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THE

CANADIAN

UNITED PRESBYTERIAN

MAGAZINE,

Pray for the peace of Jerusalem ; They shall prosper that love thee.—Psalm, cxvii,—9

Do good in thy good pleasures unto Zion , build then the walls of Jerusalem.—
Psalm, li.—12.

TORONTO ;
CHARLES FLETCHER, 54 YONGE STREET.

1854.

PRINTED AT THE LEADER STRAM PRESS OFFICE, 120 KING STREET, EAST.

THE CANADIAN
UNITED PRESBYTERIAN MAGAZINE.

No. I.

TORONTO, JANUARY, 1854.

VOL. I.

Miscellaneous Articles.

THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

The following Prospectus was issued as a Circular a few weeks ago:—

It is proposed to issue, under the above title, a new Monthly Religious Periodical, which will be conducted by Members of the United Presbyterian Church, and will be devoted to its interests; but which will strive, at the same time, to cherish a spirit of brotherhood towards all the faithful followers of Christ.

The projectors are deeply sensible that it is of vastly greater importance, that the quality of the religious journals in the Province should be improved, than that their number should be increased. Indeed, they regard the latter as, in itself, no small evil; but the conviction has been painfully forced on them that such a Publication as they contemplate is, at present, indispensably necessary to preserve from destruction, or at least from most grievous detriment, that section of the Church to which they are conscientiously attached; and which they believe has already been, and is fitted to be, to a far greater extent, in the hand of God, an instrument of high and unspeakable good to this portion of the Empire. Scarcely any consideration less weighty, would have induced them to take the step, on which, after long and serious reflection, and in compliance with numerous requests from quarters the most influential and respectable, they have now, reluctantly but conscientiously, resolved.

It is scarcely necessary to say that the Doctrinal Principles of the Magazine will be those exhibited in the subordinate Standards of the Church whose name it bears; and that it will aim at a temperate and charitable advocacy of the cause of Voluntaryism. Mere Secular Politics will not fall within its sphere; but in so far as these may encroach on the sacred domain of Civil and Religious Liberty, it will endeavor to emit a sound neither feeble

nor uncertain; and it will always present a favorable aspect to Progression, in everything conducive to the temporal and spiritual well-being of mankind. As a pledge for the attainment of these objects, it is announced with great pleasure that the services of the Rev. Professor TAYLOR, as Editor, have been secured, and it is hoped that the Periodical will obtain the confidence and support to which such guardianship entitles it.

The Magazine will consist of the several kinds of articles which usually make up similar Publications; Miscellaneous Papers, which will be partly original and partly selected; Reviews and Notices, and occasionally, Outlines of Books; Copious Missionary Intelligence, relating to the operations both of our own and other Evangelical Churches; an Epitome of the more interesting Ecclesiastical News of the day; and as complete information as can be obtained, respecting the Proceedings, Congregational, Presbyterian and Synodical, of our own Denomination.

It is proposed that the Magazine shall be printed in the 8vo. form, and shall consist of 32 pages. It will be charged at the rate of One Dollar per annum, payable in advance; but Subscriptions will, at present, be received for only six months, and at the ensuing Synod, all the members present will be invited to a meeting to which will be offered an unconditional surrender of the Publication, free from debt and encumbrance of every kind. The day of publication will be the First of each Month; though the first Number cannot appear quite so early. The Publisher, in the meantime, will be Mr. CHARLES FLETCHER, 54, Yonge Street, Toronto, to whom all business applications may be made, and to whose care all communications for the Editor, may be addressed.

The Committee beg only further to say that they regard their undertaking as provisional and experimental. They embark in it at a pecuniary risk, which, to them, is considerable; and they will, from motives purely disinterested, prosecute their task as far as prudence will permit. Should they fail, they hope to retire with the testimony of their conscience that, in the crisis of a good cause, they have done what they could: Should success, under the blessing of God, which they humbly implore, crown their endeavours, to Him, and under Him, to their Brethren shall be all the praise.

54, Yonge Street, Toronto,

December, 1853:

In consequence of a series of disappointments, incident to the commencement of such publications, a painful necessity has arisen for delaying the issue of the First Number a whole month beyond the time expected. It has been deemed best, nevertheless, to give this number as for January; and by issuing a few successive numbers, each after an interval of less than

a month, to bring the date of publication as speedily as convenient to the time originally proposed—the 1st day of each month. It is due to the first contributors to say that their kindness has prompted them to furnish their articles under disadvantageous circumstances which, it is hoped, will not again occur. The Editor ventures also to hope that his own inexperience will be so far accepted as an apology for the imperfections which are too apparent in the execution of his part of the work. He trusts he may be able, hereafter, better to proportion the several departments of the Magazine, and to secure greater variety of Intelligence. He will feel deeply indebted to friends throughout the bounds of the Church, if they will timeously forward to him duly authenticated accounts of such ecclesiastical transactions as Calls, Ordinations, Erections of new Congregations, or any other interesting occurrences either in our own or other denominations.

NEW YEAR THOUGHTS ON HUMAN LIFE.

At the commencement of a new year it is surely highly proper to pause and consider, to look back upon the past, and onward to the future,—to reflect on the ceaseless progress of time, carrying us along with it, and soon to launch us into eternity. And therefore, as part of that matter for useful thinking which we would present to our readers, in meeting them for the first time, and in manifesting our fervent wishes for their real and everlasting welfare, we would call their attention to the subject of human life, that is, to their own present life, viewed as a journey which they have prosecuted so far, and are hastening on to finish. This is a view of man's life upon earth which the plain but expressive figurative language of the Scriptures frequently gives. It is spoken of as a way, a pilgrimage, a course, &c. And other writers have often employed the same representation, with more or less of imaginative embellishment. We do not intend to get up anything fanciful, but to use the words of soberness and truth.

Human life may justly be represented as a journey, because, like a journey, it has a beginning, a progress and an end. Its beginning is the birth of a human being, when he first sees the light, and breathes the air of this world, and is numbered among its inhabitants. His progress consists of the various stages of infancy, childhood, youth, manhood and old age, when it reaches a full extent,—and of several of these, when it is cut short by the Divine hand. And its end is dissolution, when the dust of which the body is formed returns to the earth as it was and the spirit returns unto God who gave it,—returns to give an account unto Him, and to be adjudged for eternity, according to its real character before Him. Life is a journey,

longer or shorter, according to the sovereign will of Him who holds the keys of death; but in every instance it issues in an eternal existence of happiness or of woe, just as the state of individuals while on earth has been good or bad in the sight of God. And how very solemn should it be to think of the huge multitude of travellers constantly on this journey,—that a thousand millions of human beings are always speeding it away,—and that every moment some are entering on it by being born, while others are passing from it by dying.

