, to the order of Creation. Moses, being lifted above the pantheistic doctrines of the heathen nations, wrote words of inspiration which shine far above all philosophy. God had sculptured ages ago that history of the Creation which was to be written by modern ages. It must be admitted that the belief in the doctrines of geology does not universally prevail. Geology has often been set up in opposition to the Bible by infidel and atheistic writers. It is a pleasure for us to know, as we do, that there is a perfect harmony existing between the revelations of the Scriptures and the facts discovered by geology. In this light the subject has a commanding force. The time for comprehensive theories has arrived. During the mediæval ages many cosmological theories were prevalent, and speculations of divers kinds were advanced, as to the probable origin and formation of the earth. But in these modern days the truths of geology are corroborated by comparing them with the revelations of Scripture, and it is from the uniform harmony of these two accounts of the Creation, that we derive one very strong argument in proof of the truth of religion. Modern science has studied the phenomena of existing nature, and, although it may at times err in going to opposite extremes, it must be allied with religion in the proper development of truth. The tendency of Christian enlightenment is to untrammel inquiry. The truths of nature are always in perfect accordance with the truth of God's words.

"In the Hebrew, are many instances in the narration of events and elsewhere, in which the word 'day' is used for an indefinite period, as, for instance, "in the day when the Lord created the heavens and the earth," "the great and notable day of the Lord," &c. It is impossible to find in the Hebrew, a word expressing an indefinite period of time better than the word *day* which is used in the Scriptures. A distinguished writer of the present day gives the following ingenious explanation, which is worthy of some consideration. He begins by asking in what manner this revelation was made to Moses. Was it by audible words, or by visions of the scenes to be described? It is more probable that the acts of creation were represented to him by a series of pictures passing in review before him, each period of creation called in the Bible a *day* being a separate representation; and, therefore, Moses called each one of these periods a *day*, that being the most appropriate word in the Hebrew to express a period of indefinite duration. But some object to this, on the ground that it is a violation of the fourth commandment. To this it may be answered that the work of creation was accomplished in six days or periods of time, and "He rested on the seventh day from all his works which he had made." We have no evidence to disprove the fact that this seventh day continued from that time down to the present. This present age of the world is the seventh day, and God having finished his work of creation, is still resting from his labor, and so will continue to rest till the end of time. This is the view taken by Hugh Miller, and the Lecturer remarked that this last view of the subject was his own also."

#### THE PERVERSION OF THE DUCHESS OF BUCCLEUCH.

The secession of the Duchess of Buccleuch from the Protestant Church has been a great shock to the Duke and the other members of the family. The decisive step which admitted the Duchess to the communion of the Church of Rome was, indeed, a surprise to the Duke. It is said that the Rev. Dr. Manning was the officiating priest at the ceremony, and it was arranged so as to take place on the arrival of the Duchess from the Continent, for a short sojourn in London, about seven or eight weeks since. The change in the opinions of her Grace was first manifested some three or four years since, by a gradual withdrawal from all the parties and gaieties of the fashionable world, and then by declining the office of Mistress of the Robes on the accession of the Peelite party to power. This refusal led to expostulations on the part of the Duke, as the Duchess's acceptance of this high office would have been personally agreeable to the Queen, as well as doing credit to the



party; for the splendour of her Grace's appearance when she held that office at the christening of the Prince of Wales was not easily to be forgotten. The Duchess, on that memorable occasion, wore a white velvet dress, embroidered round the skirts half-a-yard deep, with jewels, besides having diamonds down the whole of the front of the robe; a diamond stomacher, necklice, and head dress. Nothing could, however, induce the Duchess again to enter the *beau monde*, and her seclusion as far as the gay world is concerned, has been almost monastic, giving herself up entirely to religious meditation. The result is now public. Even as recently as the coming of age of the Earl of Dalkeith, so little did the family suspect the change that was taking place in the Duchess's opinions, that the Duke on a public occasion took the opportunity of denying that the Duchess was going over to the Roman Catholic religion. It is now said that all the Duke's care is devoted to counteract this example in the minds of his daughters. Of the earl of Dalkeith and the young Lord Scott, no fears are entertained, as they feel the secession of the Duchess as acutely as the Duke; though the Marchioness of Lothian, to whom, indeed, the change in the religious faith of the Duchess is primarily to be attributed, succeeded in inducing her own daughters to join the Church of Rome. The news of the perversion has produced a great sensation in Scotland. So rigid were the notions recently adopted by her Grace, that even the Queen's commands failed to bring her to the Palace; and when the Duke dined there, he either went alone, or was accompanied by his eldest son.—*Court Journal*.

