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THE CANADIAN United Presbyterian Magazine.

VOL. VII.]

TORONTO, FEBRUARY, 1860.

[No. 2.]

Miscellaneous Articles.

A WORD FROM SCOTLAND ON THE UNION.

It is from no wish to intermeddle with matters which do not immediately concern me, that I venture to indite a few thoughts from this side of the Atlantic on the proposed Union between the United Presbyterian and Free Churches of Canada. The discussion of the terms of their Union is interesting to the whole Church of Christ, as involving principles of Christian brotherhood and showing the way in which sister denominations of the Presbyterian family may be incorporated into one. If this Union is conducted to a prosperous issue it may form a pattern for other Churches to follow; but if it is marred by any ungenial element, it may injure the cause it is designed to promote. These considerations are, I doubt not, much before the minds of brethren of both Churches in the Province, and are felt to deepen the responsibility of their decisions. It is with a sincere desire to further this Union, on what I regard sound principles, that I crave liberty to offer these remarks on it. I wish it to be understood at the outset that I speak as a Scottish United Presbyterian, and avow myself a Voluntary, in creed, as well as in practice.

It appears to be very generally agreed that this Union is most desirable in itself, and likely to exert a happy influence on the prosperity of both Churches in the Province. That the great ends of Union, however, may be secured, it seems absolutely necessary that there be a full and explicit avowal of mutual sentiment on points of difference as well as agreement. If any ground is left for lurking suspicion, that reserve has been maintained on a cherished opinion,

or that profession of faith has been softened down for fear of giving offence, a Union may be consummated, but it will certainly be unsatisfactory. That Christian charity which is not strong enough to bear the honest avowal of difference on subordinate truths before Union, will not likely wear a broad mantle afterwards to cover the multitude of such supposed sins. It is a happy circumstance that the Free Church and United Presbyterian Church in Canada are at one on the great cardinal doctrines of the Gospel. They are here, I believe, one in faith, as they are one in their subordinate standards. Both take the word of God as the supreme rule of faith, and both with equal honesty adhere to the Confession of Faith as expressive of the sense in which they understand the Scriptures. It is only, as it seems, on the single point of the province of the Civil Magistrate in matters of religion that any diversity of sentiment exists. I have often thought it a strange thing that two Christians should differ so keenly, and two Churches stand apart so widely, not on the ground of duties belonging to themselves, but on the ground of what a third party should do in matters of religion. It might be supposed, if they can agree as to their own religious obligations and duties, for which they must give an account of themselves to God, surely they will not separate from each other on account of their respective sentiments regarding the powers and doings of another, for which he is, above all, responsible to God. Yet so it is, that Christians agreed on all other points have allowed the contention on the power of the Civil Magistrate in religion to grow so sharp between them that they have departed asunder from each other. And, it appears, this is the difficult point of adjustment in the proposed Basis of Union of the United Presbyterian and Free Churches.

It is not at all my object in this communication, to enter on the formal discussion of this question at issue in the contemplated Union. This would be unseemly in my brief limits, and it is unnecessary, since many able treatises by master-minds, on both sides, are accessible to earnest inquirers after the truth. My aim here, however, is chiefly to urge the importance of a distinct mutual avowal of opinions entertained on the subject; and the duty of making the difference of view elicited a matter of Christian forbearance. With reference to the former of these points—a full, candid, unreserved expression of sentiment in both Churches on this question—it is difficult to attach too high importance to it. Brethren owe it to themselves and to each other to make full explanations, that their respective views be not misunderstood, or mistaken thoughts in their hearts cherished toward one another. It is gratifying to know that a mutual interchange of sentiment, both in meetings of Committee and of Synod, has been attended with happy effects, in disabusing some minds of mistakes regarding the opinions of others. It appears plain that more requires yet to be done in this direction. The decided and strong view held in both denominations, respecting the fourth Article of the Basis, is

proof of this. The Free Church, as yet, insist on the exclusion of the Note; and if the Article remain, the Note seems essential to guard, not only the consistency, but the principles and honor of the United Presbyterian Church. The idea will never surely be entertained of allowing an Article of Union to stand unexplained, when it is manifest one of the parties may attach an entirely different meaning to it from the other. It will never surely be judged a right or proper thing, under the pressure of desire for Union, to accept the Article with such oral explanations of it as the occasion of Union may admit, and then leave the whole question involved, open for discussion in the future. This might secure apparent agreement for the time, and might be applauded as a triumph of Christian love; but it is almost certain it would be followed with a painful reaction hazardous in the extreme, to the "unity of the Spirit in the bond of peace."

After all candid expression of sentiment and explanations that have passed, there is no use in disguising the fact, that a considerable difference of opinion exists in the two Churches on the Magistrate's power. The brethren of the Free Church hold the Headship of Christ over the nations in such sense as that a National Establishment of religion, in a community of professing Christians is according to His revealed will. This, in brief, plain words, is their belief. They are careful to guard the Independence of the Church—they are willing to part with State pay, rather than part with liberty of action as members of Christ's Church—but they maintain the Civil Magistrate in a nation such as ours, is under obligations to concede these in establishing what is believed to be the true religion in the land. They do not think or say it was wrong in the Parliament of former times to sanction the Confession of Faith; to establish the Church that received it as her creed, and to endow her Ministers from funds belonging to the nation. They believe this to have been an acknowledgment of Christ's Headship over nations, in full accordance with Scripture, and hold that rulers are still bound to own him in a similar way, while they grant to the Church, so established, freedom within her own sphere. Divested of abstract terms and generalities, this appears to me a fair statement of the sentiments of Free Church brethren respecting the Magistrate's power.

Now we of the United Presbyterian Church entertain a very different view from this, of the Headship of Christ. We believe it was wrong in Parliament to sanction any religious creed as the national faith, because, however scriptural that creed is in itself, the public sanction of it is beyond the Magistrate's sphere; and we hold that all national endowments of any Church are in every condition impolitic, unjust, and unscriptural. We are careful, at the same time, to guard our sentiments on this subject from the inference that has been rashly drawn from them, to the effect that we annul the Headship of Christ over nations, and affirm that the Civil Magistrate is under no obligation to obey Him, or nations to submit

to His authority. All men might know that we hold no such atheistic tenets. We avow our conviction that the Civil Magistrate in his place, and all others, in every relation of life, are bound to honour Christ, as Governór among the nations, and to do all in their several stations, which he requires of them in His word. It is here then that the great practical question is raised, What does Christ in his word require the Magistrate to do in matters of religion? And it is in answer to this plain question that we differ from our Free Church friends. In the absence of any explicit direction in the New Testament for the official procedure of the ruler on this, they resort to inference from Christ's Headship over the nations. Just because He is "King of nations" our brethren infer nations are bound to do homage to His religion by sanctioning it in their collective capacity, and their chief ruler is under obligation, in their name, to profess and promote the truth of Him who is Lord of all. Now, in our view, they are thus mistaken, both in their faith, and their inference. They do not, we think, distinguish between Christ's Headship over the nations, and His Headship over the Church. "He is head over all things *for* the Church which is His body." As we believe Christ's Headship over the nations is a sovereignty of control, His Headship over His Church is an empire of love; He rules all in the former, whether according to His will or opposed to it, "for His Church;" He reigns over all in the latter as His ransómed Kingdom. The Redeemer has not two co-ordinate thrones, as our brethren would sometimes seem almost to imply, on one of which He receives the homage of the nations, and on the other the obedience of His Church; but He, the only begotten Son, is set on the one throne of Zion. It is only as men, in all relations, own Him as King in Zion, that they can pay Him acceptable homage at all; and, in whatever form loyalty is offered, if it is not as believers in His Gospel for personal salvation, the act is rejected as worthless. It is here where the inference of our Free Church brethren appears to me so much at fault. Because Christ is King of nations they say, Magistrates in their official procedure, and nations, as such, ought to render Him homage. The grand mistake here is not looking at nations as composed of individuals and at the Magistrate as a *man*. You can never draw a community to Christ's throne in acts of allegiance, save as you draw the individuals that compose it, any more than the ocean can be attracted into the swelling tide otherwise than by attracting every single drop of its great waters. You can never make sure the acts of the Magistrate as loyal for Christ, save as you imbue with His grace the heart of the man, any more than you can cause the hands of a watch to keep time whose main-spring is utterly bad or broken. This, as we think, is a radical difference between us and our brethren, that whereas they look far too much to nations collectively, and insist on the duties they thus owe to Christ, we regard them first of all as composed of individuals and expect them to obey the Mediator unitedly, by each serving Him in his own sphere. "All nations shall serve Him" is a promise that we hope to see fulfilled; by the individuals of all nations being converted

o Christ, and offering themselves as a living sacrifice to Him. Our brethren moreover, we apprehend, look too much at the civil ruler as a *Magistrate*, and urge what he is bound to do in this relation to the Redeemer; whereas we regard him, above all, as a *man* bound first to give his own self to the Lord, and when his heart is sound in His statutes we tell him to serve Christ in his place according to His revealed will. We do not expect, and we do not desire, to see kings serving our Almighty King, by giving their official sanction to a national religious creed. We want to see them honor Him by receiving the truth in their hearts, and allowing the written word—not vague inferences about duty—to rule their whole life.

These are our different beliefs on this part of revealed truth. There need be no blinking of the question or going to the verge of principle on either side to prove agreement of sentiment here. It is frank, it is Christian, to admit there is considerable diversity of opinion on this subject. The brethren of the one denomination have not converted the other to their views, and perhaps just now it is vain to hope they will. It is believed these views are deliberately formed and conscientiously held on both sides, and probably it is a bootless task to try, meantime, to beat them down by argument, and it would be worse to attempt to bury them beneath a dubious article of Union. It is surely the more excellent way candidly to state the points of difference, fully to explain them, and then to endeavour to effect a Union of the two Churches, with this diversity of sentiment mutually expressed and allowed. With permission I shall offer a few remarks on this topic in another communication.

MERSIANUS.

[We will gladly give insertion to a second communication. We have added a signature to the paper for the sake of distinction; but we may state that we are ignorant of the authorship, though we have satisfactory evidence that the article is from a genuine source. There is, we are persuaded, no disposition on the part of the U. P. Church in Canada to conceal our sentiments, far less to practise deception, and the opinions which generally prevail amongst us, are, we suppose, pretty well understood. But to make a full and formal exhibition of our views on all points of difference between us and our brethren of the other Church, must, we conceive, be attended with considerable trouble. The Synod could, in our opinion, do nothing directly in the case. For these points, being matters of forbearance with us, are not taken cognizance of by the Synod. We see no way in which the object could be accomplished, but by every individual speaking for himself; and were such a method adopted, it would be very natural, from what has appeared in the *Magazine*, to expect such a scene as this:—One member, representing perhaps the majority, rises and declares that he holds so and so—that, in short, he is a Voluntary. Another comes forward and announces himself as adhering to the sentiments of Ebenezer Erskine, and the Fathers of our Church, and the great and good men of a former period, and conse-

quently entirely opposed to the new-fangled notions of the preceding speaker. A third presents himself and assures us he is grieved to be obliged to dissent from both of the respected brethren who have spoken, and that he has not even the satisfaction of holding an opinion intermediate between theirs,—that the views of the Headship of Christ, which have been exhibited by each of the two, he regards as agreeable neither to Scripture nor to right reason, and that his theory is such and such. While a fourth, perhaps, ventures to say that he considers the subject under review as exceedingly interesting and important, but seeing Fathers and Brethren are differing so widely about it, he hopes he may be excused for acknowledging that to him it appears intricate and difficult,—that he has been honestly endeavouring to understand it, but has not attained to any decided opinion, and, as a conscientious man, would scruple to make any profession at all on a subject respecting which his mind is really not made up. All he can say is, that he is open to light, and hopes that under God's blessing he may be useful, as a humble minister of the gospel, without a knowledge which hitherto he has found to be too wonderful for him. We know not what other modifications of opinion might be presented; but we should anticipate only confusion worse confounded. It would be easy, indeed, for the Synod to declare that on such and such points no profession is made by us, and that probably considerable diversity of opinion exists. But that is already sufficiently known.]

