

THE
CANADIAN PRESBYTER.

JULY, 1857.

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THE SYNOD OF 1857.

Self-government has ever been the distinguishing feature of the Presbyterian Church. We have had our Synods from time immemorial. We have claimed and asserted the right of establishing in every State an *imperium in imperio*—a Spiritual Government in the Church distinct from that of the Civil Magistrate. This lies at the very foundation of the Presbyterian polity. Other Church Communion may have held the same doctrine, but no other has so uniformly and firmly acted it out as our own. In Modern History the Presbyterian Church is celebrated as the great champion of religious liberty.

The value of such a form of Government as ours cannot be overestimated. It is identical with that which all free States have adopted in civil affairs—preferred above all others as securing the true liberty of the subject and the best order of the Commonwealth. No Church can get on well without something like it. Our Congregational friends, notwithstanding their cautions and protests to the contrary, are compelled to adopt a system, which, although nominally different, is yet essentially similar to our own. The Church of England with its various Colonial outshoots is struggling with might and main, for the restoration of the Church's right to govern itself, by its own representatives in assemblies of its own appointing. The Queen in Council has granted this liberty to the Episcopal Church in Australia, and just recently the same boon has been conceded to Canada. The unusual spectacle was lately witnessed in Toronto, of a Synod of clergymen and *lay delegates*, met to deliberate concerning the affairs of the diocese. And upon the whole, considering that the thing was new to them, this assembly conducted their proceedings in a peaceable and orderly way. While some did bow with too much servility at the Episcopal throne, there were yet others who acted and spoke with dignity and freedom. The absolute reign of the Episcopate is gone from the date of the inauguration of free and delegated Synods. As the ministers and laymen acquire experience they will make their influence be felt in the government of their Church and in the maintenance of her Christian rights and liberties.

Our Synod has just concluded its annual Session. From east and west, far and wide, brethren met at Kingston, with feelings of true fraternal affection, to take part in the judicial and legislative functions of the Church. Every year our assembly waxes larger and stronger. Although the little one has not yet become a thousand, it is increasing by decades every year, and it promises ere long to be one of the strongest religious communities in the Province. The *personnel* of the Synod indicates that our Church is but in its youth. There are not many venerable fathers amongst us with the frost of age adorning their wrinkled-brows. Here and there in the throng, one and another may certainly be seen who have borne the burden and heat of the day—who have been honored by the Master of Assemblies to spend and be spent in His service, and who can tell a tale of the olden time, when cities now great were unknown, and smiling plains were covered with primeval forests. These fathers are the adornments of the Sanctuary. They capitate its columns with festoons of graceful experience and wisdom. For the most part, our Synod is composed of young men, swarthy and strong, the *tout ensemble* indicating vigour and independence of mind. We have little of the lackadaisical or infant school type of character among us. The stern realities with which our ministers have to deal with in this country do not conduce to the developement of such idiosyncrasies. It is not so much the *suaviter in modo* as the *fortiter in re* that the country wants at present; and while we have no lack of the former *grace*, we yet may be said to abound in the latter *virtue*. We have therefore a fitness for the *situation*. We are young, strong, and ardent, and have set ourselves with fixed purpose—from which it will be hard to divert us—to cover this land with Presbyterian churches, and to display the banner of the Gospel in its remotest wilds.

The whole business of the Supreme Court was conducted with much gravity and decorum. Our Moderator swayed his sceptre with dignity and grace. There were free speaking, warm and energetic statements, but over all there was cast the glow of Christian affection. This is as it should be; and so long as it characterizes our Synod, its meetings will be a source of delight and instruction to its members, its decisions will be accepted with becoming deference, and its schemes will be prosecuted with untiring zeal.

The College occupied much of the Court's attention. Many minor arrangements for the boarding house had to be considered and determined. The continuance of the tutorship for pre-entrants was also a subject of much difference of opinion and lengthy debate, in which the alumni of the College took a prominent part. The determination of the question was, we think, a wise and proper one. For the present, considering the inadequacy of the College income, it was judged expedient not to engage a permanent tutor, but to authorise the Professors and the Committee to make such private arrangements as may be required to meet the necessities of junior students. We trust that the day is at hand, when, by the increased efficiency of primary and grammar schools, and by the greater facility with which a curriculum in arts may be obtained in our chartered Universities, we shall be able to strike a pretty high standard of

literary attainments for entrants into our College, and thus confine ourselves exclusively to the wide and important domain of Theology. The country should be told that the College wants two things, for which it now makes a loud and urgent cry. It wants, first of all, *young men*, firm in the faith, of warm and genial piety, of sound understanding, and well instructed in general literature and in their Bibles. Let us have as many of these as possible—men who will choose the ministry not as a decent and honorable profession, by means of which to make a comfortable livelihood, but for its own sake—choose it with all its hardships and anxieties—with its unceasing and oftentimes thankless labours, and it may be too with its poverty and neglect. The men we want are those who shall determine to give themselves to God, and to accept of what wages he is pleased to give in this world, with the crown of everlasting glory in the world to come. The next thing that we want is *money*. The Church, and the College as a part of it, is like the horse-leech saying Give! give! and yet is never satisfied. How can we be satisfied so long as we have work to do, which cannot be done without money? Our College is heavily burdened with debt; our Chairs are not one of them endowed; our Professors are inadequately sustained; our library is but the shadow of what it ought to be,—and for all these purposes we want money. We say to the people of this country, “if you want good men and true to preach the Gospel to you, and to be good shepherds of Christ’s flock, you must send us money.” This may appear to some to be a very unspiritual way of speaking, still it is true; and we do not think it either an unbecoming or unnecessary duty of the minister of the Gospel to tell people that the Church wants *money*, and that it cannot convert the world without it. If the country will only give us out of its abundance these two things—men and money—we shall, as a Church, be able to do a great work in this land for the honor of God and the welfare of future generations.

Our Foreign and Home Missions occupied much of the Synod’s time; the reports in both departments were interesting and encouraging. Mr. Stevenson, our Missionary in India, has fixed his residence in Bancoorah, in the province of Bengal; where, assisted by a native catechist and his wife, he is prosecuting his labours. The acquisition of the native language is his first and most difficult work; but while he is engaged in this duty he can preach, through the agency of an interpreter, the unsearchable riches of Christ, to the Hindoos. We trust that the prayers and the liberality of the Church, will be largely called forth on behalf of this mission.

Our Home Missions are, to our mind, the most important department of the Church’s work. We are in fact a Missionary Church; our Ministers are every year, more or less, engaged in missionary work; east and west, we have had calls to come in and possess the land. We have not a sufficient number of labourers to overtake the field in which we are placed, and every year is making large additions to our settlers in the country, and to our mechanics and labourers in the cities and towns. Unless the Churches of this land put forth their utmost efforts now, the spiritual destitution of this province, in the country, will be worse

than anything to be found in Britain; and our large cities will equal, if they do not now equal in this respect, the chief cities of the Fatherland. No church in the world has more to do at home, than the Church of this province. In the west we must follow the backwoodsman with the Gospel, to the utmost verge of civilisation; otherwise he will become as heathen as the Indian. In the east we have to preserve the Protestant settlers and their families from the soul-destroying delusions of Popery; and, besides, we have to send the true uncorrupted Gospel to the thousands of French Canadians who surround us. Popery is stronger we believe in Canada East than in any country in the world: it is the established church of this land; it legally tithes its people, who are all but the whole people, for the support of its priests, and the erection of its magnificent temples; it educates in its own way, to the exclusion of any other way, the whole French speaking people; it possesses an incalculable amount of property in real estate in the country; Popery is the lord of this eastern province. We feel convinced that the attention of the Churches must be more thoroughly and directly turned to this matter than it has yet been; the work which the French Canadian Missions is doing is no apology for what the Church of this land ought in a *direct* way to do. We hope the day is not distant when we shall have many Presbyterian Missionaries in Canada East, labouring to preserve our own people from the contamination of Popery, and at the same time to rescue our French fellow-subjects from their spiritual and political thralldom.

The question of Union with the United Presbyterian Church, occupied a good portion of our time. The committee appointed for this purpose brought in a most gratifying report, which embodied a declaration of principles agreed on by the joint committee of the two churches; to the terms of this report no reasonable objections could be taken. We entertain a good hope that the time is not far distant when the two bodies will become one. The Synod was evidently highly gratified at the aspect which this question assumed, and was prepared for progress towards something definite and practical. Some of our Fathers however counselled caution and still further deliberation; not however with the view of hindering union, but rather that we might come to a more thorough understanding of each others sentiments, so that the union when effected might be intelligent and complete. The younger and more sanguine brethren received these counsels and cautions very much in the same way that young ladies and gentlemen receive cautions against too early and inconsiderate matrimonial alliances; they submitted but were not convinced, and would rather, as appeared to us, have come to more intimate terms, and condescended upon proposals of immediate alliance. The presence of our esteemed brethren, the Rev. Dr. Taylor, of Montreal, and the Rev Mr. Ormiston, of Hamilton, was very gratifying; their addresses were of the most fraternal and frank character, they were listened to with deep interest, and received with warm approbation. We shall again advert more fully to this subject.

Besides these and other cognate subjects pertaining to the welfare of our Church there were several Overtures which came up from the Presbyteries for

reconsideration. To those of our readers not conversant with ecclesiastical procedures, we may explain that any new law or alteration of an old one is first brought into the Synod by way of proposal or Overture. If the Synod approves of any Overture it may, by two-thirds of its number present, pass it into a law *ad interim*, or in the meantime, and send it down to the Presbyteries for their consideration. If a majority of the Presbyteries approve of said Overture, then the Synod may pass it into a standing law of the Church; but if a majority of Presbyteries disapprove, then the Synod must either allow the Overture to lapse or send it down again to Presbyteries, in an amended form, for reconsideration. This process secures that laws will not be made hastily. It also draws the attention of the ministers and elders of the Church to laws proposed, and provides that nothing shall be done secretly or in a corner. The Act requiring this procedure is technically called the "Barrier Act." It is a very ancient law, and has ever been regarded as a wise and most salutary process. Three such Overtures were sent down to Presbyteries last year, and came up as a matter of course for reconsideration this year. One only, the "Barrier Act" itself, was approved of by a majority of Presbyteries, but nevertheless the Synod thought proper to recommit it to Presbyteries in an amended form, and to pass it again only as an *ad interim* act. The other Overtures were that on the "Constitution of Deacons' Courts" and that on the "Management of Congregational Affairs." This latter required that only members of the Church should hold office in the Church or have a voice in the management of its affairs. This most reasonable proposal was in principle approved of by most of the Presbyteries, and only objected to in form and detail; it was therefore thought expedient to permit said Overture to lapse. The Overture on Deacons' Courts was precisely in the same position, and while its importance to the peace and welfare of the Church was acknowledged, it was yet thought expedient to permit the subject to lapse in the meantime and to come up again at some other time and in some other form. The question therefore is thus left undetermined by the Church. In another part of this number we shall state the position of the Church in relation to Deacons and Deacons' Courts.

The only other topics which engaged the serious attention of the Synod were the cases of the translation of a minister to Boston, U. S., and of the introduction of instrumental music into the Church at Brockville.

In the former case the action of the Presbytery of Montreal, in receiving under its care, the Free Church in Boston, was approved of by a majority of 88 to 8. This question being determined, the matter of the translation was sent back to the Presbytery of London, who then offered no opposition to the removal of Mr. McLaren from Amherstburgh to Boston. Mr. McL. was, consequently, put under the charge of the Presbytery of Montreal, which Presbytery at a special meeting appointed Mr. McLaren's induction to take place at Boston, on Wednesday, the 22d of July. The Organ case was one of much interest and called forth a long and keen debate. A motion was made to permit the use of the organ in Brockville as an exceptional case, but this met with little favour and was sub-

sequently withdrawn, and another was carried requiring the Organ to be removed from the Church. The representatives of this congregation made a most favourable impression by the calmness, the manliness, and the frankness of their statements. We never know a cause so ably presented by members of an appellant congregation at the bar of any Church Court. It would, we believe, have been agreeable to many, if the Synod could have seen its way to grant the modest and earnest request of those gentlemen. The Synod prompted doubtless by conscientious considerations for the welfare of the Church at large has otherwise decided. The congregation has submitted to the decision, and thus musical discord may now for a time be regarded as purged from the Church in Canada.

