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THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

VOL. IV. · TORONTO, FEBRUARY 1, 1857. · No. 2.

Miscellaneous Articles.

SOME SEASONABLE HINTS.

This Magazine has now entered upon the fourth year of its course, a fact for which there is great reason to thank God and take courage. It would be well if the Magazine, as it is prolonged, should become more and more useful, by an extending circulation, for which there is ample room; by being more perused and considered by those who receive it: and by increasing endeavors on the part of those who carry it on, to enrich its pages and to make it a great benefit. In the short address appended to the December number it is stated that the object of the Magazine is "to advance the peace and prosperity of the church." This should be the desire not only of the editor, but of every one of her ministers and members. It is also stated, and well deserves to be again brought under notice: "there is abundant need for every legitimate appliance for augmenting the vitality, and harmony, and energy of our body. Could a denomination, holding such principles as ours, be aroused from its lethargy, what deliverances might it work, and what a blessing might it be in the land! What nobler ambition should any right hearted man propose to himself than to be a worker with God in so high and holy a cause? 'Wilt Thou not revive us again, that the people may rejoice in Thee.'"

Serious charge that of lethargy. But the question is, Is it true? We fear it has in it too much truth. Will any man among us venture to affirm that as a body we are vigorously attempting to do all, or nearly all, we ought to do for the Divine glory and the good of souls? Will any one in the congregation to which he belongs, no matter which or where it is, maintain that said congregation is doing with its might what it findeth to do for Christ and His interests.

But the charge of lethargy does not lie against our church only. It applies to all existing churches, though not to all of them equally. Where is the church that is striving with sufficient zeal to obey the command of Christ, that His gospel should be preached unto every creature, both near and far off, and not merely within its own little precincts? Where is the church that can be pointed out as properly serving, by its general membership, to be "the salt of the earth," the moral conservatism of that part of mankind which is around it, and "the light of the world" within its own sphere of influence. Has not Christ too much cause for saying to the churches, at present, at large, "Be watchful, and strengthen the things which remain that are ready to die,"—be up and doing? There is no occasion for any church for boasting, or glorying over others; but very much occasion for humility, and for prayer to God,

that He would be pleased to send down arousing grace into the hearts of all His professing people, to awaken them to a due sense of what they owe, of working to Him, to themselves and to the world.

But let us return to ourselves as a section of the Christian church, and see what need there is for mutual stirring up to action. For the present we only intend to offer a few suggestions, hoping they will be received with candor, and "a right and charitable frame of mind."

I. There is certainly a loud call to us to give a helping hand in imparting the gospel to the heathen, and thus seeking to do our share in the work of foreign missions. It was not at all meant that the gospel should be kept to themselves by those to whom it has come. In its effects upon the recipients it should be like a stone cast into an expanse of water, producing where it falls one circle after another, larger and larger, till the whole area is in motion. Christ says unto those to whom He communicates His gospel "freely ye have received, freely give. It is His will that His word should "sound forth" from every church deserving the name, as it did from the Thessalonians, and indeed from all the primitive churches, so that in a short period of time the gospel was proclaimed far and wide. Every one of them was a missionary church, and sent out labourers into the Lord's vineyard, and if the work had continued to go on according as it was begun by them, long ago, through the blessing of God, Christ and His saving truth would have been made known to all nations. But, alas! a host of evils adverse to the Christianisation of the world soon crept into the church, and it is but of yesterday comparatively that the duty of carrying the gospel of the grace of God, bringing salvation wherever it comes to the dark places of the earth, has been felt not sufficiently however, but in some small measure.

It is surely high time that our church should earnestly bestir herself for the furtherance of this great and good cause. In respect of the number of her congregations, and the secular circumstances of her people, she is quite able to take a respectable share in the work. Other Presbyterian Churches are setting her an example, and, to use scriptural language, provoking her to go and do likewise. Her sister church in Nova Scotia and New Brunswick, fewer in numbers and poorer in worldly things, has honourably got the start of her, having had, for several years, a mission in the South Sea Islands, which has already won a position of renown. We were stimulated at last Synod to conjoin our efforts with that mission, and to furnish at least one labourer, as a commencement, to help in blessing those coral isles with the Gospel of peace, an invaluable temporal boon to savage tribes, who were wont to massacre and devour each other, besides leading them to holiness and to heaven. Some small preparation for entering on the glorious enterprise has been mooted; but the lethargy needs to be thrown off decidedly, and the loins girded. Every congregation should be made to hear a voice saying to them, from the pulpit, and from this Magazine, "You are expected to do your duty in this important undertaking." It is to be hoped that when the time of Synod comes round again, there will be from all quarters satisfactory evidences of a readiness to contribute the required means, and of a determination to follow this up with united persevering prayer, that God may grant success, and give us the frequent pleasure of hearing enlivening accounts from the mission field.

II. We should not forget, but keep in lively remembrance, and still actively prosecute the immediate end for which we exist as a church. This is to diffuse throughout Canada what we believe to be sound scriptural Christianity, so far as God may honour us to that effect. Thanks be unto Him, we have been privileged to do something in the work, but not nearly so much as could have been wished. In about a quarter of a century we have got fifty ministers over the land, besides probationers; a number which, but for a variety of causes which shall not be specified at present, might have been doubled at least. Our missionaries came to the country, or have been trained in it, as *missionaries* for Canada, not as men just seeking to obtain a local habitation and support,

or to set down content therewith; but from central points to stretch out their exertions on the right hand and on the left. We believe they have been trying to labour in that capacity, some of them pre-eminently; but we entreat them all to consider whether it can be said of them with truth that they have done what they could; and we especially beseech them not to think of relaxing or contracting their endeavours, but rather to renew and augment them. Verily there still is, and will be for very many years, scope and verge enough for an evangelising diffusive ministry throughout Canada, her present settlers not yet by any means sufficiently supplied with religious ordinances, and new settlers ever enlarging and pushing their goings into the forest wilderness, whence the cry for the Gospel will be heard, "Come and help us."

There are three things which we beg leave to mention, and affectionately to urge: 1st. That each minister; and his people acting along with him, and thus cheering him on, and holding up his hands, should often consider what they ought to be attempting for the spiritual advantage of old and young, particularly the latter, in the community where their lot is cast. There are various ways in which they may be thus useful, and do credit to their Christian profession, by "labours of love" for the present and everlasting well-being of those around them, recommended by a holy life and consistency of character. 2nd. Presbyteries should ever be looking on the moral condition and wants of the population within their bounds, and devising, prudent, energetic, and kind plans for spreading the benign light and influence of Christian truth, according as they have opportunity. This is the most effectual method for truly improving the people of a new country, or indeed of any country; for it is thus only that there can be the righteousness of character which alone exalteth a nation, and keeps it up and onward. To act in this way for the good of a country, in a systematic and thorough manner, is one great advantage of Presbyterianism, if rightly worked. Its mode of operation is borrowed and practised even by those who ignore its name. 3d. The Synod should have comprehensive and wisely thought-out schemes for the good of the land. Much of the time at these meetings should be devoted to deliberations about great and momentous objects, and as little of it as possible spent in talk respecting unimportant matters. These should be prayerful, self-loving, Christ-honouring seasons, delightfully occupied in councils which may be blessed for unspeakable benefit to future generations; and ministers and elders should return from them to their respective spheres of action with enlarged views and re-kindled zeal. Thus might it be expected that God would more and more bless us as a church, and make us a blessing.

We would earnestly remind the brethren that for accomplishing such hints as have now been humbly given, it is quite necessary and indispensable that a spirit of fraternal love, sincere unanimity, and hearty co-operation should be maintained and nourished. No doubt it is on account of the great importance of Christian unity, and its propitious bearings on all the great and good objects for which divine Christianity has come to this evil world, that unity of sentiment and action is so strongly pressed upon all who name the name of Christ, and say that they are his property and servants.

The things which have now been brought before the minds of our ministers and people might be powerfully pressed home to the Christian heart. We shall, however, only state two considerations: 1st. The parent church in Scotland, which sent out this mission, and has expended a great deal on it, has a good right to expect that its design shall be unweariedly prosecuted. We may be sometimes faint, but should be yet pursuing, assured that in due time we shall reap, if we do not faint utterly. But 2ndly, what should be a far higher motive than any other, Christ expects that we will be zealous for his interests connected with us in this land. We profess to be on his side, in his contest by the Gospel with the powers of darkness. Let us be faithful and consistent. He tells us that lukewarmness or indifference cannot be allowed; that they who are not really for him actively, are against him. We are assured that

“they who be wise shall shine as the brightness of the firmament, and they who turn many to righteousness as the stars for ever and ever.” What a high inducement to unwavering devotedness to his cause should it be to think of enjoying his gracious smiles and approving love, while we work for him; and when our work is done, to share in the welcome address from his lips, “Well done, good and faithful servants, enter into the joy of your Lord.”

MONITOR.

THE BEST BIRTHRIGHT.

“Looking diligently, lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright.”

The story of Esau selling his birthright, is a sad memorial of sin and folly. This birthright entitled him, according to ancient law, to a double portion, in the division of the paternal inheritance, and it made him the heir of the promise of divine privilege given to his father by God. In this latter view, Esau's birthright was peculiarly valuable, and it is for despising it, in this sense, that he is branded as a profane person. The history of the transaction calls up before us an affecting scene. We see Esau come into his father's tent, faint and weary, perhaps, by the labor of the chase. His eye falls on his brother Jacob, just sat down to his mid-day meal, and he covets a share of the tempting dish. He could have had abundance of other food, but he had set his heart on this, and he will have his desire. The price of his gratification is named. It is large—it is fitted to recall him to reflection—it is a test of his character. He hears, he thinks of it; he exaggerates his necessities, and speaks as if his life depended, not on procuring food but on receiving *this* food from his brother. He depreciates his birthright, and alleges that, being at the point to die, this was of no value, just as if a divine privilege was for the body alone, and could yield no advantage beyond the present life. He therefore instantly strikes the bargain, eagerly takes the morsel of meat, and, mayhap, thinks for the moment that he has the best of it, in the profane exchange. “He did eat, and drank, and rose up, and went his way; thus Esau despised his birthright.”

The history furnishes a warning for all times. The Apostle draws from it the solemn admonition we have cited as the subject of our present remarks. He warns all Gospel hearers to look diligently, lest any should exemplify the like passion for present indulgences, and the like profaneness as Esau displayed. That this warning may have point and force, a resemblance must be assumed to exist between the privileges of Esau, as the heir of covenant promise and those of Gospel hearers, as recipients of the offers of salvation. If there were no analogy here, there could be no meaning in the counsel to take heed not to be profane, like Esau, in despising divine privileges. But when this resemblance is admitted, the admonition comes home to every heart. It sets before us, then, in striking light, these solemn truths—the privilege of an offered salvation is every man's birthright; that privilege may be bartered away for present indulgence. This is a sin, against which all who possess the privilege require to be on their guard. To the first of these topics we request, at present, the earnest attention of our readers.

The *privilege* of an offered salvation is every man's birthright.

It was for despising his birthright, that Esau is here set forth as a warning, and the points of the warning lie in this, that every one among us who hears the Gospel enjoys the offers of pardoning mercy as his birthright. It is not meant by this, that God is under any obligation to provide salvation for our sinful race, or that any man possesses a natural right to receive the offer of it. This is not an obligation on God's part, but a mercy. It is not a natural but a desired right with us. It is freely given of God, and hence we learn, it is

granted by him to every man, as his birthright. Does not this open up a most expressive view of Gospel privilege, that we have in this, the offer of divine mercy made to us as our birthright? Look, reader, to the offer of God's mercy in this light, and see how it commends it to you.

1st, As your birthright, you enjoy the offer of mercy, because you are born into the family of sinful man. If you were not a man, you would have no title to this offer, for it is only for the race of man it is provided and proclaimed. It is thus because you are not a fallen angel, but a man; it is because you are not an innocent, but a sinful man, that you have an offer of mercy made to you, as your birthright. Open your heart, then, to this glorious Gospel truth. You have this free offer of salvation from God, not on account of your circumstances, of your birth, or condition in your life. It antedates all you have done or not done. It lies back of all you are, or are not. It is a privilege of your soul, in its creation by God, as a member of our fallen human race. It is your own—a blood-bought, a God-given privilege, simply because you are a sinful man. It is yours, as your life is yours, to value it, to enjoy it. It is yours, as your liberty is yours, to welcome it for its pure joys, to glory in it for its noble ends. It is yours, to continue with you as your birthright, the badge of your union with your heavenly Father, the passport, if you will use it so, of your entrance into the celestial kingdom. Is not this the word of God himself to you from his lofty throne, "To you, O men, I call, and my voice is to the sons of men." "Is any man athirst, let him come unto me and drink." You observe the terms of address. It is "you, O men," you, "any man," whom God calls to come and drink the streams of his mercy. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Whosoever will, let him take of the water of life freely." You see the extent of the invitation. It is "all ye that labor," through the misery of sin; "whosoever will" let him come and find rest. Reader, this offer of mercy from God is your birthright. It is not man that gives it you, but God, and he gives it to you that you may take it up, that you keep it, that you use it as the foundation of your hope, that you through the faith of it, be eternally saved.