Human life is a journey measured by so many years. It is measured not by distance,—but by duration,—not by miles, but by days, and months, and years. It is a journey not so much of space as of time. Some perform it without ever going far from where they first opened their eyes, while others during their appointed time, have many a long and weary wandering. And what is its extent of time? “The days of our years are threescore years, and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow; for it is soon cut off, and we fly away.” This then, with very few exceptions indeed, is the length of man’s journey on earth. And it is only some who get that length. Compared with the number who reach threescore and ten, or fourscore years, there are a great many more who finish their course long before that period. There are various stages in the journey, and at each of these stages, or in the middle of any of them, individuals stop short, and die. God has made human life so diversified in its extent, and so uncertain and precarious to every one, that none ought to presume upon its continuance, or allow themselves to act upon being sure that the end of their journey is still at a distance. Such is his benignant intention; but the most of mankind wilfully fail of realizing its benefit to themselves. They live as if the journey were equally long to them all; and the great evil arising from their doing so is, that they forget and neglect their eternal concerns beyond this brief sojourn; and are so occupied with their little temporal affairs, and with such accommodations and enjoyments as they find in the way that those transcendently important concerns of their immortal future existence are strangely made of no account, for the sake of the trifling and evanescent objects belonging to their mortal and exceedingly frail existence here. What abundant cause, then, is there for this prayerful wish on their behalf, “Oh, that they were wise; that they understood this; that they would consider their latter end.”—For we remark again,

Human life is a journey unspeakably momentous in its results. This is a grand truth, although so little felt and believed by the vast majority of our race. Many journeys are comparatively frivolous in their objects; some are mere journeys of pleasure,—excursions after vain enjoyment, gone into from that restlessness which man now so much feels, as one sad effect of his departure from God, the fountain of true felicity. But it is not so with the journey of life. It was not designed to be a journey of wealth-seeking, or of pleasure-seeking, though great multitudes, especially in these times of earthly excitement, make it to be nothing else to them. It is to man a course of probation—for eternity. Yes, when the expression is rightly understood, his present life is indeed a course of probation, the issues of which will last forever. We are not, however, to understand it in the Arminian

sense, that it depends upon man's self principally and efficiently, whether he will become religious or not, and whether he will be saved or lost. Altogether sinful as his nature now is, he has no self-determining power of will, by which he may, as he pleases, run on either in the broad way of destruction, or take the narrow way of life. But we are to understand the expression in question as meaning that, under the Gospel dispensation, he is placed in circumstances where the gracious calls, and offers, and counsels of God are addressed to him, as still a rational and moral being, though gone aside and needing Divine influence to bring him back unto the right path; and that upon complying or not complying with these, rests the formation of his present character, and the nature of his future and eternal condition. The Scriptures represent both human obedience and disobedience to the revealed will of God as connected with man's own agency, in either improving or misimproving the advantages afforded to him; and the Bible doctrine that it is God who effectually worketh in us both to will and to do of his good pleasure, is not intended to repress, but to encourage, and direct our endeavours. And it is a most important part of the Divine system of remedial means for our recovery from the disorder of sin, that God reasons and pleads with us, through the hearing and reading of his word, and by the voice of conscience and especially by the strivings of his Holy Spirit within us; the scope of the whole being to bring us to Him. It is thus that he deals with human sinners, for their salvation, as soon as they are capable of mental exercise and moral feeling.

Now, it should be evident that the sooner in their course of life they yield to his benevolent wishes, the more pleasing must it be to Him, and the better for themselves. If conversion ever takes place at all, it is most likely in early life. And in point of fact, by far the greater number of conversions are realised in early life, where the means of experiencing religion are enjoyed. They who go on from year to year disregarding God's entreaties that they would turn unto Him, undergo a process of heart-hardening, and are in great hazard of being confirmed in evil ways, if not of gross sin, yet of irreligion. It is when the young heart is sweetly led to God, in repentance for sin, and faith in Christ, that the sequel of life's journey is followed out in the paths, the only real paths of future peace and pleasantness, the end being everlasting life. The course of such happy individuals is like the Sun, when shining clearly all day, and the brighter towards his setting, going down brilliantly on a summer's eve. Oh, that the young persons who peruse these words would think aright, and be constrained to give an immediate compliant response to what God is now saying to each of them, "wilt thou not from this time cry unto me, my Father, Thou art the guide of my youth?" "Yes, O God, do thou become our Father; and make us thy children; and be the guide of our youth: so shall it be well with us now and forever. Thou wilt guide us with thy counsel; and afterwards receive us to glory. But how widely different are both the character and the close of life's journey to those who coming into the world, as all do, inclined to the way of sin, have, of their own choice, persisted in it, even to their last days. They have not only lived in vain—they have lived self-destroyers; and better for them had they never been born.

We would therefore, with affectionate earnestness, address our readers, at the outset of another year on their journey of life, not knowing but it may

be their last; and urge them to enquire to what purpose they have been living hitherto, and in what direction they are travelling. If, dear friends, you have been brought into obedience to the will of God, your enquiry being ever that of a genuine convert, like Saul of Tarsus, "Lord, what wilt thou have me to do?"—if you have cordially embraced the plan of salvation in Christ which his grace has provided,—if you have ceased from going about to establish your own righteousness, and submitted yourselves to the righteousness of God, the righteousness which he has furnished for us in Christ, and by which alone he can justify sinners,—and if from principles of gratitude, and love, and devotedness to him, as the God of your salvation, you have become his servants in heart and in life, being careful to maintain good works, and to walk in all his commandments and ordinances blameless,—then happily your faces have been turned the right way, and you are travelling in it to the city of habitation which he hath prepared for your everlasting and blissful abode. Heaven is your home, and by and by you shall reach your glorious mansion in the better country. But if the contrary of all this be still the case with any of you, such individuals have frustrated the methods which God has used for leading them forth into the right way, and they are yet in the state of the wayward Israelites in the wilderness, when God said of them, "but my people would not hearken to my voice, and Israel would none of me; so I gave them up to their own hearts' lusts, and they walked in their own counsels." God has just to let sinners alone, and the sure consequence is that they will follow on after their own wrong desires, and pursue the path which leads down to eternal death.

Again, then, we would with all kindness say to our readers, Now before you proceed any further, pause, consider; examine what you really are before God, and whither you are going; and be not at ease until you can feel properly assured that God hath showed you the path of life, and is conducting you along it to his presence above, where is fulness of joy, and to his right hand, where are pleasures for evermore. May each one be enabled heartily to adopt and act upon the sentiments in the following hymn for the new year.