In this photograph of our Synods proceedings we have only further to note the annual statistics of the Church. These were carefully and ably drawn up by the Rev. S. C. Fraser, who has vindicated for himself the right to the honorable office of the Church's Actuary. The tables were interesting, but from want of proper returns from all the congregations they are certainly defective and by no means give an accurate idea of the Church's strength, progress, income, or resources. At best they are but an approximation to the reality. One thing is brought out in these valuable tables, namely, the generally, aye, almost universally inadequate incomes of the ministers. The general want of manses is also noteworthy, as well as the large amount of debt which encumbers the Churches. We recommend the study of these particulars to our readers; they will be found in the pages of the Missionary and Ecclesiastical Record, which, as our official organ, ought to be in the hands of every member of our Church. Further, we shall not enlarge. Our desire is to exhibit the action of the Supreme Court of the Church to our readers that they may thank God for the fraternal affection which pervades it, for the earnest efforts which it is making for the extension of the Redeemer's Kingdom, and for the beacon which it sets up of Scripture doctrine, polity, and practice to guide the people into the haven of everlasting rest. √

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## ENGLAND AND SCOTLAND REVISITED.

BY THE REV. D. FRASER, A. M.

AN ATLANTIC VOYAGE.—ENGLISH GROUND.—BIRMINGHAM, LONDON.—THE BRITISH MUSEUM.—THE HOUSE OF COMMONS.—EDINBURGH.—THE GENERAL ASSEMBLIES.

It was with a fair wind, the good steam-ship "Canadian" left the Harbour of Portland on the 25th of April, bound to Liverpool. The passengers wisely took advantage of the fine weather to settle down snugly in their state rooms, and familiarise themselves with the ship. The cabin passengers numbered about fifty, almost all Canadians, and proved a very congenial company. I have crossed the ocean six times, and none of my voyages proved so pleasant, but at the same time so un-eventful as this; the winds were moderate, and many suffered but slightly from sea-sickness; the dangers of ice on the Banks of Newfoundland were soon safely passed, and many of us met each evening to praise our God for his goodness, and to pray for His continued protection on this great and

wide sea. On the two sabbaths which occurred in our voyage, I conducted Divine Service in the main saloon, and endeavoured to preach of the providence and continual presence of God: the Scottish Psalms were sung; and at the evening service on the second sabbath, all of us joined in Bishop Kenn's Evening Hymn, "Glory to thee my God this night;" the second officer of the ship acted as Precentor. I have often felt that the voice of sacred song on the deep, has a singularly impressive effect.

The east wind gave us a stern reception as we neared the Irish coast, and delayed our arrival by at least one day; it was not till the 7th of May (the twelfth day out) that we found ourselves in the channel; happily the water was smooth, and a splendid moonlit night kept us lingering late on deck. With what emotion one approaches these famous Imperial Isles! what a history is connected with them! and what a living power is concentrated here! No Christian mind can see the shores of England, after years of absence, without anxious prayer that the bulwarks of righteousness may be strengthened here, that this people may ever be faithful to their great heritage of truth and liberty, and that the mighty influence exerted by England over all the world, may be on the Lord's side, and may tend to the highest and holiest interests of mankind.

No matter how pleasant a sea voyage, may be the return to terra firma is always agreeable to a landsman. Liverpool, though not a city of any pretensions to beauty, constitutes a most appropriate gate of entrance to England; presenting a wonderful aspect of commercial industry and wealth. Those who have not seen England before, are at once astonished at the massive strength of the buildings and docks, the waggons laden with merchandise, the power of the horses, the size and sinew of the men; no sign is here of a fading greatness, or a deteriorated race.

This country is truly like a garden; the careful cultivation, the grassy meadows, the noble trees, the charming hedge-rows, strike us with great delight. And as we pass over the ground with a speed and ease that we have never known on American or Canadian Railways, we are interested by the variety of the scene; the hills and vales, the gentle slopes and quiet streams, the antique farm house with tiled roof, the snug modern mansion, and the grand old castle that shows its ivy coloured turret above the trees.

My first Sabbath in England I spent at Birmingham; one of the great industrial towns of England, and indeed one of the most wealth-producing places in the world. Externally, at least, the Sabbath was well observed; I attended Divine Service at St. George's Church, Edgbaston; the church is a fine ecclesiastical building, surrounded by well kept grounds, and giving evidence in all its appointments of that sense of propriety in which the English so greatly excel the Scots. The congregation was orderly and devout; the service, though wearisome to my mind in its many repetitions, was felt to be impressive; and the sermon of the Rev. W. Lillingstone, was earnest and evangelical. In the evening of the same day, I found myself in a large chapel, with no pretensions to architectural beauty, but filled with an intelligent and serious congregation. In the pulpit sat a hale old man, with a fine head and a peculiarly genial aspect. It was the Rev. John Angell James, one of the patriarchs of English non-conformist christianity. All parts of the service, conducted by this venerable man were marked by grace and power. One could not but feel, that however excellent the liturgy of the morning, it would be a great injury to confine a minister gifted as Mr. James, to the repetition of any stereotyped series of prayers. How great, too, is the advantage enjoyed by him over the clergy of the Established Church, in the liberty to vary his petitions according to the varying circumstances and wants of his flock, and of the church and nation at large! His



sermon was from Matth. viii. 11, 12, delivered without notes, in an easy, fatherly manner. Some parts of the discourse were rather too obviously unprepared in thought as well as language; but the closing appeals to the children of pious parents (as "children of the kingdom") and to the parents of immortal children, were full of tenderness and force. Subsequently, I had the privilege of hearing Canon Miller at St. Martin's Church, Birmingham. His sermon was able and earnest, as we had reason to expect from one so well known in the ranks of the Evangelical Clergy—the friend and fellow-worker of Bickerstoth, Ryle, and McNoille. My impression, from all I can see and hear, is that the returns of the last English census, which surprised and mortified the Established Church, have roused the energies of the clergy, and called forth the liberal aid of the laity to such a degree, that no communion is at present advancing so rapidly in England as the Established Church.

In London, I have not yet heard any of the famous preachers—having myself been called upon to officiate in two of the Presbyterian Churches—those of the Rev. Dr. James Hamilton, and the Rev. William Chalmers. In these congregations, one finds very favourable specimens of the Presbyterians of England.

I had the pleasure of Dr. Hamilton's companionship on a visit to the British Museum. It was pleasant, in examining the various departments of this wonderful collection, to hear the running commentary of so accomplished a naturalist as Dr. Hamilton. Nothing struck me with greater admiration than the magnificent new reading room, just completed according to the plan of Sir Charles Barry, and unsurpassed in Europe. It is crowned with a splendid dome. On the shelves around, are the "Books of Reference" of the library, and these alone number thirty-five thousand volumes.

By the kindness of Mr. Murray Dunlop, an Elder of the Free Church, and Member of Parliament for Greenock, I was introduced into the House of Commons. What a gathering of eminent men is here! what a history belongs to this institution of the Commons' House! what momentous interests are debated and decided here! On the evening when I was present, the business was not such as to call forth the great leaders of parties. Lord Palmerston sat still, gently tapping his boot. Lord John Russell, on one of the back benches, wore his hat slouched over his brow, as he used to do when he sat on the Treasury Bench a few years ago, as Premier. Mr. D'Israeli sat on the front opposition bench, isolated, and absorbed in his own thoughts—then rose with a wearied air, and quietly walked out of the House. The debate, being on navy matters, was conducted chiefly by Sir Charles Wood, Sir Charles Napier, and Sir James Graham. The last named—the Knight of Netherby—is a cool, adroit, and effective speaker.

In London I was encouraged to expect a good reception for the claims of Knox's College, Toronto, which I have undertaken to plead; but, by the advice of our friends, delayed any actual applications, till the case had been submitted to and recognised by the General Assembly of the Free Church of Scotland. Accordingly I am, when I write these lines, in the beautiful city of Edinburgh. The streets are unusually full of grave ministers and elders, for the General Assemblies are in session.

The Free Church Assembly meets in the Music Hall, George's Street. In the chair sits a thin, venerable old man, with long white hair, attired in gown and bands over an antique courtly dress. This is Dr. Julius Wood, of Dumfries, the Moderator. On either side of the table before him sit, in black gowns, the Clerks of Assembly—Dr. Clason, and Sir Henry Moncrieff, both ministers of Edinburgh. At the table also sits Mr. Crawford, W. S., an Elder, and Law Clerk of the Assembly. The members occupy the body of the Hall. A large number of the public, admitted by ticket, are seated in the galleries, especially

at the evening "sederunts." The business of the Assembly during the present meeting has been very well conducted, but the speaking has not been so brilliant as on some former occasions. Dr. Candlish appears to be so incessantly occupied with the business of the house, that he cannot do justice to his great powers as a speaker. His tact and versatility in church affairs strikes one with wonder. The best speeches I have heard in the Free Assembly have been the address of M. Pilatte, one of the Waldensian Deputation, and the address of Professor Miller, of the University of Edinburgh, on the subject of Temperance. The Canadian Deputies have been very well received; and have obtained a cordial recommendation of the appeal in behalf of Knox's College, Toronto. Considerable interest was felt in the appointment of additional Professors to the Free Church Theological Colleges at Edinburgh, Glasgow, and Aberdeen. The appointments have been made harmoniously, though not without a pretty close vote in regard to one of them. The Exegetical Chair at Edinburgh is filled by the transference to it of Professor Smeaton from Aberdeen. At Glasgow, Professor Fairbairn is appointed Principal. Dr. Hetherington, the well known historian of the Church of Scotland, receives a Theological Chair; and Mr. Douglas, a young minister of great linguistic attainments, becomes Professor of Hebrew. At Aberdeen, Dr. David Brown, of Glasgow, and author of a well known work on the Millennium and Second Advent of Christ, takes the place of Professor Smeaton. It is, however, matter of great doubt, whether the College at Aberdeen should be continued—there being abundant provision at Edinburgh and Glasgow for the wants of the Free Church, as regards Theological Education. It should be added that the missionary and educational zeal of the Free Church shows no abatement, but a sure and steady advance.

The Assembly of the Established Church meets in the Victoria Hall, in the Old Town. The Moderator's Chair is little raised above the floor of the house. The present Moderator is Dr. Robertson, Professor of Church History in the University of Edinburgh. He is of a stout figure, with an energetic expression of countenance, and iron-grey hair. Principal Lec, shrunken and withered with age, but quick and lively still, sits at the table as clerk. Above the Moderator, sits Lord Belhaven, as the Queen's High Commissioner, surrounded by a party of ladies. When his Lordship wearies of the debates, he retires to a private room, leaving his cocked-hat in his place. The attendance of the public is very meagre. The schemes of the Established Church have been favorably reported on. Unhappily a great part of the Assembly's time has been occupied in the discussion of disputed cases of the settlements of Presentees under Lord Aberdeen's famous 'Benefices Act.' The Act works as badly as Dr. Chalmers and Dr. Candlish predicted at the time it was introduced, and many of the clergy of the Establishment now find that it is much worse than "the Veto." I heard a very interesting discussion on this very point in the Assembly, in which Dr. Gillan of Glasgow, Sheriff Barclay, Dr. Lieshman of Govan, and Dr. Pirie of Aberdeen took part. Strong ground was taken for popular rights, and against high-handed patronage, while the Moderates of the old school said nothing, but appeared uneasy as the words 'non-intrusion,' and 'anti-patronage,' fell on their ears. It is well understood, that the party of evangelical progress in the Establishment are anxious to bring about large concessions and modifications in order to induce a reconciliation and re-union of the Free and Established Churches.