WRITING ON THE BASIS.

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

SIR,—Fault-finding is odious employment, and I am anxious to avoid it; but I earnestly beg you to consider whether any good purpose is served by publishing so much on the Basis, especially on points connected with it which are so dark and mysterious. I am greatly mistaken if the papers I refer to are forwarding the Union, or doing much to enlighten the minds of your readers. Your correspondent "S," in your last Number, seems to acknowledge that he does not fully understand Dr. Ferrier. Therein I agree with him; but, I must add, that I far less understand himself; and most of my neighbours, who read the Magazine, I believe are in the same condition. Those speculations on the Headship of Christ are incomprehensible to nine out of every ten of the Members of the Church, and I suspect much the same thing might be said of the Ministers. Nay, the writers themselves seem considerably bewildered. It is utterly hopeless to explain such articles, and get from all parties an intelligent assent to them. The only reasonable plan is to strike them out altogether. Surely, if there is to be a Union, it ought to be one of intelligence, of integrity, and of affection. To bring men together mumbling over a form of words which they do not understand, is no better than driving as many sheep into a fold. Let the Basis

embody our enlightened and honest convictions, and let us exercise charity towards those who seem to differ from us about minor and non-essential things. If coming times shall bring with them greater enlightenment, and if additional Articles shall seem to be needed, then, but not till then, let them be framed. Meanwhile, let us profess only what we understand and believe. It amazes me that sound-minded and conscientious men should not all agree about so plain a matter. Can we suppose that a holy God will approve of a different course?

I am, &c.,

AN OLD MAN.

PASTORAL ADDRESS BY THE SYNOD OF THE PRESBYTERIAN CHURCH OF CANADA;—DRAWN UP AND ISSUED BY THE COMMITTEE APPOINTED AT ITS MEETING IN JUNE, 1859.*

TO THE CONGREGATIONS UNDER OUR CHARGE :

☞ Dearly beloved brethren in the Lord ;—Your pastors and representative elders, when last convened in Synod, appointed us in their name to address the various congregations of our church, expressing by letter as it were to all our members and adherents, the affectionate concern of your spiritual overseers for your souls, and those of your families. When meeting from time to time in a Synodical capacity, our attention is necessarily called to a variety of matters pertaining to the external order of the House of God; and although it is our study on such occasions, by frequent prayer mingled with our conferences, and by devoting some of our conferences themselves specially to this object,—to impress on the minds of one another, the primary duty of looking well to the advancement of practical godliness in our own souls, and among all the flock ; yet, we feel as if more were called for than this ; and that by an occasional direct appeal to you in the present form, we should seek to stir up your pure minds by way of remembrance, and manifest our longings of heart after your spiritual well-being.

Permit us then, on behalf of the Synod of our Church, to salute you all, wishing you grace, mercy, and peace, from God the Father, from the Lord Jesus Christ, and from the Seven Spirits before the throne.

If a few months have elapsed since our appointment as a committee, the time now found convenient for us, is probably not the least suitable and acceptable to you,—giving us the opportunity of greeting you at the commencement of another year, and the advantage of calling you to solemn recollection at a season always regarded as propitious for the review of the past part of life, and the consideration of our spiritual state. The long-suffering of God has permitted you to see the close of another year, and to enjoy through its successive months the bounties of His indulgent providence, and the means and appliances of His grace. Sabbath after Sabbath the sanctuary gates have been opened to you ; and many of you, we trust, have rejoiced as it has been said to you, Let us go up to the house of the Lord. Some of you, with whose present disadvantages we sympathise,

* This excellent Address appeared in the *Ecclesiastical and Missionary Record* for January. We felt anxious to lay it before our readers, and have to thank the Editor of that journal for the frankness with which he consented to the transfer. We hope it may prove a step towards Union. Nothing is more encouraging in that direction, than the oneness of doctrinal and practical divinity in the two churches.

may have had to lament silent Sabbaths, while no sanctuary door has been opened to you, or, by the hand of God upon you by affliction, you have been prevented from entering it. You have thought, not without sadness, of the times when you went with the multitude who kept holy-day. But all of you have possessed—and how precious is the privilege!—the blessed word of God; and permit us to ask of you, whether it has been put to use as it ought. Happy if you who have enjoyed both the public and private means, have, like the Bereans of the Apostolic times, searched the Scriptures daily whether these things were so; diligently comparing what you hear with what you read! What cause of content with them also, who have found in this word of God the chosen companion of their solitude, and have been revived by it in all their straits! Happy, if they can say with one, “Thy words were found and I did eat them;” or, with another, “Thy statutes have been my song in the house of my pilgrimage.”

Suffer us to remind you of what those of you who are privileged to wait on the ordinances are often reminded of by your pastors, that earnest prayerful study of the word is indispensable to your spiritual life and growth in grace: and that the Gospel, however abundantly enjoyed, or the word, however frequently read, may fail to profit you, if not mixed with faith in the reading and the hearing. There are few counsels, however, which we would more anxiously offer than that you should peruse frequently the sacred page, as well as attend on the house of God—taking care that time be regularly secured for this, and resisting the temptations to substitute for such Scripture-reading, the perusal of publications merely gratifying to a vain curiosity, or, if useful in their place, at best ministering to secular and political ends. We desire to see a population intelligent, and, by all means, well read in whatever kind of literature may form them for their business as men, and for the right use of their liberties and privileges as citizens. But it is needful that we should warn you that your first and greatest business is to labour for the bread which perishes not, and that your highest citizenship is the heavenly. We therefore beseech you to see to it that nothing supplant, and nothing hinder, your diligent communing with the Holy Scriptures, which are able to make you wise unto salvation, through faith in Christ Jesus. And we beseech you, and specially the younger among you, to guard against having your tastes vitiated, and your hearts alienated from serious and useful application, by familiarity with those who by speech or by writing, seek to fill your minds with vain and worldly thoughts, or pander to your meanest appetites and passions. “Search the Scriptures,” said the Saviour. It is not enough to look at them, or to hear the reading of them by others. Be in earnest to secure the pearl of great price hid in the field of revelation. Invoke the Spirit to open your understanding to understand the Scriptures. They whose minds the Saviour thus opens, will also have occasion to exclaim with the disciples, How did our hearts burn within us? Why, dear brethren, is there so little of that experience on the part of Bible readers, or Gospel hearers? Why is it that so few are ready to say with the Psalmist of Israel, “I rejoice in Thy word as one that findeth great spoil?” Is it not that the heart has not yet been effectually touched—that the scales have not yet fallen from the moral vision,—that we realise not the value of the boon in our hands,—that we allow inferior interests and objects to absorb our time; and that religion, with too many, has the subordinate, and not the highest place? And why, again, dear brethren, can any of you be content that it should be so? or rather,—for our object is to confirm and comfort, as well as warn,—we will ask those of you who know and love the truth, what is

it which makes the word and ordinance so precious to you? We wish you should tell others—we appeal to you who know the grace of the Lord Jesus, if from your experience you cannot declare to those who know not yet the secret, that truly to seek the Lord is not vain, and that His service is perfect liberty. We do not urge religious diligence simply as a duty—a task: we recommend it to old and young as an enjoyment. If to any of you sacred duty is irksome, and religious observances rather what you can bear with, than delight in; we fear it is that your souls are yet in bondage, or in that state which the apostle describes as being “under the law.” It may be that you look on God, as yet, rather in the light of an austere master than a loving parent; and we know that we may despair of you finding religion an enjoyment, till your state in this respect is changed and your feelings with it. Believe, we beseech you, the Gospel message. You are called to the fellowship of Christ. The Saviour offers rest to your souls—rest in a reliance on his death, and an acceptance of his righteousness. You are called to the communion of the Holy Ghost. Yielding yourselves to his strivings—consenting to the gospel call,—you will pass from death to life. Made free by the Son of God, you will be free indeed! Your slavish dread, or distant, unconfiding feeling towards your Heavenly Father, will give place to hope, and love, and cheerful obedience. Duty will be esteemed privilege; the word you now only open to peruse passively, with mere curiosity, or to silence your conscience with a form, will be esteemed by you as your necessary food, desired for the alimending of your spiritual nature, sweet as honey to your renewed taste, and more precious than fine gold.

But, while we speak thus to such of you as though baptized, and so far members of the Church, may not yet have taken on yourselves a full profession of christianity, or, being members in full communion, may as yet be carnal rather than spiritual,—“babes in Christ;”—we would also address those of you who are spiritual fathers, having known Him that is from the beginning, and those of you who as young men are strong, and have overcome the wicked one. Suffer the word of exhortation, while we speak to you of your responsibilities, and of what you owe to yourselves, to your families, to one another, to the Church of God. We are persuaded that none of you will feel that you are beyond the need of counsels to watchfulness against temptation to backsliding or unprofitableness, and of excitement to diligence in order that you may grow in grace, and in the knowledge of our Lord and Saviour. It may be that some of you are saying—“Oh, that it were with us as in months past, when the candle of the Lord shone upon our tabernacle!”—that your spiritual enjoyments are more scanty than they once were; that your spiritual affections have suffered decay; and that your hearts are less sensitively alive to the evil of sin and to the beauty of holiness. We beseech you to be faithful in examining yourselves; tarry not; be not at ease until you have regained a better frame. It may be you have relaxed in prayer in the closet, or in the family; or, that you are not enough careful to keep yourselves unspotted from the world. Let us remind you how not only the plant of grace when yet tender, may be choked by inordinate earthly cares and pleasures; but how the strong man may become weak when by carnal security and formality, the soul is allowed to contract a spiritual lethargy, and by incautious companying beyond what is necessary with the worldly or conformity to worldly maxims and practices, you suffer the tempter to gain advantage over you. Never forget that religion, fraught as it is with the highest joys, is a warfare. Your fight is not yet fought; your course is not

yet finished. As you would overcome finally, see that you keep the faith ; yea, live by the faith of the Son of God ; and be sober ; be vigilant. By the very value of the spiritual peace and joy you may have tasted, we call on you to see to it that you come not short of the crown ; and that we, your spiritual overseers, lose not a full reward. Do not forget that covetousness is idolatry ; that if any man love the world, the love of the Father is not in him. You cannot serve two masters ; and the very lawful pursuits of life (for religion is indeed no foe to industry) become unlawful, when the world is not used as a servant, but obeyed, as a master ; when its gains are sought with unworthy ends ; or ends worthy are followed after in an immoderate spirit, or—shall we make such a supposition ?—by means positively sinful. Be not angry with us, if, in the language of an Apostle, we say, we are jealous over you with godly jealousy, least after having espoused you to Christ—God owning our instrumentality—still, as the serpent beguiled Eve through his subtlety, so your minds should be beguiled from the simplicity that is in Christ. We know, and you will acknowledge, the dangers to which you are exposed in this new country, and specially in the present circumstances of the country, to inordinate earthly cares ; to the intoxicating effect in some cases of sudden success, though in more numerous cases to the depressing effect of worldly adversity. Under whatever circumstances, we beseech you, lose not sight of the end. We would you should still press onward, neither falling asleep on the enchanted ground, nor abandoning yourselves to despair at the hill of difficulty, or in the valley of the shadow of death.