[The Duke, we understand, is the object of general sympathy. It is to be hoped the vexation he is enduring may teach him, and many others of the Scotch Aristocracy, a salutary lesson. For a number of years past he has been lending himself, probably at the instigation of the Duchess, to the erecting of chapels, in which a sort of modified popery has been enacted; and there has been no bounds to the zeal of her Grace in maintaining and fostering schools thoroughly leavened with Puseyism. Some time ago, he erected a beautiful little chapel, just within the gate of his park, at the foot of the High Street of Dalkeith. The priest, who first officiated there, went bodily to the Papists. The Marchioness of Lothian, whose principal residence, Newbattle Abbey, is about a mile from Dalkeith, was, for a time, quite a devotee, and might be seen, at certain solemn seasons, every morning while it was scarcely daylight, trudging on foot to the chapel, and denying herself, even in cold drizzly weather, the accommodation of an umbrella. She very naturally soon required a different chapel at the other end of the town; and to it, we suppose, the Duchess will now trudge, unless she deem it more edifying to proceed on her knees.]

#### THE FOUNDER OF CITY MISSIONS—DAVID NASMITH.

“About the time when Dr. Chalmers preached his first sermon in the Tron Church at Glasgow, (30th March, 1815,) a youth of sixteen, of humble birth, undistinguished personal appearance, and little apparent intellectual promise, was received into the fellowship of the Congregational Church in Nile Street, in the same city. No two persons could be more strongly contrasted. In Dr. Chalmers all was fresh and gorgeous, both in speech and writing; in David Nasmith all was plain, laborious, and undistinguished. Each has done a great work; yet it may be a question whether the work of the plain man will not be as enduring, and produce, for all time, as abundant fruit as that of the brilliant orator and profound divine. David was born in Glasgow, 21st March, 1799, as his rather dull biographer informs us, “of parents respectable in circumstances and eminent for piety,” members of the College Church. But it was, apparently, neither parental influence nor any external cause that made him what he was. The spring of his religious development was independent and internal. He had been self-guided and self-acting from a child. At fourteen we find him secretary to an association of boys in a Sunday-school, formed for distributing Bibles among the poor. At sixteen he chose, in a cool thoughtful manner, the religious communion (Independent) to which he held through life, though dissenting afterwards, in one important particular, from its religious practice. And to his latest hour he never seems to have lost for a moment his confidence in the personal guidance of his God. He knew that his own motives were right, and he was quite sure that God would guide him. Hence few religious lives have been so uniform in their tenor. He was neither drawn to reli-

gion by overpowering terror nor tempted to it by romantic love; nor, as in some religious heroes, was there in him any period of agony or distress, or of feverish half-conscious exertion. He was visited by no heavenly visions and haunted by no demons. All was quite prosaic in him. He brought to his Maker's altar no shining abilities, no brilliant fancy, no eloquence, above all, no learning. He was a plain dry speaker; and when he wrote, he scratched away at an erased and blotted manuscript, until at last he hammered out the right thing. His gifts consisted of a commonplace, but very efficient, power of organization and management, such as would have made him a first-rate head in a large mercantile or manufacturing establishment; of a power of reading character by attentive and unimpassioned observation, which would have qualified him for a detective policeman; of the method and promptitude of a first-rate man of business; and of the steady, calculating perseverance of a cautious Scotsman. These are not the rarest gifts; but, we think, they are those that are most rarely sacrificed to the service of Heaven. And these—such as he had to give—David Nasmyth devoted without a particle of reserve. He was the grand example of the Nineteenth-century type of saintship. This is not the most romantic form, or the most admired; but we are certain that it is the noblest. Men admire most the pictorial saints,—those ardent beings, whom the irresistible impulse of enthusiasm, or the thirst for religious glory, carries in a state of spiritual exaltation, which almost excludes self-consciousness, through terrible pains, and over enormous difficulties. A saint in a cave of the desert, or a cell five feet square, or shrinking from observation upon a pillar seventy cubits high, or half-dead with fast and vigil, or kissing putrid ulcers in a crowded hospital as a proof of his extreme humility and utter contempt for the vanity of fame,—these look beautiful in pictures, and read well in story-books. But give us, for Nineteenth-century purposes, a saint upon a three-legged stool, with a ledger and correspondence-book for his disciplines, a committee for his board of inquisitors, and an office for his cell. We believe that the highest authority in the world has pronounced his highest approval upon the man who, before he resolves to give up all things, sits down and counts the cost,—the cool calculator, and business-like philanthropist.