2nd. As your birthright, no man can take the offer of mercy from you. In this matter of the Gospel offer of salvation through Christ, all men are on a level. You have it not from me; I have it not from you. But all of us have it alike from God; but man may preach the good tidings to others, and press it on their acceptance. But whoever repeats the joyful sound, it is God our Saviour who first of all says to every man—Come, "Come, take of the water of life freely." It is thus plain, man does not give this offer, and what man does not give, he may not take away from you. You have this sacred privilege given you by God. He gives it as your indefeasible, your inalienable right—the birthright of your sinful nature. No man may justly take from you your natural freedom, and reduce you to the condition of a slave. Whoever attempts this outrage on you, a rational responsible man, be the colour of skin black or white, the same is a thief and a robber. And as no man may take from you your liberty, so no one may take from you your offer of mercy in Christ Jesus. God speaks unto you the message of redemption, though shut up, as really as his angel spake to Peter the word of liberty. God comes with the invitation of grace to you, though cast out by man, as truly as Jesus came to the blind man in the temple, when the priests cast him out, bringing you the good news of salvation as your birthright. If you should ever hear men, therefore, limiting the offer so as to exclude you, or clogging the offer with conditions so as to discourage your application for the benefit, go direct to the Book that contains the title deeds of your inheritance, and listen to his word who gives this grace, as He assures you, "Him that cometh to me, I will in no wise cast out."

3d. As your birthright the offer of mercy through Christ is your highest privilege. Peculiar value is attached to an earthly birthright by every ingenuous mind. It is a privilege bright, prized, and dearly beloved. And, reader, what immunity of your nature can be compared with the offer of mercy from

your Almighty Judge? Is it not a privilege for your *soul*, to pacify your conscience, to pacify your heart, to ransom your undying spirit from the ruin of its fate? Is it not a privilege that reaches into *eternity*?—that ceases not when the body dies, but being your everlasting salvation in the presence of the Lord God and of the Lamb? Is it not a privilege purchased by the blood of the Son of God—so precious, that no price inferior to this could procure it; so noble, that even this ransom was not deemed too valuable for its bestowal? Yes, you have heard of the glorious struggles of the Covenanters and the Puritans in the dear fatherland. You have heard how they toiled, and suffered, and died, fighting under the banner of truth and liberty, and receiving the legacy which they have bequeathed, you feel your *blood-bought* rights to be dear to your heart. But here we point you to your birthright, in offered mercy, and tell you it was made yours at a yet higher cost. It was procured by the blood of the Lamb of God. What privilege of your nature can be equal to this? Does it not come to you as a dying man, with the gift of immortality? Does it not come to you, as a sinner, with a deed of pardon? Does it come to you, as a sufferer, with a message of everlasting consolation? Does it come to you, as an heir of hell, with a welcome to heaven? All this, dear reader, is your property, as a poor, perishing, sinful man, whom God, in his free mercy, has visited with the offer of salvation through his Son! All this is your birthright—an offer, a free, personal, present offer of mercy from God in Christ. You may be rich in this world's wealth; but this is a treasure that casts contempt on all your other possessions. You may be poor in earthly substance; but here is a testament, gifting to you an inheritance that enriches and ennobles you for ever. You may be little esteemed among men, and have nothing else to distinguish you; but here God himself dignifies you. Just because you are a *man*—a perishing sinful man, he gives you as your birthright an offer of his sovereign mercy. He addresses to you a call and invitation to accept of eternal life, at the hand of his Son—to become one of his redeemed children—to secure at last a crown of glory in his holy heaven. “Who is like unto the Lord our God, who dwelleth on high? He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that he may set him with princes, even the princes of the earth.”

Dunse, Scotland.

W. R.

SCOTTISH PRESBYTERIAN PREACHING.

(Continued from p. 10.)

We have said that *perhaps* no preacher in Scotland can impress an audience like Mr. Caird, and the qualifying adverb had a special reference, as our readers will doubtless have supposed, to Dr. Guthrie. He, too, is essentially an orator. We may become tired of reading his volume, we can hardly become tired of hearing himself. Edinburgh, where he has laboured for some twenty years, is not yet weary of him. One needs only to pass the gate of Free St. John's, beneath the shadow of the Castle, when the bells are ringing, any day when the Doctor is to preach, and the clustering crowds will assure him of the fact. We grant, indeed, that the crowd will consist, to a large extent, of visitors to the town. For Dr. Guthrie is one of the sights of Edinburgh. If you go to see the Castle or Holyrood on Saturday, you must go to Free St. John's on Sabbath. But you will not easily get admittance, unless introduced by some friend belonging to the congregation. You must be contented to wait in the school-room under the church, or in the lobby, or on the stair, till the opening prayer is over, when, if you be active, you may get some seat whose customary occupant happens to be absent, or more probably, a standing place in one of the passages, which are soon filled along their whole extent, so that all

the space is covered as by a full tide, and the preacher looks abroad on a sea of upturned faces. Nor is the audience, you see at a glance, of a vulgar sort. Military uniforms, the clerical habiliments of the South, sallow American visages, the dignified, keen-cut countenances of high-born dames, and the long hair and dreamy aspect of literateurs or artists, catch your eye amid the crowd of more ordinary worshippers. But your gaze does not wander over the audience after the preacher enters. That tall thin form, stooping forward to the desk, that dark countenance, that brow which, when the lank, iron gray hair is thrown back from it by the fingers for a moment, you see to be neither very broad nor very high, but round and firm; and that eye, especially, with its peculiar expression, caused, as it were, by a film which you think might be wiped off—all these enchain you, till the voice, deep and full, and yet rough edged with tart Doric, catches up your entire attention, which it keeps till it is pleased to let you go. We can never forget the impression which the first discourse we heard preached by Dr. Guthrie produced—we were about to say upon our minds, but it was rather on our hearts. We were lifted up, carried away, in a fine ecstasy. The whole might have been a dream; our state was one of those into which we are brought only once, and the memory of which is always sunny. The preacher proved himself a power over us as he has done over so many, and no criticism can possibly bring him down to the level of ordinary men.

Yet we see now that he is not impervious to criticism. Faults struck us even on our first reflections after hearing him, and a perusal of his published discourses has only served to confirm the strictures which we then passed upon him in our minds. Let us endeavour to express, in a few words, the leading points of the estimate of him we have formed. Looking at the *matter* of his discourses we may soon discover that the Doctor never attempts to be profound. He is not at all metaphysical. Very different are his discourses from the so-called *sermons* of Bishop Butler, and from those of the late Irish divine of the same name with the illustrious prelate, whose able discourses have recently been attracting so much attention. Indeed, the orations of the worthy Doctor may be thought by some to be not even very solid. Yet no one dare call them flimsy. The thoughts illustrated, are really instructive and always important, albeit, perhaps, too brilliantly arrayed. Among the *savans* of the British Association, perhaps you may have difficulty in recognizing the highly-dressed gentleman as being a philosopher—you think him a dandy—but he is a substantial man of sense, and a philosopher, notwithstanding; so is it with the Doctor's thoughts. Nay, the man is not only a man of sense and a philosopher, he is a Christian as well. The preacher is not like some who seek to interest by clap-trap subjects—by prelections on science, or lectures on poetry, or excursions into the splendid fields of mere natural religion. His topics are decidedly of an evangelical description. He faithfully preaches Christ, and is anxious above everything for the conversion of his hearers. In seeking this, he appeals much to the witness of the hearts of his auditors, questioning them and pressing them to speak. He is eminently a man of *common sense*, presenting truth in such a manner before your mind, that you cannot but feel that you have to do with one who knows you thoroughly. While some have a clumsy way of putting things, making them offensive to you, and rousing your antagonism, the Doctor knowing intuitively your vulnerable point, so draws his bow as to lodge the arrow quivering in your flesh, between "the joints of the harness." He has also a great command of that prime instrument of a popular orator's success—*feeling*. Not that he is ever sentimental; we are sure he nauseates that. But he knows the heart and can touch it. He has looked upon much of the world's wretchedness, and, we doubt not, has had sorrows of his own, which have not hardened him, but left his heart tender. The preacher's *forte*, however, is *illustration*. Here he is "*facile princeps*." He is a poet and a true one; or perhaps we ought rather to say, he is a great painter. His animals are as good as Landseer's, his scenery as good as Macculloch's,

and his conflagrations as good as Turner's; while he is able to paint still life like any of the Dutch Masters, and domestic scenes with the brush of Wilkie, and when he appears on the platform can vie in the grotesque with Hogarth.

Take but a specimen or two. Here is Landseer:—"Next I climb the mountain, when snow drifts thick from the murky heavens, and—like Satan taking advantage of a believer's trials, the wily fox is out upon the hunt. Every mother of the flock lies there, with a tender lamb behind her; with her body she screens it from the rudeness of the storm: and with her head to the wind, and her expanded nostrils snuffing the distant danger, she lies ready, so soon as her eye catches the stealthy foe, to start to her feet, receive him on her horns, and die like a true mother, in her lamb's defence." Here, again, is Horatio Macculloch:—"Stretched on a flowery bank, with the hum of bees, the song of birds, and the chirp of the merry grasshopper in our ear, the cloudless heaven overhead, and beneath us the placid lake, where each flower, and bush, and birch tree of the rock looks down into the mirror of its own beauty, the murmur of the waterfall sounds to us like an echo from the crags of the Creator's voice, 'All is very good.'"

In the mode of bringing in and handling his illustrations, the Doctor shows competent tact. How may they be so introduced and put as to strike most? This is evidently a question which he often asked himself till his style was fully formed, and what was at first artificial, became at last *second* nature. Instead of first stating a truth in literal terms and then bringing in his illustration, the Doctor begins with his illustration, rather enjoying the thought that his hearer cannot conceive what use is to be made of it, and ends with a literal meaning of the truth as educed from the case in which it has been embodied. An ordinary preacher for example, would probably express himself upon a certain point in such a way as this:—"God uses the weak things of this world to confound the things that are mighty. This we find strikingly illustrated in the case of David and Goliath. The Philistine giant was not overcome by another giant, his superior in strength and skill, but by the stripling David, armed only with a sling." But Dr. Guthrie begins by abruptly introducing you to the original scene of conflict, which seems to pass before your eyes, and then draws out the general truth, that out of weakness God's strength is perfected:—"He was no veteran, the giant's match in years, experience, stature, or strength, who defeated Goliath. When the battle between the two nations was fought by the respective champions, fire flew not from opposing swords, nor were spears shivered on opposing shields, the valley shook not beneath the tread and collision of two giants, nor did victory hang in the balance, and anxious partizans endure the agony of suspense on confronting mountains, while the air resounded with the clash of arms, and blood gushed from gaping wounds. Never, to appearance, were there two men more unequally matched. When the lines of Israel opened, and a youth, a beardless lad, clad in a shepherd's garb, with no weapon but a sling, and no confidence but God in heaven, stepped forth to measure strength with the son of Anak, loud laughed the Philistine, and wit ran merrily through his countrymen's ranks," then comes in the application, "That bright day was the type of one still brighter, on which God glorified himself," and so on.

We might speak at considerable length of the preacher's habit of illustration. it is his high characteristic. It is it that makes his sermons so fresh and popular. But it is in that illustrativeness that the fault of the published volume lies. There is far too much of it. The book is a surfeit. The strong odour of collected rose-leaves sickens us. We are afraid that, however delightful a treat an occasional sermon from Dr. Guthrie cannot fail to be, the food is not plain and substantial enough for every day fare. It is fortunate that Dr. Hanna is his colleague; and we trust that that able man preaches in the forenoon, so that Dr. Guthrie's discourse may come in appropriately as the dessert: for it is as stimulating as champagne, and as luscious as well-flavoured peaches.

We have said nothing yet with regard to the Doctor's style of speaking. It

is the appropriate expression of his thought and feeling. They are soul and body: were you to separate them, you would destroy the man. Let a sermon of Dr. Guthrie's be preached by any other individual, however good a reader he may be, and it will not tell as it does coming from himself. After these remarks, we need hardly say in so many words, that the speaking is really admirable; but we may glance at its leading features. The voice is deep, clear, sharp and firm. The manner is conversational and racy, sometimes deepening into solemnity, softening into pathos, or swelling into denunciation or command. Its variety keeps attention constantly alive. This is aided too by the free use of the *dramatic*. The preacher's narratives are not all carried on in the third person; his characters speak. Often his sudden changes of voice, and unexpected pauses, are most effective. Then his *action* is in perfect keeping with his mode of speech. The expression of his eye and countenance, the movements of his body, and the sweep of his arms, are all regulated either by consummate art, or a fine, unerring instinct. We have marked him throw himself forward upon the cushion of the pulpit, with clasped hands and uplifted eye, and groan out the first verses of the 51st Psalm, in such a style that the very boldness and terrible earnestness of the man prevented us from saying he was acting.