"And now, my soul, another year
Of my short life is past;
I cannot long continue here,
And this may be my last.
Awake my soul! with utmost care
Thy true condition learn;
What are thy hopes, how sure, how fair;
And what thy great concern.
Now a new scene of time begins:
Set out afresh for heaven;
Seek pardon for thy former sins,
In Christ so freely given.
Devoutly yield thyself to God,
And on his grace depend;
With zeal pursue the heavenly road,
Nor doubt a happy end."

And now a few words to those who have advanced considerably in the journey of life, as Christian pilgrims to the heavenly land,—and we have done. Fellow-travellers to the Zion above, there are two states of mind which in entering on another year, you should particularly cultivate. The one is

deep thankfulness to the God of all grace, when you take a retrospective view of your past course, and of the benefits he hath conferred upon you. He hath preserved you, given you food and raiment and either continued health, or restored it when impaired. What deliverances hath he wrought, what interpositions hath he made for you. He hath led you through many difficulties and great perils, not the less in that you were not properly aware of them. How wonderfully hath he sometimes opened up a way, when all before you seemed to be hedged up. Above all, what great things hath he done for you in opening your eyes to see your liability to perish, if you remained in your condition by nature, and arousing you to flee from the coming wrath, and to set your faces steadfastly towards heaven, whither Jesus the forerunner of his people, hath entered, to take possession in their name, and prepare a place for them; so that, as he himself said with such amazing kindness, where he now is, there they may be also. What abundant reason have you to adopt the sentiments expressed by David in Ps. ciii, 1, 4. Well, too, may you say, with fervent gratitude, and adoration,

“When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.
Through ev'ry period of my life
Thy goodness I'll proclaim:
And after death, in distant worlds,
Resume the glorious theme.
Through all eternity to Thee,
A joyful song I'll raise;
For oh! eternity's too short
To utter all thy praise.”

The other state of mind you should cherish is prospective,—a looking with suitable feelings of heart to what may remain of your journey. It is now much shorter than it once was, and is every day becoming shorter still. The most that it is possible for you to say is, “when a few years are come, then I shall go the way whence I shall not return;” and your departure may be even sooner than that. But if your life is hid with Christ in God, nothing needs disturb your peace. To you to die will be gain; for it will take you to that noble life above. What should now call forth your increasing activity is—to follow holiness, that you may become meet for heaven, and to do good unto all according as you have opportunity. Especially, you should earnestly desire and labor to induce others to come unto Christ, and to go along with you to his presence on high. You should say to them persuasively, “We are journeying to the place of which the Lord hath said, I will give it you; come with us, and we will do you good; for the Lord hath spoken good concerning Israel.”

MONITOR.

The duty of taking a devout review of the Divine Dispensations, is one to which the Church of old was often and earnestly called, by Him who led her "through that great and terrible wilderness—that He might humble her, and prove her, and do her good at her latter end." "Thou shalt remember," he says, "all the way which the Lord thy God led thee." This injunction in reference to a most profitable and becoming exercise has been often suggested to our mind, in reviewing the past history of the United Presbyterian Church in Canada. She has been very manifestly led "by a way that she knew not," and brought to a position, which in her small beginnings, she had little cause to anticipate. Believing that a devout retrospect of the past cannot fail to promote a suitable conviction of our entire dependence upon the mercy and goodness of God for everything, and of our manifold obligations to him for his goodness toward us in times past, and to preserve that poverty of spirit, which is so necessary to the life of faith, we purpose to take a brief review of the past history of the Canadian United Presbyterian Church. It may also lead the young among her members and adherents, who know something of her present circumstances, to ponder devoutly the query, "Who hath despised the day of small things?"

In regarding "the work of the Lord or considering the operation of his hands," we discover a variety of causes contributing to the commencement of the Mission, on the part of the Parent Church, to Canada. Immense numbers were then leaving their native shores for North America; many of whom settled in this Colony, and brought with them a warm attachment to the principles in which they were educated in the mother country. But the great majority of them had no opportunity of hearing the Gospel for months, and even years together. As the tide of emigration continued, special importance was attached to communications from a land to which so many looked forward. Its spiritual destitution came thus, not only to be known, but felt. This, moreover took place, just when the missionary spirit was beginning to pervade the most active and evangelical denominations in Scotland: The United Associate Synod in particular, had made a formal recognition of the important truth, long, alas! overlooked, that the Christian Church is essentially a Missionary Association; and had begun to look around for Providential openings, for carrying the Gospel into other lands. The result was, from what was known of Canada, a conviction that here, at once a most necessitous and a most promising field of missionary labor was presented. Accordingly in the year 1832, the Synod at its meeting in May, resolved "to set on foot a mission to this Province, with a view of supplying the numerous settlers with the dispensation of Gospel ordinances." And in the course of the summer, "the Sub-Committee on Foreign Missions, who were charged with the execution of the business, sent out to Upper Canada three Missionaries, Ministers and members of the Synod, viz.: Revds. William Proudfoot, Thomas Christie, and William Robertson." It is thus a little over 21 years since these "chosen men" set foot on Canada. And here we are reminded forcibly of the truth, that "God's ways are not as our ways, nor his thoughts as our thoughts." The last named "messenger of the Church," after preaching a few Sabbaths in Montreal, with very great acceptance, and where, owing to earnest entreaties, he had consented to remain, was cut off amidst the most promising circumstances, by a severe

attack of cholera. This apparently untimely death was fitted to startle the Church at home, and produced a thrilling effect upon the two survivors. One of them, the venerable Thomas Christie, being a little later in reaching Canada, on his arrival hastening to greet Mr. Robertson, was stunned with the appalling tidings of his death. Thus, doubtless, He "with whom are the 'issues of life,' sought to humble and to prove" all concerned, and much cause has the Church since to "render thanks unto the Lord," for so sparing the Canadian Missionaries; for a very lengthened period passed by before their ranks were again broken by death. Well do we remember how full our hearts often were, when at our annual gatherings we gave thanks unto the Lord, to find ourselves "all alive" and vigorous for our labor.