Well may we say to you—the season peculiarly calls for it—“it is high time to awake out of sleep : for now is your salvation nearer than when you believed. The night is far spent ; the day is at hand ; let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day ; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.” “Let your moderation be known to all men ; the Lord is at hand.”

Very specially do we speak to parents or heads of families and householders. Revival in the Church, we are persuaded, much depends on attention being given to the duties of the domestic sphere. And if it please God, as we trust you fervently pray with us, to grant us such refreshing from his presence, as some parts of the vineyard are even now blessed with, we look for this as one of its primary symptoms—earnest application to the duties of family instruction and prayer. Thus revival of family instruction and prayer may be an *effect*. But in His holy sovereignty the Lord may even employ it as a *cause*—a means. The instances are not few in which, from “the church in the house,” a converting influence has gone forth on those without. But mainly, we remind parents and heads of households, how much you owe in all reason to the souls under your immediate charge. We do fear that family worship is not so general among church members as it ought to be. We know it is not universal. The difficulty felt in dealing with plausible excuses for its neglect, may render it impossible for pastors and elders to deal with this omission uniformly as matter of righteous discipline. It is just the more incumbent on us, in such an appeal as the present, to deal directly with your consciences, nay, we would say with your hearts. For, what do you not lose to yourselves ? What are you not cruelly withholding from those dearest to you when you omit this God-honoured means of nursing your families for the church in

heaven, as well as the church on earth; of arming them against the temptations of the world; and of training them to the duty of honouring and obeying your own parental authority, and faithfully fulfilling their part in all their other relations to God and to man? Do we need to remind you that "all prayer" is enjoined on us? Do we need to remind you that God is the God of families?—that the family authority is his ordinance—that he has threatened his displeasure [his 'fury'] against the families that call not on his name? Do not mercies enjoyed in common, do not common interests, and it may be common wants, temptations, dangers, call for common devout acknowledgment, and application jointly to the same source of safety and prosperity? Forget not, we beseech you, that it is He—the God of Zion—who filleth thy garners with store, who maketh strong the bars of thy gates, and blesseth thy children within thee. As you would that they should not be as the strange children, whose mouth speaketh vanity, but that your sons may be as plants grown up in youth, and your daughters as corner stones polished after the similitude of a palace—pray *with* them as well as for them.

But we speak of family instruction as well as family worship. Much as we desire the success of the Sabbath-school, and appreciate the self-denying labours of Sabbath-school teachers, as a valuable supplement to the labors of others, we strongly urge, that in no case should they be held to supersede your duty or ours—yours as parents, ours as pastors and elders. It is of high moment, indeed it concerns your hold of the very affections of your children, and your influence over them through life, that their earliest and most sacred associations connected with religion should gather around the domestic hearth. Do not neglect personally to instruct them—we long to see every home again, as it once almost was, a Sabbath-school—and at the very least take frequent account of the instruction kindly ministered by others. And with this would we connect the exhortation early to induce them to frequent the church, to accompany you thither, with book in hand, and to take part with the congregation in the exercises of public worship. Attendance on the Sabbath-school is abused when even that is made a substitute for this, or recognized as an excuse for omitting to give presence in the House of God. Let the lambs be with the flock. Let these juvenile disciples come within the range of the pastor's voice; yea, even the very young, hardly as yet fit to be enrolled in school lists, let these too "go forth by the footsteps of the flock."

It is, we think, an error too prevalent, to suppose that children very much under age, cannot benefit by frequenting the sanctuary. An esteemed author has well remarked, "They have eyes to see, and ears to hear, and observe; and gradually a reverence for God, and an apprehension of spiritual things, will be formed in their minds, which, by the divine blessing, may be productive of happy fruits."

And, dear brethren, forget not your **SERVANTS**, we say to heads of households. If the charity of the gospel; if the love of souls, glows in your heart, you surely will value your opportunities of profiting to their eternal benefit, those who are brought within the circle of your influence, in the connections of private life. The testimony of Jehovah to Abraham (Gen. xviii.) was, doubtless, recorded to encourage others in imitating his domestic piety: "I know him that he will command his children and his household after him, and they shall keep the way of the Lord." The householder has precious occasions of commending religion, by his example to such as thus come under his roof. But he may also, by a prudent and faithful use of his authority, and without undue or offensive interference

with the rights of conscience, command to fear the Lord. He may enjoin respect to domestic order; he may require or invite, as may be, attendance on divine worship; he may exhort to secret prayer; he may, yea, ought to, interest himself in the education of servants; and, not least, will a considerate master or mistress see to facilitate the observance of the Sabbath day on the part of "all within their gates," by allowing no such inordinate or unseasonable exaction of labour either on the Lord's day or even up to its sacred hours, as may supply excuses for neglect of the religious ordinances of the day, or unfit for a spiritual performance of them. Nor let us fail to remind the servant of the mistake he commits in declining the affectionate oversight of his conduct on the day of God; of the great responsibility he is under, when privileged to dwell with those that fear the Lord; of his duty for his (or her) own sake, and for the sake of others, to concur in every reasonable means of strengthening parental authority and family order.

And thus, brethren, we are led finally, for space would fail us to enlarge on every duty, to point, at least briefly, to certain of your Christian obligations in the larger sphere, or in your relationship generally to the Church and the world.

The religion of the Gospel is the reverse of selfish,—teaching us far beyond what all heathen philosophy could teach (and yet even a heathen could learn to say, "no one of the human race do I account alien to me.") Christianity superadds special obligations to love our neighbour, and, still more, "the brotherhood." It enforces this duty by new and peculiar considerations, such as are sure to find a response in every renewed, and rightly instructed, heart. Far from the spirit that prompts to say, "Am I my brother's keeper," it teaches us to regard ourselves as "members one of another," in being members jointly of the one body of Christ. It is the new command of the Saviour, that His followers should love one another, as He has loved them. And, if any duty more than another is expounded in its comprehensive import, and urged in its various applications it is surely this; alike in the teachings of the Heavenly Master himself, and of his Apostles. Yet, oh, how far below their rule of duty, do Christians, the members of the spiritual family, fall! Yea, how little do some of these expositions, in their far-reaching signification, seem to be known or reflected on! Not but that deeds of charity and liberality are performed among us; nor are we without those whom we gladly recognize in your various congregations, who abound in good works, and are not weary in well doing. Yea, we might glory (in the sense in which Paul gloried) in some of you, or, in your behalf, give thanks, because, according to your power, yea beyond your power, you are ready to give of your time, your means, your labours, to the good of your brethren. But is the obligation realized by all? Is the disposition manifested everywhere, to rejoice in one another's joy,—or, when one member suffers, to suffer with it? Are there nowhere the envyings and the strifes which, alas! in the primitive Church, also disheartened the spiritual labourer, and gave occasion to the enemy to blaspheme? Is the disposition everywhere to use substance, gifts, graces, for the good of the brotherhood, in any reasonable proportion, as becomes stewards of the manifold goodness of God? Is there no neglect of the poorer sister or brother whom you could, without serious loss, have relieved?—yea with the certainty of gain, in His approval who said, "It is more blessed to give than to receive." Are the sick visited? a question this both for the official and other members of the Church. Are the widow and the fatherless, and the stranger,

remembered in our seasons of fulness and joy? Do we (in the real sense of our Lord's statement, parabolical as it may be) invite the poor, and the maimed, and the blind—the man without bread—or without power of labour—to the festive board, rather than the rich, who can recompense us again? And do we, in consideration of the spiritual need and danger of others, devoutly pray for them, and affectionately warn, yea, faithfully and in love, reprove the erring? or—which is hatred and not love—are we silent when we see sin in a brother, who might respect our remonstrances? Are we lavish in our expenditure on houses and lands, on furniture and apparel, but niggardly in our discharge of the claims of Christ, and His Church, and His ordinances, on our support? Do we consider the spiritual labourer? Do we honour and reverence pastors and elders, seeking to strengthen their hands, holding them in due reputation? Do we, with befitting care, anticipate the wants, and alleviate the cares of those who minister to us in spiritual things? Do we bear the burden, in our proportion, with our more willing, though it may be, not more able brethren? Do we enlarge our range of benevolence? Do we fulfil our debt of obligation to the kingdom and cause of Christ at large; yea, to the world lying in wickedness? Truly he who knows the grace of the Lord Jesus, counts himself debtor to all for His sake.

Brethren, the consideration that "the time is short, and that the fashion of the world passeth away," calls us not only to be sober in our use of worldly things, as not abusing, but also active in doing, with all our might, the work given us to do. "There is no wisdom nor device in the grave." To every man, besides his first concern to believe in the Lord Jesus and secure the blessed hope, the master says, "Occupy till I come." To every one, talents are appointed,—it may not be the ten, nor the five—at least the one is given. The day cometh—it hasteneth—when the account will be required, when every man's recollections will be turned, both on his present privileges and opportunities of service, and the Saviour will own as done to Himself, what is done "to the least of His brethren."—Mat. 25.

We beseech you, not only shun the doom of the unbelieving, and the careless neglecters of the great salvation, but the doom even of the unprofitable servant. It has been well said by a female writer—our sisters in Christ, as well as others, will regard the saying of one who was an ornament to her sex—(*Practical Piety*, by Hannah More) "Every individual should bear in mind that he is sent into the world to act a part in it. And, though one may have a more splendid, and another a more obscure part assigned to him, yet the actor of each is equally, is awfully accountable. Though God is not a hard, he is an exact master. His service though not a severe, is a reasonable service. Practical Christianity, then, is the actual operation of Christian principles. It is exercising ourselves unto godliness. Doing good is the Christian's vocation. His heart is open to all the distressed—to the household of faith, it *overflows*. If he cannot relieve want, he may mitigate sorrow. He may warn the inexperienced, he may instruct the ignorant, he may confirm the doubting. He will never be at a loss for employment while there is a sin or a misery in the world, he will never be idle while there is a distress to be relieved in another, or a corruption to be cured in his own heart."

Beloved brethren, we only further say, pray for us! Conscious that we, as well as you, in all things come short, we desire to take to ourselves the exhortations we tender to you. And knowing the responsibilities we, with our brethren in office, who were not present in Synod, are specially laid under to work the work of the Lord, while it is day, and to fulfil the

ministry which we have received, we feel that if we are only successful in exciting you by our counsels to greater devotedness in the following of personal and family religion, and in stimulating you to an enlarged and zealous concern for the cause of Christ on earth, we shall have our best earthly reward, in the multiplication of those encouragements in our labours which are connected with the multiplication in our various flocks, of such as prayerfully sympathise with our spiritual designs and endeavors ; yea, as, in the capacity of God's remembrancers, will, Jacob-like, give him no rest, till he arise, and make Jerusalem a praise in the earth !

GEORGE P. YOUNG,
Moderator of Synod.

Reviews of Books.

SERMONS BY THE LATE JAMES HENDERSON, D.D., *Minister of the East U. P. Congregation, Galashiels. With Memoir.* BY JOHN CAIRNS, D.D., *Berwick.* Foolscap, 8vo., pp. 352, Edinburgh: Thomas Constable & Co., 1859.

It was mentioned in our last that Dr. Henderson had a great aversion to publication. His volume of sermons which appeared in 1843 was most favourably received—met, we believe, with nothing but commendation,—and was speedily sold off. But, though he was often urged to issue a second edition, and was fully assured that there should be, at all events, no loss to him, he never could be induced to give his consent. The Congregation and his personal friends had got copies, and he could not believe that any useful purpose would be served by the wider circulation of the book. It is stated, in the memoir, however, that Mrs. Henderson, who was no mean judge, often entreated him to prepare another volume for the press; and that shortly after her death, as if to please her still, he sat down and transcribed five or six discourses which had been favourites with her, “opening the volume with these tender and simple words from Wither :

“The voice which I did more esteem
Than music in her sweetest key
Those eyes which unto me did seem
More comfortable than the day,
Those now by me, as they have been
Shall never more be heard or seen,
But what I once enjoyed in them
Shall seem hereafter as a dream.”