There is one point to which we would specially refer before closing our remarks upon this most extraordinary preacher—it is his management of the exordium or introduction to a discourse. Here he is very often much at fault. No doubt he seizes your attention with his very first word, and keeps it to the end. But we cannot help remarking that he might do so, and at the same time, in the construction of his sermons according to due proportions, might show himself a much more skilful artist than he does. His exordium is generally very long, and frequently has but the slenderest connection with the body of discourse. For a quarter of an hour, on one occasion, we heard him enlarge, with the richest eloquence, upon a thought of no great importance, and related only by some accident to the theme that was afterwards discussed. His text was, "We walk by faith, not by sight." And how did he begin? The first words he spoke gave the key-note to the entire introduction. There are many wonderful *catalogues* in Scripture. And certainly there are, as the Doctor did not fail to show during the fifteen minutes which he occupied in considering the very important subject, referring to the long list in the fifth chapter of Genesis, of those who, after living so many hundreds of years, "died;" to the list of David's mighty men, the "thirty" and the "three" and the "first three;" and to the list of our Lord's progenitors in the first chapter of Matthew's gospel. But what was the connection of all this with the text? "Our text occurs in such a catalogue!" That is the Doctor's answer in his own words, so far as we recollect them. Not better is the following. The object of the preacher, in his introduction, is to defend himself for discoursing frequently from the same text, and this is the way he takes to do so: "We have seen a sere and yellow leaf," these are his opening words, "tenacious of its hold, hang on the tree all the winter through; and there it kept dancing and whirling idly in the wind, not beautiful or graceful, out of place and season, in humbling contrast with the young and green companions which budding spring had hung around it. Like that wrinkled and withered thing, some men (who were better in their graves) hang on to this world" etc. But let us only give a *resumé* of what follows. This was not the case, the preacher informs us in a whole page with Moses. Therein, we are told in another page, the Israelitish leader experienced a happier lot than Jacob, who was blind and feeble when, ere he died, he gave his blessing to his twelve sons. Well: Moses, "his eye not being dim, or his natural force abated," delivered an address to the tribes before he went up to Mount Abarim there to die. "It is not however," says the Dr. "so much of the close as of the commencement of Moses' speech, that I would speak." There, he tells us, the words occur, "not for thy righteousness, or for the uprightness of thine heart, dost thou go to possess this land," etc. Now

we are further told, the position of the dying Christian closely resembles that of the Israelites waiting to go over Jordan; neither does *he* go to possess the land for his righteousness, or for the uprightness of his heart—which is illustrated in a page by the case of John Wesley. Then, last of all, we are told that Moses frequently *reiterated* the truth in the text chosen by the Dr.—and that a master charges his servants many times, and a careful teacher comes over truth again and again, “just as a carpenter, by repeated blows, drives home the nail, and fixes it firm in its place.” Not till after all this, which occupies eight pages out of the twenty one, does the preacher find courage to say to his hearers—“For the same end we resume our study of the text!” We have sometimes imagined the Rev. Dr. delivering a discourse, as the students require to do, before Prof. Harper of the United Presbyterian Hall, who lays such stress on *method* and symmetrical construction of a discourse; and we have thought we saw the sharp scissors of the Professor snipping the one thread that connected the eloquent Dr’s. introduction with the main piece of his oration. And the Professor would certainly have acted rightly. Dr. Guthrie, let him take any method he pleases, is a genius and a most fascinating preacher; but there can be no doubt that he might, at the same time, be more severely artistic, and then he would be even a more useful and satisfactory, and not a less fascinating preacher than he is.

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

In their separate state both branches of the Secession were often occupied in missionary work, both foreign and domestic. The extension of their cause throughout Scotland, as well as in England and Ireland, was a necessary, salutary, and efficient home mission, and was blessed by God, in many remarkable ways for preserving and diffusing evangelical truth. But, besides doing incalculable good at home, by strengthening the things which remained, yet were ready to die, they occupied themselves much in what might be reckoned foreign missions. For through this means missionaries were sent to British America, to the American States, and to other regions of the earth, where churches planted by them are now missionary churches themselves, and not only sustaining the Gospel in their own regions, but active in sending it to others. They were also, in proportion to their numbers, the principal supporters of those Associations of Christian benevolence which have been so successful in sending missionaries to heathen lands, and in the circulation of the Word of God among the nations.

But it was not till after the Union that a thirst of missionary enterprise began to pervade the whole church, and to put forth those regular and systematic efforts, for the universal spread of the Gospel, which soon rose to a scale of magnificence, and were regarded as the leading public cause in which their energies, as a Christian church, ought to be engaged. It was now felt, in a greater degree than ever, that every church should be missionary, and that the Saviour’s commission was binding on all who were possessors of Christian privileges, either in person or by proxy, to “go into all the world, and preach the Gospel to every creature.”

Our object at present is to trace the history of the missions of the United Secession Church during the period of its distinct organisation—a period which, although only of twenty-seven years duration, was eminently marked by an enterprising and successful zeal in extending the news of salvation both at home and abroad.

This subject of missions was taken up by the Synod in some measure during their Session in 1821, the year after their auspicious union; for they appointed

two of their number to itinerate during the summer months in the Islands of Orkney: one to itinerate in Dingwall and its neighbourhood, and another to labour in the Western Highlands. It was likewise at this period that that rapid increase of the denomination began, which in a few years added more than a hundred congregations to their association. A Synod Home Mission Committee was appointed, with which an Association in Glasgow, for propagating the Gospel in connection with the Secession Church, co-operated. By these means the work of extending the Gospel in the more destitute parts of Scotland was carried on with increasing success. These agencies continued during the whole period of this Synod's distinct organisation.

The first attempt at a foreign mission, into which the United Synod entered, was to Gibraltar. The Rev. Mr. Pringle of Newcastle, and the Rev. Mr. Baird of Auchtermuchty, were in succession sent thither in consequence of an application made by some British residents. But this first attempt proved a failure, both because the people in Gibraltar did not give that encouragement which was expected, and because the funds of the Synod for such purposes, were not so copious then, as they soon afterwards became.

In general, foreign missions had hitherto been conducted chiefly by the combination of persons of different denominations forming associations, and sending out agents to the different parts of the world. There were the London Missionary Society, the Scottish Missionary Society, the Hibernian Missionary Society, and other similar institutions, besides many different associations for Christian objects. But this method, although productive of good, and still continued with beneficial results, was not to prevent denominational associations having the same general object in view; and, therefore, without withdrawing their countenance from Societies of a general kind, the United Secession felt that, as a church, they were in such maturity of strength, both in character and means, as to warrant them to establish missions of their own, for sending the Gospel abroad, which would doubtless secure a more direct and affectionate interest among their people in such labours of love, and, with God's blessing, be the means of spreading evangelical truth in a manner which would be more satisfactory to themselves, by giving more assurance of its being faithfully prosecuted, as it would be under their own inspection and jurisdiction.

It was on the 13th of September, 1831, that the Synod resolved to enter on an extended and regular denominational foreign mission; and, with this view, appointed a Committee to prepare an address to the Congregations on this subject, to be read from every pulpit. A few extracts from this document will present the views of the Synod on this important matter:—

“Christian Brethren,—The subject of Christian Missions is one with which your minds are familiar. The obligations under which you lie to support such missions, arising from the express command of Christ, the promises of his grace, and the deplorable condition of strangers to the Gospel, whether at home or abroad, you will recognise; and the salutary influence of exertion in this department of duty, on your own spiritual improvement, you have often felt and acknowledged. Viewing you, then, as the friends of missions, because you are the friends of Christ, and regarding you as pledged to aid them by your prayers and contributions, according as God has prospered you, we crave your attention to the following statements:—

“The United Secession Church has long been engaged in missionary operations. Her very constitution, as a Secession Church, may justly be regarded as peculiarly missionary. When the dark cloud of error and apostacy began to gather on the Scottish Establishment, she was the chief means of preserving the Gospel, and of diffusing it through our native land. Prior to her recent union, both her branches were laudably active in extending the Gospel to the desolations of America; and, gathering strength from that auspicious event, she has turned her attention anew to missionary labours at home. These labours of late have been greatly increased, the blessing of God has rested on them, not a few have been gathered in to the Shepherd and Bishop of souls,

and a regular dispensation of the Gospel has been established in many places, where before it was unknown, or neutralized by admixtures of error. It is far from being the Synod's wish to abridge these operations, or to impair their efficacy in the smallest degree; and it is most encouraging to be able to state, that the liberality of our congregations, and the number of excellent young men who are already on our list of preachers, or are annually coming forth to the service of our church, afford us facilities for carrying them on, which, in several respects, are peculiar to ourselves.

"With these efforts at home, however, the Synod cannot be satisfied while hundreds of millions of our fellow creatures are perishing for lack of knowledge. It is true that the members of our church have not been indifferent to foreign missions, they have liberally supported most of the missions which are at present in operation. For some time past, however, an impression has been growing both among the ministers and people of our church, that we cannot suitably administer the trust which Christ has committed to us, in the present state of our religious resources, unless we take measures for a foreign mission of our own. This impression is now ripened into a deliberate Synodical resolution; and although we have not space to amplify the reasons which support this resolution, we shall specify a few of them for your serious consideration:—

"Every Christian church which is scripturally constituted, is, by virtue of her constitution, a missionary church. No church is justified in confining her missionary operations to her own immediate neighbourhood, unless she is restrained by insuperable difficulties. It seems more natural in itself, as well as more agreeable to the Word of God, and the acknowledged order of his house, that missionaries should be sent out by churches, depend on their support, and continue under their control, than that they should be the messengers of promiscuous associations, which possess not, and claim not, any definite church power. No one of these positions will be readily questioned by those who have carefully considered them; and if they be admitted, it follows, of course, that our church is not entitled to content herself with aiding the missions of others, but is now called upon to act for herself. This is clearly the path of duty, and it is fitted to yield us many advantages; from the close connection which subsists between the Synod and the people of our church, and the fervent Christian affection which binds the one to the other, there is every reason to hope that our congregations would take a much deeper interest in a Secession mission than they have ever yet taken, or can be expected to take in missions conducted by other churches. This feeling is natural to the best members of any church, and it is not more natural than it is laudable. When a church has a station of her own, in a distant part of the world, with missionaries, those who have grown up with her, and gone out from her, but continue under the direction of those who are over her in the Lord, she views such a station as a part of herself; her kindest affections are gathered around it; its distance and isolated circumstances, with the arduous enterprise to which it is devoted, awaken her holiest solitudes, and she feels herself pledged to God for its prosperity, so far as this depends on the sanctified agency of man.

"It is almost superfluous to state here, that in proposing a foreign mission, the Synod meditates no hostility to missions already in existence. We rejoice in the success of other labourers, and we know that they will rejoice in ours. We wish to be provoked by their zeal, and taught by their experience, but our hearts forbid us to do them injury; nor is there hazard of doing them injury, for the field unhappily is so wide, that although they were multiplied an hundred fold, there would still be more than room enough for all the labourers than we can furnish. As our object is not rivalry, but harmonious co-operation, so we are far from wishing to make a foreign mission the organ of our peculiarities. These peculiarities we believe to be supported by the Word of God, and we feel ourselves bound to maintain them in the circumstances in which we are placed. To the heathen, however, we are anxious to carry the

pure doctrines of the cross, which all true Christians believe and maintain, leaving them to follow their own judgment in matters of ecclesiastical polity, as God may be pleased to enlighten their judgment, and sanctify it by his grace.

“The Supreme Court of your own church to which you yield subjection in the Lord, has resolved upon a foreign mission. This resolution has been formed under the conviction that it cannot be executed, unless it meets the approbation and receives the steady support of our congregations generally; for the Synod neither have, nor desire to have, any resources for spreading the Gospel, or for maintaining it at home, except what arise from the religious contributions of the people of their charge, or of others who may choose to aid them in their labour of love. The resolution, however, has been formed in the confident expectation, that it will commend itself to your consciences, as the performance of a present duty to the cause of Jesus Christ. We intreat you to bear in mind that without adequate funds no effective movement can be made, and it is of the utmost importance that, before the next meeting of Synod, such a demonstration be given of the disposition of our congregations towards this great work, as will enable the Synod then to proceed with reasonable hope of support. You know who hath said, ‘There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself.’ We make these remarks on pecuniary contribution, not because we suppose that any burdensome effort is necessary to meet the contemplated expense of the mission; for no one acquainted with the competences of our church can doubt for a moment, that, by suitable arrangements and steady co-operation, she is far more than able to sustain a mission, without a discernable sacrifice to any individual, of any substantial worldly comfort. But we make the remarks for the simple purpose of turning your attention to the subject, being well assured that a just estimate formed by yourselves of what you can do, and what you ought to do, to him who gives us all, will lead you to replenish his sacred treasury in this most interesting department, and enable his servants at once to proceed in telling the nations of his loving-kindness.”

On the 18th of April, 1832, after long reasoning, and conducting religious exercises, the Synod resolved that Canada, and the adjacent Provinces of British America, should be the first scene of the foreign missionary operations of this Synod; and that the committee be instructed to provide and send out, as soon as possible, three or four missionaries to this country; one of these to be employed in the work of evangelizing the heathen natives. The Synod agreed on no other field at present; but the Committee were instructed to consider the best means for establishing a mission, as soon as possible, in some part of the heathen world, and to report at next meeting of Synod.