On entering their field of labor, the Missionaries found that the spiritual wants of the settlers were indeed very great. Even then, as might be expected from the mixed character of the population, there were quite a number of Christian denominations in the field, and amongst others there were Presbyterians. But although the Missionaries had put forth far more activity than they did, "they were utterly inadequate to supply the multitudes who were eagerly desiring the regular enjoyment of Gospel ordinances." The very few organized Churches then existing, were almost all in the older settlements, far removed from each other, and exercising a very limited degree of influence, even in their respective neighborhoods. No sooner, accordingly had our Missionaries begun to move forward in quest of those to whom they might publish peace and salvation, than they were appalled at the immense amount of spiritual destitution; a state of things which the continuous stream of emigrants was rendering always worse. An anxiety to advance the work upon which the Parent Church had thus entered, and to meet also the earnest request of those in Montreal, who had been so very unexpectedly deprived of Mr. Robertson, for one immediately to supply his place, led the Synod's Sub-Committee to make an earnest appeal, in the month of December, 1832, for additional laborers to go forth. After adverting to the "wide field" Providence was opening, and urging its speedy occupancy, in order that those addressed might at once, "count the cost," and embark in a proper spirit, the Committee remark,—“He who goes out to Canada must be prepared to submit to many inconveniences and hardships, as well as to much bodily fatigue. But we can promise him all that an Ambassador of Christ need desire,—the certain means of livelihood, and an increasing prospect of Ministerial usefulness; among a people too of the same language and modes of life as ourselves, in a climate eminently salubrious, and in a country governed by British laws, and where all religious sects enjoy equal civil rights.”

To the correctness of this early estimate of the Canadian field, the pioneers of the cause can bear ample testimony, but at the same time no part of it has been found by us more correct, than that which alludes to the "desire" of the ambassador of Christ. From the beginning until now, we have served a liberal Master, and whatever "inconveniences, fatigue," or even "hardship" we may have encountered, we have never found to fail, the promise, that, "as thy day, thy strength shall be."

The result of this appeal, and of private applications to individuals, was, that in the spring of 1833, the Mission was reinforced by Rev. William Taylor, formerly of Peebles, Mr. George Murray, Probationer, and Rev. Robert H. Thornton, who was licensed and ordained by the Presbytery of Edinburgh, expressly for this field. As Mr. Taylor was, almost immediately on his arrival, called to Montreal, the other *four* missionaries may be regarded as the *founders* of the United Presbyterian Church in Canada.

Before we proceed to trace out the course of these "pilgrim fathers" in the new country, or note the success with which their labors were speedily crowned, we ask our readers to endeavor to realise the nature of the field

into which they had entered. In the present altered aspect and circumstances of the country, it must be difficult to conceive the realities of the case, twenty years ago. With the exception of a narrow strip, far from continuous, along the Southern frontier, Canada was then a vast wilderness. Enterprising settlers had, indeed, in many cases, pushed their way many miles inland; but their "clearings" were so small, so "few and far between," as scarcely to interrupt the wilderness monotony. A few localities, were here and there, even then giving promise of the future, in the widening grain fields, and increasing dwelling places; but such localities were separated commonly, by many miles of dense and dreary forest. And as for roads, with a few exceptions, they were *yet in the future*. The emigrant and the Missionary too, were at first cheered by hearing of certain lines of roads, in a direction they wished to move; but judge of the surprise felt, when the road was found as Nature's hand had framed it, and was "made," merely by the cutting and partial clearing of the trees which had covered its surface. To keep these few *highways*, such as they were, was incompatible with the objects of the Missionary, and the nature of the work. We had to wend our way through forest paths, and from clearing to clearing, where the only mode of locomotion was on foot. We had then, not only "no certain dwelling-place," but no certain field before us. And one of the greatest peculiarities of our condition was, that we had to "go forth," like Abraham, "not knowing whither we went." Avoiding everything like inroads upon the few localities where the Gospel had obtained a footing, by the formation of small churches, we proceeded in quest of Presbyterian settlers, without the least direct information as to *where* they were to be found, or whether *we should be desired*. Committing ourselves to God, we just advanced where he *broke up our way*. The first members of our Church in Canada were thus most emphatically a "people sought out," long may she be distinguished as a "city not forsaken."

THETA.

NATIONAL EDUCATION IN CANADA.—NO. I.

The School question, as it is sometimes called, or the subject of general Common School education is now, deservedly, one of the most interesting and exciting subjects of public discussion; and constitutes one of the most complicated and difficult problems in practical legislation. Wise and prudent legislation upon this question is of paramount importance, not only in our own new and rising country, whose institutions necessarily require to be moulded and adapted to its widely extending territory, and rapidly increasing population, but also in the United States of America, and Great Britain. In Scotland, especially, whose parish schools were once esteemed the glory of her own, and the envy of other lands, it is, at present, a topic of absorbing interest,—and, involving as it does great principles, has called forth much earnest and argumentative discussion, and, we regret to add, has elicited also no little party and denominational hostility.

The proposition, that all the inhabitants of a country should have the means within their power of properly qualifying themselves for the efficient discharge

of the duties, and the full enjoyment of the privileges of citizenship, is axiomatic. That the young require, and ought to receive, such a training as will fit them for the due performance of their duties to themselves, their fellows, their country, and their God, few will be found to deny. Nor is there much less essential agreement among educators as to the nature of the education to be imparted,—almost all agree that it should be physical as well as mental, moral as well as intellectual, religious as well as secular. Indeed, a system of education which should exclude or ignore either of these elements would be sadly defective, if not positively detrimental. To call into exercise his physical powers alone, would degrade man to the character of a powerful animal, a brawny savage or an athletic gladiator;—to cultivate the intellect only, would make him a mere speculative dreamer, a doubting sophist or an intelligent demon; while to train his religious affections exclusively, would render him an intolerant bigot, a fanatical zealot or a superstitious devotee.

That any system of education could be exclusively and strictly either physical, intellectual or religious is, from the nature and circumstances of our being, fortunately impossible, yet instances are not wanting where the terms might, with propriety, be employed as characteristics, and in so far as any system approximates such instances in just so far may it be said to be defective. While on the other hand that system is most perfect which assigns to each of these divisions its proper time and place, and tends harmoniously to develop them all.

Whether this education should be provided by the individual or the community, by the parent or the state, is a question in reference to which there is a much greater diversity of sentiment—a diversity which, doubtless, in many cases, has arisen from the more or less limited signification given to the very comprehensive, not to say ambiguous, term employed,—the word Education, as used by some, meaning only instruction in the arts and sciences, as used by others, including also moral and religious training.

The opinion, however, is rapidly gaining ground in every civilised state, that it is the duty of the government to provide, or assist in providing, for the education of the young. But though, abstractly considered, the obligations of the state to provide for education, even for state purposes, may seem sufficiently evident, yet when practically applied in the circumstances in which almost all governments are placed, ruling over a people embracing every shade of religious opinion, and entertaining the most various and opposite sentiments on the subject of education itself, how this obligation is to be discharged becomes a question of no ordinary difficulty.

The following short extracts, from a vigorous article by an American writer, while clearly stating what is meant by a state provision for education, suggest also many of the difficulties with which the subject is encumbered :

“The great question,—Can the state educate? may present itself under two aspects. Some may regard it as sufficiently answered by a mere tax-collecting, money-giving system, that simply furnishes funds for educational purposes, leaving it to local societies and to individuals to employ them in their own way, or according to their own views of the knowledge or instruction to be imparted. But this cannot properly be called state education. It is nothing but a poor scheme of finance.”