Those sermons, we presume, are contained in the volume before us; but the rest are said to have been taken from his manuscripts, almost without selection, and to have been printed just as they were written. We have no doubt he has left behind him many hundreds much about as good as those published. A posthumous volume necessarily labours under many disadvantages, and ought to be received with indulgence. But there are few cases in which this plea needs less to be urged than in that of Dr. Henderson. “He wrote, and re-wrote his discourses,” says Dr. Cairns,

“with all the delight of a sacred artist, till they passed many of them through two, or three, or even four distinct edition,” while, at the first, they were composed with far more than ordinary care. We shall present a few extracts taken almost at random. It may be premised that nothing very strikingly original, still less startling or extravagant will be found. The author’s judgment and taste excluded everything of that sort. But there is sound scriptural theology relating to the most momentous concerns, excellent sense, fine feeling, and lively imagination, all exhibited in simple and beautiful language.

The following are his remarks on reconciliation to God :

“It has been remarked that God is never spoken of in the Scriptures as seeking to be reconciled to men. Where the term is employed, it is always their reconciliation to him that is referred to. From this some would conclude that the alienation, the enmity, was all on one side ; that God never looked on the transgressors of his law but with sentiments of kindness and pity ; that nothing was necessary but that they should lay down the weapons of their rebellion against him, opening their hearts to a sense of his love, returning to the allegiance from which they had revolted, in order to their being admitted to the enjoyment of peace with him. There was no anger on his part to be appeased ; and in this the efficacy of Christ’s death to reconcile us to him is summed up, that it so commends his love to us as to slay the enmity of our hearts against him, and to bring us under the power, of the most affecting motives to yield to him a loving obedience. That it does so we willingly and gratefully acknowledge, and would desire to feel more in our own experience ; but this is not all the connexion it has with our salvation. Nor would it have had even this, if it had not been necessary, and effectual, to turn away from us the judicial displeasure of a righteous God and King. It is of importance that we should form correct notions on this subject. Some have erred in representing the Almighty as an austere master, a stern and awful avenger, moved by personal resentment for the wrongs done him, and hardly won to relent until his fury was poured out in the infliction of suffering on him who interposed to offer himself as man’s substitute. Such ideas are dishonouring to the character of the God who is love. No change takes place in his mind. The atonement of Christ was not needed to incline him to show mercy. It was but the means which he himself provided for removing the obstacles which law and justice, a regard to the interests of holiness, to order and purity, the stability and welfare of his whole empire, placed in the way of its exercise in behalf of the guilty and perishing. Therefore he “was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.” By him and in his person, who was God manifest in the flesh, by the blood of his cross, by the sufferings and death which he endured, he made peace ; that is, we may say, so satisfied the claims of justice as to lay the ground for the re-establishment of peace between himself and those who had rebelled against him—for his not imputing their trespasses unto them, not laying them to their charge, so as to be called upon as the righteous Judge to give them up to the curse. The principles which direct the administration of his government are always the same. The proceedings must, however, be different to us according to the relations in which we stand to him. He has no pleasure in the death of sinners, no personal resentment to gratify by their destruction ; but unless some other way be found to maintain the honour and authority of the law which they have violated, they must perish.

But this has been found in the awful testimony to the demerit of sin, to the unchanging determination of God to check its spread, to suppress all its workings, which is given in the vicarious sufferings, the obedience unto the death, of the sinless One who took upon himself our responsibilities. If God is not said to be reconciled to us, the same thing is said in other forms of expression in the Scriptures of truth, as when he is spoken of as pacified toward us for all that we have done, as having taken away all his wrath, and that is what is declared, even when he is said to be reconciling us to himself. It is in accordance with the idiom of the language employed by the sacred writers, just what we would express by saying, that he is reconciling himself to us, removing out of his sight all the causes of his displeasure against us. "He will turn again," saith the prophet, he will have compassion upon us: he will subdue our iniquities, and will cast all our sins into the depths of the sea." "If thou bring thy gift to the altar," said Jesus, "and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift." Here it is the offender that is addressed. The supposition is not that he has something against his brother. The exhortation is not that he should cease to cherish any ill-will towards him, but that his brother had cause of complaint, and that he should by offering redress for the wrong done him, or pleading for forgiveness, endeavour to recover his friendship. Thus also, when the lords of the Philistines, moved by jealousy of his designs, demanded that David should be sent away from their camp, lest in the battle he should be an adversary to them, they said, "Wherewith should he reconcile himself to his master?"—that is, as we would express it, get his master to be reconciled to him—"should it not be with the heads of these men?" These observations I have made with a view to show you that our reconciliation to God is not in the first instance, or directly, in our acceptance of it, the removal of our enmity against him, though doubtless wherever it takes place it will have this result,—but the turning away of his anger from us. And how is this to be done? Not by any atonement we have to make for our transgressions, not by anything we can do to merit returning favour, but simply by our accepting the peace which he is now ready to make with us on the ground of the propitiation for sins which Jesus has presented. He, having borne the penalty of transgression, now comes by his ambassadors and preaches or proclaims peace, peace with them on the part of God, to all who will receive it through faith in his blood. Cease to place any reliance on your own works as a means of attaining it, from going about to establish a righteousness of your own. Be willing to owe your admission into favour and friendship with the Most High to what has been done for you by another, and as what is bestowed freely on those who are altogether unworthy, according to the riches of his grace who has found a way to show himself just, even when he justifies the ungodly. "As though God did beseech you by us: we pray you in Christ's stead, Be ye reconciled to God." Behold, he stands at the door and knocks: if any man hear his voice, and open the door, he will come in and enter into happy fellowship with you. Do you feel your need of mercy? Do you tremble when you think of the sins by which you have brought on yourselves the righteous indignation of the Almighty? yet believe that there is forgiveness with him, that reconciliation has been made for iniquity, that on the ground of this having been done by his anointed he is willing to receive you into his favour (Isa. xxvii. 5); be willing to owe it to the favour which he is now ready to dispense through Jesus Christ, and you shall have cause to say,

"O Lord, though thou wast angry with me, thine anger is turned away, and thou comfortedst me."

In the subjoined passage he shows "how it came to pass that the lamps of the foolish virgins had gone out, or were expiring." The persons he describes are such as, in certain phraseology, are said to be converted :

"It was in consequence of their own negligence and improvidence. They were foolish ; satisfied with having what sufficed for present appearances, they made no provision for the future. They took their lamps, they lighted them. Thus far all was well ; but they took no oil with them, that is, no store of oil in their vessels besides what was in their lamps, as the wise did, that they might be replenished if it should be found necessary to keep them long burning. Now, this appears to indicate the character and conduct of those whose piety consists in occasional convictions and awakenings, without any radical or permanent change being effected. The foolish virgins may be the types especially of those who have had their feelings, their natural affections, their hopes and fears, wrought on for a time by Divine truth ; or the intellect and imagination exercised in regard to it, and charmed by the view which it opens up to them, but no abiding principle of holiness implanted, no true spiritual life quickened in them. Something from without comes to awe or to impress, but there is no fountain within to feed the flame that is kindled. The death of a friend or neighbour alarms them with thoughts of their own approaching end. The voice of the preacher, reasoning of righteousness, and temperance, and judgment to come, makes them tremble. There is a warming and softening of the heart ; or a delight given to the fancy, as the glorious beauty of the Son of God, and his disinterested and self-devoting love even for sinful men, are dwelt upon, or as our speculations are carried into the unseen world, and we picture, under images derived from whatever is fair and splendid on earth, its yet unknown scenes of beauty and joy. A profession of faith in Christ may be then taken up, and comfort and hope in it endure for a while, but they who make it have not root in themselves ; the excitement under which they acted wears out, and the man sinks into a dead form at once in religious observances, while his heart is in the world, or it may be, casts off even the form of godliness, of which he denies the power. But even though the profession, and the sense and feelings which led to its adoption, should be maintained to the end of the life that now is, if there be not the birth of a new life in the soul, love to the Redeemer for his own transcendent excellencies and holy beauty, as well as for his bounties bestowed on us, awakened in us, and an unreserved surrender of ourselves to him to be sanctified by his Spirit and employed in his service, it must leave us dark, joyless, and hopeless in the day when we shall be called forth to meet him who cometh to judge the quick and the dead. It is not some transient fits of devotion, or outward attendance on ordinances, or freedom from the grosser vices which defile a man, which constitute a religion that will abide the fire that is then to try every one's work of what sort it is. There must be a provision for the permanent maintenance and exercise of holy affections, in the indwelling of the Spirit of Christ working in us true contrition for sin, emptying us of all self-confidence, that we may rejoice, in him alone, and stirring us up to purify ourselves even as he is pure. But many have not the provision : they have not the Spirit, because they have not truly sought him whom the Father is ready to give to them that ask him ; or resisting

his strivings, quenching the fire which he kindles, the concern about the things that belong to their peace which he awakens, have provoked him to depart from them, and are content to go down to the grave, and to go forward to judgment, with no better preparation than the vague hopes which rest on an experience which, however much in some respects it may resemble that of God's children, does not prove that they have been begotten of him."

Of heaven viewed as a place he says :

"Heaven may be considered as a state of perfect and unmingled bliss, which may be enjoyed irrespective of place, wherever there is fellowship with God, and he is pouring into the soul the unrestrained communications of his bounty, unveiling to it his glory, and impressing on it the sense of his love ; but that there is a place where the redeemed are admitted to such fellowship with him in all its sweetness, or that heaven has a local existence, must be a matter beyond dispute with those who acknowledge the authority of the Scriptures, and take their statements in their proper meaning, without subjecting them to any process which may resolve them into a kind of airy mysticism. When it is spoken of as God's throne, the habitation of his holiness and glory, these and similar expressions may be in some degree figurative, but they naturally suggest the idea of a particular place where the glorious and beatific presence of Deity is openly manifested ; and the language of our Lord here is conclusive on this point. The house of his Father, the house to which he was then about to go, into which he hath now entered in his risen and glorified humanity, must have a definite position in some quarter of the universe. Where it is situated we indeed cannot tell. It is sometimes designated the third heavens, or the heaven of heavens. We are told that the Saviour, on entering it, ascended up far above all heavens ; that he "passed into the heavens," or as the words are literally rendered, "through the heavens"—expressions which seem to intimate that he went through our atmosphere, and through the region of the stars called by the Jews the first and the second heavens, to a place beyond their remotest circuits. But there is room in the immensity of space for whatever the Creator may be pleased to replenish the void with ; and though its distance from us now may be such as is not to be computed by our numbers, time may not be required to measure the swift flight of the spirit, or of the spiritual body, to the mansion prepared for it in the house of the Father of its Redeemer and Lord. I may only observe that what is here said seems not to agree with the notion which some have fondly cherished, that this earth, purified by the fires of the last day, and restored to more of beauty, and yielding richer fruits than the first Paradise had to exhibit or impart, shall be the abode of the risen saints. Heaven is here represented as a place already existing, to which Jesus was going from this world. Dwelt in from the first of time by beings of a higher order than that of man, it is now receiving new inhabitants of his race. Some, as Enoch and Elijah, have entered it without having seen death. Jesus, as the first-begotten from the dead in his entire humanity, dwells there. Thither the spirits of the just, when they leave their abode in the flesh, go to be with him, and into it he will bring them in their whole nature when he comes the second time without sin unto salvation. When it is called a "house," the house of the Father of our Lord and Saviour, we must surely think of no common edifice, but of a structure of the highest magnificence, worthy of him who makes it his peculiar residence, the city and palace of