When the Synod met in September, 1832, the Committee for Foreign Missions reported that three ministers, namely, the Rev. Messrs. Christie, of Holme, Proudfoot, of Pitrodie, and Robertson, of Cupar, had offered themselves as missionaries to Canada; and that, being fully satisfied with their qualifications for such work, they had been sent out to that Province.

On the 30th of April, 1833, a letter from Mr. Proudfoot was read, with a joint report by him and Mr. Christie, of their proceedings in Canada.* This was the first communication to the Synod from missionaries in foreign parts, and it was listened to with profound interest.

During this spring, other three ministers were sent to Canada, namely, the Rev. Messrs. William Taylor, George Murray, and Robert H. Thornton; and in 1834, other two were sent, namely, the Rev. Messrs. James Skinner and John Cassie. It was now resolved that these brethren should form themselves

* Mr. Robertson had died of Cholera about a month after reaching Montreal.

into a Presbytery, under the designation of the Missionary Presbytery of the Canadas, in connection with the United Associate Synod of the Secession Church of Scotland. The Synod agreed to send out Gaelic preachers and catechists, and to reinforce the Mission as they found practicable.

It is unnecessary for us here to follow the progress of the Church in Canada.* With two exceptions all the ministers named are still spared, and are prosecuting their labours with diligence and success. Death has removed but few of the earliest labourers in our mission. We know only of four or five who have been taken away during the quarter of a century which has nearly rolled since our scriptural standard was first raised in Canada. But several of us who survive are advanced in years, and can hardly expect to be continued much longer on the field. May we be found ready when our Lord calls. In God's mercy we have lived to see a Synod in Canada of about a hundred congregations and sixty ministers, forming nine Presbyteries as the result of this first foreign mission of the United Secession; and there is not a doubt that the numbers might have been doubled or tripled had the Synod at home been able to meet the extent of demands for ministers and preachers to occupy the field. The Synod at home, however, have been always liberal in sending men and money to aid our operations. The Synod here, as it now exists, has declared itself self-sustaining. But so wide, and still widening is the field, that should the parent church see fit, they have opportunity for missionary effort even greater than at first; and they have a Synod here, we trust of faithful and zealous men, to direct into such open and opening channels as may afford scope for continued and increasingly enterprising missionary effort.

Among the few bereavements which the Canadian mission has sustained, there is one that ought to be particularly mentioned. It is the death of the Rev. William Proudfoot, of London, our first Professor of Divinity, an office to which he was unanimously appointed in 1844, and for which, by his talents, learning, and piety, he was eminently qualified. After a severe illness of ten weeks continuance, he was taken away by death, on the 16th of January, 1851, to the unspeakable loss of his family, his congregation, and the church at large. In some of the newspapers of that period, we find his character honourably delineated, by persons who had the best means of estimating it; and we extract the substance with little variation. He was a man of great vigour of mind, and of clear and acute judgment, and he had the happy art of presenting his subject with perspicuity in few and appropriate words. He was calm and resolute in thought and action. His character was marked by genuine Christian worth and consistency; and in his manners gentleness and amiableness shown forth sweetly. Owing to the infancy of the church in this Province, he had to act as classical, philosophical, and theological teacher combined; and all these duties, besides his pastoral labours in his congregation, he fulfilled with fidelity and success. Whilst his labours were abundant, his habits were retired; whilst his learning and talents were of the highest order, and might have raised him to eminence in any profession, he devoted himself entirely to his sacred duties. Unobtrusive and unambitious, he passed quietly through life; conscientiously attached to his own denomination, he could forbear with those who differed. His defence of scriptural views on the "Magistrate's Power," and the nice discrimination of the differences between his own church, and the Free Church in the Report of the Proceedings of the Committees on Union, understood to be drawn up by him, were characterized by an opponent as "fearfully luminous;" and are certainly sufficient to establish the principles of our church on such subjects, as not only sound, but unanswerable. Mr. Proudfoot was described as "a firm friend, a wise counsellor, an upright citizen, a kind parent, and a devoted Christian. He died as such a man should die,—calm, yet rejoicing in the full assurance of eternal life."

* Some interesting particulars of the early history and progress of the church in Canada will be found in the January, March, and May numbers of the first volume of this Canadian United Presbyterian Magazine.

Although Canada has been considered a foreign mission field, yet it has more of the character of a home mission field, than any of the other regions to which the United Secession directed its attention. The greater number of our people are from Scotland, or of Scotch extraction. None of these have lost their interest in the fatherland. The Canadian habits of the Scotch settlers retain much of the character and peculiarities of their friends at home. The Synod here transacts its business in the same manner as is done in Scotland. The worship in all the congregations is conducted in the same order of services. The intercourse among ministers and people have the same confidence and the same comforts. Ministerial labour, indeed, is on the whole more arduous; especially where the pastoral charges occasion travelling five, ten, or even fifteen miles between the forenoon and afternoon services. This amount of bodily exercise, however, seems rather to contribute to the health and vigour of the ministers who have to undergo it, and in general they are not more fatigued than they were in younger days with the stationary and stated work of the Sabbath at home. It is pleasant to those who have distinct stations to visit, as they ride forward either on horseback, or in buggies in summer, or cutters in winter, to see their people waiting at the church doors to welcome them, and ready, with their generous hospitality, to entertain them when the worship is over. The ministers in this mission have some privations, and are not allowed to be idle; but on the whole they are as comfortable, in an outward view, as the most of their brethren at home. It would be well if we could speak of ministerial success, and the comfort of seeing our people in spiritual health and prosperity. For there is much more of a worldly spirit here than at home, as it is for worldly ends mostly that emigration takes place. There is less vital religion among us,—fewer decided and zealous Christian characters,—fewer Aarons and Hurs to support and encourage the ministers in their labours. Still these are to be found, and may God increase their number. The church here, both ministers and people, needs a Pentecostal effusion of the Holy Spirit to lead to such spiritual activity as will be glorifying to Christ, and conducive to the strength, extension, and glory of his kingdom.

(To be continued.)

Reviews of Books.

PARTING COUNSELS: An Exposition of the First Chapter of the Second Epistle of the Apostle Peter, with Four Additional Discourses. By JOHN BROWN, D.D., Professor of Exegetical Theology to the United Presbyterian Church. 8vo, pp. 341. Edinburgh: W. Oliphant and Sons, 1856.

Though Dr. Brown received his Jubilee in April last, he continues one of the most prolific writers of the U.P. Church. Here is a goodly octavo, and he has another in the press—an Analytical Exposition of the Epistle to the Romans. Nor are his books only numerous; the reception they meet with sufficiently demonstrates their excellence. Long may it please God to spare him, and afford him the vigor of mind and of body requisite for such labour.

It is well known that several of our New Testament pieces were not, at first, universally received by the Church; and that the Second Epistle of Peter belongs to that class. Its canonical authority has long been recognised. But there is still a section of Divines who abstain from taking proof-texts from any of the portions which were once "spoken against." Even

so recent and eminent an expositor as Olshausen, in his Commentary on Matthew xvii. 1, refers to 2 Peter i. 17, but adds, "As, however, the genuineness of the Epistle cannot be certainly established, we must not bring forward this interesting passage *in the character of proof*. Yet it ought assuredly to be read." Dr. Brown seems to entertain no doubt respecting the authority of the Epistle; but enters into no discussion on the point. He simply quotes Bloomfield's Introductory Note, which is decidedly favorable, and refers to Davidson's Introduction to the New Testament, where the reader will find the evidence on both sides, and be left to judge for himself.

The Exposition Dr. Brown has given is quite admirable, and very much of the same character as his numerous preceding works in this department. Strict attention is paid to the original language of the writer, and a fair interpretation invariably attempted. The whole is thoroughly saturated with the marrow doctrines of the Gospel; and a consistent and holy practice is always vigorously enforced. It would be felt to be incongruous in us to be lauding such an author as Dr. Brown! We shall enrich our pages, however, with an extract, which will serve, to our readers, as a specimen of the whole. The passage is founded on the Apostle's exhortation to add to our faith, virtue:

"'Virtue,' in our language, is a general name for moral excellence, and the original term, so rendered in the passage before us, is sometimes used in the same way. Standing, however, as it does here, contradistinguished from 'temperance, patience, godliness, brotherly-kindness, and charity,' all of them 'virtues,' or particular forms of moral excellence, it obviously cannot be understood in its general sense. I have already had occasion to state to you that the word rendered 'virtue,' properly signifies *energy*, and that the phrase 'glory and virtue,' is just equivalent to 'glorious power—illustrious energy.' I have no doubt the word has the same meaning here, 'add to faith, energy'—energy manifesting itself in the active performance of duty, and in bravely meeting the trials of the Christian life.

"The Christian has much to do—much to suffer. His life is to be spent, not out of the world, but in it, in the midst of its activities; and it is expected that in his own sphere none shall be more active than he. What his hand finds to do (and it will find much) he must do with all his might. He is also exposed to numerous temptations amid which he is to stand fast; and afflictions amid which, instead of becoming weary and faint in his mind, he is to be patient and even joyful; and without energy, activity, fortitude, he cannot perform these duties, resist these temptations, and sustain these afflictions. Any want of, or deficiency in, energy, is a very serious defect in a character. It prevents much good, and produces much evil. Want of fortitude, one form of energy, was the main cause why many of the chief rulers who believed in Jesus did not confess Him. They were afraid of being put out of the synagogue; they loved the approbation of men more than the approbation of God. (John xii. 42, 43.) Want of fortitude induced Pilate, in opposition to the dictates of his conscience, to condemn our Lord—he feared the Jews. A deficiency in energy and fortitude prevents many men from becoming Christians, and it greatly interferes with the consistency, and respectability, and usefulness, of those who are Christians. It was not adding to faith, virtue, that made Abraham to equivocate so pitifully in Egypt and Gerar, and Peter so shamefully to deny his Master. Who has not had reason to regret how many opportunities of doing good, of honoring God, and promoting the best interests of mankind, he has lost, just for want of a little more energy and fortitude? How often has he done what he ought not to have done—what he knew he ought not to have done; how often has he not done what he ought to

have done—what he knew that he ought to have done, just because he did not ‘add to faith, virtue.’

“The force of the apostle’s exhortation may be thus given,—you believe, but you must act and suffer; and that you may do either or both to purpose, you must be energetic and brave, active and courageous. ‘Add then to faith, virtue.’ Work—be strong. Have manly energy, and let it be manifested in prompt decision and resolute action. Behave like a man who believes, who has a clear, fixed judgment of what is true and right, and who is determined to follow it to its fair practical results. Do not look as if you were halting between two opinions. ‘Be not weary in well-doing.’ Be not ‘a double-minded man, unstable in all thy ways.’ Bear a bold front in opposition to the hazards connected with a consistent Christian profession. Fear not the world—fear not the god of the world—fear only thine own God. Sink not under the pressure of affliction. Be strong to suffer as well as to do.

“But how is this energy to be obtained? It is to be added to faith. Being believers, be energetic. That seems to say that it cannot exist without faith, and that it is naturally connected with faith. None but a believer can be thus energetic and courageous; and every believer will be thus energetic and courageous, according to the measure of his faith. Would you be delivered from spiritual slothfulness? would you be raised above the debilitating, exanimating influence of fear? ‘Believe.’ ‘only believe.’ Let the truth respecting the holy benignant character, and ever-righteous government of Jehovah, the excellence and authority of His law, the power and grace of the Saviour, the perfection of His atonement, and prevalence of His intercession, the power of His Spirit, the fulness and freeness of His salvation, the certainty of the general judgment, the righteousness of the sentences to be then pronounced, and their eventful results in the unmixed enjoyments or sufferings of eternity—let the truth on these and similar subjects be habitually before your mind, in its meaning and evidences: in one word, under the influence of faith, realize these things so as to look on what is unseen—‘to see Him that is invisible;’ and active energy, indomitable fortitude, will be the necessary result. He only, who is strong in faith, is strong for work and warfare; ready to do and suffer up to his highest capacities of action and endurance, whatever God in His word or providence commands him to do, or appoints him to suffer. It is by the truth believed, under the influence of the Holy Spirit, that God (from whom comes this good gift, and who will give it to every one that asks, and shews his sincerity in asking, by using the appointed means of obtaining it) strengthens men, weak and timid in themselves, with all might according to His glorious power unto all patience and long-suffering with joyfulness, so that they are enabled to make their ‘calling and election sure,’ and, amid all temptations, to walk worthy of the Lord, unto all pleasing, being fruitful in every good work. It is thus that ‘they run and are not weary, walk and do not faint,’ and, like the ancient worthies, who added to faith energy and courage, ‘through faith subdue the kingdom of Satan’ within them and around them, ‘work righteousness, obtain promised blessings, out of weakness become strong, wax valiant in fight, put to flight the armies of the aliens,’ and are finally, ‘made more than conquerors through Him that loved them.’ In thus adding to his faith virtue, the Christian will ‘make his calling and election sure’ both to himself and others.