These notes I hope to continue in a future number of the *Presbyter*.

## CARLYLE AND EMERSON.

The refined Pantheism of Carlyle and Emerson is not less dangerous than the masked Deism of Newman and Parker. *It* too pays court to Christianity. Like the ivy it clasps the mighty tree with limber arms, repaying the favour of the support thereby received, by seeking to arrest the sap, and thus gradually to destroy its life. Like the serpent in Eden, "by good words and fair speeches, it deceives the hearts of the simple," not permitting its real character be known, till its fatal poison be instilled. "It weaves its subtle dialectics around everything that thus it may drag all into its terrible vortex. It has a word for almost every man, excepting for the Christian established in his faith. By the very extravagance of its pretensions it seduces many. By its harmony with the life of sense, it attracts those who love the world, and by its ideal character, it sways such as would fain be lifted above the illusions of sense, the visions of imagination and the contractions of the understanding, into a region where reason weilds a universal sceptre. Its system includes all things. God is all things, or rather, all is God."

Pantheism in Germany does away with a personal God, and a historical Christ. God becomes a process of thought,—a development of ideas from the prolific mind of man. Christ becomes a personification of certain notions that were scattered over the field of Old Testament History, or imbedded in the deep morass of Rabbinical Literature and that floated down to the Christian age on the tide of tradition. Gospel History becomes like the Pilgrim's Progress, purely allegorical, and miracles become myths.

Pantheism in France elevates man to the dignity of God. Victor Cousin who addresses the philosophers and Pierre Leroux who addresses the people, teach substantially the same thing. The grand dogma taught by both is, that God is incarnated in man individually, and in humanity as a whole.

During the spasmodic convulsions in France when, like a fevered patient, she was tossed on her volcanic bed, seeking rest, but finding none, this formed the key-note of her song, the principal ingredient in the incense burned, in honor of the sovereign people.

Pantheism in its English dress does not differ materially from, though it would not suit the sober English taste, to be cut precisely, after the French or German fashion. Still in it too the souls sit as a Queen; on her head is set the crown, in her hand the sceptre. Her mandates must be obeyed, and her manifestations are the outgoings of divinity. The fact is forgotten that she once turned rebel against the king whose deputy she was, that the crown has fallen from her head, and that she marches forth only in mock majesty, falsely deeming herself the only potentate, forgetting that she is both dethroned and outlawed. There is the essence of Popery in this form of infidelity. Every man is made a Pope. From the oracle within, there is put forth the claim of infallibility. "He sitteth in the temple of God, saying that he is God." "The result (says Professor Garbett) is briefly this:—The human mind has wakened into a thrilling consciousness of its *collective capacity*; it has gathered up into one *great unity and organized humanity*, all individual intellects and hearts, all genius and all inspiration, and exulting in this great corporate life and bounding pulse thus identified with it, it is drunk with pride and worships itself. In its own depths it believes all life and knowledge to be the meaning of all outward utterances and phenomena, and the self-evolved solution of all mysteries in heaven and earth. Before the chancery of its own subjective laws and arbitrary requirements all objective truth is called to judgment. It is itself *God in fact*, and the universe is its product and mirror."

Thomas Carlyle is the master spirit among English Pantheists.

Ralph Waldo Emerson occupies a corresponding position among the Americans.

Carlyle undoubtedly has a broad, massive intellect, an independent, indomitable soul, a glowing though grotesque imagination, and in spite of his cynical sneers and wholesale flagellations, a wide, warm heart.

The American disciple possesses not the originality or profoundness of his English master, but has greater brilliancy of fancy, and a somewhat chaster style.

They both look upon Christianity as an Augean stable wherein during the lapse of ages "extinct traditions," "Unbelievabilities," "worn-out symbolisms," have got piled up, a festering mass—that it is their mission to act the modern Hercules. Animated with the most philanthropic anxiety for the sanitary condition of the human family, they are bent on effecting a speedy clearance so as to present it, swept and garnished.

We might afford to smile at their intentions and the strange style in which they are intimated, were it not that many, especially those of ardent enthusiastic temperament, heap to themselves such teachers, having itching ears. Their system, as we shall endeavour to show, is most delusive in its character and dangerous in its consequences.

1. It renders man *irresponsible*. He is not under law to God. He is a law unto himself. The laws of the Almighty are to him as the withes of Samson. "Who is the Almighty that I should obey him?"

"Standing upon the bare ground my head bathed by the blyth air and uplifted into infinite space, the currents of the Universal Being circulate through me. I am part or particle of God. "With the solemnity of a seer, but without the semblance of argument, in which he seldom indulges, Emerson oracularly declares—"I stand here to say, let us worship the mighty and transcendent soul." Conscience on this principle becomes, not the deputy or vicegerent of God pointing forward to the Grand Assize, but a thoroughly independent power, compliance with whose dictates is at once the duty, and the dignity of man.

2. This system does away in effect with the *souls immortality*. In every man's breast the feeling is implanted that he will exist in a state beyond the present. The soul in the very immateriality of its nature, conceives its capacity for existence, "when once those walls have fallen by which 'tis now confined." The faculties admit of gradual and almost unlimited expansion, and are often most vigorous when the earthly house is on the eve of being destroyed. It would seem strange therefore, if they were to advance to a certain stage in the high-road to perfection, and be summarily arrested there. Certain inconsistencies and inequalities, it is true, appear in the present Administration. Sometimes the good are sunk in penury and subjected to persecution, while the bad are exalted in wealth and honor, and flourish like the green bay tree. Surely a time will come when the one will be comforted and the other tormented,—when all such incongruities will be rectified and the ways of God to man be justified. Thus, as we tearfully bend over the grave in which golden links sundered from the chain of friendship and affection have been cast, even reason gives an affirmative answer to the question, "If a man die, shall he live again?" and thus corroborates the clearer testimony of that gospel which has brought "life and immortality to light." But the Pantheist is begotten again to no such lively hope. According to his own conceptions he is a ray streaming from a great sun—a drop taken out of a mighty ocean. In a future state, therefore, he can have no distinct independent existence—he is absorbed—annihilated—and may therefore live as he likes now. The poet dreamed when he sang,

"Life is real, life is earnest,  
And the grave is not its goal,  
Dust thou art, to dust returnest,  
Was not spoken of the soul."

It was the opinion of the great German Father of this system "that the thinking individual should acknowledge the nothingness of his individual essence, and willingly meet self annihilation in view of his entering the universal substance, which like Chronos in the old mythology, devours all its own offspring."

Here is common ground for Atheist and Pantheist (the no God and all God) to stand on. They meet on the edge of eternity to take the last fatal leap in the dark. Notwithstanding his glowing vision and rhapsodical flights, the poor Pantheist has to descend to these unnatural elevations in which he had aped the sage and seer, into a valley where the light within, which, as an *ignis fatuus* he has vainly followed, goes out. And oh! it is a miserable consolation to echo the boast of that furious demagogue, who, on facing his accusers during the Reign of Terror, made the court ring with the cry—"My name is Danton, my residence will soon be in annihilation, my name will live in the Pantheism of History."

3. The Pantheist joins in with the Spiritualist and the Naturalist—the disciples of Carlyle and Emerson fraternize with the disciples of Theodore Parker and George Combe in scouting prayer, the practical abolition of ordinances and any formal recognition of the Supreme Being. According to them "religion demands no particular actions, forms, or modes of thought; the man's ploughing is holy as his prayer; his daily bread as the smoke of his sacrifice; his home sacred as his temple; his week-day and his sabbath are alike God's day; his priest is the Holy Spirit (that is in fact his own spirit) within him.

Although we are commanded to pray always and not to faint—to keep not silence and give God no rest, to ask, to seek, to knock—it seems that as soon as a man is one with God in the Pantheistic sense, he will then see prayer in all action. The prayer of the farmer kneeling in his field to weed it; the prayer of the rower kneeling with the stroke of his oar, are true prayers heard throughout nature."

We would be the very last to disparage labour or to cast a slight on those who are endeavouring to wring the means of existence from the earth by the sweat of the brow or the labour of the brain. All honor to the labourer. If he fulfil his mission aright, he may be a co-worker with him who hath said my Father worketh hitherto and I work." We look to the carpenter of Nazareth, and tent maker of Tarsus, and mark a real dignity in labour. But let us not through excess of admiration, deify or canonize it. Let us not suppose that when we work, we then necessarily worship. We know full well that work and worship may go together, and that, from the roll of Biography, many instances may be selected in which this union has been exemplified. We are convinced that a man may and should serve God at the bench or counter as well as at the church or in the closet. The religious element may and should be carried along with him, that like the atmosphere, it may encompass and pervade all he does. But to affirm that worship may accompany and encompass work is a very different thing from affirming that work is worship or that it may swallow up and supplant worship.

"Work is of a religious nature. All true work of nature is sacred. In all time work, were it but true hard labour, there is something of divineness. Labour, wide as the earth, has its summit in heaven. O brother, if this is not worship, then I say, the more pity for worship, for this is the noblest thing yet discovered under God's sky."

Such falsely inspired talk may impart a flattering unction to such as have no fear of God before their eyes and have neither time nor taste for holding converse

with heaven. But it is singularly inconsistent with the very philosophy and philanthropy on which those who use it plume themselves. All such attempts to stifle the upward soarings of the human soul—to silence the groanings which cannot be uttered—must end in signal failure.

Even they who have been temporarily duped by such "enticing words of man's wisdom," will turn with disappointment and disgust from such miserable comforters, and in spite of every effort to suppress it, there will arise from the acting spirit, the dissatisfied and despairing cry "who will shew us any good." Deep rooted in the human breast is the feeling of dependence upon a higher power which, sooner or later will find outlet and utterance. Forcible efforts may be made to strangle it; it may be buried beneath a heap of corruption.

When the sun shines bright, and the sails are filled with favoring gales, the man may float gaily onwards, lured by the false lights which glimmer over the rushing rapids and whirling maelstrom, but let the danger be discerned and depend upon it, the scene will become like that witnessed when the fugitive prophet was arrested by the hand of Jehovah. All the reasoning of the Pantheist will be drowned in the roar of the elements.

"The time will come when humbled low,  
In sorrows evil day,  
The voice, by anguish, shall be taught,  
But taught too late too pray."

4. It is not one of the least dangerous tendencies of this form of modern infidelity that it *annihilates* all *moral distinctions*. Moral evil can have no real existence—goodness must universally prevail—if the Pantheistic idea be entertained that "all souls shall be as God, and shall be God, and nothing but God be."

If every one contains within himself the essence of Deity, he must bear the character of Deity. Then the monsters who kindled the fires of Smithfield, and deluged the streets of Paris with the best blood of France on the eve of St. Bartholomew must be lauded instead of loathed. Then the criminal who pines in his cell or stands on the scaffold; the cannibal who worships a beast or a block, and the worthless debauchee who revels amid the sickening impurities of vice, cannot be condemned. Then, Judas and Nero, and Robespierre, and Rush, Palmer and all those who have gained an unenviable notoriety in the calendar of crime, must be added to the great cloud of witnesses in that blessed region where enters nothing that defileth. Harken to Emerson and say, can any other inference be drawn? He says "that pure malignity can exist in the extreme proposition of unbelief is not to be entertained by a rational agent, it is the last profanation" What is evil in this man's estimation? It is nothing but *good* in the *process of making*. It is but the coarse material out of which the beautiful fabric is manufactured. To use his own illustration, "The carrion in the sun will convert itself to grass and flowers, and man, *though in brothels and jails, or on gibbets, is on his way to all that is good and true.*" This most delusive idea pervades the productions of most of the popular novel writers of the day, especially those of the Reynold's and Ainsworth, Eugene Sue and George Sand school, and even of one whose genius casts them all into the shade, and to whom his admirers have assigned the seat of Scott—the fascinating Bulwer. Villains are elevated to the dignity of heroes. Harlots become heroines. Vice flaunts about in the blaze of day, veiling her haggard features and bloated form in the folds of voluptuous attire that has been prepared for her by these skilful artists. Nor, with all the comparative purity that pertains to the modern muse, are our poets altogether free from the

taint of this spirit, which would draw the hot iron over conscience and reduce virtue to a level with vice. It is sad to find in a poem containing so many fine thoughts as Bailey's Festus such miserable doctrine as the following :—

“The soul is but an organ, and it hath  
No power of good and evil in itself,  
More than the eye hath power of light and dark,  
God fitted it for good, and evil is  
Good in another way we are not skilled in.”