the sovereign ruler of all worlds, the crowning city into which are brought the glory and honour of all the provinces of his dominion, which he hath planned and built for the house of his kingdom by the might of his power, and for the honour of his majesty. What an idea must this give us of its splendours, and of the delights of which it is the seat ! This world of ours is fair even in its ruins. Its mountains and valleys, its rivers and seas, present many varied scenes to charm the eye of the beholder. The sky above it is bright with shining worlds, which, if we could obtain a nearer view of them, might be found to be more richly adorned, and to have still greater wonders and glories to disclose ; but all this visible system of things is only the outer court to the house yet invisible where God hath set his throne, and in erecting and embellishing which he hath lavished the riches of his wisdom and power, that the other works of his hand should have no glory by reason of this glory that excelleth. Viewing heaven as a local habitation, it may have nothing that bears any resemblance to our earth, or to the structures that men rear on it. Matter may be there refined to a point at which our present senses could not discern it, and endowed with properties which it does not here possess, and revealed in light of hues which mingle not in the beams of our sun. All is yet unimaginable as to the actual forms of the things in the heavenly places. Let it suffice us to know that if they are spoken of under figures derived from earthly objects, it is to teach us that they combine within themselves, and in a degree that transcends all our present conceptions, whatever these have to attract admiration or to minister delight. In this house of the Eternal Father all must be pure and bright ; no shadow of darkness or evil can ever rest on it ; there is no night there, no night of ignorance or error, of sorrow or sin. The river of the water of life flows through the midst of this holy place of the Most High. The tree of life on either side spreads its healing leaves and yields its varied fruits ; materials more precious than those of earth, though imaged forth by its gold and pearls, yet surpassing these in brightness and beauty more than they do the clods of the valley, in forms more noble than the hands of the artificer have known how to mould, constitute : walls and pillars and gates, and the glory of God and of the Lamb illumines it throughout all its bounds."

THE PRESBYTERIAN HISTORICAL ALMANAC, and *Annual Remembrancer of the Church, for 1860.* By JOSEPH M. WILSON. 8vo., pp. 295. Philadelphia: J. M. Wilson. Toronto: J. Bain, 1860.

This volume contains a large body of statistical and historical information respecting about thirty Presbyterian Churches in the States, in Britain, and the Provinces, together with some lists relating to other denominations. There is a vast multitude of details, and so far as we have observed, there is a great degree of correctness, though a few errors also appear. As a humble illustration of the latter remark, we may mention that this *Magazine* is said to be published by a Committee of Synod—an honour which we feel bound to disclaim. Sometimes there seems unnecessary minuteness, as for instance, in brief notices of some deceased ministers, mentioning to what congregations they delivered their first sermons. The Portraits of a number of Moderators are given. Many of these gentlemen

we have not seen. The effigies of several of them, seem tolerably natural, but those of our acquaintance are certainly not flattered,—in fact they are little better than caricatured. The book will be chiefly interesting to Presbyterians. To them we beg to recommend it; and if it is to be purchased, of course, that ought to be done promptly.

Missionary Intelligence.

ALEPPO—PROPOSED MISSION TO THE ARABS.

The following letter of the Rev. R. G. Brown, U. P. Missionary to the Jews, at Aleppo, dated 28th October, contains intelligence that is new, strange, and deeply interesting:—

Yesterday our esteemed consul, Mr. Skene, called upon me, and very earnestly asked me to aid him, in seeking the good of the wandering tribes of the Arabs of the desert, which approach this city. For two or three years, his philanthropic interest in them has been deepened by frequent visits to their encampments. He has been a mediator between the wild tribes and the Turkish Government, protecting them from injustice, and holding them back from war and predatory retaliation. His influence among them has become so great that he was recently formally elected by them as their Emir, Prince of all the Arabs. Nor is this an empty title. He has tested his power in various ways; *e. g.*, by ordering the restitution of 30 camels, which they had just taken from a caravan. They were sent back at once to their owners, and the plunderers were punished in his presence, by being deprived of their horses. He has so far overcome their strongest hereditary prejudices, as to persuade one of the tribes to commence cultivating the soil, which they have been accustomed to consider a great degradation. The spot selected for the new settlement is two hours' distance from the Jewish town of Tadif (the reputed site of Ezra's tomb), which is seven hours from Aleppo. In consequence of Mr. Skene's mediation, they now frequent the city in such numbers, that the trade in English manufactures is sensibly increased. But he is not content with seeking their temporal interests. In his conversations with them on religious subjects, he has found them (though nominally Mohammedans) without any religion at all, either in doctrine or form. They do not observe the five daily prayers prescribed by Mahomed, and they have no priests or religious teachers of any kind, whose interests would lead them to oppose the entrance of truth. The means which he suggests for giving them the saving knowledge of Christ are—1st. Teaching them to read the Scriptures, by sending native Protestant teachers to their encampments. 2d. The direct preaching of the gospel by missionaries, whom he would introduce to them. He wishes the commencement to be made at Dir Hafa, the spot alluded to above, where they have begun cultivation. He suggests that till a missionary fitted to be specially appointed to the work be found, he might for a time reside at Tadif; and whilst there carrying on the Jewish work, might aid him in commencing operations amongst the Bedouins.

The country of the Nomadic Arabs is bounded in this direction by the great curve formed by the cities of Baghdad, Mosul, Diarbekir, Oorfa (Ur of the Chaldees), Aleppó, Damascus, and Jerusalem, and extends into the heart of Arabia. Their numbers, as calculated from the number of tents they assign to the various tribes, is no less than four millions. That this is not an absurd exaggeration, is proved by the fact that the Anisi (Annesee) alone, have seventy thousand tents. This extraordinary people possess a deep interest for every reader of the Bible, because their unchanged character, language, and customs illustrate so much of its history and imagery. The Arab, his steed, and his tent, have for ages enriched the imagination

of Europeans. But are we not guilty that we have scarcely thought of them as real men, living and dying without the knowledge of Christ, perishing from a thirst more terrible than what they can ever endure in their deserts—the want of the water of life? Thousands of petitions ascend daily for Israel; but none pray, “Oh that Ishmael might live before Thee?” The most distant islands of the ocean have been visited; the most savage races of the earth have been evangelized; but the wanderers of the desert have been forgotten. If the idea of a mission to the Arabs has ever occurred to our mind, it has been dispelled by such considerations as these:—1st. The danger of the attempt. This is entirely obviated by the fact that their most hated enemy is absolutely safe among them if he is their guest, and by their very friendly relations with Mr. Skene. 2d. The difficulty of acting upon a wandering people. This is decreased by the new settlement, and does not exist at all to a missionary and teachers who are willing to accompany them from one pasturage to another. 3d. The presumption that the race who imposed the lies of Mohammed on many nations of nominal Christians must be inaccessible to the gospel. Whatever their ancestors may have been, the Bedouins are now very lax Moslems. If the case were otherwise, “is anything too hard for the Lord?” I will not attempt the difficult work of interpreting prophecy, but there are passages in the 60th of Isaiah, which would seem to imply that the Arab tribes—“Kedar” and “Nebaioth”—are to have some share in the blessings promised to Israel. The day may be near when “the desert shall rejoice, and blossom as the rose;” when “the Lord shall make the wilderness a pool of water, and the dry land springs of water.”

The question I have to ask the Committee is twofold—1st. Am I sanctioned in attempting to commence the work near Tadif till others are prepared for it? and, 2d. Would the United Presbyterian Church be willing and able to occupy this new field as a permanent part of its mission operations? Assured you will favour me with an early reply.

P.S.—I ought to add that Mr. Skene has requested me to engage the interest and prayers of English Christians, through the medium of Sir Culling E. Eardly.

The preceding letter came before the Committee on Foreign Missions at their meeting on 6th December. They were greatly interested by the strange statements, that a Scotchman has been chosen by the Arabs as their Prince; that a tribe of them has consented to settle down and begin to cultivate the soil; that, though nominally Mohammedans, they are without religion and religious teachers, and that one of our missionaries has received an invitation to go and preach to them the gospel of Christ; and they felt that it would be wrong to refuse to enter this door, which seems to be providentially opened. At the same time, they saw that they could not give any opinion with regard to what the church might do for the future, till the trial should be made, and full details obtained. Hence it was that they “agreed to authorize Mr. Brown to go to Tadif and make the trial of the new field, and to inform him that the answer to his second question (namely, whether the United Presbyterian Church can undertake a permanent mission to these Arabs?) will depend upon the prospects of usefulness and success which trial and inquiry will open up.”

Our readers are aware that the Arabs—the Bedouins or the inhabitants of the desert—both of Asia and of Africa, are the descendants of Ishmael, the son of Abraham. According to the promise of God, given to Hagar, they have for more than three thousand years “lived in the presence of their brethren;” a distinct race, that have not mingled with the nations; wild and wandering tribes, preserving unchanged the customs of their ancestors, and dwelling in tents in the wilderness. They have been for ages followers of Mohammed, that great impostor who arose in Arabia, their chief home. Long fierce, bigoted, and animated with relentless hatred to all who bear the Christian name, but utterly and criminally neglected by the Christian church, it would seem that some tribes have forgotten the tenets of their religious faith, and have sunk down into a state of most deplorable ignorance. The British Consul of Aleppo says that the Arabs near that

have no religion, either in doctrine or form, and no priests or religious teachers. The Rev. Dr. Stewart, of Loughorn, in his interesting volume, called "The Tent and the Khan," published by the Messrs Oliphant, of Edinburgh, makes similar remarks with respect to the Towerah Arabs, who inhabit the wilderness of Sinai, and a part of that very "Wilderness of Paran" where their progenitor, Ishmael, first erected his tent. He found, on conversing with these Arabs, at their headquarters in "Wadi Feiran," that they were anxious to be taught reading and writing, and that they would willingly receive and treat with kindness any European missionary who should come to instruct them. Up to this period it is believed that no mission has been attempted to the Arabs. But they are part of the peoples that have been given to Christ for his inheritance, and prophecy assures us that "the kings of Sheba and Seba shall offer gifts," and that "Arabia's desert-ranger to him shall bow the knee." The spiritual blessing of Abraham shall yet fall on this people, and they shall have a share in the spiritual and better heritage of Abraham's believing children. And, oh, it would be a delightful thing if those singular events which have occurred near Aleppo, shall prove the opening of the door of entrance to the evangelization of the Arabs, and the commencement of that work by which they shall be led to believe on the Lord Jesus Christ, the true Prophet of God,—that *one seed of Abraham* "in whom all the families of the earth are to be blessed." We have reason to think that Sir Culling E. Eardly,—for he has been pleased to open correspondence with us—is, in accordance with the request of the consul, conveyed to him by Mr. Brown, taking measures to engage the prayers and the interest of the Christians of England in this movement; and we also earnestly ask our readers to unite with them in fervent supplication that, as the Angel of the Covenant pointed out to Hagar, when her son was dying of thirst, a well in the wilderness, so he would render the preaching of our missionary the means of opening the eyes of those desert wanderers to behold "the fountain of living waters," at which they may drink and live for ever.

NORTHERN INDIA.—BEAVER IN RAJPOOTANA.