“By state education can be rightly meant nothing else than a governmental control—having the charge and supervision of the very purposes, and and all the purposes for which the funds are bestowed.”

“In all such control, it must have regard to the common or organic good, and not to any real or fancied individual rights. It educates its members, if it educates, at all, just as the individual man educates his members,—his eyes, his ears, his hands, his feet,—not for their own sakes, but for the corporate welfare of the one undivided personality.”

“The school question presents a problem of the same kind, and involving the same difficulties with that of religious liberty.”

If, however, a general or national system of education be desirable, then, in order that it may become practicable, much that is of a personal, party, or local character, must give way to that which is general, national and universal. Nor in this respect does the subject of education differ from any other subject of legislation, in all which, some rights must be surrendered in order to secure the freer exercise or fuller enjoyment of others; and hence the necessity for mutual forbearance on the part of those who differ from each other, so that oft we are fain to be satisfied with what we can practically obtain rather than with what we think we may rightfully demand.

The *questio vexata* in reference to legislation upon this subject is the religious one. The question is not, by any means, whether the education of the youth shall be religious or irreligious—christian or infidel, as no one dreams of separating religion from education; but whether positive religious instruction shall be imparted in the same room and by the same teacher, as other branches of instruction. The answer to this question determines whether a system of education shall be uniform or varied, national or denominational. At some future time I purpose to offer a few observations on this aspect of the subject,—meanwhile I would make the following very obvious remarks, which, though evidently overlooked by some, seem to me, greatly to simplify the subject. One remark, which indeed has already been referred to, is, that the term Education includes much more than mere instruction. It embraces all the varied, innumerable, and constant, though unnoticed, influences which affect the temper, habits, conduct or character of the child, and hence dates its commencement long ere the subject of it enters a school-room or even leaves the nursery. The schoolmaster is, therefore, neither the only, the earliest, nor the most impressive instructor of the child. In this office he has many coadjutors,—in the parent, the playmate, the pastor and the friend,—some of whom not unfrequently prove powerful rivals. Neither is the school-house the only or the chief place where the mind is developed and the character formed. The nursery and the play-ground, the Sabbath school and the church, and, more than any, the home-hearth with its family altar, all have equal if not superior claims. And it were as unwise as it is impracticable to attempt to exclude these, or even to find a substitute for them. Why may not the labor be divided and each perform its own appropriate part—the common school-room as well as the rest, and each aid the other?

The second remark is, that it is no more the duty of the Church, as such, to provide for the secular or scientific instruction of the entire community, (whatever, in some instances, from the peculiarities of the case, she may feel constrained to do, in order to accomplish her own peculiar and legitimate work,) than it is the prerogative of the state, as such, to make provision for the religious instruction and conversion of the world. The two agencies are quite distinct, and so are their missions. Might not a system be adopted which would assign to each of these agencies its appropriate work, so that they need not interfere or come into collision with each other? And is it not because an unnatural and unnecessary alliance has been formed between them, the one usurping the power and attempting to discharge the duties of the other, that much of the difficulty in reference to the religious aspect of the educational question has arisen?

Reviews of Books.

A DISCOURSE ON THE PRINCIPLES AND DUTY OF THE UNITED PRESBYTERIAN CHURCH,

Preached before the Synod of that Church at Edinburgh, May 2nd 1853, by the REV. HENRY RENTON, A.M., Moderator. Edinburgh: W. Oliphant & Sons.

This sermon as might not unnaturally be expected, considering the occasion on which it was delivered, partakes considerably of the character of an ecclesiastical manifesto. The author of course, as became his position, shows himself a zealous United Presbyterian; yet there is moderation in the estimate he forms of his own denomination. His text, Rev. iii. 2: "Hold fast that which thou hast that no man take thy crown," is part of the Apocalyptic epistle primarily addressed to the Church in Philadelphia; and he observes:—"That church does not seem to have been either distinguished by the very high excellencies, or disfigured by the great blemishes, or subjected to the great trials, which marked respectively the other churches with which she is here associated. She had not been so eminent in labours, and patience, and antipathy to error, as that of Ephesus; or in works, and tribulation, and poverty, as that of Smyrna; or in constancy and courage as that of Pergamos; or in love, and service, and increase of fruitfulness, as that of Thyatira. Nor does she seem to have been composed of wealthy members as was that of Laodicea, and as probably was also that of Sardis. In short, she seems not to have been an opulent body, nor very numerous, nor very severely tried, nor very highly gifted, nor very zealous. But neither, on the other hand, was she chargeable with declension in love and labour, as the church at Ephesus; nor with tolerating and conniving at erroneous doctrines, and abominable practices, as that of Pergamos, and as that at Thyatira; nor with dead formality and supineness, and negligence, as that at Sardis; nor with indifference, and self-sufficiency, and self-deception, as that at Laodicea. After the church in Smyrna, which seems to have been the poorest and most persecuted of all the seven, none was so pure, and blameless, and addressed with so much favour by her divine Lord, as that in Philadelphia. Peculiar is the character in which Christ accosts her,—“These things, saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth.” Peculiar is the advantage he confers upon her,—“Behold, I have set before thee an open door, and no man can shut it.” Peculiar is the commendation he bestows upon her, and unqualified by one word of censure,—“Thou has a little strength, and hast kept my word, and has not denied my name.” Peculiar are the promises he gives her of vindication and honour, of protection and support,—“Behold, I will make them of the synagogues of Satan, which say they are Jews and are not, but do lie: behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth.” Peculiar is the injunction he here delivers to her,—“Behold, I come quickly, hold that fast which thou hast, that no man take thy crown.” Peculiar are the encouragements and rewards he holds out to her,—“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God,

which is new Jerusalem, which cometh down out of heaven from my God, and I will write upon him my new name." These words, of "Him that is holy, Him that is true, Him that hath the key of David," claim the earnest heed of every member, and especially of every overseer of the church,— "He that hath an ear, let him hear what the Spirit saith unto the churches."

"In surveying the past history and present position of the United Presbyterian Church, it might not be difficult, without any great effort of ingenuity, to trace in her, several features of similitude to the church in Philadelphia, and to show that she has more in common with that church than with any other of the seven to which the epistles in the Apocalypse were written."