To unravel the web of such transparent sophistry is needless. There is a spirit in man which tells him there is a radical difference between right and wrong. We instinctively feel without any process of reasoning, that there is a distinction in kind as well as degree, between the deeds of a Dick Turpin or Jack Sheppard, and those of a Wilberforce or Howard.

5. When no distinction is recognized between the right and the wrong in morals, it is to be expected there will be no distinction recognized between the *true and the false in religion*. Here the Spiritualist and Pantheist shake hands. The one tracing religion in its varied forms to one Spiritual principle planted by God in the soul—the other to the soul itself, which is identified with God. If a man therefore be sincere and earnest, it matters not what his religion be. He may bow before a senseless idol, imbrue his hands in the blood of a grey-haired parent, or innocent child, dance round the shrine of his deity with rites the most repulsive, yet according to these modern infidels no sentence of disapproval can be pronounced.

“He that worship truly, by whatever form, worships the only God. He hears the prayer whether called Brahma, Pan, or Lord, or called by no name at all. Each people has its prophets and its saints, and many a swarthy Indian who bowed down to wood and stone; many a grim faced Calmuck who worshipped the great god of storms; many a Grecian peasant who did homage to Phæbus Apollo when the sun rose or went down; yes, many a savage, his hands smeared all over with human sacrifice, shall come from the east and west, and sit down in the kingdom of God with Moses and Zoroastes, with Socrates and Jesus.”

Carry out this principle and there is no conduct, however depraved, that may not be sanctioned and even sanctified. A man perpetrates the grossest acts, and because, forsooth, he rubs over them the varnish of a so-called religion, by an alchemy more marvellous than the fabled philosopher's stone, these acts of vice are changed into acts of virtue. There would be no end to the perversions of this principle of sincerity if once it were admitted. And what a strange place would heaven be if such a motley population passed into it without undergoing any change. The savage with the blood of his wretched victims, without the intervention of an atoning Saviour and a sanctifying spirit, placed in his natural state along side the white robed throng who have been washed by the blood of the Lamb. Better on this principle remain in some civilized region of earth, or be consigned to eternal repose, than enter a heaven which would be turned into a hell by such heterogeneous elements.

R. F. B.

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### AN EDUCATED MINISTRY.

Education has always been a characteristic attendant of Presbyterianism. In Scotland, in Ireland, in Switzerland, in Holland, in Germany, in America, wherever Presbyterianism has gained a foot-hold, educational Institutions spring

up around it. The same thing holds true of Presbyterian Missions. To a fault in the eyes of some they are educational in their character, and even our own Buxton Mission small as it is, lays out as large a sum on Schools as it does on the direct work of preaching the Gospel. The reason of this characteristic feature we need not to go far to find. The doctrines of the Gospel are such that an intelligent belief in them and an intelligent defence of them can only be based on a thorough education. Uneducated men may sometimes with warmer feelings perhaps embrace the Saviour, and with warmer zeal seek to spread the truth among the unconverted than the highly educated, but only a well trained mind enlightened by God can appreciate the inner beauties of christianity, or render a reason sufficient to convince gainsayers, for the faith that it holds.

It is not an uncommon thing to hear people say: "Look at Mr. A. he never had any learning and yet will preach a better sermon and is a more useful man than Mr. B. who is College learned." Now this may be true. But perhaps A. would have been a better preacher and a more useful man, if he had been educated; and perhaps B. would not have been able to preach at all if he had not got some learning. Education does not give talents but it improves them, and even those who so often speak against learning really prize it as much as any, for these denominations always send their best educated men to the cities and more important places, while the uneducated are left where there is the least probability of much being done.

We do not overlook the necessity of a minister being a true christian, a converted man. We feel sure that very little good if any, will be done by one who is not a true christian. We acknowledge that God's Spirit alone can make a man a successful preacher, or the instrument of converting souls. We know that it is possible for a man to seize the Gospel by its "aesthetic side, by its intellectual beauty and fitness, so as to express it in the most glowing language, without having experienced in the least degree the power of it in the heart." A man may speak of the doctrines of Christ, of christian experience, and the work of the Holy Spirit, so as to draw forth the admiration of his hearers while his heart is cold as marble, and he lives the life of a heathen. All this is possible. A man may preach well and yet never pray; but where a man is a true christian, looks for the assistance of God's spirit, feels in his own experience the precious truths he proclaims, and lives in prayer without ceasing, when a man has all these graces and education too, he is a sharper arrow in God's quiver, a sword with a keener edge in the Spirit's hand, than he who with every christian grace has his native talents untrained, and his labours hindered by ignorance and awkwardness. The raw recruit may be a more powerful man, more brave, more agile, but he is a poor substitute for the trained veteran, who knows his duty in all circumstances and how to perform it.

The educated ministry commands the respect of the community. The unlearned can confidently look up to them for guidance, their opinion is recognized as valuable even by those who may be their equals, while even the most learned and scientific give attentive heed to the well-weighted words and glowing sentiments of those, whose discourses are not marred by absurdities or rendered distasteful by vulgar or gross references and unrefined language.

The education necessary for a minister is varied. He is to meet with some of every class, the highest and the lowest, the most learned and the illiterate. The perfect idea of a christian minister is one who is at home in all company and is able in all circumstances to vindicate the truth, and to reach the conscience of those with whom he associates. One who can go into the lowest cabin and there direct the ignorant and depraved to the cross of Christ, and leaving it pass into the lordly mansion, and in the drawing room of the noble, tell the same lowly tale of salvation for rich and poor at the cross of Christ.



One whom the poor and the young may call counsellor and friend and the sick and the wise regard with deep respect and veneration.

The work of the minister lies chiefly in studying the Scriptures, in bringing out their precious truths, and weaving them together into one precious chain of gems, which, at one time he may use to draw the sinner from the depths of spiritual death, and at another to encircle the head of his Redeemer, giving Him all the glory. The minister's work is to divide God's Word to each soul committed to his care as it has need, to apply it to the conscience, so that sinners may be converted, saints sanctified and God glorified. To do this effectually he cannot be too fully equipped. The greatest critical acumen, the most extensive philological acquirements are not out of place, a well-balanced mind, a candid unprejudiced heart are much required.

A cool judgment is needed in order rightly to interpret the sacred page. Nor is it going too far to say that every science, every art, and the commonest events of every-day life, may all be made subservient to the great work of illustrating God's truth and applying it to the conscience. We have no liking for meretricious ornaments, for those wandering imaginings which equally dazzle by their tinsel and disappoint by their emptiness; we have no liking for the pedantic and formal display of logical reasoning, or of beautifully turned periods; but we love the metaphor big with meaning, which draws and rivets attention and calls out thought; we love the burning and impassioned torrent that hurries reason along resistless, and without well knowing what words were used, leaves the mind convinced,—produces shame in the guilty, love in the pardoned, and hope in the humble believer. Such we consider our Lord's teaching to have been, when in parables full of meaning, he left his adversaries speechless, and fed the hungry souls that waited on him. To accomplish this is no easy task. Some may have a natural eloquence; but in the case of most men, excellence as an interpreter of scripture, and excellence as a preacher can only be acquired by long and laborious training.

Again, we say education alone can do nothing. The sharpest arrow can do no execution until it is shot, and the keenest sword can do nothing until some arm wield it. The educated man can do nothing until he is put in God's hand and used by him; and the proper attitude for a minister is prayer—ready to strike when and where God points the blow—keeping the edge sharp by continual intercourse with God—sparing nothing when God says, destroy, and gently pruning when God says, purge it.

One more thing in this connection. Let every one feel it to be his duty to look for young men for the ministry. Our church has great cause to bless God for the remarkable success which she has had in getting ministers from the Canadian youth. While other churches are looking to the parent countries for help, we are more and more determined to trust to our own church to furnish ministers; and we are convinced that if a general and prayerful effort were made, many more young men would be found ready to give themselves to the work. Let ministers and elders and private persons ask likely young, nay *press* likely young men to consider their responsibility in this respect; and when they have consented to forego every earthly prospect in order to give themselves to the ministry of the church, let every Christian feel it to be his duty to do all that is necessary to make these young men an Educated Ministry—workmen that need not be ashamed rightly dividing the word of truth.

## THE LEGISLATION OF OUR CHURCH RESPECTING DEACONS.

We have, in the two last numbers, presented our readers with a scriptural statement of the work assigned to the Deacon in the Church of Christ, and a Historical statement regarding the way in which the work has been done in the past, with arguments pointing out the way in which, for the best interests of the Church, the work should be done now and in the future. We trust that our two articles have not been without their effect in confirming the sound views of those who think with us, in enlightening the minds of those who had not before given the subject a serious and intelligent consideration, and in removing or shaking the prejudice or convictions of those who have hitherto been opposed to the institution of this office. This is not the first time that the subject of Deacons has been pressed upon the attention of the Presbyterian Churches in Canada. So long ago as the year 1837, the question was very ably discussed in a magazine very much like our own, entitled the *Canadian Christian Examiner and Presbyterian Review*. The August number contains an article under the title of "A brief enquiry into the Scriptural Institution of Deacons with reasons for its continuance in the Church." From the initials attached to this article, we judge it to be from the pen of the late Dr. McGill, then of Niagara. It is a clear and satisfactory treatment of the subject, and goes over very much the same ground which we have done. We are struck with the way in which he speaks of trusteeship then existing, and cannot help quoting, for the benefit of our readers, the following paragraph:—

"It may be asked," says he, "and is not the present system of trusteeship quite sufficient? Let it be granted that in many cases the affairs of a congregation are as well managed by trustees as they could be by the same men bearing the name and formally invested with the office of Deacon. Still we think it unwarrantable to discontinue any office in the Church of divine institution, or even to lay aside the name by which it has been designated. But, further, there are many evils incident to the present method of trusteeship which prevails among our congregations which might be avoided by an adherence to the primitive institution. For it often happens that individuals are chosen trustees who are very loosely connected with the Church, who are not communicants, and who, from the immorality of their conduct, could not consistently be admitted to sealing ordinances. Now, were we to return to the primitive method of entrusting all the temporal affairs of the Church to persons chosen by its members and solemnly ordained to their office by the minister and elders, these evils and irregularities would, in a great measure, be avoided."

While the question was so fully discussed in that magazine, it does not appear that it ever engaged the attention of the Church Courts prior to the disruption of 1844. But no sooner had the separation taken place and the Presbyterian Church of Canada been organised, than the question of Deacons was introduced into the Synod for consideration. Accordingly, we find, on the first day of the *first* Synod's, a committee was appointed "on the organizing of a Court of Deacons in every congregation." At the *second* diet of the same Synod, this committee made an interim report, in accordance with which it was resolved, "That sessions be recommended to take such immediate measures for having the work proper for Deacons done as to them may seem good and to report to their Presbyteries before the next meeting of Synod." This, it will be allowed, was a very cautious and indeterminate act, but we find that, at the *third* session of the *second* Synod, which met at Toronto in the same year, (1844,) bolder statements were made and bolder measures adopted. It is recorded that the Synod, having received a "Report on the Deaconship from the committee ap-

"pointed on that subject, sustained the report," and agreed to submit to Presbyteries and congregations, certain brief exhortations and notices regarding the office of the Deacon. In article *second* of this document, it is said:—"Let the Elders be admonished that their work does not consist in attending to the Collections or any merely external regulations of the House of God; though, in the absence of other office-bearers, they may be charged with these concerns in addition to their own peculiar and indispensable duties."