“The importance of adding to faith, virtue—energy, is strikingly exhibited in the very frequent repetition in the Holy Scriptures of the command ‘Be strong.’ Only ‘be strong,’ says Moses to the Israelites. ‘Be thou strong, and show thyself a man,’ says David to Solomon, the Lord hath chosen thee to build a house to His name, ‘be thou strong and do it.’ ‘Be strong,’ said the Prophet Azariah to Asa and his army, ‘be strong, and let not your hands be weak.’ ‘Be strong,’ says God by Isaiah to those who are of a fearful heart. ‘Be strong,’ says the Prophet Haggai, ‘O Zerubbabel: be strong, O Joshua; be strong, all ye people of the land.’ ‘Quit you like men, be strong; be strong

in the Lord, and in the power of His might; 'be strong in the grace of our Lord Jesus,' says the Apostle Paul."

We ought to add that the four Additional Discourses are every way worthy of their author. This is high praise; and we trust many of our readers will satisfy themselves, by actual perusal, that it is justly bestowed.

THE CHILDREN'S PAPER.—T. Nelson & Son, London, Edinburgh, and New York.

THE PRESBYTERIAN SABBATH SCHOOL VISITOR.—Presbyterian Board of Publication, Philadelphia.

We have regularly received the Children's Paper during last year, and willingly bear testimony to the excellence with which it continues to be conducted. The Wood Cuts are admirably executed, and the strong British paper on which it is printed, must adapt it to the rough usage children are apt to give to what is put into their hands.

We have also received the January Number of the Presbyterian Sabbath School Visitor, which is likewise an able and valuable publication. Issuing, as it does, from a particular section of the Church, it is specially adapted to the peculiarities of that denomination. It contains a good deal of Calvinistic and Presbyterian teaching, and, so far, may be regarded as suitable for the schools of our own church. Since last year, a decided improvement, we think, has taken place in the paper and in the wood-cuts. The price is \$2, per annum, for 10 copies; and that, or any larger number of copies, may be obtained by applying to the Rev. Alex. Kennedy, London, C. W.

THE CANADIAN PRESBYTER, No. 1.—January, 1857, 8vo., pp. 32, Montreal, John Lovell.

This is a new monthly Magazine, under the joint editorial care of the Rev. D. Fraser and the Rev. A. F. Kemp. It contains a considerable number of well written articles on interesting and important subjects; and we cordially wish the undertaking all success. It will be something if a non-denominational, religious periodical can be maintained in the Province. We are glad to see such a periodical decidedly in favor of Presbyterianism, and glad also that it proposes to give "favorable consideration to proposals for the Union of Presbyterian Churches."

Missionary Intelligence.

OLD CALABAR.—DUKE TOWN.

Extracts from a Letter of the Rev. Mr. Baillie, dated 23d September.

Our readers will see from these extracts the advantage which a knowledge of medicine gives to a missionary. The use of chloroform seems to astonish the people of Duke Town:—

"The Sabbath before last was our communion here. I preached from the words 'We would see Jesus,' and afterwards administered the ordinance for the first time. I could not but feel very grateful to God, that he had permitted me to enjoy the

high honour of distributing the memorials of Christ's broken body and shed blood, to the sable sons of Africa. There were thirty-one communicants, and a considerable congregation besides. I trust that many more will soon stretch out their hands to God.

"About three weeks ago I attended a native funeral, the first I have been at. It was at Henshaw Town. As we drew near, the wailing for the dead was heard—a piteous, doleful sound. When we came into the house, about twenty women and girls were sitting wailing most piteously. The tears were streaming over the cheeks of many of them, all appeared to be saying something. I understood afterwards that they were recounting the good qualities of the departed. The grave was dug in one of the apartments, and appeared to be of considerable depth. The coffin had just been lowered before we came. At the request of 'Jemmy Brother,' a member of the church here, and a son of the deceased, the women ceased their wailing. Mr. Anderson then addressed them in Efik, telling them about the resurrection morn, and how to be prepared for it. He then engaged in prayer; when he had finished, one or two voices cried out, 'ofon eti, eti,' which is, 'very, very good.' On leaving, I could not but think how grateful those ought to be, who have the gospel to support them in such circumstances. To many of those we left behind, the grave must have been dark and gloomy indeed. How different to those who know of Him who has gone before, to lighten up its gloom. The deceased was an old patient of mine. I was very much surprised to hear of her death. She belonged to Henshaw Town, but came here to be near me, when she was sick. She got pretty strong, and was removed home again; she expired very suddenly a night or two after. When talking to her on religious matters, she used to tell me that when she was strong again, she would come to church and hear God's word. Poor woman, she never was spared to do so. I hope, however, there was some spark of divine light in her, however feeble it might be.

"I have still a good deal to do in a medical capacity. About a fortnight ago, I was called to see a man who was seized by an alligator as he was coming out of his canoe. The alligator was swimming off with him, when he was rescued by two men. It was on a Sabbath, and he was just returning from market. It gave me a good opportunity of talking to him and his companions, about the sin of Sabbath breaking.

"I have had to use chloroform occasionally. It excites a great deal of astonishment amongst them. Several weeks ago a man came to me with a diseased hand; one of the fingers was very much involved, and had begun to slough. I told him it would be necessary to amputate it, which I did, after putting him under chloroform. One of the persons who assisted me, went afterwards and said, that 'he make man dead, he then go cut man plenty, and make him live again.' The master of the person operated on came two or three days after, and wished to pay me for it. I told him I did not do it for payment; that I saw the man sick, and wished to relieve him. Two or three days after he sent me a present of some fowls and yams. The man is going about again; he occasionally pays me a visit, and seems to be very grateful indeed. Lately, a gentleman from the town brought his wife to me; she had a tumour in the palm of the hand. After operating, the husband was so much taken up with the chloroform, that nothing would serve him but that I should give him some too. Her hand is now quite better, and I generally get a very hearty welcome from her every time I look in. I have a patient here just now, an old school-boy; he is a poor, miserable, diseased-looking creature. His master, it seems, had thought he would be of no more use, and had ordered him to be flung into the river. He had strength enough to crawl up here, where he has been for about a fortnight past. He is a good deal better, but still very weak. I am very glad that I spent so much time in the study of medicine. It is of immense advantage to me in the work here. I get access to people whom I might not have got at otherwise, and it is so natural to turn from the diseases of the body to the still worse disease of sin.

"Since writing, I have been away up above Ikunetu. The country seems to improve very much as you go up the river. The mangrove swamps, which are so commonly to be seen about Duke Town and Creek Town, almost entirely disappear as you go up. Large cotton trees, palms, etc., may be seen growing at the very edge of the water. Occasionally, the native cottages are to be seen peeping out

from amongst the luxuriant vegetation. These, the beautiful creeping plants, flowers, etc., all tend to make the journey very pleasant. And what, to a Christian mind, is still more pleasant, is the fact, that as you sail up that noble river from Duke Town, you pass no fewer than three mission stations, tokens, I trust, that the Sun of Righteousness is beginning to shed cherishing beams on this, otherwise, dark, dark land.

"I have never for one moment regretted that I have come here; on the contrary, I have often been grateful that God put it into my heart to come where I could be so happily, and, I trust, usefully employed.

OLD TOWN.

The town has not yet been rebuilt, but Mrs. Sutherland is prosecuting her labors with much zeal. In a letter, dated 23d September, she says:—"Since the 25th of May, I have been able to keep up all the Sabbath meetings, both with the Old Town people and at Qua. They receive me very kindly. I opened school on the 4th August. I have had from twenty to thirty—the average has been twenty—daily. Four of those who attend come all the way from Qua. With all my trials and discouragements, I have much cause to thank God, and take courage. My desire is, to spend and be spent where my beloved husband breathed his last." And the Rev. Mr. Anderson says—"I spent the greater part of last Friday at Old Town. Mrs. Sutherland appears to be getting on nobly. I visited her school, counted about thirty in attendance, and asked a good many questions, chiefly on sacred subjects, which were, on the whole, answered very satisfactorily. I learned that her Sabbath meetings, both at Old Town plantations, and at Qua, are well attended."

IKUNETU.

In a letter, dated 13th September, the Rev. Mr. Goldie gives a number of details with regard to the various tribes, or rather portions of tribes, which surround the new station at Ikunetu. The following extracts from his letter show that a beginning has been made, and that there are already upwards of ninety children at school:—

"Our Sabbath meetings continue to be regularly held, and are well attended. Our place of meeting is at present most inconvenient, as our chief, Ofiong, is rebuilding his premises; and the old being nearly demolished, while the new are not yet fit to be occupied, we cannot secure that decent and orderly conduct in our meetings, which is necessary to their due improvement. I am anxious to get up a house, in the native style, which may in the meantime, serve for both church and school, and have selected a site, which the head men have approved of, at the end of the village, next to Ekoi, so that it will suit both places. I am at work at present clearing the ground, and the people promise to begin the building in the course of a fortnight.

"As I am just commencing to sow the seed of Divine truth, it would be too soon to look for fruit; yet a change has assuredly already passed over the village as to the observance of God's day—a change, however, which, I have no doubt, is much more to be attributed to what the leading men have observed at Creek Town, than to any effect the Word has produced. They all acknowledge the Divine requisition that they must abstain from labor on that day; and they profess to do so, but their obedience is, as yet, very imperfect. Still, there is a change for the better, though I fear it is as much that they may not attract the notice of "Makara" by out-door labor, as that they may please God.

"The school meets under the house, and considering the size of the village, is well attended. During the first month, seventy-five children attended; which number was, in the last month, increased to ninety-five; and at present, from sixty to seventy are the usual numbers in school at one time. The children are entering with a good deal of spirit into the school exercises, the great achievement at present being to master the alphabet, which some have accomplished, though irregularity of attendance is here, as at our other stations, a matter of complaint, and at present, the chief drawback to the efficiency of the school. The attendance at schools affords an excellent opportunity for instructing the young in Divine truth; and, it is somewhat strange, that the parents have no objection to their children

learning the words of the Heavenly Teacher—words utterly subversive of their own superstitions, and condemnatory of many of their customs.”

JAMAICA.—NEW BROUGHTON.

The following letter, from the Rev. A. G. Hogg, dated 7th November, states that he has returned from his four months' visit to the United States, with renovated health and a thankful heart, to the scene of his labors:—

“I have barely time, by this packet, to intimate to you that, by the good hand of our God upon us, we have got comfortably and safely back again to our adopted country; and that, after four months' separation from them, I had last Sabbath the great satisfaction of meeting with my much attached flock at New Broughton; and I assure you, it was like a jubilee Sabbath, both to them and to me.

“I am thankful to say I have returned decidedly improved in health—very much the better of my trip to the States and back; and I trust the Lord's great goodness to me and mine will be an additional incitement to devote myself more zealously and perseveringly to the promotion of his glory, in the conversion and salvation of all whom I can reach in this land. My visit to the States has deepened in my mind the conviction I have always had of the great importance of Jamaica in relation to the slave States, and the question of slavery in America. Our black people were grossly misrepresented in the States; but if, by the grace of God; and the blessing of his Spirit on the labors of all good missionaries here, all the emancipated blacks were only what they should be, and visibly what they should be, we should be removing one very formidable objection, ever advanced by the slaveocracy against emancipation in America. And I am solemnly charging it on the consciences of my own people, and shall do all I can to produce the conviction universally in this island—that the emancipated here have the eyes of the world upon them, and can do something considerable towards universal emancipation, and the consequent free course of the glorious gospel among thousands and millions of their brethren according to the flesh, who are within six days' sail of us.

“I bless God that my lot is cast among so affectionate a people. We parted with many tears; our meeting was at least as warm and affectionate as that of a tender father with loving and devoted children—and they say they are never to let me away again. I trust the love that subsists between us is an earnest of the glad and cordial reception of that blessed gospel which it is my privilege to preach to them.

“Everything has gone on comfortably in my absence, and at an early day I shall communicate more fully, both with my dear friends at Broughton Place and yourself.”

RESIGNATION OF THE REV. H. H. GARNET.

We regret to state that the Rev. H. H. Garnet, a negro gentleman, whom, four years ago, we accepted, at his own request, as a missionary for Jamaica, has resigned his charge, and withdrawn from our mission. Mr. Garnet was settled at Stirling, in Jamaica, and labored there apparently with much acceptance and success, till an attack of fever, induced by having been exposed to heavy rain, made it necessary for him to visit the United States of America, his native country. He arrived in March last, got much better, and was able, ere long, to take an active part, both in preaching the gospel, and in advocating the cause of the enslaved. In the month of August he wrote to the Committee on Foreign Missions, stating that his health was greatly improved, but that, as his constitution seemed to be considerably shaken, he was afraid that his return to Jamaica would be attended with injurious results; and that, in these circumstances, he earnestly craved the advice of the Board. As it is the rule of the Committee, in such cases, to be guided by medical advice, they directed Mr. Garnet to consult Dr. W. C. Wallace, an eminent physician in New York, since deceased, and they requested the Rev. A. G. Hogg, then in America, to see Mr. Garnet, and ascertain his views. Having received letters from Dr. Wallace and Mr. Hogg, the Committee, on the 4th November, passed the following minute, which was duly transmitted:—“The Committee agree to state, that they consider that the terms of the Rev. H. H. Garnet's letter of the 7th August, coupled with the report of the satisfactory state of his health made by Dr.