It is with much thankfulness to God that we have to intimate that our two pioneer missionaries, the Rev. Messrs. Shoolbred and Steele, reached Bombay, in good health, about the beginning of November, and were very cordially welcomed by the Christian friends who were expecting their arrival. The Rev. Dr. Wilson of the Free Church, who takes a warm interest in our mission to Rajpootana, kindly invited them to his house, showed them every attention, and greatly aided them in their preparations for their long inland journey. They intended to start on the 17th November, and they were to be accompanied by Dr. and Mrs. Wilson, two colporteurs from the Bible Society, and two native converts, able to address the people. The company of Dr. and Mrs. Wilson will be of inestimable advantage to them; as Dr. Wilson, from his long residence in India, and the high position which he occupies as a scholar and Christian missionary, is not only well acquainted with the country, but with the leading persons, both native and European, whom they are likely to meet on their route. We give extracts from letters, the former written by Mr. Steele, dated Cairo, 12th October, and the latter by Mr. Shoolbred, dated Bombay, 9th November, and we invite the attention of our readers to the request which is made for a continued interest in their prayers.

On board the "Bchar," 10th Oct., 1859, Mr. Steele says,—We are now approaching the close of the first part of our voyage. We expect, if all go well, to be at Alexandria to-morrow morning. Thus far, by the kindness of Providence, we have proceeded in safety, and with a considerable degree of comfort. The voyage has, on the whole, been a very pleasant one. I suffered but little from sea-sickness. I had some slight experience of it the day following that on which we left Southampton, but it soon passed away, and I got quite well and able to enjoy myself. Mr. Shoolbred had rather more of it than I; it was two or three days before he felt right. While we were in the Bay of Biscay, the swell of the waters

caused the vessel to roll and lurch very much, but after getting out of the bay we got on very smoothly. Since entering the Mediterranean, the sailing has been particularly pleasant. We entered the harbour of Gibraltar about half-past ten in the evening of Sabbath, the 2nd. Great interest was excited on board at this time, but of course, none could go ashore except those who were to remain there. We stayed in the harbour all night to take in coals, and about six next morning were again in motion. In the forenoon the Sirra Nevada was discovered looming through the mist, scarcely distinguishable at first from a bank of cloud, but becoming more distinct as we advanced. Two days after we had the mountains of Algeria in view; the town of Algiers itself we did not see as we passed it during the night. On Friday, about three o'clock, we arrived at Malta, and as the vessel was not to move off again till eight we had the opportunity of spending a few hours on shore. A swarm of gaily-painted boats began to cluster round the steamer immediately upon her arrival. We got into one of these boats, and soon found ourselves on the Maltese shore. A number of hangers-on then commenced pestering us by their forwardness in offering their services. Giving little heed to their importunity, we set ourselves to climb the long stair which leads up to the streets of Valetta. Having reached the top, we got into a carriage drawn by two spirited little horses. We first drove to the cathedral of St. John, a edifice of the 16th century. It has a beautiful mosaic pavement and some fine pictures, the best of which is one representing St. Jerome. In a lower region we were shown the tombs of some Masters of the Order of Knights Templar. We next drove to Citta Vecchia, to see the catacombs there. The distance from Valetta is some six or seven miles. It was a delightful excursion. In fields or gardens by the way we observed the palm, the prickly pear, orange, fig, and pomegranate trees. The country in general, however, appears barren, the arid soil thirsting for water.

Before proceeding to the catacombs, we visited the cathedral of Citta Vecchia. The marble floor was strewed with leaves, and across it several priests were parading in their white vestments. We noticed several confessional boxes, and at one a woman whispering to the priest inside. We did not stay long here. We had to call a priest to show us the catacombs. Having lighted some candles, he gave one to each of us, and led the way through the long, narrow, intricate passages, showing us here niches for coffins, there mill-stones said to have been used by the early Christians; in one place the entrance to a passage leading still further under ground, and in another the place where the Christians met their worship, &c.

Both Mr. Shoolbred and I are in good health and spirits. That same God who has been our guide hitherto will, I trust, still sustain us and be the breaker up of our path. May he increase our love to him and our zeal in his service! I have begun the study of Hindustani. I have mastered the alphabet and some part of the grammar, and have even commenced to translate short sentences.

There are two other clergymen on board, Mr. Colvin of the Church of Scotland, and Mr. Mitford of the Church of England, both chaplains. Yesterday we had Episcopalian service on deck during the day, and in the evening Mr. Colvin preached in the fore part of the ship.

12th Oct.—We arrived at Cairo last night, after a somewhat tedious journey from Alexandria. We started about nine o'clock, a. m., and did not arrive till about eight in the evening.

Mr. Shoolbred, under date 9th Nov., says,—It gives me great pleasure to announce that, by the goodness of our God, we have arrived safely in Bombay. Mr. Steele, if I mistake not, wrot you from Cairo, notifying our safe arrival in the land of the old Pharaohs. There, by the detention of the steamer from Bombay, we remained two days, visiting such objects of interest in and around Cairo as our limited time would permit. The steamer which brought us on from Suez was the "Pekin," a comfortable old boat, but very slow; and as we had head winds a great part of the way, our arrival in Bombay was protracted for two or three days. Otherwise the voyage was pleasant enough, after we escaped the

boiling heats of the Red Sea. Captain Burne we found to be a very gentlemanly person, and a good Christian. He entered eagerly into our proposal to have a morning as well as an evening Presbyterian service. So, while Mr. Mitford, the Episcopal chaplain read prayers on deck in the morning, we had our own service in the saloon. From twenty-five to thirty were present on both occasions during our morning service; and when we preached on deck in the evening, all the passengers, with very few exceptions, together with the captain and ship's officers attended; and I must say that I never preached to a more attentive audience. Mr. Steele, Mr. Colvin and myself conducted these services in rotation. I trust that by the blessing of God they have not been without good result in the case of some of the gay young people on board. Mr. Colvin, who is chaplain of the Church of Scotland here, is a very excellent Christian minister. From our first meeting we have remained on the most friendly terms with him, and have found him willing to co-operate with us in every good work. Mrs. Colvin's society, too, added much to the pleasure of the voyage. We made Aden after eight days' sailing; and a run of other eight days brought us to Bombay. No sooner was the anchor dropped than Mr. Rosie was on board. He had come to welcome us in his own name and in that of Dr. Wilson, and to say that the Dr. expected us at his house in Ambrolie. So we got into Mr. Rosie's own boat, and made for the landing-place. Scarcely had we left the ship when we met your son, my old college acquaintance, Dr. Somerville, coming in a boat to meet us. He joined us, and I had the pleasure of exchanging friendly greetings, and giving him the last news from home. Arrived on shore, we drove along to Dr. Somerville's office, and had the pleasure of being introduced to Dr. Miller. We then proceeded to Ambrolie, where we were welcomed in the kindest manner by Dr. and Mrs. Wilson, who invited us to make their house our home while in Bombay, and would take no denial.

Your son and Mr. Rosie, as also an old school-fellow of mine, Mr. Geo. Anderson, who is in one of the banks here, were so kind as to propose that we should be with them; but, as we had many preparations to make for our journey up country, in making which the assistance of Dr. Wilson was peculiarly valuable, we judged it better to accept of his invitation. You have doubtless heard from Dr. Wilson long ere now, and been delighted, as we were, by the assurance that he accompanies us to Beawr. The advantage of his company and guidance by the way is beyond all calculation, and makes an otherwise long and weary journey pleasant, nay, positively attractive in prospect. The Dr. has been lately ill with fever, but is now almost quite convalescent; and we hope that the journey, by the blessing of God, will have the effect of completely re-establishing his health. Mrs. Wilson also accompanies us, which is itself a great additional pleasure. She is a very amiable Christian lady, and has shown us the greatest kindness since our arrival in India. We intend (D.V.) to start for the north this day (Thursday) eight days. We take steamer to Surat, where we expect to remain two or three days, examining into the working of the mission there. Then we proceed by way of Baroda, Deesa, Ahmedabad, etc., etc., on to Beawr. As we must make the journey by easy stages, it will take us about five weeks to reach our destination. Indeed, Dr. Wilson, who has laid down every stage and halting place, says that he expects to reach Beawr on the day before Christmas. Dr. Small is aware of, and expects our coming. He has written, saying that he intends sending down his bullock waggon and horse to Ahmedabad to meet us. You can well imagine that, in the prospect of starting so soon, we are very busy making preparations for the journey. Assisted by Dr. Wilson, our preparations are in a considerable state of forwardness, but there is still much to be done. You must, therefore, excuse the haste and brevity of this letter, the penning of which is continually interrupted by business engagements.

Living with Dr. Wilson, we have had abundant opportunity of studying the working of the Free Church Institution, and of mingling with the native converts and evangelists. Some of these are really pious, excellent young men, well read

in their Bibles, and skilled in general literature. But, much as has been done, we cannot stir abroad in the city without meeting on every hand abundant proofs of how much still remains to be accomplished. Bombay is still full of abominable idolatries. O that the Lord would pour out his Holy Spirit in rich effusion, that so these poor idolaters may be turned from dumb idols to the service of the living God! Mr. Steele and I have preached twice for Dr. Wilson. We have also had the pleasure of attending a meeting of the Bible Society here, and of being introduced to many earnest Christian men. Mr. Steele has also preached in Mr. Rosie's floating chapel. I have not yet had an opportunity of being on board, but hope to accomplish it before I leave Bombay. We have met a great many excellent Christian people here—ministers and others; and by all have been welcomed in the very kindest manner. All seem rejoiced that our church has, in the good providence of God, been led to take up the mission to Rajpootana, so long neglected. All concur in saying, that in every respect, it is an admirable field. I trust the church at home continues earnest in prayer to God for his protection and guidance on our long journey; and for the outpouring of his blessing on our labours, when once we have arrived at their future scene. By Dr. Wilson's directions we have employed the services of a young converted Mussulman, connected with the mission here, as moonshee, and are engaged with him in mastering Hindostani two hours every morning. We hope also to make arrangements to have him with us on the journey, so that we may continue our studies then, and avail ourselves of his services in many ways.

The weather is still very hot. The thermometer ranges, in my bedroom, from 78° at early morning to 85° at three p.m. Old Indians say that this November is unusually hot. I am glad to say, however, that neither Mr. Steele nor I suffer from the heat, but enjoy good health.

I sincerely trust that there is now a good prospect of many agents being found to do the Lord's work here in India. If I had a few of our students in Bombay even for one day, I should, after that, have no fear of their refusing to devote themselves to the service of our Redeemer in India.

I hope to hear by next mail that the good work of revival, which seemed spreading in Scotland before our departure, is growing and deepening, holding out the prospect that the rains and dews of the Spirit will, ere long, fall on dry and thirsty India too.—*U. P. Missionary Record.*

Ecclesiastical Notices.

PERRYTOWN AND OAKHILL.—TOWNSHIP OF HOPE.

In 1858 these Congregations were considerably broken up by an attempt of their former Minister, the Rev. Mr. Stewart, who, after resigning his charge, commenced preaching in the school rooms at both places, purporting to lead the people back to the Church of Scotland—where they would have aid, and, consequently, less to pay in support of ordinances. Since then, the Congregations retaining their connection with the U. P. Church, have been forced to defend themselves at the civil courts, by Mr. Stewart suing them for arrears of stipend, but which they denied being due to him. Although the case has been thrown out of every court to which he has carried it, yet the Congregations have been run into great expense, not having been able, as yet, to recover their outlay from him. Notwithstanding these disadvantages the cause has prospered. The Rev. James R. Scott having been inducted to the charge in the beginning of 1859, the attendance on Sabbath has increased during the year—the average being at Oakhill 115, and at Perrytown 150. The Oakhill roll of members has increased from 34 to 51, and Perrytown from 110 to 140. The income also during the year has been encouraging, Oakhill, £45; Perrytown, £162, in all, £207. This sum does not include

the law costs, but does include part payment of a maize and garden purchased for the use of their pastor. At the close of the prayer meeting on Tuesday evening, 10th January, the Bible Class presented their Minister with a pair of excellent buffalo robes for his cutter, elegantly lined, as a token of their esteem and affection. Mr. Scott replied in appropriate terms, returning thanks to them for this unexpected token of their attachment; and also to the ladies of the Congregation for their kindness in presenting him with a horse, and to the Congregation generally for many proofs of their regard, mentioning especially the fact that that day they had built a long and strong wall of wood around his dwelling to drive back the cold of winter. He received all these as tokens of kindness, and trusted he might look on them, in a higher aspect, as evidence that good, in a Gospel sense, was being done amongst them by his instrumentality; and he would therefore thank God, the source of all good, for these manifestations.