In Article *third*, with the view of disengaging the Elders from secular affairs, "it is earnestly recommended to Sessions to see that men be set apart to the office of Deacons without delay, according to the Scriptural institution, in their several congregations; and that Deacons in all cases, excepting where established arrangements cannot be dispensed with, shall take a general supervision of all the monetary and secular affairs of the Church." This, to our thinking, is very satisfactory language, and it is not to be wondered at that conscientious Presbyterians should seek to carry it into effect. The Synod contemplated nothing less; for we find in the next meeting at Cobourg (1845) the formula for the ordination of office-bearers so arranged as to be applicable to the ordination of Deacons. And again, in 1846, on a reference from the Presbytery of Hamilton "calling on the Synod to take the duties and privileges of the Deacon's office into consideration, and propose an act respecting the same for the guidance of congregations," we find further action in this matter. This reference, it appears, arose out of some difficulty in Knox's Church, Hamilton, regarding the duties of Elders and Deacons. The Synod had long reasoning on the subject. By motion it was finally unanimously agreed "to recommend to Elders and Deacons to manifest all forbearance in the performance of their respective duties; and in the meantime considering that there is some difference of opinion respecting the peculiar duties of Elders and Deacons, remit to the Committee on Calls and a code of discipline, to consider the whole subject, and draft a series of regulations on the respective duties of Elders and Deacons, and report to the Synod at its next meeting." Here let it be noted is the legitimate fruit of the earnest recommendation of 1844 to institute Deacons in every congregation. No sooner are they instituted than a quarrel immediately arises with the Session as to the nature and limits of the Deacon's functions. It is just as if a political Convention should institute for the Government of the nation a House of Lords and a House of Commons, and leave them without rule to scramble for their respective jurisdictions. Could anything but anomaly and confusion arise out of such legislation? If the peace was kept, it must have been by the good sense of the persons, and not the wisdom of the legislation. Well, a Committee was appointed by the Synod to "draft a series of regulations;" let this be noted, and let us see what this Committee will do in the year 1847. In said year the Synod met at Kingston and at its *sixteenth* session a report from the Committee on Calls, &c., was given in regarding the office of the Deacon. This report is very satisfactory. It asserts the antiquity, the Divine authority, and the recognition and use by the Church of the Deaconship. It asserts also the value of the office as an orderly instrument in promoting the welfare of the Church and extending the Gospel. In accordance with this report we find the Synod recommending to "Presbyteries and individual ministers to see—

- "1. That all prudent and zealous endeavours be used to have this office recognised and established within the several congregations under their care.
- "2. That in the appointment of men to this office, great care be taken that according to the Scriptural rule, they be men of honest report, &c.
- "3. And that those set apart to this office be admonished to be zealous, faithful and unwearied in their good work, not only that they may thereby

“purchase to themselves a good degree, and great boldness in the faith which “is in Christ Jesus,” but bring the instrumentality of gospel ordinances into “more full operation, and extend the cause and kingdom of the Saviour.”

These are “good resolutions;” very good indeed. Nothing could be more pious, or more encouraging to the Deacon. But the reader will perhaps say, What more? Where are the “series of regulations on the respective duties of Elders and Deacons,” which this Committee were appointed to draft? We have looked carefully for them, but have found them *no where*. With a few pious wishes and exhortations, the subject is permitted quietly to die, and is buried in a corner, without pomp or ostentation. The “series of regulations” must have been strangled in the birth. From the year 1847 down to the year 1856—nine years—not a whisper is heard concerning them. In this latter year, the Presbytery of Montreal called the attention of the Synod again to the question, by sending up an Overture “on the respective duties of Elders and Deacons.”—an Overture based upon the “Acts” of the Free Church—an Overture in which the duties common to Elders and Deacons, and the special function which each had to perform were clearly, if not wisely, stated. This Overture was sent down to Presbyters for their consideration and judgment. It has been discussed with more or less interest and intelligence by every one of the Presbyteries. For the most part, its general principles were approved of. By one Presbytery Legislation on the subject was thought inexpedient; but by none was it alleged that the Church did not stand in need of some wise regulations to guide Elders and Deacons in the discharge of their several duties. Nor has any one yet publicly stated that Deacons are not of divine appointment, or a permanent institution in the Church, we trust that in the Presbyterian Church no one will be found to make such allegations. If the office of the Deacon is not of divine appointment in the Church, and for all ages, we know of no office in the Church for which a more cogent claim can be made. If the office of the Deacon is to be extruded from the Church, we should like to know upon what principle of scripture interpretation any other office, either of minister or elder, is to be retained as of divine origin and appointment. All, however, that the Presbyteries of our Church have done is to say in effect, that they were not quite pleased with the “series of regulations” proposed, and that they would rather not have the trouble of framing a better. In these circumstances, the Synod might itself have instructed a Committee to amend the Overture, and have remitted it again to Presbyteries, but it preferred permitting the whole subject to lapse; and that it be left open for any Presbytery to bring it forward again. This then is the legislation of our Church anent Deacons. She recommends them *earnestly* to congregations. She recommends Sessions and individual ministers to see that Deacons be appointed in every congregation. She declares that Deacons are of divine authority and appointment in the Church: that they have been recognised and used in the purest times of the Church—that they are most useful for the welfare of the Church and the extending of the Gospel—that their function is to take a general supervision of all the monetary and secular affairs of the Church—she has finally deemed it necessary, for the sake of order and peace, to appoint a Committee to draft a series of regulations on the respective duties of Elders and Deacons. All these things the Church has done, and we are thankful for so much. We may reasonably entertain the hope that, ere long the work will be completed.

Having thus seen what has been done in the way of restoring the scriptural office of Deacon to the Church, we would now take a glance at what has *not* been done, and at what has been left in this matter to the wisdom and judgment of the Christian people. The Church has not said how the Deacons shall per-

form their functions—whether they shall act in subordination to the session, as the servants of the elders, or whether they shall have co-ordinate powers in the Church in their own domain, and be subject only to the congregations for the discharge of their trust.

The Church has not said whether the Deacons shall meet by themselves for the consideration of the secular affairs entrusted to them, and for the distribution of the poor's fund, or whether they shall meet along with the Elders in deliberation, and whether the Elders shall vote equally with the Deacons in all secular affairs. The Church has not further determined whether Deacons shall be elected for life or for a term of years. On all these points congregations are left to determine for themselves. If a Church thinks itself, in conscience, and in obedience to the requirement of Scripture, bound to institute the office of Deacon, it must straightway legislate for itself in these matters, and prepare such a constitution for its Deacons and Elders as it may judge best. Large and legislative powers are thus entrusted to Churches in respect to this office which it is to be hoped they will exercise with judgment and discretion. We only wish that the Synod would leave congregations to determine for themselves other matters of much less importance than this, and not so clearly pertaining to the constitution of the New Testament Church as this is. We would not object to every precaution being taken against the introduction of *innovations* in doctrine, *polity*, or *worship*, but we have some objections to the Church's being very rigid in the matter of *worship*, while it is very slack and loose in the matter of *polity*. However, as we are good Presbyterians, we submit to what we may esteem the curtailment of one privilege in the worship of God, and accept of the enlargement of another in the "*politic*" of the Church. The length of the one cord will perhaps make up for the shortness of the other.

The Synod having bid, as we apprehend, a final farewell to the troublesome question of Deacons and Deacons Courts, we have only now to appeal to the Christian wisdom of the congregations. We have faith in their understanding and reading of God's Word; and if we can only get them to examine this question in the light of Scripture, we are confident that the convictions will enter into their minds that no Church is fully constituted without its staff of Deacons to "serve tables," and that God's blessing is most likely to follow us when we walk in God's way. With these convictions in the minds of a Christian people, they will not find it very difficult to alter any "established arrangements" so as to bring them into conformity with the Word. If, for example, a Trusteeship has charge of the finance, the members of which may or may not be *Church members*, the congregation has only to require that in future all trustees shall and must be members in full communion with the church. What besides is to hinder a congregation from determining that Trustees shall henceforth be called Deacons, and shall be set apart by the minister after the example of the Apostles? That trustees are elected annually should be no hindrance to the adoption of such a course; for nothing forbids that Deacons may not also be annually or triennially appointed. If besides the trustees have given to them the sole and entire management of the property and finances of the Church to the exclusion of the Session, and if further this plan is preferred, what hinders that the trustees may not be required to present an annual or semi-annual statement to the Session, as well as to the congregation? and what hinders further that the people may not say to the trustees that they shall have an annual, semi-annual, or quarterly Conference with the Session for consultation, as to what financial arrangements may be most conducive to the interest of the Church? Might the congregation not also enjoin upon the Deacon-trustees to report annually to the Presbytery? In the nature of things the Deacons can only be responsible to the congregation for the execution of their trust,—that is,

for the distribution of the money contributed for the purposes for which it is given, and the use of the estate according to the intention of the owners or donors. Understanding at the same time that Deacons as well as Elders, members and congregation, are subject to the discipline of the Church for any malversation of trust or for any moral or ecclesiastical offence.

In some such ways as these, every or any system of management might be brought into perfect harmony with the polity of the Presbyterian Church. Some roots of bitterness might thus be plucked out from the vineyard, and the whole constitution and management of our Church would be such as we could point to as a model after the pattern given in the Word. The government of the Church would thus be left intact, and the Christian people would have the administration of their alms conducted according to their own sense of privilege and duty. We have now had our say on this subject, and we do not intend to recur to it unless we are called to it in defence of our positions. Our aim has been to build up the walls of our Zion that we may be strong for the saving work which our Lord has given us to do. x

## GOD GLORIFIED BY AFRICA.

THE ASHMUN INSTITUTE.

(From the *Presbyterian Magazine, Philadelphia.*)

The Providence of God, which has been exercising its benevolence for many years towards the coloured race in this country, now points to Africa as the chief scene of its high and influential action. Thus, the return of the barbarian bondmen, as Christian freemen, will be made the occasion of great displays of the Divine goodness, grace, and glory to a benighted continent; and God will be glorified by Africa.

Institutions of learning like the Ashmun Institute, possess the sanction of a providential command. To be guided by the pillar and the cloud is only less glorious than to dwell in the light of the Shekina. A greater or more interesting work was never committed to the Church than that of elevating the children of Ham to their true social and religious condition on their own continent, and among the nations of the earth. Privileged is the land and the age that shall behold enlarged efforts for the moral and political recovery of Africa.

The ASHMUN INSTITUTE wisely looks to Africa as the seat of its principle influence. Its plans and policy are to the East. It faces the rising sun. Its public instruction, its private counsels, its Christian example, its hopes and efforts, will all and always exalt Africa. Its name is an everlasting remembrancer of its purpose. Ashmun lived and died for the continent; and the Institute that bears his name, is African in heart and in life, now and forever. Nevertheless, the liberty of private judgment will be held inviolate, and the institution will accomplish its utmost for all its pupils, whatever be the place of their destination.

*Education for the ministry* is a prominent object of the Ashmun Institute. The Gospel of the Son of God is the divine instrument of salvation, and of civilization. To preach it to every creature is the high duty of the Church. The Presbytery of Newcastle, therefore, welcome to the institution all young men of promise whom God may call to this great work. Even if a single ambassador shall be held by the Divine Spirit to come out from the world, and to prepare to preach the unsearchable riches of Christ, the undertaking will receive an enduring and satisfying reward. It will possess a triumph greater than the military deeds at Waterloo. Spiritual victories will be echoed back to these walls from far distant

lands. A goodly number of ministers, it may be believed, will be educated at the Ashmun Institute; and of these, some will be *missionaries to Africa*.