Wallace, and the fact that he has for months passed been engaged in public labors in America, while his congregation at Stirling has been left without a pastor, indicate that Mr. Garnet has in a great measure lost interest in the Jamaica mission, and prefers remaining in America and laboring there; and that, in these circumstances, he should be informed that, if the Committee have rightly interpreted the state of his feelings, they would not wish him to return to Jamaica, and are prepared to declare his connection with them terminated. But if they have misapprehended the state of his mind, they will be glad that he assures them that it is so, and in that case they request that he will leave America on the earliest possible opportunity, and resume his labors at Stirling, in Jamaica. The Secretary was, at the same time, directed to ask Mr. Garnet to send, by the first mail, an answer to this minute, in order that no time may be lost in making preparations for the supply of Stirling, in the event of his declining to return." To this, on the 24th of November, Mr. Garnet replied:—"I received your letter, dated 6th instant, two days ago, and take this early opportunity to send you a reply. Your favor contained extracts from a communication from Dr. Wallace, of this city, and also from a letter of the Rev. A. G. Hogg, of Jamaica, and likewise a resolution from the Committee on Foreign Missions of the United Presbyterian Church of Scotland. In regard to the first, the statement of Dr. Wallace, which was the same which he in person communicated to me, I would say that his opinion does not accord with those of other medical gentlemen in New York, nor does it change my own serious and settled impressions in regard to the case. Of my own actual experience and feelings, no one can so well judge as myself; and they are precisely the same as I have already stated. In justice to myself I would say, that I have not come to this conclusion because I have 'in a great measure lost my interest in the Jamaica mission,' but solely on account of the impressions, and for the reasons which I have mentioned. I therefore deem it to be my duty, not, however, without regret that it is necessary so to do, to tender to the Board of Missions my resignation of the commission which I have held for three years and more. The recollections of my intercourse with the Board are of the most pleasing and gratifying nature; and during the whole length of my journey through life, the warmest gratitude of my heart shall be cherished towards them."

CAFFRELAND—INTERVIEW WITH SANDILLI, THE CHIEF OF THE GAIKAS.

In the month of December, 1855, four elders of the native Christians, belonging to our mission, visited Sandilli at the request of the Rev. Mr. Cumming, in order to see if the chief was willing to allow mission work to be resumed among his people. The following letter, written by Dukwana and translated by the Rev. R. Niven, describes that visit. We are satisfied that interest will be felt in this letter of the native elders, as indicating the fine spirit by which they are actuated, and the strong desires that they feel to have the mission again resumed among their countrymen.

Letter of the Elders of the Native Church, written by Dukwana, dated Glenhorn, January 5, 1856.

"Rev. Mr. Niven, my Teacher,—I seek to write to you to acquaint you with our work of itinerating among our own countrymen, the Amaxosa (Caffres.) On a given day we departed—I and Festiri, son of Soga, to buy corn at the Itanqa, from the Caffres, also to speak with them concerning the word of God. On the Sabbath we went from kraal to kraal, and proclaimed among the people the word of God. I may remark, that at the Itanqa, we found every kraal we to at rest, *i.e.*, on the Lord's Day. None were sowing corn, though this is the sowing season. We asked in Kwedana's kraal, 'Why are you not digging to-day?' They answered, 'It is the Sabbath.' Now, these are Gaiikas, who have much knowledge of the word of God. We perceived that the word of God has still a footing amongst the Gaiikas.

"Let me tell you, however, the object for which this letter is written at the Mankazana, Mr. Pringle's place. I am come to our teacher on account of a business on which he sent us, the elders of the church, formerly of the Gwali. He had sent us to speak with Sandilli, the chief of the Gaiikas, and inquire of him whether he was willing that a school (mission station) be established among his people. We

went, therefore, to Sandilli's place. There were four of us, namely, Festiri, son of Soga, Tobi, son of Mdyia, Nyosi, son of Wellem, and Dukwana, son of Ntsikana. These four brethren went to Sandili in the month of December last, the 25th, 1855, as sent by their teacher, the Rev. Mr. Cumming. They had gone instead of him, because he had not time to go himself, and was just come from Tembuland, exhausted with the heat.

"We started on the 25th December, 1855, in great spirits, because we heard that our fathers beyond the sea had the mind to send teachers among the Caffres. Yes, indeed! Great was the joy of your people to learn that teachers were to be sent out to come to us.

"We reached Sandili's best place, (literally capital) and found him sitting beside the cattle enclosure, and his counsellors along with him. He told us to off-saddle our horses and put the saddles in a certain house. He then asked us the object of our visit. We told him that we had come to inquire as to whether the Chief was willing that Izikoloie (mission stations) be set up among his people. The chief replied, 'Rest ye while I send a messenger to call the great counsellors, and I will tell you my word when they are come.' We rested accordingly, hoping that he would order this cause aright. We crossed the river along with Sandili early next morning—he taking a young man along with him. We went to the Tyolohi river, conversed with him by the way, and understood that the chief was favourable. We proceeded, and parted with Sandili for the purpose of going to the Bolo river, to look out a spot. We ascended the river and reached the Umgwali, where we found a beautiful situation, admirably adapted for a station, and another as well on the Bolo. At the Umgwati we passed the night at Holo's kraal, where we were much satisfied with the people. The Gaika kraals are very numerous on the Umgwali, whether we went again to Sandili, to hear his word concerning the matter about which we had gone to him.

"We found the principal counsellors present, and waited till the Chief came out of his house, and went to seat himself with the counsellors. They inquired of us who sent us? We told them as above. Again, they asked us if we had seen a spot suitable for a school (station)? 'Yes,' we replied. 'Where?' rejoined they. 'At the Bolo and the Umgwali,' we answered. 'The Bolo,' said they, 'is inhabited by the Gialekas (Kreilli's clan.) You are satisfied with the Umgwali?' They then spoke of that spot, and said 'that is the place proper for a school.' They next said, 'It is agreed on that the teachers come to settle at the Umgwali. The way is open. They can come whenever it pleases themselves.'

"Now, I say, God who handleth the heart, behold ye, hath opened the way of his word. O do not place any hindrance in the way, now that it is opened. Hasten, I beseech you, the teachers. For our part, too, we say to them, let them hasten—nor be dilatory. Yes, let them run, to do what? Let them run, I answer, run to turn sinners, who are turning aside to eternal death. Moreover, let them hasten and tell sinners of the love of God toward us sinners, in sending his Son to save all that come unto him through faith. Do come—many arguments urge you to make great speed in coming. Indeed, I am inclined to think that it is not right for Christians, who are far off, to be asking, "Will there be no war?" I don't relish such a question—and why? Because war is an affair of the rulers. It is not an affair of Christians. Let Christians blow the trumpet of Christ's word. Perhaps ye will say, 'The Churches were burnt by the Caffres when the country was dead, (i. e., when war broke out.)' Yes, that is true. Some white men, too, have to answer concerning these churches before God, who seeth the things that are concealed by men. Let me stop short with this.

"The love of God dwell with you my teacher—with the whole church of our brethren across the sea. Especially, let this love of God rest upon its leaders, our fathers.—I am, your servant.

DUKWANA, SON OF NTSIKANA.

BURMAH—MISSIONS IN PEGU.

The following is given in the *News of the Churches* for January, as from a "Series of Letters" relative to the spread of the Gospel in Burmah:—

The Rev. Mr. Kincaid was at Ava at this time (1836), and had a small congregation of believers under his care. Among them was a young Burman of rank, one

of whose sisters was a maid of honor to the Queen there. Hearing that her brother had renounced idolatry, she tried all her powers of persuasion first, and, when that failed, of petty persecution, to win him back to the faith of his fathers. At length, thinking the matter hopeless as long as he remained under the influence of the missionary, she exerted her influence with the Queen to get him a post under Government in some distant province.—Was it *chance* alone which led the King to make this young Burman *Governor of the Karens in Bassein*?

Full of sorrow at leaving his home and his Christian brethren, for a province nearly 500 miles off, where he little expected to find any like-minded with himself, the young Governor left Ava. He had not been long installed in this new dignity, when his Burmese officials brought some mean-looking men from the jungles before him, whom they charged with worshipping a strange god. "What God?" was his first question. "They call him *the Eternal God!*" was the reply; but to their astonishment, their new judge could not see that this was wrong, and ordered the poor Christian Karens, for such they were, to be set free. It is not difficult to imagine the feelings under which they must have returned to their jungle homes, or the curiosity and wonder which their tale must have created among their people.

But when the rumour got abroad that this new judge not only tolerated the religion of Jesus, but observed the Sabbath-day, and would not work on it, they no longer doubted that he was a Christian. He immediately put an end to all persecutions on account of religion; how far he directly encouraged it I know not, but during the two years of his rule at Bassein, the Gospel made such progress, that at the end of that time there were upwards of two thousand reported by the native preachers as converted souls.

In this manner did the Church rise amid the jungles at Bassein, and in the delta of the Irrawaddy; it was entirely the work of a native agency as far as human instrumentality was employed; and, perhaps, like the earliest disciples in the Church of Ephesus (Acts xix. 2), those of Bassein had a very limited knowledge of the principles of Christianity, yet they believed that Jesus Christ came into the world to save sinners, that they were sinners, and that therefore *He came to save them*, and they were not ashamed to confess him, even at the cost of oppressions, the like of which among British Christians, would sift the Church perhaps in a measure we little suspect.—It is an interesting illustration of the hold which the Gospel took upon them, the fact that when Bassein fell into our hands in 1852, there were found upon the bodies of many of the slain, among its defenders, little books, in the Burmese character, but evidently not of Burmese origin, and it proved upon inquiry, that the owners of these had been Karen Christians, who, compelled to serve in the Burmese war, had carried with them, to the last, those portions of the Bible or tracts which had afforded them consolation for this life, and instruction for the attainment of life everlasting.

So very favorable for the preaching of the Gospel was the field at Bassein reckoned, that, as soon as tranquillity was restored after the last war, two missionaries were located there, who set vigorously to work in consolidating the Church, which had never previously enjoyed efficient superintendence. By the Divine blessing, the progress of the Gospel has continued in a manner unexampled perhaps since the days of the Apostles. Of their own accord have the converts established among themselves a Home Missionary Society, for sending native missionaries to preach the Gospel among the Karens inhabiting places inaccessible to the American missionaries. At the town of Bassein they hold quarterly meetings of pastors and deputies, from all the different congregations in the district, for the regulation of the affairs of the Church. At one of these, in October, 1854, which was attended by about forty Karen preachers (representing upwards of forty different congregations and five thousand communicants), the following resolution, emanating entirely from themselves, was carried by a unanimous and hearty vote:—"We are agreed that, for preachers, pastors, and ordained ministers, we shall expend no more of the money of our American brethren. So far as there is occasion to help to support them, we will do it ourselves. But for books and schools we greatly need help, and request that our dear brethren in America will continue to aid us in these things."

At one of these meetings, held in July, 1855, the treasurer of the Home Missionary Society reported a balance of nearly 500 rupees in his hands, and for the ensuing quarter it was agreed to support from the funds of this Society eighteen native

preachers and six native missionaries, on salaries varying from five to ten rupees per month, and the six missionaries were to be employed, in addition to six previously sent to labour in the district of Toung-hoo. (I may take this opportunity of correcting an error made in the figures quoted in my letter of you of 18th January, wherein the number of Christians in the Bassein district is stated as 500 when it should have been 5000, a mistake originating in the letter from which the figures were quoted.)

It must not be supposed, however, that the triumphs of the cross were confined to the district of Bassein alone. They were no less remarkable in those of Rangoon, Shway-geen, and Toung-hoo; at present, however, I will only add a few particulars relative to its success in the Rangoon district.