"In the text, it is remarked, three topics are comprised. I. The Trust committed to the Church—*that thou hast*. II. The Church's Duty in relation to that trust—*hold it fast*, and III. The Motive to the church's performance of that duty—*that no man take thy crown*. Discoursing on the Trust, the fifth article he notices is "The Church's Independence of the Civil Power," in illustration of which he says :—"This truth is involved in the very nature of the church, which is a purely spiritual society, and is proclaimed in the testimony of her Divine Head, when he was laying her foundation, "*My kingdom is not of this world*." Of her spiritual nature, and her universal absolute subordination to Christ, her supreme and only head, the first Seceders entertained as clear views as any men of the present age. On the province of the civil magistrate, they held "the end which he had to seek was the public good of outward and common order—that it is only over men's actions that he has any inspection—that he has no lordship over their consciences—that he must make no encroachment upon the privileges or business of the church—and that in prosecuting the ends of his office, he can only proceed so far as can be argued and defended from natural principles." But with these admirable views and sentiments, the Secession fathers held those portions of the Westminster Confession which relate to the civil magistrate, as they did the rest of it, without challenge or qualification. And they held also the obligation of the National Covenants to be binding upon posterity—a rock of which the founders of the Relief Church steered clear from the beginning. In both documents there are passages, which it is unnecessary at present to quote, but which, in their obvious and legitimate interpretation, constitute the magistrate Judge in religion; and arm him with authority, and impose upon him the obligation to maintain the truth, and to punish heresy with the sword; and lay down positions under which he may perpetrate any amount of persecution upon subjects for their religious opinions.

Purging our Confession of incongruities and contradictions on this head, we hold, in all consistency and singleness, the great principle which it lays down in these befitting terms, "GOD ALONE IS LORD OF THE CONSCIENCE, and hath left it free from the doctrines and commandments of men which are in any thing contrary to his word, or beside it, in matters of faith or worship. So that to believe such doctrines, or to obey such commandments, out of conscience, is to betray true liberty of conscience; and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience and reason also."

To this the following is appended in a note :—"In 1639, at the supplication of the General Assembly, the National Covenant was "*ordained and commanded by the Estates of Parliament to be subscribed by all his Majesty's subjects, of what rank and quality soever, under all civil pains*:" and the Assembly specially mentions among those to be so ordained and commanded, "all persons suspected of papistry or any other error,"—the great ends of such universal coerced subscription being "the glor. of God, preservation of religion, the King's Majesty's honour, and perfect peace of this kirk and kingdom." Yet, with such ends in view, such comprehension of all persons as the subscribing parties, papists and heretics specially included, and compulsion

under all civil pains as the means, the first words of the Covenant run,—“ We all, and every one of us protest that, after long and due examination of our own consciences in matters of true and false religion, we are now thoroughly resolved in the truth by the Word and Spirit of God : and therefore we believe with our hearts, confess with our mouths, subscribe with our hands, and constantly affirm before God and the whole world, that this is the only true Christian faith and religion,” And, in a subsequent part of the document after reprobating the bad faith of papists, it is added, “ We therefore, willing to take away all suspicion of hypocrisy and of such double dealing with God and his kirk, protest, and call the Searcher of all hearts for witness, that our hearts and minds do fully agree with this our confession, promise, oath, and subscription, so that we are not moved with any worldly respect, but are persuaded only in our conscience, through the knowledge and love of God’s true religion imprinted in our hearts by the Holy Spirit, as we shall answer to Him in the day when the secrets of our hearts shall be disclosed.” Whatever opinion may be formed of the men who spontaneously and conscientiously entered into this covenant and thereby bound *themselves*, as multitudes did, actuated by the highest and purest motives, it is impossible to justify the tyranny and iniquity of compelling others to subscribe it, who could not do so without perjury : and it is difficult to conceive on what pretext of Scripture or of reason an outrageous act of this nature by the men of one generation can be held to bind their posterity and survivors in all time coming. Yet, incredible as it may seem, these doctrines continue to be held without modification or challenge by every Presbyterian Church in Scotland but our own,—the Covenants, National and Solemn League, together with the portions of the Confession above quoted, forming an integral part and parcel of their standards. The more the points are examined, we are confident the more will the conduct of our church commend itself to all enlightened and unprejudiced minds, in disavowing and excluding as any part of our creed, whatever “ teaches, or may be construed to teach, compulsory or persecuting and intolerant principles in religion.”

With reference to the union of our church with any other denominations, Mr. Renton remarks:—“ As distinguished from Congregationalism or Independency on the one hand, and from Diocesan Episcopacy on the other, the different Presbyterian churches of Scotland are so alike, and at one, that, did nothing else divide them, they might, so far as the theory and the forms of government, worship, and sacraments go, be combined and amalgamated, without one atom of compromise, or almost a shade of distinction. What, then divides them? Practical and theoretical differences, which are neither few nor small. The grounds of the first Secession, which were broader and more important than that of any that has succeeded it, remain—the toleration of doctrinal errors, the neglect of discipline, and the subversion of popular rights, in the Established Church. Happily, the gospel is now more preached in her pulpits, and error or immorality is more rare in their occupants, than at any period since the Revolution. The members of her church courts have also been restored to their rights of dissenting and recording their reasons against decisions which they condemn. But these improvements are to be traced, not to internal reform, but to the powerful influences from without, of a vigilant, augmenting, and almost universally diffused Secession ; while recent discussions within her judicatories, and most important decisions by the civil courts and by the legislature have shown that in an Established Church, patronage is an essential element, and spiritual privileges are civil rights ; and, therefore, that popular liberty, or faithful discipline, cannot belong to a civil establishment of religion. Union with the Established Church is impossible ; the obstructions to it are more fully developed and more insurmountable than ever. The fidelity to the doctrines of the gospel, and to the purity of worship and of discipline, which have always marked the Reformed Presbyterian and the original Secession Churches, would have rendered union

with either easy and delightful to the United Presbyterian Church,—and, indeed, would have hindered the bad tempered schism of the latter from us,—had they not, in theory, held intolerant principles respecting the province and power of the civil magistrate in religion. The Free Church, which has grown out of a struggle for the independent action of an Established clergy—which, I bless God for the interests of religion and of public liberty, was defeated by the uprightness of our Judges, and the wisdom and patriotism of our Statesmen,—stands, with an extraordinary infatuation and offensiveness, more committed to the claim of establishment and support from the civil power than ever did the Established Church itself. In the service to which God has made the Free Church subservient in the cause of religious truth and freedom, and in the eminent zeal and liberality of contributions which distinguish her, multitudes overlook the obnoxious and dangerous principle which flares in the front of her constitution. It is her boast; but it will prove her weakness. It cannot stand discussion; and until she shall expunge it from the category of things essential, and place it at least in the category of things of forbearance, our union with her is as impossible as it is with the Established Church. Nor can any large ecclesiastical union be advantageous or safe, which does not provide for the perfect integrity of the rights and liberties of each separate congregation,—which does not disdain any other influence or bond over each than what is of a purely moral kind,—and which does not seek its preservation alone in the faithful adherence to the religious principles which form its basis.”