Missionaries of the coloured race must naturally exert a peculiar influence among the native tribes in preaching the Gospel. Even in our own country, educated coloured men create a favourable impression, not only personally, but in behalf of their race; much more in Africa will they exhibit an example of Christian and cultivated life that will awaken new interest and render more effective the efforts to win the tribes to civilization and Christianity. But missionaries cannot labour to full advantage, unless they are disciplined, well-furnished, educated. The Church must do her best in sending the Gospel to Africa. Pious ignorance is insufficient; and mere human learning is helpless. Religion and learning in holy union, are the general qualifications for the ministry. Our missionaries to Africa should be men of both humble piety and of enlightened cultivation.

The relation of the Ashmun Institute to the work of missions in Africa is undoubtedly prominent among the various attractions of the Institution. Young men, who might otherwise have never risen above "hewers of wood and drawers of water," will by God's grace be endued with power to impress their influence upon a continent. Eyes that here study lessons of preparatory learning, shall see the bold promontary of inviting Mesurado, the fertile fields of Liberia and Angola, and the mountains and lakes of a strangely interesting land. Feet that tread these halls shall stand on soil, once wet with the crimes of the slave-trade, and shall explore plains.

"Where Afric's sunny fountains  
Roll down their golden sand."

Hearts that have been here trained to exercise an enlightened compassion for perishing souls, shall plead with the tribes and kindred of their race, and point inquiring Ethiopians to "the Lamb of God, who taketh away the sin of the world." Young men shall here learn to live and die for Africa. "The night is far spent, the day is at hand." Awake, Christian descendants of Ham, to "spend and be spent" for God. At such a time as this, and for such a continent as yours, grid on the Gospel armour.

"In an age on ages telling  
To be living is sublime."

Where, and how, can a Christian minister of your race, do more than by preaching the cross of Christ to the millions of Africa?

The Ashmun Institute offers to educate promising young men who expect to *remain in our own country*. Large numbers of the African population will continue to reside in the United States, at least for many generations, and perhaps forever. Whilst the waves of African Colonization will bear onward masses to Africa, and the wave of southwestern emigration press downward many towards Mexico and Central America, a remnant will abide upon the soil of their nativity. An ample field of usefulness opens for effort among our African population, immediately and prospectively. Under the present aspect of things, abundant opportunities to do good can be found in churches, in Sabbath-schools, in day schools, at the press, by colportage, in useful occupations of every kind. AFRICAN ELEVATION is the aim of the Institute—elevation by learning and religion—true Christian elevation—elevation of the highest kind practicable and among the larger class possible. The home work of the Institute, as well as its foreign work, is important. Even as a separate and entirely independent field of action, this country offers great inducements for the establishment of high educational institutions for the benefit of our coloured population.

The Ashmun Institute may be expected to record *visitations of Divine grace among its pupils*. God may condescend in the many forms of His goodness, to use this Christian institution as an instrumentality for the conversion of sinners. Faith looks forward to a favoured future. In her visions, she beholds the answer to prayer in the sanctification of instruction. An institution of learning possesses great resources of present and eternal good for its pupils. Dedicated to God, established with high Christian aims, and inculcating Divine truth in connection with general knowledge, it carries the richest blessings of religion in its course. Schools, Academies, and Colleges have ever been hallowed to the salvation of immortal minds. Youth, who came here strangers to the covenant of promise, may be expected, by God's grace, to learn its power and to dedicate their lives to His service; whilst others, who are already on the Lord's side, shall be edified and established in holy faith and practice. Religion keeps the fountains of learning pure; and preparation for this life becomes, under its genial power, preparation for immortality.

The Ashmun Institute will assist in *rallying the hopes of the friends of Africa*, especially by placing before them **WORK TO BE DONE**. An unhopeful, desponding spirit backslides into inactivity; a zeal that has nothing to do rushes forward into fanaticism. This Christian institution unites hope and work. If adequately sustained, its blessings will be numerous and extensive; but its establishment on an enduring basis will require resolute effort, self-denial, and patience.

Other institutions of a similar character will doubtless be established, in the light of the example of the Ashmun Institute. If our present undertaking should happily succeed, it will lead the way for greater efforts in other parts of the country. The interests of our coloured population have been too much neglected. Large and generous provision for their education ought to be furnished, wherever Providence favours it. Academies of a high order are needed in many places for the purpose of developing African mind to its full capabilities. "The night is far spent; the day is at hand."

The institute has been put in operation in the true spirit of devotion to Africa and with a firm trust in God. It will do its work silently, and, it is hoped, with power. Educational institutions, for the elevation of the African race here, will propel their influence through the hills and plains of a vast continent. Like the great African rivers, which flow down in their bounty and magnificence from sources hitherto unexplored and unknown, our institutions of education will pour their blessings through tribes and kingdoms, albeit their names and their fountain-heads may never be ascertained or sought after. The men, who have projected this institution, have enlarged views, and are valiant men for God and Africa. The spirit of ancient Presbyterianism dwells in their hearts.

"The valiant standeth as a rock, and the billows break upon him.

President Davis, the great Apostle to the slaves, was born and ordained within the bounds of Newcastle Presbytery. If the institution should disappoint public expectation, the fault will not be with its projectors. The Ashmun Institute is national in its claims. It invites co-operation from every section of the Church and from every lover of his country and of Africa. Its relations are wide-spread, and of intense interest. It seeks to realize the great maxim of Ashmun, "to accomplish the most possible good in the least time." It aims at a connection with God's great providential plans. May it flourish for generations! May it stand like the African palm-tree, majestic for stateliness and beauty, and the emblem of prosperity; its fruit giving food, and its shade affording rest, to thousands and tens of thousands in the ancestral tropical land. 3



## WORDS OF THE WISE.

## JESUS TEMPTED IN THE WILDERNESS.

BY ADOLPHE MONOD.

The whole character of Scripture is altogether different, according as we regard it with the eyes of human wisdom, or with those of faith; but nowhere is that difference more striking than in the page which we have just read. For my part, I remember a time when I never met with it without a species of humiliation for my own understanding, and almost for the word of God; whilst now, I turn to it over and over again, as to a favorite passage, where my soul finds nourishment both delightful and abundant. This is because this narrative is as full of wholesome instructions for the little child, who simply trusts to God's testimony, as it is replete with mysteries for the philosopher, who assumes to judge the Scriptures, instead of consenting to be judged by them.

This conflict should reconcile us to the one we ourselves have to maintain; it is the response to one of the most urgent cravings of our souls. Children of God, who have some experience of the Christian life, I am not afraid to be contradicted by you, when I say that the temptations with which you find it abounding astonish you, and even threaten to be for you an occasion of stumbling. Once entered upon the ways of the Lord, it seems to us that the devil should be kept at a distance, beyond the possibility of doing us any harm. When we feel his assaults, a secret terror seizes us, as if the Lord was withdrawing himself from us. Our anxiety increases if the temptation be prolonged and multiplied, if it happen in moments of communion with the Lord, if it answer no purpose that we can ascertain; and at last we may be driven to a state bordering upon despair. Now, Jesus's conflict corresponds with all this.

*Jesus is tempted.*—The struggle you are undergoing, he underwent before you. What do I say? Your trial hardly deserves being mentioned when compared with his. Temptations are manifold; they are not equal, nor is the same temptation as strong for one person as for another. In order, then, rightly to appreciate the nature of a temptation, we should ascertain not only what it is in itself, but also what it is for him who is exposed to it.

Have we, first, to measure the temptation in itself? You will find none amongst all your own which you can compare to that which Jesus had to endure, as related in my text. Think of it, and endeavour in spirit to put yourselves in the Lord's place: separated from the society of men, cast alone in the midst of a desert, surrounded by wild beasts, deprived of all food, with the devil at his side unceasingly attempting to ensnare him; and all this lasting forty days and forty nights. This situation, in which you dare not imagine yourselves, has been that of your Saviour. But we proceed onwards. The true standard of temptation lies not in its external conditions, but in the internal dispositions of him whom it visits. The cold, impure touch of a serpent is one thing for the rough skin of a herdsman, and another for the delicate feeling of a young child. The tempter's attacks are not the same when directed against a sinner like you or me, as those same attacks when aimed against the "Saint of saints." If we account it a terrible thing to contend with the spirit of darkness, say, what must it have been for the Son of God? For us, conceived and born in iniquity, fully subjected to "the prince of this world," his assaults, his approach, the blows he strikes at us, are according to the natural order of things. But for "the only-begotten and beloved Son," to be exposed to them in his turn, is not this a fearful reverse? and must not his whole Divine Being rise against that conflict in the wilderness with unspeakable

horror? However this may be, he has actually engaged with the tempter. Childer of God, behold the only-begotten and beloved Son wrestling, as you do, with the eternal enemy of God and of his people.

Suppose yourselves living in Judea eighteen centuries ago, and informed that the promised Messiah was somewhere on the face of the earth. Where would you have sought him? I know not, but you would have sought him everywhere rather than where he really was: not in the carpenter's humble abode; nor amongst those whom Jc. baptized on the banks of Jordan; above all, not in the wilderness, living with the devil. And yet there alone you would have discovered him, and you would have fruitlessly looked elsewhere for him during forty days and forty nights. But had you there at last discovered him, would not the sight of his temptations have explained to you the inexplicable mystery of your own? Ah! I acknowledge it at last; the conflict before which I shrink, and under which I had nearly sunk, is the common lot of humanity—a lot so unavoidable that even when it was united to the Divine Nature that conflict had to be waged! Then let temptation come, let it come in its most bitter, its most humiliating form, nothing should either surprise or terrify me! We should seek Jesus Christ in the wilderness, Jacob at the brook Jabbok, Moses at Massah and at Meribah, Daniel in the lions' den, St. John in his exile, Chrysostom in his disgrace, John Huss at the Council of Constance, Luther at the Diet of Worms.

x

## EMMAUS

"Lo, I am with thee!"—bid thy fears  
And anxious sorrows cease;  
My hand will dry thy saddest tears,  
My lips will whisper peace.

"Lo, I am with thee!"—when the tomb  
Thy loved ones calls away;  
My voice shall cheer the valley-gloom  
With thoughts of endless day.

"Lo, I am with thee!"—what the loss  
Of all thou canst deplore,  
When placed beside the awful Cross,  
Which once for thee I bore?

"Lo, I am with thee!"—when the bed  
Of languishing is thine,  
Thou shalt repose thine aching head  
Upon my love divine.

"Lo, I am with thee!"—when the knell  
Of closing hours shall ring,  
Mine arm the final Foe shall quell,  
And crush his vanquish'd sting!

"Lo, I am with thee!"—still the same  
Through endless years above;  
Mid brighter worlds I shall proclaim  
My changeless, deathless love!

## REVIEWS AND NOTICES OF BOOKS.

A HISTORY OF THE PRESBYTERIAN CHURCH IN AMERICA, from its Origin until the year 1760; with Biographical Sketches of its early Ministers, by the Rev. RICHARD WEBSTER, late Pastor of the Presbyterian Church, Mauch Chunk, Pa.; with a Memoir of the Author, by the Rev. C. Van Rensselaer, D.D., and an Historical Introduction, by the Rev. W. BLACKWOOD, D.D. Published by authority of the Presbyterian Historical Society. *Philadelphia*: Joseph M. Wilson. Pp. 750. 8vo. \$3.