The Rev. Mr. Vinton, a very able and zealous missionary, had laboured with success there in 1837, before he was forced to leave the field to Ko Tha-byu and some other valuable native preachers, and, by the blessing of the Lord of the vineyard, the seed thus scattered in that corner of it brought forth very abundant fruits. For many years the Christians there, as in Bassein, were wholly without the personal teaching of the missionaries, and were dependent for instruction on a few native preachers only, and on the portions of the Bible and the tracts in their own tongue sent to them from Maulmain. Let me now quote from a letter before me, written by one of the most able and experienced of the missionaries who have ever fought for the cross on Burmese soil, as his eloquent words cannot but convey to your readers a vivid picture of the state of the Karen mind when the last war broke out:

“Since the fall of Rangoon in April, 1852, the long pent-up fires in the Karen heart have burst forth; the last gun from the war-ships had not been fired on Shway-du-gong, when a deputation of three Karens was hanging about the outskirts of the town, ready, as soon as the Burmese army had fled, to rush in and find the teacher. They did rush in, and amidst wide ruin, and amidst ten thousand foreigners, sought for the teacher and found him. Why this urgency? The Churches had sent them, and night and day followed them with their prayers. Among their first inquiries they asked, ‘Will teacher Vinton come now?’ They returned, and in three days more, forty Karens came in. They said, ‘All are praying for their teachers, and also for the English.’ They had even taught their little children to pray that the teachers might come. Heathen Karens had joined them in this prayer. Such faith moves mountains from their base; notwithstanding that the waves of anarchy were rolling over them, and the sword and famine wasting their numbers, there was hope in God, and earnest longing for the coming of Christ’s kingdom. ‘Let us arise and build!’ was the cry of this long oppressed and enslaved, but now emancipated people. The records of every month from the 1st of May, 1852, up to the present time, are enough to awaken songs of praise to the God of missions in the bosom of the most slumbering Church. Within this time, 4000 have received the Gospel in such a manner as to give evidence that their faith rests not in the wisdom of man but in the power of God, and not less than two-thirds of this number have been gathered in districts where Christ was unknown before.”

Would your readers know what proofs these Christians have given that their faith rests on deeper foundations than human wisdom? Let them consider the following quotation from a report lately issued by two missionaries who have for some years been labouring at Kimmendine, a suburb of Rangoon, the Rev. Messrs. Vinton and Brayton—“We doubt not it will be gratifying to the friends of missions to know, that the aggregate of the contributions of the Karen Christians alone during the past and present year, for the different departments of our work, amounts to nearly 4000 rupees, and that in addition to this they build their own chapels, support their own village schools, and all the older churches pay the salaries of their own native pastors.”

Thirteen of the lads attending a school taught by these missionaries received instruction in surveying (among other branches of knowledge), so far as to be able to accept some temporary government employment during the vacation from school; when it was over, one of them brought with him from the jungles two or three Karen inquirers after the truth, who had been awakened by the teaching of a Karen preacher, whom this lad had taken with him *at his own expense*, that he might carry the Gospel tidings to those of his race inhabiting the district in which his duties lay, and each of the other lads similarly employed brought the ralf of his earnings during that period, and voluntarily gave them to the missionaries for the support of

this school. At the close of 1851, there were seventeen Karee congregations in this district, with a membership of between 800 and 900 souls, there are now forty-one congregations in it, containing nearly 2000 communicants. In the districts of Tounghoo and Shway-geen the progress of the Gospel has been still more rapid, though its success has not been tested so thoroughly as at Rangoon and Bassein.

Ecclesiastical Notices.

LETTER FROM CORRESPONDENT AT HOME.

Glasgow, December 4, 1856.

MY DEAR SIR,—I am happy to learn that the number of students in attendance at your Theological Hall this session is greater than in previous years, but it is surely matter of regret that your own congregations are furnishing so small a proportion. In a country like Canada, there must be many openings to much more lucrative appointments, and young men of talent and energy will be often induced, even when decidedly pious, to direct their attention to legal, commercial, or agricultural pursuits; but are your ministers doing their duty in this matter? Are they seeking to influence directly, and through the medium of parents, the minds of the young men of their congregations, and striving to impress on them the desirableness and importance of their devoting themselves to the work of the ministry? It would, indeed, be a thing to be deplored, if persons who had no strong desire to honour the Saviour by the preaching of His gospel were to be induced to offer themselves as candidates for the ministry, merely by the solicitations of their ministers or friends; but surely the influence of ministers is well directed when it is employed in exciting the desire to be useful in the world, and in turning that desire to what they conscientiously believe will prove the most efficient means of its gratification.

It is pleasing to hear that the supplies you have recently received from Scotland are likely to prove a valuable aid. Several of the ministers and preachers who have recently gone out are, I know, men of good ability and scholarship, and if they set themselves vigorously to work, acting with prudence and kindness, and preaching the gospel in a clear, forcible and affectionate way—without allowing themselves to be diverted by the mysticism and dreams of German philologists, or permitting themselves to lose sight of the real spiritual wants of their people,—they will doubtless contribute much to the strength of the United Presbyterian Church in Canada, and (which is unspeakably more important) greatly advance among the population of the province, the cause of true religion.

In the last number of your Magazine I see an extract on the subject of Psalmody, and a reference in an editorial note to Curwen's tonic *sol-fa* method, the propriety of which title you are a little disposed apparently to call in question. Now I do not purpose to debate the point at length, but I may say that I think the title is at least substantially and popularly correct. The fundamental principle of the method is the recognition of the mental impressions of the various notes of the musical scale—which impressions are not produced by these notes in absolute pitch, but in *key* or in their relation to the key note or tonic; and although the use of the syllables *sol-fa*, &c., is not peculiar to Mr. Curwen's method, he has developed the mnemonic principle of the syllables as it has not been by any other—by using the initial letters in the printing of music, and by making these syllables a *perfect and uniform* measure of musical interval. Of the excellence of the method I can have no doubt, after having seen children of six and seven years of age singing psalm and hymn

tunes at sight, without the least hesitation or mistake. This I have witnessed fifty times.

I was delighted to learn that your churches have contributed liberally for the widow and family of the late Mr. Lowden, of New Glasgow, and also to hear that our excellent friend Mr. Ritchie, of Dunse, had done something efficient at home for the same object. Mr. L. was a worthy man, and she who, now widowed, mourns his loss, was a help meet for him. This I say, not from hearsay or from the testimony of others, but from my own knowledge of both, having been intimately acquainted with them before they left this country.

Our Aged Ministers' Scheme is making capital progress, and there is good reason to believe that at the meeting of Synod in May next, the Committee will be able to report that the sum of £10,000 has been obtained. Indeed, the Convener (Professor Macmichael) is confident that, by May, a considerably larger sum will have been subscribed. He is working the scheme admirably,—subjecting himself to an incredible amount of labour, and earning. I doubt not, in future years the fervent gratitude of many of his ministerial brethren, their families, and their congregations. Our Debt Liquidation Scheme is also making good progress. You are probably aware that at last meeting of Synod measures were adopted with a view of removing all the debt on the Church property of the denomination by May, 1860. I do not know if this will be accomplished, but it is obvious, from the spirit in which many congregations are setting themselves to work, that very considerable results will be achieved.

I am, &c.

GRANT COUNTY, WISCONSIN, U. S.

To the Editor of the Canadian United Presbyterian Magazine.

My dear Sir,—As Convener of the Committee on the projected mission to the South Seas, I beg to mention, through your pages, for the information of the church at large, that the amount which may be calculated on annually for this object (so far as returns have been made) is £250. This sum is promised from about thirty-six congregations, which have sent communications. More than twenty congregations, from which something surely may be expected, have sent no communication. We do not think it too much to expect that £50 may be made up among these. I am, therefore, disposed to hope that £300 currency may be easily made up among our congregations for this important object.

This notice is given with a view to suggest that should any minister or preacher among ourselves, or divinity student, nearly finishing his course, be inclined to offer his services, he might in the meantime be turning his serious attention to the subject, and seeking the Divine direction. For, doubtless, the Synod on receiving so favorable a report of the funds to be put into their hands for this great and good object, will, at their meeting in June ensuing, immediately look out for a fit person to send out as their missionary to that interesting part of the world.

Let our congregations implore the blessing of the Lord on this movement.

I am, my dear Sir,

Most faithfully yours,

Caledonia, 15th January, 1857.

ANDW. FERRIER.

FOREIGN MISSION OF THE U. P. CHURCH.

To the U. P. Presbytery of London, which met on the 7th January, 1857.

Reverend and Dear Brethren,—In respectfully presenting to you some account of my labors in Grant County, Wisconsin, I cannot well adopt the usual form of "Report."—Permit me, therefore, a little latitude.

I left my home and family on Monday morning, the 1st September last. No incident claiming special remark occurred on my journey. My mind was strongly impressed with the facilities now afforded to the traveller, comparing 1856 with 1836. He may now leave the city of London, or it may be the city of Montreal,

and with rapidity, comfort, and comparative safety, find himself in a few days sailing on the placid bosom of the noble Mississippi. Favorable to commerce, and friendly intercourse may we also employ the means of transit to facilitate the cause of evangelization. Let messengers, carrying the glad tidings, fly with the everlasting Gospel to them that dwell on the earth.

Few things could have been more gratifying to me than your appointment to Wisconsin. I have had the opportunity to preach again, though for a short time, to the families who had left one of my congregations (the English Settlement, London) for the far west. These friends are deservedly dear to me. I am now acquainted with their religious prospects, and their social condition. The result of my visit is to create in my soul an abiding earnest desire for the spiritual welfare of the people of these western countries. They are in a great measure destitute of the means of grace. They are greatly exposed—I fear many of them are disposed—to the blighting influences both of worldliness and scepticism.

On Blake's Prairie I found three small ecclesiastical organisations, besides our infant congregation—Congregationalists, Methodists, and Baptists. The two former, aided liberally by the community, have recently erected places of worship. On the first Sabbath forenoon I preached in the Congregational Church, and again on a week day, at the request of their minister. I was pleased to find in his library the Theological Lectures of my reverend Professor, the late Doctor Dick, of Glasgow, and other works of a like character, indicating his own preferences as to the grand tenets of Theology. Our friends chiefly attend his ministry in their present destitution of ordinances in connection with their own church.

The prospects of our congregation are not flattering, neither should they be discouraging. Were our Presbytery able to give them the amount, and the kind of supply they need, by the Divine blessing attending the means, I believe success would be certain. Instead of affording them six weeks supply occasionally. Could a preacher possessing a true missionary spirit—active and dauntless in the face of much ungodliness and theoretical infidelity be located for six months at a time, for a few years, I know that abundant success would reward his faithfulness. Our congregation, now few in number, would be largely increased. The material is in that quarter, and would gradually be collected under the power of the truth, sanctioned and blessed by the Holy Spirit. The religious indifference and destitution of the community make the demand claimant. The circumstances of the people make the competent support of a faithful and laborious ministry undoubted.

We are sustained by the assurance that the interests of Christ's cause and kingdom depend not on man, but on the Lord Himself. He appoints, directs, and controls all things in his universal kingdom, and renders them subservient to his kingdom of grace and glory. It pleases him to sustain his holy designs by a legitimate instrumentality. You appointed your missionary to use his discretion in the election and ordination of Ruling Elders, that if practicable the organisation of the congregation might be complete. At that time our knowledge of the persons congregated suggested that this was attainable. The man who most of all might have been instrumental in promoting the objects of our Mission, because of the leisure which he could have commanded, the character which he sustained, and his extensive acquaintance on the prairie and in the neighbouring towns, was, during my stay, under the illness which terminated in death. This was felt as a stroke upon the congregation. It was therefore not deemed expedient to construct a session.

During the six weeks of my appointment I had little opportunity to preach on week days. The farmers on the prairie were wholly occupied with their farming operations. The autumn is the season in which they thresh their crops and carry their produce to market. Unlike Canada,—you seldom see a barn as you pass along the railway through Michigan, Indiana, and Illinois. It is so on Blake's prairie. In the towns few seem to care for any thing beyond the present world. On the Sabbaths I preached for the most part on the prairie in various school houses. Arrangements could be got only to preach once in Beetown. Here there is only one place of worship nearly always occupied by Methodists and Baptists. I preached three times in Cassville, on as many Sabbaths. This town was commenced some twenty years ago by three gentlemen as proprietors. They expected that it would become the capital of a State situated on both sides of the Mississippi. In this they were disappointed; as the river is the boundary between Wisconsin and Iowa. The

town is beautifully situated on the eastern margin of the river, some thirty miles above Dunleath, the terminus of the railway, on the river. The proprietors built a house for the residence of the future governor, and a large hotel for the accommodation of the legislature; but it formed no part of their plan to erect a house for the worship of Him, the enjoyment of whom is the creature's chief good. The town contains as yet no place of worship other than a school house. Here I was kindly accommodated in the house of Col. William Pollock, who, with his family belong to the Associate Synod, of the United States. I found only one other Presbyterian, who, when in Scotland had belonged to the Church of Scotland, but in Cassville he could only show me the fragment of a copy of the New Testament.

Probably the half of the inhabitants of Cassville are Germans. Of these, a few are Lutherans; but the great bulk of them are professed Roman Catholics; but in reality, infidels. They seem to have the sway in this place. If they distinguish a day as Sabbath, it is not to keep it holy. All the stores are open, and every kind of business carried on. I did not, indeed, see masons and carpenters working, but I saw materials carried by team for building and furnishing, and men to carry them in. No one dare enforce the law of the land in regard to the Sabbath but at the imminent risk of property or life. Having learned that whilst the ordinances of Christ were habitually neglected; the saloons—the synagogues of Satan for gambling and drinking—were always crowded on the Sabbath, I, on several days, visited ministerially from house to house, in families who spoke the English language. I trusted in this way to become better acquainted with the moral condition of the people, and also to secure their attendance on the Sabbath. In some instances a respectful attention seemed to the reading of the Scriptures, counsel and prayer, in others not. Few only of those I saw in their families were after all with us on the Lord's day. Here is a field for the missionary as necessitous as any spot in heathen lands. Even here might not many be brought to feel their sins, and yet embrace the sinner's Saviour. May the time soon arrive.