The peroration of this able discourse is as follows:—“Great as were the services rendered by our reforming and covenanting ancestors to religion and to their country, first by the abolition of popery, and afterwards by the resistance of the semi-popish impositions, which unprincipled monarchs strove to force upon them, a greater service to Christianity and to freedom remains to be performed, the want of which not only left their work incomplete, but made much of it easily undone, and has exposed all that is most valuable in what remains to constant peril and invasion; and to this service we have the opportunity of contributing more than any—yea than all other parties in Scotland, by demonstrating the duty—enforcing the necessity—and exhibiting the advantages of the entire liberation of religion from subjection to, and dependence on, the civil power—and so ripening the public mind for the sublime consummation. Let it be our holy ambition, with better views than our ancestors of the spiritual nature of Christ's kingdom, of the principles of religious liberty, and of the nature and obligations of Christian charity, to rival and excel the Presbyterian church of the Reformation in that soundness of doctrine, that simplicity of worship, that impartiality of discipline, that vigour of administration, and that fervour of piety which rendered her in that era conspicuous among the Protestant Churches, and which, at a later period, made her “look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.” Our strength is not in our numbers, not in our wealth, not in our attainments, but under God in our principles. These are our Crown. Let us be faithful to them, and intrepid and unceasing in their propagation, and their triumph is inevitable, and our own position impregnable,—whatever may be the numbers, pretensions, or fictitious advantages of any of the parties, ecclesiastical or political, with which we may have to contend,—“Behold, saith He that hath the key of David, I have set before thee an open door, and no man can shut it.” Let us earnestly contend for the faith which was once delivered unto the saints.” Let us “stand fast in the liberty wherewith Christ hath made us free.” Let us abide inflexibly by the principles we have adopted and vindicated. Let us proclaim and exemplify them. Let our dependence for success be upon the Divine grace, crying continually—“O our God, our eyes are upon Thee.” And, if by no other class, at least by the Christian common people of Scotland,

we shall be followed and confided in as the truest conservators of gospel truth and gospel liberty. "Hold that fast which thou hast, that no man take thy crown."

There is another point to which we hope we may without impropriety or indelicacy advert before closing. It is well known that in one of the branches out of which the United Presbyterian Church was formed—the United Secession—there raged with a lamentable fierceness, a few years ago, a controversy respecting what were called "the old" and "the new views." That controversy came to have a special bearing on Dr. Brown, one of the Professors. Against him, Mr. Renton very decidedly, but as all were persuaded, very conscientiously, took part. During the interval which has since elapsed, Dr. Brown has become a very voluminous author in the department of expository divinity, so that *his views* are known of all men; and it is in the highest degree satisfactory—honourable to all concerned—to find this sermon, with admirable taste, dedicated to the venerable Professor, conjointly with our excellent Mission Secretary, Mr. Somerville, in the following handsome and appropriate terms:—"To the Reverend JOHN BROWN, D.D., Professor of Exegetical Theology to the United Presbyterian Church, whose character and example adorn the christian ministry, and whose masterly and thorough expositions of scripture have, more than any British Divine's of this age, supplied and promoted the correct interpretation and application of the Word of God; and to the Rev. ANDREW SOMERVILLE, Mission Secretary to the United Presbyterian Church, whose devoted and manifold labours in that office, in combination with high and varied qualifications for it, have been invaluable in extending, guiding, and building up the cause of Christian missions throughout the denomination, the following discourse, preached before the United Presbyterian Synod at Edinburgh, May 2d, 1853, is inscribed by the Author, with sincere respect, gratitude, and regard." No man who knows Mr. Renton's character will entertain the slightest suspicion that he has belied his deliberate and solemn convictions, in the first any more than in the second part of this inscription; and we may safely add *ex uno disce omnes*. The controversy, so far as Scotland is concerned, has for a considerable time been among the things that were—matter of painful though withal of grateful remembrance. By the mercy of the church's God who has delivered her in six troubles, yea in seven—the storm was changed into a calm and, as is said to be the case with storms in the natural world, has not been unattended with salutary results.

Our estimate of this discourse may be inferred from the extent of our extracts which we trust will bring our readers to be, on that point, of the same mind with ourselves.

ON MIRACLES,

By RALPH WARDLAW, D.D., 16 mo. p. 333. Edinburgh; Fullarton & Co., 1853.

We know not how ancient is the division of the evidences of Christianity into the two kinds, internal and external; but it is curious to observe how public opinion, we had almost said caprice, has been at different times in favor of the one and the other; nay, what is worse, successively indifferent and contemptuous, if not absolutely hostile to the one and the other. It would almost seem as if here, just as in so many other cases, the pendulum of fashion swung from the one extreme to its opposite. In the Westminster Confession of Faith (A.D. 1649,) the following is the statement of the considerations which produce and warrant a belief of the Gospel:—"We may be moved

and induced by the testimony of the Church, to an high and reverend esteem of the holy Scriptures; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the concert of all the parts, the scope of the whole which is to give all glory to God) the full discovery it makes of the only way of man's salvation, the many other incomparable excellences, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts." When Dr. Chalmers, in 1813, published his article "Christianity," in the *Edinburgh Encyclopædia*, not only did he contend so zealously and exclusively for the external evidences, but spoke so disparagingly of the internal, as led to a somewhat acrimonious, but withal an able, and by no means uncalled for reply from Dr. Mearns, of Aberdeen, in which he unanswerably proved that the internal evidences are not only just and legitimate, but, along with the external, absolutely indispensable; and of this Dr. Chalmers himself was afterwards fully aware. Of late there has been on the part of very many, who call themselves Christians—and hold that they are the only enlightened and philosophical ones—quite a rage for the internal evidences, and a manifest and undisguised aversion to recognise the external. With this class we have no sympathy; but the grounds of their preference are obvious. The only inspiration they allow to the Scriptures, is that of intelligence, wisdom, benevolence and piety, to which, in the case of some of the writers, they add genius. Now clearly it is by internal evidence alone that that sort of inspiration can be appreciated: and the would-be *illuminati* we refer to, as good as tell us that the less we say about the supernatural, either in the evidences of Christianity, or in that which is evidenced, so much the better. It is almost needless to remark that this is nothing else than baptized infidelity. It is certain that our Lord and his Apostles laid great stress on external evidence—on miracles in particular, and especially on one, his own miraculous resurrection; and we hold that there is much in Christianity as exhibited in the Bible, which does not, in the nature of things, admit of being satisfactorily proved by any other than this species of evidence. At the same time we gladly admit the truth of much that is said respecting the self-evidencing property of Scripture—doubtless the only thing in the shape of a reason for the hope which is in them, that multitudes of steadfast believers and truly pious persons can refer to. Different minds are so differently constituted, that what is satisfactory, indeed most satisfactory, to one, will be less so to another. God in his wisdom and goodness has provided abundance for all. The temple of revealed truth is immovably upheld by its Jachin and Boaz, and why should the professed admirers of the sacred edifice be always laboring to persuade us that the one or the other is superfluous?