Such was David Nasmyth—a man who deserves all the honour short of idolatry that can be paid to departed merit.”—*North British Review*, Nov. 1855.

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#### CODÆX VATICANUS.

[This, it will be understood, is an ancient M.S. of the Sacred Scriptures, named “Vaticanus,” from its belonging to the Library of the Vatican in Rome. It is allowed to be of great antiquity, and is, by the consent of all competent judges, of great authority. Its origin and history, however, are uncertain; how it came to the library, in fact, is unknown. It had been written obviously with very great care; but, probably on account of the ink becoming faint, it has, in many places been retouched, apparently oftener than once. Several large portions, also, of the original have irrecoverably decayed. The writing is continuous, without division into words. Whether it has the accents, and a variety of other appendages which grammarians now employ, for giving definiteness to a number of Greek words, has been disputed. It would seem that they are at least not wholly wanting, but possibly they have been added by some hand comparatively modern. There has been a good deal of correspondence respecting the Codex in some of the British journals of late. The subjoined statements by Dr. Tregelles, a distinguished Plymouth Brother, will be read with interest. His travels, labours, and sacrifices for the single-hearted, pious purpose of procuring a more perfect text of the New Testament, most justly entitle him to the gratitude of the whole Christian Church. When at Rome, a few years ago, he obtained from the Pope what he understood to be permission to examine the Codex, and make excerpts as he might desire. The Librarian, however, interpreted differently the mandate of his Holiness; and held that it authorised him only to permit the Doctor to see the M.S.; but not to copy any part of it. If the second coming of the Saviour be so near at hand as many believe, we fear a greatly improved edition of the New Testament is not to be expected, till He is here to declare His mind in person. Meanwhile let us bless God that on all points relating to faith and manners, we already have a communication of His will

as exact as is essential to life and godliness. *If ye know these things, happy are ye if ye do them.]*

“The New Testament is not now a separate volume, but it and the Septuagint are all bound in one. The Codex exhibits no trace of intentional mutilation. It is true that the Epistles of St. Paul to Timothy, Titus, and Philemon are wholly wanting, as well as the Apocalypse, so far as the ancient writing is concerned; but this arises from the MS. having been injured at both ends, so that in the beginning the greater part of Genesis is gone, and in the New Testament the old writing breaks off in Hebrews ix. As the pastoral epistles, in the arrangement of old Greek MSS., stand after that to the Hebrews, they are thus of necessity wanting. Not so, however, the Catholic Epistles, which occupy their usual Greek location, after the Acts and before Romans. A later hand has remedied the defects in part, after a manner, by prefixing the missing part of Genesis, inserting a portion lost from the Psalms, and adding the latter part of the Hebrews, and the book of Revelation. The MS. ought to be examined as well as photographed; because the manner in which the letters have been traced over again by a later hand, is such that, here and there, implicit dependence on the photographed copy might lead to inattention as to the faint, pale, original reading.”

#### WHICH IS THE TRUE KIRK OF SCOTLAND?

A public meeting was held at Glasgow, on Tuesday, 13th November, to promote the effort now being made to complete the Manse Scheme of the Free Church, and to extinguish the debt on churches and schools. The Rev. Dr. Docton Candlish said it was high time that the attention of their people should be called again to the principles of the Church to which they belong. They should cultivate friendly dispositions with the disestablished churches of the land; but (said he) we should never forget that we are the Church from which they issued, and to which, according to the principles of their Presbyterian fathers, they should return. We may not expect them to admit this; but, nevertheless, we cannot forget that we are the Church from which the Erskines and the Fishers issued, and to which their sons may be expected to return. As to the men of the Establishment, though there are many of them with whom we can co-operate, we cannot forget that we hold the Establishment to be a thing of yesterday—a thing of Lord Aberdeen's, which has only existed since 1843. If not a creation of Lord Aberdeen's, we hold it at least to be a thing of the Court of Session. It was a new thing—a thing unknown, and which was got up when we were driven from the place. When we left the Church, we did not leave a church at all, excepting such a church as was constituted by the Court of Session and the House of Lords. However much we may esteem members of the Establishment, we cannot be parties to anything which will acknowledge the present Established Church as dating before the year 1843. That is the date of the present establishment of the Church of Scotland; but the date of our existence is from the year 1560. (Cheers). We can trace our unbroken pedigree from that date through many vicissitudes; and by all the marks of an historical church we can trace our descent far more clearly than any Bishop who sits on the bench can claim his from the Apostles of our Lord. The Church of Scotland, as it now exists, we cannot admit to be of older date than thirteen years. This may be called absurd, or it may be called fanatical, but we hold it to be true. There are dissenting churches, but we are the Church from which they have issued. We are the old original Church of Scotland, and the present Established Church is thirteen years old. We should be false to ourselves and false to that distinguished minority of the bench, who were not the minority in point of legal talent—Moncrieff, Jeffrey, Cockburn, and others—who recognised and supported our claims, if we do not hold that we are in truth the Church which was formed in 1560.