Such a report as the above proves the heartiness of the people, that where there is "a will there is a way," demonstrates the power of the Voluntary Principle; and it is hoped that, by the blessing of God, the Congregations will continue to prosper, and prove that there is no need to go back to the Old Kirk in order to get aid from the fragments of a State Endowment.—*Communicated.*

U. P. PRESBYTERY OF HURON.

The Presbytery met at Brucefield on 3rd January, and was constituted by Rev. Mr. Barr, Moderator. There was a full attendance of both Ministers and Elders. The minutes of last meeting having been approved, it was agreed that for the future the election of office bearers should take place at the first meeting in January instead of July, and that the Rev. Mr. Barr should be continued as moderator for the present year. Proceeded to dispose of a petition from certain individuals residing in or near the village of Howick, in the Township of the same name, praying to be formed into a station under the inspection of the Presbytery. Read the Report of the Rev. Walter Scott, in reference to its present state, and future prospects as a station; the distance of the village from the Congregation of Wroxeter on the west being only three miles, and from Wiggin's Corners on the east being only four miles, and there being only four individuals in the village professing Presbyterianism. In view of these facts, it was unanimously agreed, to refuse the prayer of the petitioners. A Petition from one of the stations under the care of Presbytery in the Township of Howick, requesting to be formed into a Congregation, was then taken up. After conversation as to its prospects, in which the members of Presbytery acquainted with its circumstances expressed themselves favourably, it was agreed to grant the prayer of the Petition, and the Rev. W. C. Young was appointed to congregate. Also appointed the Rev. Mr. Barr to preach in the Township of Morris at his earliest convenience.

A communication from the Committee on Funds was then read, calling the attention of Presbytery to the desirableness of Presbyterial visitation of the different Congregations within the bounds, to stir them up to the duty and privilege of increased missionary effort. After lengthened conversation it was agreed, that a series of visitations to the different Congregations, for this praiseworthy object, take place on the first and second weeks of February.

A Petition was then presented from the Congregations under the care of the Rev. Mr. Young, requesting aid to support gospel ordinances in their midst, in consequence of the severe pressure from the failure of crops and low prices of the two past years. After hearing certain statements and explanations from Mr. Young, it was unanimously agreed to transmit and recommend the prayer of this petition to the favourable consideration of the Home Mission Committee. Collections in favour of Presbytery Fund were then reported from the Congregations of Warrensville, Thames-road, McKillop, and Bayfield. Appointed the next quarterly meeting to be held at Harpurhey on the first Tuesday of April, at 11 o'clock, A.M.—*Communicated.*

UNITED PRAYER IN ALL LANDS.

We believe the second week of January has been very extensively set apart for this object. In many parts of Canada, prayer meetings have been held in Churches, and where there are more Churches than one, Union Meetings have been held. In not a few places, the time of these meetings has been extended beyond the week specified. In Toronto, the meetings, held every evening except Saturday and Sabbath, have been continued to the end of January, and are to be kept up at least till the 4th of February. The attendance has been remarkably large, and there has been a great appearance of seriousness. We earnestly hope that the divine blessing will be largely imparted.

TREASURER'S ACCOUNTS.

We received the accounts on Saturday, Jan. 28. The document is of considerable length, and we are most reluctantly obliged to postpone it till next month.

FUND FOR AIDING AND ENCOURAGING STUDENTS IN DIVINITY.

For this Fund we have received from Miss Rodgers, West Dumfries, \$3; and from Oshawa, \$12.

WALKERTON.

On Thursday evening, Jan 5th, the second annual Soiree of the U. P. congregation here, was held in their new Church, the pastor, the Rev. R. C. Moffat, in the chair. The ladies of the congregation and others, who gratuitously supplied the wants of the hungry and thirsty, certainly deserve great praise, both for the quantity and quality of the repast. Excellent music, vocal and instrumental, under the leadership of Dr. Scott, was discoursed throughout the evening. Short speeches were delivered by the Rev. Messrs. Saunders, Crawford and Inglis, and also by Messrs. Bruce, Jamieson, McVicar, Hall, and Miller. Although 1859 will long be remembered for its scarcity and hardships, by the people of Brant, yet the U. P. Church in Walkerton, is still in a healthy and vigorous position, having risen gradually in membership to the goodly number of 107. The Soiree realized about \$60 after paying all expenses. May this young Church long be spared, to be

“a fruitful bough” to the worthy pioneers in Brant.—*Com.*

PAKENHAM.

At the Annual Missionary Meeting of the Union Sabbath School in connection with the U. P. Church here, on 27th Dec., the sum of £5 7s. 6d., collected during the year, was voted as follows: French Canadian Mission, £1; India, £1; Cafferria, £1; Calabar, £1; Wesleyan Mission, £1 17s 6d. The last sum was paid directly, to the Society. The others we have received, and will endeavour to convey them to the proper quarter. We beg to say however, that while we give the Pakenham School great credit for raising so much money, we have no special facilities for transmitting it. We are glad to receive contributions to the Funds for Aiding and Encouraging Students in Divinity, and for the Theological Library, but we have no connection with any other Fund.

GLASGOW — JOHN STREET U. P. CHURCH — OPENING.

This new church was opened for public worship on Sabbath, 1st January. The Rev. Dr. Anderson, Senior Pastor, preached in the forenoon; the Rev. Dr. Robson, in the afternoon; and the Rev. Mr. McLeod, Dr. Anderson's colleague, in the evening. The collection amounted to £1,184 5s. 3d. sterling. The Church, which is exceedingly massive and beautiful, accommodates about 1400 sitters.

Gleanings.

FREE CHURCH, SCOTLAND—HEADSHIP OF CHRIST.

By appointment of the General Assembly of the Free Church, sermons were preached in all its places of worship on the 13th Nov, giving an exposition of the fundamental principles of the Church, and collections were made for the very

laudable purpose of augmenting the income of the ante-disruption ministers. Several of the sermons have been published, and that of the Rev. Dr. Hanna, colleague to the Rev. Dr. Guthrie, has attracted considerable notice, and been subjected to some severe criticism, by distinguished Free Church men. The sermon of Dr. Candlish also has been given from the press, and it is said there is direct contradiction between the two, as to the Headship of Christ. Had the points brought under discussion been those which enter into the question respecting the union in Canada, we should have endeavoured to present them fully, hoping that some contribution might thus be made to a solution of our difficulties. But the subject is viewed in these sermons more with reference to the difference between the Free and the Established Churches; and Dr. Hanna is alleged to have made unwarrantable concessions to the latter. The following extracts will partly exhibit his ideas :

“The controversy between us and that Establishment from which we have retired does not touch the doctrine of Christ's Headship as taught in Holy Writ, so as to give any true ground for saying that we uphold, and that the Established Church denies, that Headship. * * * So far as Christ's vital Headship over the one true Church is concerned, the Established and the Free Churches are as one : nor is there any essential difference between the notions to that other species of Headship, legal and regal, which both attribute to Him over the visible Church. * * * Remembering that it had its own ideas, different from ours, as to what Christ's will and its duty was, we cannot charge it upon the Establishment that it denied the Headship or trampled upon the crown-rights of the Redeemer. Two Churches may differ in their views as to the manner in which Christ's supremacy over His Church is to be practically asserted and carried out. They may differ in their notions as to the character and extent of that divine legislation for the regulation of the Church's affairs which is to be found in the New Testament. They may differ in their interpretation and application of one or other of the laws or regulations there laid down ; but differences like these can never warrant one of them to impute to the other anything so monstrous as that it has plucked the crown from the Saviour's brow, and rejected Him as the Church's Head and King. * * * The attempt has been made to throw a peculiar and additional sanctity round that testimony, by erecting it into a separate religious dogma or doctrine, that, namely, of the Headship of Christ over the visible Church. That attempt I have endeavoured to expose, by showing that no such separate dogma is taught in Holy Writ ; that so far as it is taught there, it resolves itself into the general truth of the supremacy of Christ's revealed will, and that, as thus taught, our opponents cannot fairly be charged with repudiating it. * * * It is not of any incorporated society of professing Christians, however pure its membership, however exactly its institutions, laws, and government may correspond with those set up by our Lord and His Apostles, that Christ is said in Scripture to be the Head. * * * All the descriptions given of the Church, all the attributes and prerogatives assigned to it, all the promises held out and made good to it, are such as can belong alone to the body of true believers, the company of faithful men in Christ Jesus our Lord. They do not and they cannot apply to any organised society whatever, viewed as such. There has been no greater perversion of Holy Writ, none more widely and fatally misleading, than that by which those descriptions, attributes, powers, prerogatives, promises, which belong alone to the spiritual brotherhood of true believers, have been transferred and attached to an external institute calling itself the Church. * * * To confound and identify the two—to take up expressions which in Holy Writ are applied exclusively to Christ's spiritual connexion with His spiritual body, the Church, and to apply them to His connexion, through its orders, offices, and government, with any outward corporate society—to affirm that all which is true of the one connection is true equally of the other—is to violate the usage of Scripture, to give a false place, and a false sanctity to that whole class of questions which have respect to the outward order and government of the Church, regarded as a visible society, to open at once the door by which

the spirit of ecclesiasticism enters in, and to allow Popery to occupy the ground on which it is easy for her to triumph. * * * That may be essential to the well-being which is not essential to the being of a Church. Such we take its spiritual independence to be. We are not prepared, however, to assert that without such independence there cannot be a true Church. We are not prepared to unchurch so summarily, as we would thus have to do, all the Protestant Establishments of Europe. Believing, as we do, that no one form of constitution, or manner of worship, or method of government, has been divinely prescribed, and is permanently and universally obligatory, we are not ashamed to confess ourselves as belonging to that minority, daily a growing one, who look upon all questions about the outward things of the house of God as of quite secondary importance; not less leal members of the Free Church of Scotland, that we are now prepared to recognise and to hold out the hand of Christian fellowship to every other Christian community in which Christ is owned and honoured as the one and only mediator between God and man, sole ground of the sinner's hope, the believer's life and peace and joy. Vital as we conceived the matter of dispute between us and the Establishment at the period of the Disruption to be; vital as regarded our position within that Establishment; vital as regarded that Establishment's influence and usefulness, we did not then, and we do not now, regard that dispute as one which touched any of the great central truths of Christianity, or which affected in any other than in an indirect manner the salvation of human souls. God forbid that we should ever make the saving of a man's soul to hinge upon his receiving or rejecting the distinctive testimony of our Church as to its spiritual independence!

SCOTLAND—CARDROSS CASE.