We cannot too strongly recommend this book to our readers. The Biography of Mr. Webster is one of the most interesting and affecting we have read for many a day. He was a true missionary of the Cross—a faithful preacher, and a devoted pastor. His labours were abundant and were remarkably blessed to the conversion of many souls. He consecrated his fine literary talents to the service of his Master in the preaching of the everlasting Gospel. His leisure hours, snatched we fear from sleep and needful recreation, were spent in historical and antiquarian researches pertaining to the Presbyterian Church in the United States. Those only who have attempted the difficult task of gathering the hidden and scattered notices of early Colonial Church History, can estimate the immense amount of patient labour and ingenious enquiry which this volume have cost. Every page bears evidence of acute and careful discrimination. In a style polished and chaste, there is recorded the early annals of the Presbyterian Church in America. We are told how our persecuted fathers from Scotland, England, and the North of Ireland, took refuge in New England, New York, the Jerseys, Virginia, and the Carolinas—how they bravely struggled against perils by land and sea, and perils from false and persecuting brethren, tyrannical governors and magistrates—how even in this land the Prelatic party dogged the steps of their victims, deprived them of their property and their liberties, but how amidst all these adversities and discouragements the indomitable spirit of the Scottish and Irish Presbyterian triumphed—a spirit which in its hatred of tyranny and love of freedom largely contributed to achieve the Independence of the United States. It is most interesting in these pages to trace the development of our Church order from the germs in a few isolated families with but few ministers to break the bread of life. Wave after wave of immigration brought additions to the nucleus. From Scotland, and chiefly from Ireland, minister after minister—Graduates of the Glasgow University—devoted themselves to the Church in the Colonies. A Presbytery was formed, which after a time divided into three parts, out of which sprung the first Synod. Mr. Webster very beautifully and poetically says:—"The formation of the Synod occurred with as little parade as the opening of a flower; the bud burst its leafy bonds and expanded its beauty to the eye, and poured its fragrance on the air. The first Synod met on the 17th September, 1717." The narrative sets also before us, in a very lucid way, the painful disputes about intricate points of doctrine and polity which agitated the Church from time to time—which broke it up into two Synods and two parties; it relates also the ten years labour which ensued to re-unite the separated members, and which was finally accomplished 29th May, 1758. After this date, the Church makes rapid progress and takes firm root in the country. No longer dependant solely upon the Mother Country for ministers, many native-born young men—the fruits of the great Revivals—gave themselves to the work of the ministry. The History concludes with the following happy remarks;—

"Thus passed the first half-century of the existence of our favoured Church in America. Who on the survey of these years, does not hear the angel-voice saying to her, 'Hail thou that art highly favoured.'" Onward was her progress—through poverty, through neglect of the British Churches, through the cramping, crippling subserviency

of Royal Governors to the monopolizing measures of the Establishment. What Church since the days of the Apostles, has been adorned with such a retinue—headed by Makemie, and spreading through many of equal worth to Bostwick, Rogers, and Davies? Each presbytery was a constellation of pastors 'the glory of Christ.'

"How steady, how rapid, how permanent her enlargement! From Connecticut to North Carolina, at every frontier-post, she set up her banners. Her standard-bearers in the extremest points were men who might have adorned the chief cities of any land.

They who served in the ministry were allured by no splendid prizes; they endured hardships as good soldiers of Jesus, for from Him they have received their ministry. No new theory, no philosophy of religion gave them prominence, and bewitched the people with the belief that they were the great power of God. "That which ye have heard from the beginning, the Word which began to be spoken by the Lord," was the message they brought; and they delivered it in goodly and time-honoured words. Sound in the faith, lovers of learning, steadfast in duty, they toiled silently, unitedly. He who hastens His work in His own time, commanded the blessing like the daily dew, even life for evermore,—a little one became a thousand. "The breaker has come up before them; they have broken up and passed through the gate;" and of them he said,—"O satisfied with favor and full with the blessing of the Lord, possess thou the south and the west."

The second half of the volume contains biographical sketches full of the deepest interest, of the most distinguished and remarkable men who have laboured in the Church, and left their names written upon the tablets of time. We shall reserve this for our next number. We would only further say that this volume is beautifully printed, and is quite a pleasure to handle and read, and one special recommendation to our taste is that its orthography is strictly English. The biography, by the Rev. Dr. Van Rensselaer, is gracefully and lovingly done. The historical introduction by our friend and brother, the Rev. Dr. Blackwood, is forcible, clear and interesting. A special claim which this book has upon the attention of Presbyterians in Canada, is that it is published on behalf of the widow and children of its venerated author. The Editors of the *Presbyter* will be happy to be the medium of forwarding subscribers names to the publisher.

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**LIVE SCENES FROM THE MISSION FIELDS**; A Book of facts, incidents and results, the most material and remarkable in Missionary experience, condensed and arranged for popular use. By E. D. MOORE, with an introduction by the Rev. H. WINSLOW. *New York*: C. Scribner. *Montreal*: B. Dawson. 12mo., pp. 358.

The title of this volume sufficiently indicates the nature of its contents. The preface informs us that the plan of the work was suggested to the author, while preparing articles for the "Cyclopædia of Missions." Striking and impressive passages were every day met with in the prosecution of this work which it seemed desirable should be brought out from the mass of journals, and be set in a book for ready and convenient use. Its design is to illustrate the pre-eminence of the Evangelical system over all other forms of belief. It offers a source of practical evidence for the truth of revealed religion. It is a valuable hand-book of facts for ministers, which have been gathered by great labor and from authentic sources. The work is not a mere compilation, but an exhibition of historical and documentary facts in a new and original shape. The materials are classified under various heads such as,— "The heathen without excuse," "The habitations of cruelty," "Native intellect; capacity, wit, &c.;" "D. gmas, cavils, objections, &c.;" "Scripture truth, its many operations;" "Examples of piety and benevolence;" "Doctrine of the Cross pre-eminent;" "The new heart—its one type in many forms and dialects," &c., &c., &c. This is a most suitable book for all who have occasion to address the old or young on the subject of missions. We would recommend it as well worthy of a place in the congregational or sabbath school library. We give the two following interesting extracts:—

## LIBERALITY OF A POOR BLIND GIRL.

The *Baptist Missionary Herald* has the following affecting fact: "A blind girl brought to a clergyman thirty shillings for the missionaries of the society. The clergyman surprised that she should offer him so large a sum, said to her, "You are a poor blind girl; you cannot afford to give thirty shillings to the society."—"I am, indeed, sir," said she, "as you may see, a blind girl, but not so poor, perhaps, as you may suppose me to be, and I think I can prove to you that I can better afford to give these thirty shillings than those girls can who have eyes." The clergyman was, of course, very much struck with her answer, and said, "I shall be glad to know how you make that out."—"Sir," she answered, "I am a basket-maker, and, being blind, I can make baskets as well in the dark as in the light. Now I am sure, sir, in the last dark winter, it must have cost those girls that have eyes more than thirty shillings to buy candles to see to make baskets; and so I think I have proved that I can afford this money, and now I hope that you will take it all for the missionaries."—*Eng. Bap. Miss. Her., March, 1821.*

## CONVERSION OF EREBON.

"Erebon was the first convert baptized in Orrissa, India. He had been a very wicked man. His vices had sunk him almost to the grave, and his wretchedness led him to attempt self-destruction. He determined to spend his days in the jungle, and left home for that purpose, but was brought back by his friends. The wretched youth was seeking for something which heathenism could not furnish. While in this state, some of the native teachers met him, and said, "Come with us, and we will do you good." One of them prayed with him, and while praying his emotions and tears choked his utterance, and he could not proceed. This circumstance made a deep impression on Erebon's mind. He was enlightened to see his sins, and at length determined to be one of the disciples of the Lord. "Come what may," he said, "let reproach, or tribulation, persecution, be my lot, this people shall be my people, their God shall be my God, and I will live and die with them." He kept his purpose, and subsequently, in the presence of a thousand spectators, young and old, rich and poor, he was baptized and admitted to the mission church."—*Orrissa and its Evangelization, p. 177.*

**EXPOSITORY THOUGHTS ON THE GOSPELS.** For family and private use, with the text complete. By the REV. A. C. RYLE, B. A. Author of *Startling Questions, &c., Sr. MATTHEW.* New York: R. Carter & Bros. Montreal: B. Dawson. 12mo., pp. 413.

It is unnecessary for us to commend any of the writings of Mr. Ryle, they are so well known and highly appreciated by the Christian Church that we have but to say that this is a new work from his pen to draw their attention to its contents. Mr. Ryle, in the preface to this book, informs us that these **EXPOSITORY THOUGHTS** are not a learned, critical commentary. They do not profess to expound every verse, grapple with every difficulty, attempt the solution of every hard text, or examine every disputed reading. Neither are they a continuous homiletic exposition. The plan adopted is to divide the sacred text into sections or passages, averaging about twelve verses in each. To these there is added a series of short plain "Expositions" in which the main scope and purpose of the text is stated, and two or three prominent points singled out for special treatment. The points thus selected will be found to be sometimes doctrinal and sometimes practical. A few foot-notes explaining difficult passages have been added. The volume, while it is plain and simple in its character, has not been prepared without deliberate reflection and laborious examination of other men's opinions. The writings of the most distinguished commentators, both ancient

and modern, have been perused and studied. The author indulges the hope that the work may be suitable for family use, or for private meditations, and may prove a help to those who visit the sick and the poor. We trust that this book will be extensively read, believing, as we do, that its pointed direct appeals to the conscience,—its warm evangelical piety, and its truly devotional spirit, are calculated to awaken Christian affection, and to promote the divine life in the soul. The following extract is a favorable specimen of the author's style.

"Let us observe *the two names* given to our Lord in these verses. One is Jesus: the other Emmanuel. One describes His office; the other His nature. Both are deeply interesting.

The name Jesus means "Saviour." It is the same name as Joshua in the Old Testament. It is given to our Lord because "He saves His people from their sins." *This is His special office.* He saves them from the guilt of sin, by washing them in His own atoning blood. He saves them from the dominion of sin, by putting in their hearts the sanctifying Spirit. He saves them from the presence of sin, when He takes them out of this world to rest with Him. He will save them from all the consequences of sin, when He shall give them a glorious body at the last day. Blessed and holy are Christ's people! From sorrow, cross, and conflict they are not saved. But they are saved from sin for evermore. They are cleansed from guilt by Christ's blood. They are made meet for heaven by Christ's Spirit. This is salvation. He who cleaves to sin is not yet saved.

Jesus is a name, *which is peculiarly sweet and precious to believers.* It has often done them good, when the favour of kings and princes would have been heard of with unconcern. It has given them what money cannot buy, even inward peace. It has eased their wearied consciences, and given rest to their heavy hearts. The Song of Solomon speaks the experience of many, when it says, "thy name is as ointment poured forth." (Cant. i. 3.) Happy is that person, who trusts not merely in vague notions of God's mercy and goodness, but in "Jesus."

The other name in these verses is scarcely less interesting than that just referred to. It is the name which is given to our Lord from his nature, as "God manifest in the flesh." He is called Emmanuel, "God with us."

Let us take care that we have clear views of our Lord Jesus Christ's *nature and person.* It is a point of the deepest importance. We should settle it firmly in our minds, that our Saviour is perfect man as well as perfect God, and perfect God as well as perfect man. If we once lose sight of this great foundation truth, we may run into fearful heresies. The name Emmanuel takes in the whole mystery. Jesus is "God with us." He had a nature like our own in all things, sin only excepted. But though Jesus was "with us" in human flesh and blood, He was at the same time very God.

We shall often find, as we read the Gospels, that our Saviour could be weary, and hungry, and thirsty,—could weep, and groan, and feel pain like one of ourselves. In all this we see "*the man*" Christ Jesus. We see the nature He took on him, when He was born of the Virgin Mary.

But we shall also find in the same Gospels that our Saviour knew men's hearts and thoughts,—that He had power over devils,—that He could work the mightiest of miracles with a word,—that He was ministered to by angels,—that He allowed a disciple to call Him "my God,"—and that he said, "Before Abraham was I am," and "I and my Father are one." In all this we see "*the eternal God.*" We see Him "who is over all, God blessed for ever. Amen." (Rom. ix. 5.)"

We have received several other volumes which for want of space we must reserve for our next number.

## SUMMARY OF INTELLIGENCE.

## ECCLESIASTICAL AND MISSIONARY.

The General Assembly of the Free Church of Scotland met at Edinburgh, in the Music Hall, on the 21st May.