[What if we should say, as many of the first Seceders did say, that the “Four Brethren,” Erskine, Moncrieff, Wilson, and Eisher, who were forced to leave the Establishment in 1740 were, with the people who adhered to them, the true original Presbyterian Church of Scotland? We do not base such a claim on Acts of Parliament, or decisions of Courts, for to these we have never been much beholden. But, in so far as a title may be allowed to depend on a steadfast adherence

to the doctrines of grace, together with a Scriptural discipline and government, have we not mightily the advantage of the party who continued in connection with the State, contaminated as they were by Arminianism, Pelagianism, and occasionally open Socinianism; and glorying in an administration Erastian to the very core, for the carrying out of which they frequently required the aid of the Military, and the employment of "Riding Committees" of Assembly to perpetrate, what nothing would induce the Presbyteries of the district to undertake. Dr. Candlish and his friends know that we are not speaking without book. In grappling with the remnants of some of these abominations, they found themselves foiled; and were forced to retire, as our forefathers did a hundred years before. Who were the leaders and who the followers? At all events, our Free Church brethren may rest assured, that, if ever they and we are united, it will not be by our being absorbed.]

#### TOLERATION IN SARDINIA.

[The King of Sardinia has recently been on a visit to Her Majesty, at London. A number of Protestant Associations embraced the opportunity of presenting Addresses to him; and the following is his reply, which cannot but be regarded as liberal for a Roman Catholic.]

"Gentlemen,—I thank you for the mark of sympathy that you have come hither to give me to-day. The reforms which have hitherto marked my reign are the most sure index by which to judge the principles which direct me; to be durable, they must advance with the spirit of the age, and be governed by the laws of prudence. I am pleased to think we agree upon this point. It is very agreeable to me to see the efforts which I have made to assure liberty of conscience to my States worthily appreciated by the principal representatives of religious opinion in England. My subjects have equally understood my sentiments in this regard, and have shown themselves in every respect worthy of the emancipation which has been granted to them on this important point. I take great pleasure, gentlemen, in seeing in the parity of these tendencies, another bond the more between our two countries."

#### STATISTICS OF MORMONISM.

The Mormons have about 95 Missionaries in Europe, and as many in Asia, Africa, and the Pacific Islands, also, a number in the United States and British America. They have a Paper in Salt Lake City that issues 40,000 copies per week; another in Liverpool, issuing 22,000; and others in South Wales, Copenhagen, Australia, India, and Switzerland; their Bible has been translated into the Welsh, Danish, French, German, and Italian languages, and has made considerable progress in Sweden and Norway.—*Deseret News*.

#### ONE YEAR'S FRUITS OF THE LONDON CITY MISSION.

967 cases of decided reformation of life; 700 persons induced to become communicants; 411 prostitutes induced to enter asylums; 470 persons living improperly together induced to marry; 656 drunkards reclaimed; 363 persons induced to commence family prayer; 9561 children sent to school.—*Report*.

[Though we should reduce each of these numbers by one-half, still what a prodigious amount of good must have been effected!]

## OBITUARY.

#### THE REV. ANDREW ELLIOT.

This very instructive and edifying preacher, and most exemplary and excellent man, died at the U.P. Manse, Ford, Midlothian, on the 4th of December last. He was minister there for nearly forty years, and was for some time editor of the *United Secession Magazine*. Great probity and firmness, largely blended with gentleness and suavity, all based on enlightened, ardent piety, rendered him a person of no ordinary worth. The neighbourhood has sustained a serious loss by his removal.