This case is producing very great excitement, and we shall endeavour to give a short and simple statement of it.—The Rev. John McMillan was minister of the Free Church at Cardross, Dumbartonshire. Certain charges of immorality were brought against him before his Presbytery, some time ago. The Presbytery found part of these charges proved. Against this finding Mr. McMillan appealed to the Synod of the bounds, which found some, but fewer, of the charges proved. He next appealed to the General Assembly, which found him guilty of certain immoralities, the consideration of which, he alleges, did not regularly come before them, and the sentence of suspension was pronounced on him. He then raised an action in the Civil Court, on the ground that the Assembly had proceeded, to his prejudice, in disregard of its own rules. The Assembly instantly summoned him before them, and summarily deposed him from the office of the ministry, for carrying the case to the Civil Court. Whereupon he raised a second action in the Civil Court against the Assembly. The First Division of the Court of Session ordained the Assembly "to satisfy the production," that is to lay the constitution of the Free Church and a statement of the case before the Court. To this, the Assembly pleaded certain objections; and on 23rd Dec, the Lords of said First Division, viz: The Lord President, Lord Ivory, Lord Curriehill and Lord Deas unanimously repelled these objections, and allowed Mr. McMillan, expenses. These Judges seem all to hold that the Free, and other unestablished Churches, have no jurisdiction—that jurisdiction belongs only to the Established Church, being conferred on it by the State—that all questions between dissenting churches and any of their members must be viewed simply as matters of contract—and that the Court is entitled to know what that contract is, and to decide whether the terms of it have been complied with. In connexion with this, it is freely admitted that these churches may frame such constitutions as they please, provided they contemplate nothing unlawful—that they may administer these constitutions, and alter them as they see cause; but it is maintained, that if any member of these churches is subjected to suffering, in violation of the existing rules, he is entitled to claim and obtain redress from the Court. To deny this, it is alleged, is claiming for the church the right not only to make, to administer, and to amend, but also to *break*, its own laws. The Assembly on the other hand maintain that the Church has jurisdiction

derived from Jesus Christ its Divine Head—is entitled to conduct its own business about spiritual matters without being subject to the review of a Civil Court—and that to acknowledge such subjection, is suicidal to its own claims as an ecclesiastical institution. The Free Presbytery of Edinburgh, on a motion by Dr. Candlish, have agreed to present a requisition to the Moderator of the Assembly to call a *pro re nata* meeting of the Commission for giving directions respecting the case, and that meeting was to be held on the 18th of January. Public meetings also are talked of, and some contemplate application to the Legislature, for a new law. The case obviously concerns not the Free Church alone, but all unestablished Churches. Dr. Candlish in supporting his motion said “I for one anticipate from the prolonging of this case and from the full discussion of it which must now ensue—for the time has come when it is absolutely necessary that it must be fully discussed and explained to all our people—I anticipate the most blissful results in regard to the union of all the Nonconformist Churches in Scotland.” We fondly hope that happy consequence may be realized.

REV. DR. THORNTON, WHITEY.

We have had an opportunity of seeing the Diploma of D.D., presented to our much esteemed brother, by the eminent College of Princeton, New Jersey,—a distinction well deserved by him, now-ranking among the veterans of our Church, and whose public career has been characterized not merely by superior talent and scholarship, but by diligent and successful evangelistic labouriousness, and unwearied exertion for the promotion of sound education, and of every good work directed to the best interests of the people. The Diploma is, as usual, in Latin, and the chirography is executed in a style of the highest beauty and elegance. May the Doctor long remain with us to enjoy this justly earned mark of honour,—an honour which, quite unsolicited by him, took his genuine modesty by surprise, and may that modesty not hinder him from again giving, through the press, something by which he, when no more here below, may continue to speak to generations yet to come.—*Communicated.*

[The above has been sent us by a very worthy man, who is anxious that it should appear in the *Magazine*; and we hope Dr. Thornton's good nature will excuse our insertion of it.]

COMING EVENTS.

[It is a prevailing opinion that very momentous events of a religious kind, are rapidly approaching. Great numbers, among whom we must acknowledge not a few to be eminent for learning and piety, expect the speedy return of the Son of Man to reign upon earth. Others fondly anticipate the downfall of Popery, as near at hand. Interpreters of Prophecy have long fixed on the year 1866, and the political circumstances of Europe, especially of Italy are considered as giving probability to the view. A third class, looking at the revivals which are taking place not only in the States of America, but in Ireland, Scotland, Wales, England, Sweden, and elsewhere, together with the remarkable outpouring of the Spirit of prayer which characterizes our day, are sanguine in their hopes of a great extension of pure and undefiled religion. We recommend the following remarks by the Editor of *U. P. Missionary Record*, to serious and practical consideration.]

“It is the duty of the servants of God to stand each on ‘his watchtower,’ and to ‘regard the works of the Lord,’ specially ‘the operation of his hands.’ Taking this position, and looking all around us, the sights which meet our gaze, at the beginning of 1860, are very instructive and cheering. The great wheels of Providence, which are under the guidance of the enthroned Saviour, are in rapid motion, and these are all advancing to one grand result, the freedom and evangelization of mankind. Near at hand we see the church aroused, vigilant and prayerful, tens of thousands of earnest hearts, touched by divine grace, in the closet, the family, and the social and the public prayer-meeting, pleading importunately that God would pour out the converting, purifying, and operative influences of His Holy Spirit, in

larger measure than has been enjoyed since the day of Pentecost. God is drawing his people around his throne, and fitting them to receive richer manifestations of his power and glory. On the continent of Europe, and in nearly all civilized states, men, restless and dissatisfied, are demanding in firm attitude, their social rights, and are filling with dismay the despots that have so long enthralled them. This is especially the case in Italy, in Hungary, and in those countries where popish influence holds the dominion. The rulers of Europe, greatly perplexed, are about to meet in Congress, in order to arrange the unsettled elements of society, and, if possible, to adjust the antagonistic claims of liberty and despotism; whilst the adherents of 'the man of sin,' appalled at the course which things are taking, and dreading the downfall even of 'the seat' of their once deemed infallible head, are everywhere heard crying, 'Alas! alas!' The upheaving and disturbing force, which seems to have come forth from God, will we believe, go on rending and destroying, till all the obstructions which withstand the progress of the Bible, the gospel, and human improvement, are taken out of the way. And in the far distance we behold the power, the intelligence, and the civilization of the western nations forcing the barred gates of the eastern world, subjecting the races there to their sway, and opening entrances for the servants of Christ; commerce and science searching all lands, even the most inland and remote, for materials on which to employ their ever expanding energies, and uniting all nations in bonds, which are preparing for the time when the entire families of the earth, shall constitute one brotherhood, 'blessed in Christ;' and the messengers of the churches visiting, in growing numbers, every clime, mastering the languages of heathen tribes, erecting churches and schools, and inviting all classes of men to look unto Jesus and be saved; and, as they toil on in their noble work, encouraged by the brighter light which is rising in the home churches, and strengthened by the new life which is already flowing forth from the gracious revival which these churches have begun to experience. Indeed, whether we look east, west, north, or south, all things are in motion, and the movements are on the side of liberty, social well-being, and Christian progress. The Spirit of God is troubling the dark and long-still waters, and parts of the new creation are appearing. The roll of Messiah's chariot is heard, and the call is issued for his servants to place themselves under his banner, and to march with him to the conquest of his enemies. The times are truly full of promise; events are deeply marked by the handwriting of God, and there are voices everywhere uttered, which proclaim that the Lord is taking to himself the predicted empire of the world. In such a state of things, and at such a time, it becomes each of us to occupy his place in the movement, and to see that his character and conduct correspond to the claims of duty. This is our period of action, where our services are called for; for the Lord says that he has need of them. It is quickly passing away; and according to the manner in which we use the portion of it that remains, will depend the complexion of our everlasting lot. Let each of us therefore, availed by the aspect of things and impressed by a sense of his individual responsibility, go, at the commencement of this year, into the presence of God, and there on his knees, with the Bible open before him, and eternity in view, and with an earnest invocation of the heart-searching Spirit, ask himself these three questions, What have I done for the Lord in the years that are past? What are my present relationships to God? And what do I intend to do for the time to come? And should this solemn exercise be rightly conducted, there is a certainty that it will lead to a purpose of heart which will find fitting expression in the inspired words: 'The night is far spent, the day is at hand; none of us liveth to himself; and henceforward 'FOR ME TO LIVE IS CHRIST.'

AMERICAN SLAVERY—REV. DR. CHEEVER.

Dr. Cheever, of New York, and his congregation, by the stand they have taken against slavery, have brought themselves into difficulty, and find it necessary to ask assistance from Britain. Many distinguished persons are interesting themselves in the case, and collections are made by a number of congregations, among

which we see several of the U. P. Church. It is exceedingly painful to witness the manifest hostility of the Old School Presbyterians, and many other denominations in the States, to the cause of emancipation. The *Presbyterian* has been denouncing Drs. Candler and Guthrie, especially the latter, and referring to the contributions the Free Church received in the States at the time of the disruption.

CAUSE OF MINISTERIAL FAILURE.

A minister may be fully prepared for his duties, academically and theologically, and yet, by falling into bad habits of study, he soon becomes far less efficient than men of better habits with far less education. The mental disease of the ministry in this day, is the neglect of study; and this is generated by causes seen of all men. A young man of fine promise is settled as a pastor, although his attainments are but elementary, such are the drafts weekly made on him, and such are the calls and the rewards of activity, that books and studies are soon neglected. Applauded for his first efforts by those who praise without stint, because without sense, he soon learns to lean upon his genius and volubility. He has discovered a way to reputation other and shorter than the dull and beaten one of industry. He soon cuts the knot he cannot untie and jumps the difficulty he cannot remove, and depends less upon patience of investigation than upon his intuition to comprehend texts, and doctrines, and methods of argumentation. And soon his mind, naturally fertile and productive, becomes a barren. His sermons, like bullets cast in the same mould, are all alike, whatever may be the text. All have heads but no points. All have something old but nothing new. He has drawn from the tap, without putting in at the top, until the barrel is exhausted, and it only gives forth an empty sound. That was a shrewd observation of a man, made at a parish meeting, convened for the calling of a licentiate just from the seminary: 'I like the young man very much the few times I have heard him, but I would like the call postponed, a few weeks longer, as I fear from what I have learned as to his habits that his pond will run dry.' We once knew a pastor of excellent talents, of unquestionable piety, of large common sense. He was, besides, a man of property, and could have readily commanded a fine library. But he neglected study, had but few books, fell into the habit of talking common places from the pulpit, and when he had reached fifty years, was as dry as a chip, but not so easily ignited. He had forgotten his academic studies to such a degree that he could not read his Greek Testament. His people asked for meat, he gave them milk; they asked for instruction, he gave them a long exhortations, making up in quantity what they lacked in quality. Unprofited by his labours, his people sought his dismissal, and he was compelled to quit a field in which diligent habits of study, would have sustained him, honoured and useful, until the silver cord was loosed. Indeed, most of the unacceptableness of ministers past fifty with which we are acquainted may be traced directly to a want of right habits of study. Their ponds run dry; and where studies are not neglected, they are often pursued in a way greatly injurious to health. By some, the morning is given to sleep and to out-door duties; the night to study. By some, preparation for the pulpit is put off to the very close of the week. The pastor of a large church recently told me that he wrote two sermons between Friday morning and Sunday morning. I replied that he had hard work and his people poor fare. To this rule we have never known but one exception. Such must have a very high estimate of themselves, or a very low one of their people.

[The above is from the Rev. Dr. N. Murray's work entitled, "Preachers and Preaching." The author seems to regard "neglect of study" as exceedingly prevalent among ministers. On that point we offer no remark; but we entirely agree with him in holding that wherever it exists, the deplorable consequences he describes will inevitably follow. He is certainly right in saying that "the foolishness of preaching is one thing, and foolish preaching is quite another thing" That is a most important injunction 'meditate on these things; give thyself wholly to them (literally, be thou in them) that thy profiting may appear to all.']