The Rev. Professor McCrie, D.D., the last Moderator, preached an eloquent discourse from 1 Peter i. 25. "The Word of the Lord endureth for ever." Dr. McCrie having since last meeting become a minister in another Church, the Assembly was consequently constituted by the Rev. Dr. Henderson, the preceding Moderator, who also according to custom, proposed the venerable Dr. Wood, of Dumfries, to occupy the Chair for 1857. Dr. Wood was introduced by Dr. McCrie and Dr. Clason, and delivered an able inaugural address on the position, the character, and the prospects of the Free Church. The business has been conducted with the usual life and vigour. So far from the Free Church falling off or relaxing in its efforts, we find no less than 14 applications for sanctioning new charges. The various funds of the Church are in an improving and healthy state. Reports from the Home Mission, the Foreign and Jewish Missions, and the Colonial Mission were all most gratifying. The election of Professors for the Colleges occupied much of the Assembly's attention, and was satisfactorily effected. It appears that £100,000 have been subscribed for the extinction of debt on Churches and mansees since 1854. The total amount of the Sustentation Fund this year is £108,638, being an increase of £456 upon last year. The dividend payable to each minister is £138. "Like a vessel beating up the Forth and making way every tack, this Fund had made progress year by year, and had never once lost ground." Our Canadian deputation consisting of Mr. Fraser and Dr. Burns, were most cordially received by the Assembly. The summary of the "Edinburgh Witness" says,—"The Rev. Mr. Fraser of Montreal, a deputy from the Presbyterian Church of Canada, addressed the Assembly in a brief but excellent statement, well calculated to impart to the Church here a clear view of the position, wants and difficulties of the Church in Canada."

"Dr. Burns of Toronto was then introduced to the Assembly, and was received with great applause. He gave a series of statistics illustrating the striking progress made by the Presbyterian Church in Canada. He dwelt upon the great object which for some years past had occupied their attention,—the rearing of a native ministry. He presented an outline of the course of study pursued in the College at Toronto. They required no aid from without to maintain their College. They had purchased the mansion occupied by the Earl of Elgin when Governor-General. This mansion they had adapted to their purposes, and now occupied as their College. The whole expense of purchase and fitting up had been upwards of £13,000, of which nearly £4,000 had been raised in Canada; and they now made their appeal to Christians in Britain to lend a helping hand to their infant institution. He mentioned that just a century ago President Davies, of Princeton came over and pled the cause of that College before the General Assembly, and obtained a contribution of £3,000. He did not doubt that the appeal, which he hoped the Assembly would countenance them in making, would meet with a generous response among all the friends of the colonies throughout the kingdom. Dr. Candlish moved that the thanks of the Assembly should be returned to the deputies who had addressed the Assembly. Dr. Henderson, in seconding the motion, reminded the Assembly that Dr. Burns had been, thirty years ago the author of the whole colonial missionary enterprise of the Church of Scotland, which had now grown to such vast dimensions. The deputies, standing up, were then addressed by the Moderator, who directed to each of them some suitable observations. The mingled dignity and kindness of his manner were singularly impressive."

M. Pilatte of Nice, one of the Vaudois deputy, addressed the Assembly. He is a young man of rather low stature, with copious black beard, and speaks English admirably. The liberty or toleration they enjoyed in Piedmont, he said, was not secured to them by the constitution, but depended on the life and good-will of that truly noble and liberal prince Victor Emmanuel. He gave an interesting anecdote of a late interview which he had with his Sardinian Majesty, and of the assurance of protection to them he then received for the Vaudois Church. He described their evangelistic efforts in the north of Italy, and referred with pain to the divisions which had befallen among them. They came to the Free Church as to the Church in which they had most confidence, to seek advice and direction. Their differences were mere personal differences, and turned neither on matters of doctrine nor of government. Causes more trifling and pitiful had never divided any Church. He gave a graphic description of the separation which has taken place, and of the wild theories into which the separatists have staggered. He described their attachment to their ancient Presbyterian Church

Government, and the attempts to draw them from it which they had been obliged to resist. He described the failure of an attempt made by a Committee of Englishmen to re-unite them to their separated brethren, and clearly showed the utter unreasonableness of the proposals made. He asked, why did not the Free Church, which sent missionaries to all the earth, send some to Italy? He gave a striking sketch of the Italian mind, tracing the influences that have formed it, and exhibiting, in terms of extraordinary vividness and power, the difficulties encountered in dealing with Italians. He concluded one of the most effective addresses ever delivered in the Assembly by a foreigner, amid loud and enthusiastic applause.

Mr. Bonar brought forward the Report of the Continental and Colonia Committee. About fifty-six different fields of labour were reported on. For all this vast field of operations the Church places at the disposal of the Committee an annual sum of scarcely £3000. They are now at length free from debt, with even a slight balance in their favour. During the year they have sent out twenty-nine additional labourers to various parts of the colonial field. This year the demands for more ministers already sent to the Committee are numerous beyond all former example. Australia asks for fifty at once.

Mr. Bonar appealed to the Church to aid the Committee both with means and men. He appealed to the preachers of the gospel, so many of whom are unprovided with spheres of usefulness at home, to repair to fields of labour where the need of them is so great. He called upon the Church to embrace the incalculably great and important openings which the colonies present; and, using the words of Job in reference to the numbers of their own people who had gone forth as emigrants, he said, "I entreat you, for the children's sake of your own body." He concluded a powerful and affecting appeal amid loud applause.

Dr. Tweedie brought up the Report of the Committee on Foreign Missions. He dwelt on the state of the Committee's income. They are in debt to the amount of £3044. This state of matters was brought about by circumstances over which the Committee had no control. Their outlay had been planned upon the basis that associations would be formed, as they were entitled to expect, from the recommendation of the Assembly. If that recommendation were carried out, they would be relieved at once from their difficulties. Reference was made to the development of the system followed by the Committee, so that it now bore less a scholastic, and more largely an evangelistic character. He indicated the necessity of assistance in superintending and administering the concerns of a mission which had now grown to so great dimensions. If they had twenty-eight, instead of twenty-five European agents, as at present in India, they might regard their European agency as complete. Of course, the extension to be looked for would take place in the direction of native agency.

From a statement made by Mr. Macdonald, the General Treasurer, it appears that a bequest of £5000, to be divided among the five great Schemes of the Church, comes into operation next year. The party who made the bequest stated in the will that his name was to be withheld.

After a variety of important business had been transacted which our space will not permit us even to notice the Moderator gave his closing address. He warmly acknowledged the kindness and courtesy he had experienced at the hands of the Assembly over which he had the honor to preside. He dwelt on the great and blessed work given them to do as ministers of the gospel of Christ. How were they addressing themselves to their life-work? He delineated in a masterly style the different effects produced by sensuous ritual, and the simple grandeur and power of a worship that discards all physical enhancement, and trusts to the energy of truth alone. He exhorted the brethren to set before their people in its simplicity, the truth as revealed to them in Scripture by the Holy Ghost, and to count the faithful discharge of this duty their honour and their strength. He bewailed the paucity of decided and indubitable conversions, and asked, was there Scripture warrant for their resting contented with this state of things? Rejecting the idea, he sought to exalt the expectation of faith among the brethren for a larger outpouring of the Spirit, and more abundant fruits of the gospel. He dwelt on the inadequacy of all human gifts and learning without the Spirit of God, and on the mighty efficacy of prayer in drawing down power from on High. He could not doubt that the answer to prayer was very visible in the Assembly just coming to a close. Rough places had been made smooth before them. Ought they not to feel themselves encouraged to expect yet greater things than these in answer to prayer? Bidding them all an affectionate farewell, he declared the Assembly dissolved, and indicted the next Assembly to meet on the day formerly appointed.



## LITERARY.

**CITY MISSIONS.**—The Rev. W. A. M'Vicar, it seems, was appointed to examine the working of city missions in the large towns of England, and the Continent of Europe. His report has been presented to the Provisional Bishop of the diocese of New York, and published afterwards. It contains a great amount of information on the subject, and suggests plans for the evangelizing of great cities, in connexion with a cathedral system, and with an order of deaconesses.

**LUTHER'S WORKS.**—A New and complete edition of the Latin and German works of Martin Luther, has just been published by the firm of Reydar and Zimmer of Frankfurt and Erlangen. It is revised, corrected, and edited by Drs. Elspeger, Plochmann, Schmidt, and Termischer, and is, without doubt, one of the most valuable contributions of the day to German theological literature.

**BENGEI'S GNOMON OF THE NEW TESTAMENT.**—Messrs. Clark are now happy to announce that two volumes of the translation of Bengel's Gnomon of the New Testament will be ready in July, and the remaining three volumes by the end of this year, or early in 1858. The translation will be comprised in five volumes octavo.

**BIBLIOGRAPHIC CURIOSITIES.**—Two of the rarest specimens of xylographic or block books, cut entirely on wood, which were the precursors of printing by means of moveable types, have recently come into the possession of Messrs. Boone, of 19, New Bond Street, London. Of these, the first in point of rarity is the "Liber Regum," or "Life of David," pictorially illustrated with two woodcuts on a page, with descriptive text beneath, and extending to twenty pages. So little is known of this work, printed about the year 1450, that it escaped Heineken, who specially devoted his researches to the history of early printing. Brunet and Dibdin are alike meagre in details; in fact, but one other copy is known to exist, and that is in the Imperial Library at Vienna. The other is known as the "Biblia Pauperum," of which fac similes have been given. The copy in Messrs. Boone's possession corresponds with the description given by Heineken as being of the first impression, a copy of which sold at Willett's sale for 245 guineas. Both these volumes are in matchless state, being uncoloured, not pasted back to back, as is generally the case with similar books as the "Ars Moriendi Apocalypsis S. Johannis," &c., but the leaves are set, as in books of ordinary printing, with the reverses blank. The margins also are of ample dimensions.

**AMERICAN BIBLE SOCIETY.**—The American Bible Society, which is the first of the religious associations making report of its condition this spring, has had a most prosperous year. For the year ending the 31st of March its receipts were \$441,805, which exceeds by nearly \$49,000 the receipts of the previous year; and it has distributed 740,000 copies of the Scriptures, an excess of 198,000 over the previous year. Contributions have come in from every State and Territory in the Union. New York contributed nearly one-third of the entire funds—namely, \$140,778; Massachusetts furnished \$48,220; and next on the list we find Illinois, \$37,845; Pennsylvania, \$30,171; Ohio, \$28,331; Connecticut, \$18,405; Maryland, \$15,291; New Jersey, \$14,611; and Virginia, \$10,857.

**ARCHBISHOP LAUD'S WORKS.**—The editor of Archbishop Laud's Works, in the Anglo-Catholic Library, desires us (*Athenæum*) to announce that he has collected materials for an additional volume, which will contain 120 letters, hitherto unpublished, addressed by the Archbishop to King Charles, the Queen of Bohemia, the Prince her son, Sir Thomas Rowe, Lord Dorchester, the two Lords Conway (the Secretary of State and his son,) Sir John Lambe, and other correspondents. He also seeks information as to any of the Archbishop's letters or papers which may be preserved in any public or private collection, and of which he has not already obtained copies.

**LONDON RELIGIOUS TRACT SOCIETY.**—The total number of new publications amounted to 290, and the issues from the depository were 33,988,316, being an increase of nearly 2½ millions. The benevolent income was £7507, while the grants were £9864, showing an excess over the former from living sources of £2177. The sales of the year showed an increase of £3284. The total receipts were £91,466.

**BRITISH AND FOREIGN BIBLE SOCIETY.**—The receipts of the year ending March 31, 1857, have exceeded those of any preceding year (excluding the Special Funds). The amount applicable to the general purposes of the Society is £68,381, 15s. 3d., and the amount received for Bibles and Testaments, £69,374, 19s. 8d., making the total receipts from the ordinary sources of income £137,756 14s. 11d., being £9031 4s. 10d. more than in any former year. To the above must be added the sum of £993 2s. 4d. for the Chinese New Testament Fund, making a grand total of £138,749 17s. 3d.

**NAVAL AND MILITARY BIBLE SOCIETY.**—The report stated that during the past year the Society had issued from its depository and auxiliaries 144,229 Bibles, and 6573 Testaments. The receipts during the past year amounted to £2125 18s. 11d., and the expenditure to £2121 13s. 8d.