In Beetown, though in the centre of a mining population, I saw not the same evidence of unblushing and concerted Sabbath profanation. The number who attended public worship was greater. They have greater religious advantages, probably because they seek them. A few families in this place profess to espouse our cause could permanence be promised.

On the prairie many families are unconcerned about the great salvation. Others appear to value the Gospel. Many may be characterised as a church going people. The attendance on ordinances is encouraging. Our small body embraces one of our most efficient Sabbath School Teachers while with us in Canada. He is diligent in the same good work on the prairie. The other religious bodies have also their Sabbath Schools. As the population increases may religious effort be strengthened.

The physical features of the country by no means correspond with my preconceived notions. The prairie is not a large expanse of nearly dead level. It undulates more than is convenient for agricultural purposes. When on the summit of its large ridges, you are reminded of the often seen large and elongated swell of the Atlantic. Only the prairie wave is curved, and much higher and broader. In your position you see chiefly the great waste of waves, scarcely a house to be seen. The woods in the far distance, and when approached, with the exception of the wood along the river bluffs, consist of black stunted oaks, little in advance of brush wood. The present settlers have built chiefly in the ravines, for the advantages of water and shelter from the prairie winter's blighting blast. The later settlers must come to be deprived of these and some other advantages. Already wells are bored, one hundred or one hundred and twenty feet deep. After digging, it may be fifteen feet, you reach the rock, and then bore till water is found. You draw your water in a tin tube, some four inches in diameter, and six or eight feet long, having a valve in the bottom of the tube, which, when rested on a pin, opens and discharges its contents in a spout which conveys the precious liquid to the pail.

As yet oxen and horses range almost at will, sometimes to the nightly annoyance of the man whose fences are insecure. From the extremely limited supply of timber in comparison with the extent of country, together with the distance which some must have to draw it, fencing and firewood must in time become expensive. The unimproved prairie land here now sells for ten dollars an acre. Improved farms at about double that price.

In the summer the prairie is peculiarly fascinating with the constant succession of the various sorts and hues of wild flowers. It was so to me for some weeks; but in one night the ruthless frost robbed it of its glory. The rough green grass, and the fair flower alike had been speedily and irrecoverably withered and withered, as if the blight of fire had passed over them. So is man—especially in the time of desolating judgments. "His days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone, and the place thereof shall know it no more."

The soil is very fine, being the deposit of the Indian prairie burning for probably many centuries. It is peculiarly adhesive. The land-board of the plough requires to be well polished cast steel. At present it produces excellent crops, and is remarkably easily wrought. It will require, however, the usual care and science of the agriculturist to preserve its present fertility.

I have almost forgotten to mention that Baptism was dispensed to two infants. The Lord's Supper was celebrated on the last Sabbath of my visit. Some were prevented from the privilege, as on that day Mr. Adam Batie, to whom reference is made above, died. Five persons were added to the membership. A family were daily expected from Scotland, members of the United Presbyterian Church, and relations of the Rev. R. H. Thornton, of Whitby, who would prove a valuable accession to their society. May the Lord bless them in their fellowship meetings, and Sabbath schools, and keep them till He cause the little one become a thousand. Their beginning is small, but may their latter end greatly increase. May they be enabled to recommend Christ's cause to all around by a wise and profitable godly deportment.

All which is respectfully submitted by

JAMES SKINNER.

TORONTO—CHURCH OPENING.

The new Church erected by the Second U. P. Congregation here, was opened on Sabbath, 11th ult. The Rev. Dr. Taylor, Minister of the Congregation, preached in the forenoon; and excellent discourses were delivered in the afternoon and evening by the Rev. T. S. Ellerby, of the First Congregational Church, Toronto, and the Rev. Dr. Burns, of Knox's College. The audiences, on all the occasions, were large and attentive; and the collections amounted to £58. 13s. The building, which is in the Early English style, though small and plain, is allowed to be handsome. Indeed, competent judges declare that as a piece of simple, correct, chaste, and elegant architecture, it is not surpassed in the Province. It does great credit to Mr. Hay, who furnished the plans. The site, opposite the beautifully ornamented grounds of the Normal School, is inimitable; and residences are fast increasing in the vicinity.

CULLODEN.—CHURCH OPENING.

The new Presbyterian Church here, in connection with the United Presbyterians, was opened for public worship on Sabbath, the 18th January. Appropriate discourses were delivered in the morning and afternoon by the Rev. R. Rodgers, to very large and respectable audiences.

On Monday, a tea-meeting was held in the Church. The friends and neighbours assembled to the number of about 400.

The chair being taken by the Rev. R. Rodgers, the meeting was opened by prayer, by the Rev. G. Murray. A rich and varied repast was served up by the ladies, highly creditable to all concerned.

The company was successively addressed in a humorous, pointed and earnest manner, by Rev. Messrs. Beardsall and Bothwell, Messrs. Taylor and Bodwell, and the Rev. G. Murray. The greatest harmony pervaded the entire proceedings. The Tilsonburg choir were in attendance and as usual afforded the assembly the highest entertainment. The whole proceeds were about \$150.

Culloden is a small village, newly sprung up, situate on the new gravel road, 10 miles from Ingersol and 8 miles from Tilsonburg.

The Presbyterian friends here, form part of the Tilsonburg congregation. The church just erected is a neat, substantial frame structure 35 × 50 feet, and when entirely completed will cost about \$1300. It ought to be recorded in praise of the friends at Culloden, that they have manifested an almost unprecedented measure of zeal and liberality in this undertaking. And we trust that it will

be a fruitful source of prosperity, both temporal and spiritual, and abundantly instrumental in advancing the cause of Christ.—*Com.*

TILSONBURG.—DONATION PARTY.

On Tuesday, the 30th December, 1856, the members and friends of the Presbyterian congregation here assembled at the house of their pastor, the Rev. R. Rodgers, to the number of about 60. The gifts presented were various, but all, of the most suitable and useful character. We can truly say we never saw a happier company, it was emphatically a social gathering. Much credit is due to the ladies for the elegant repast they provided for the occasion. Several gentlemen, among whom were the Rev. H. Wilkinson, and Mr. Nellis, of Mount Pleasant, addressed the company in a most happy and appropriate manner. After which, having joined in a song of praise, the friends dispersed. The value of the gifts bestowed amounted to about \$60. Such occasions of social intercourse must be highly gratifying to the minister, and we have no doubt, are well fitted to promote zeal and harmonious co-operation among the people.—*Com.*

CARLISLE.—CHURCH OPENING.

On Sabbath, the 11th January, a new place of worship was publicly opened in the village of Carlisle, in the township of Williams, in connection with the United Presbyterian Church. The opening services were begun with praise, reading the Scriptures, and prayer conducted by the Rev. James Skinner. Very excellent and appropriate sermons were preached in the forenoon, by the Rev. Mr. Caven, of St. Mary's, and the Rev. Mr. Wilkinson, of Lobo. In the afternoon, the Rev. Mr. Rowland, of St. Thomas, preached. The Rev. Mr. Stevenson, of Williams, was expected also to preach but had necessarily to be from home. The Rev. Mr. Logie preached in the English Settlement Church in the forenoon and in Carlisle in the evening. The Church was crowded to excess in the forenoon and afternoon. Many returned home who could not, for the press, get within the door. In the evening the house was filled, some could not obtain seats, and would, as in former parts of the day, have been crowded, had not the Welsh Baptist Church met at that time

in their own place of worship in the neighbourhood. The building can seat comfortably more than 250 persons. The site of the building and burying ground was rescued from the forest during last winter, it comprises nearly one acre and three-fourths. The village, which rises rapidly, began to be built about three years ago. This erection is an instance of what even a few can do when heartily united in a good cause, they sought no pecuniary aid from any without the range of the congregation to which they still belong. They have long been cherished only by sermon on week days, till little more than a year ago, when their pastor, the Rev. James Skinner, supplied them on alternate Sabbath evenings after the regular services in his other two churches. The intention of their minister is to supply them still, both with week-day services and on Sabbath evenings till their Church shall be freed from debt, then they will be erected into a congregation fully organised, and claim as a vacancy, a share of the supply by Probationers till in the kind leadings of Providence, they may obtain a settled ministry among themselves. At present they are a station in connection with the English Settlement Congregation of London.—*Com.*

CHINGUACOUSY.

The North U. P. Congregation here have presented to their worthy Pastor, the Rev. D. Coutts, a handsome sum of money, which they raised by subscription, and with which he has purchased an excellent Cutter. Some individuals in the same Congregation lately presented to him a Saddle and Bridle. These articles will be useful for conveying him to the scene of his labours in that quarter, which is seven miles from his place of residence. Justice requires it to be stated that the South Congregation under his charge, make an annual subscription, over and above what is raised by seat-rents, so as to pay him a sum equal to that paid by the North Congregation. Our Congregations, except in new settlements, are generally quite able to make their ministers comfortable; and it is hoped the example just exhibited will not be without effect.

ST. GEORGE.

The U. P. Congregation here have called the Rev. Thomas Stevenson to be their Pastor.

RECEIVED BY THE TREASURER.

	Missions.		Institute.		Synod.		South Sea Mis.	
	£	s. d.	£	s. d.	£	s. d.	£	s. d.
1856. Dec. 2. Clarke.....	...	...	6	14	0	...	...	...
“ 4. Eramosa.....	...	...	4	10	0	...	...	...
“ 8. Ayr.....	...	...	2	5	1	...	...	...
“ 11. Glen Morris.....	...	...	2	8	6	...	...	...
“ 15. Ancaster Village...	...	...	1	2	6	...	...	...
“ Do. East.....	...	...	1	11	10	...	...	...
“ Do. West.....	...	...	1	12	7½	...	...	...
“ “ Caledonia.....	...	...	0	15	0	...	...	...
“ Indiana.....	...	...	1	1	0	...	...	...
“ Onaida.....	...	...	0	17	3½	...	...	...
“ 18. Guelph.....	...	...	4	5	0	...	...	...
“ 23. Vaughan.....	...	...	1	15	0	...	...	...
“ Albion.....	...	...	2	0	0	...	...	...
“ 26. Tilsonburg.....	...	...	1	10	0	...	...	...
“ Esquesing.....	...	...	...	...	...	...	...	1 3 4
RECEIVED DURING JANUARY, 1857.								
Guelph.....	5	15	0	...	...	...	...	...
Brantford.....	14	0	0	...	...	...	...	...
Richmond Hill.....	...	...	...	2	19	5	...	...
Thornhill.....	...	...	...	1	3	7	...	...
King.....	...	...	...	3	8	0	...	...
Blenheim.....	1	0	0	...	...	...	...	...
Proof Line.....	2	6	10½	...	...	...	...	...
English Settlement.....	4	3	7½	...	...	...	...	...
London.....	5	18	9	...	...	...	...	...
McKillop.....	...	...	...	1	18	10	0 11 2	...
Mount Pleasant.....	...	...	...	1	15	0	...	...
Chippawa.....	...	...	...	...	...	...	...	10 0 0

OBITUARY NOTICES.

REV. JOHN HARRIS, D.D.

Dr. Harris, Principal of New College, London, England, died on the 21st Dec., aged 52. He was author of a number of popular and valuable works,—The Great Teacher, Mammon, the Pre-Adamite Earth, &c. In 1837 he succeeded the Rev. Dr. Broadfoot, as Professor of Theology in Cheshunt College; and in 1850 was transferred to New College, which was then formed out of Highburgh, Homerton, and Coward Colleges. His last illness lasted about a fortnight, and his death is said to have been peaceful and serene.

HUGH MILLER, ESQ.

This very distinguished Scotsman died in painful circumstances, at Portobello, near Edinburgh, on the 23rd Dec., aged 53. His mind, it appears, had been for some time in a partially disordered condition—the result, in all probability, of over exertion. He was engaged with a new work on Geology, on which he was bestowing a great deal of labor. The day before his death he consulted a medical friend who prescribed rest and suitable medicine. He had been in the habit of keeping a loaded pistol in his bed-room, from an apprehension that there was danger of robbers. On the morning of the 24th he was found shot through the chest, and his pistol lying beside him. A number of medical men acting under the sanction of the Procurator Fiscal, after examining the body, declared “The cause of death we found to be a pistol shot through the left side of the chest; and this, we are satisfied, was inflicted by his own hand.” They add “We have no doubt the act was suicidal, under the impulse of insanity.” Mr. M. was bred a stone-mason at Cromarty; and entirely by his own efforts, under the Divine blessing, came to be one of the most celebrated men of his age. He was an admirable writer of English. In Geology and some kindred sciences he was unsurpassed; and as Editor of the *Witness*, and author of a number of pamphlets, he probably did more than any other man, except Dr. Chalmers, to bring about the formation of the Free Church. He has unquestionably left his impress on the times; and will be long, and reverentially, remembered.