The substance of Dr. Wardlaw's Treatise, he tells us in the preface, "was delivered from his pulpit, in seven Lectures, on the evenings of the first Lord's days of seven successive months, during last winter and spring." The work, as published, is given in eight chapters; and the plan, as will be seen from the following summary of the contents, is somewhat extensive and complete. In Chapter first, which is introductory, the importance of the subject is set forth, general principles are laid down and the ground is cleared. In Chapter second, the possibility and the probability of miracles are treated of; and the opening of the argument for their certainty, is presented. In Chapter third, Hume's well known argument (sophism it deserves to be called,) is disposed of; certain strictures having been first offered on the replies of Drs. Campbell, Chalmers, and Vaughan. Chapter fourth is entitled "Concentration of the principles of our argument on the one great miracle of the Resurrection of Jesus from the dead." In Chapter fifth, the author returns to the miracles of

the New Testament generally—applies his principle to them—shows that the miracles themselves were never denied—considers the supposed powers of agents inferior to God, especially of evil spirits and replies to objections on such grounds. Chapter sixth consists of an examination of those passages and recorded facts in Scripture appealed to in proof of real miracles having been wrought in support of falsehood, and by an agency inferior to God's.—Chapter seventh treats of Rationalism, Mythism, Spiritualism, and Romanism, in their bearings on the subject of miracles. Chapter eighth is a brief "Conclusion," and relates to the nature of Christ's miracles, and the appropriateness of the design of his mission; and to the importance of our duly attending to it.

The portion of the work, which to us seems the most fresh and interesting, is that comprised in Chapters fifth and sixth, especially the former, in which the author grapples with what we cannot but regard as a very erroneous and mischievous notion, which in certain high quarters, seems to be gaining ground, namely, that miracles may be wrought by Satanic, no less than by Divine agency, that they consequently do not by themselves attest the truth of a doctrine, and that in fact we are to judge of the miracle from the doctrine, rather than of the doctrine from the miracle. The chief advocate of this theory in Britain, we believe, is the Rev. Richard Chenevix Trench, Professor of Divinity, in King's College, London, and Examining Chaplain to the Bishop of Oxford (Dr. Wilberforce.). In his widely circulated and in many respects, admirable work, entitled "Notes on the Miracles of our Lord," he says, in a chapter devoted to the consideration of the "Authority of the Miracle,"—"Is the Miracle to command absolutely and without further question, the obedience of those in whose sight it is done, or to whom it comes as an adequately attested fact, so that the doer and the doctrine, without any more debate, shall be accepted as from God? It cannot be so, for side by side with the miracles which serve for the furthering of the kingdom of God runs another line of wonders, counter-works of him, who is ever the ape of the Most High, who has still his caricatures of the holiest, and who knows that in no way can he so realise his character of Satan or the hinderer, as by offering that which shall either be accepted instead of the true, or being discovered false, shall bring the truth into like discredit with itself. For that it is meant in Scripture to attribute *real* wonders to him, there is to me no manner of doubt." And again—"The fact that the kingdom of lies has its wonders no less than the kingdom of truth, would be alone sufficient to convince us that miracles cannot be appealed to absolutely and simply in proof of the doctrine which the worker of them proclaims; and God's word expressly declares the same (Deut. xiii. 1-5). A miracle does not prove the truth of a doctrine or the divine mission of him that brings it to pass. That which alone it claims for him at the first, is a right to be listened to; it puts him in the alternative of being from heaven or from hell. The doctrine must first commend itself to the conscience as being *good*, and only then can the miracle seal it as *divine*. But the first appeal is from the doctrine to the conscience, to the moral nature in man."

To this, and much more of the same sort, which we deem not only erroneous but pernicious, and which seems in fact little else than a revival of notions prevalent among the Jews, who did not dispute the reality of our Lord's miracles, but who, instead of recognizing him as the anointed Son of God, held, on account of his teaching doctrines which to them were obnoxious, that he was an emissary of Beelzebub the Prince of Devils;—to this Dr. Wardlaw offers a forcible, and as we reckon it, quite a satisfactory reply.—The following is part of his argument, which we give as a specimen of the work:—

"Of the existence of such agents at all—such evil spirits—we have no certain evidence—(I might say no evidence whatever)—excepting in the

very revelation itself, whose divine authority is the subject of our investigation.—It is therefore clear, that, in such an investigation, their existence is a point which no man can be entitled to assume:—in as much as, to assume it on the ground of *scripture testimony*, would be first to take for granted the truth of the Bible, and then to convert one of its own peculiar discoveries into a ground of argument by which its truth may be invalidated. Apart from revelation, the existence of any invisible intelligent agents, distinct from God, is a matter of merely gratuitous conjecture; on which it is altogether inadmissible that any reasoning should be founded. The evidence of their very existence is neither more nor less than the evidence of the revelation in which that existence is affirmed. Independently of that revelation, there are, on such a subject, no proved and settled premises; and what is not proved itself can never be the ground of proof for anything else. The uncertainty of the premises must of course attach to every conclusion deduced from them. If a man chooses to fancy the existence of unseen evil spirits, he may:—who can hinder him?—but he must not expect that what he builds on his own fancy is to be accepted as legitimate argument. And no contradiction can be imagined more flagrant, than to found any reasoning by which the Bible is to be proved false, on a ground which, in order to its having any validity, assumes the Bible to be true!

“Should it, in reply, be said,—We have evidence sufficiently satisfactory of the existence of other created beings superior to ourselves, in the fact of the gradation of being that appears in our own world,—inasmuch as this fact affords fair ground for the inference that there is a gradation *above* man, as there is a gradation *below* him;—and along with this, in the abundant manifestations before our eyes of the exuberance of creative power and goodness, on the part of the Godhead;—as well as in other similar considerations:—the obvious answer is:—

“*First*—That, supposing such evidence were admitted to amount even to certainty, it would be little, if at all, to the purpose;—inasmuch as, the mere *existence* of any other orders of intelligent beings would afford no proof whatever of *two* things,—both alike essential to its having anything to do with our present argument;—*first*, of their being *in a fallen state*—a state of alienation from God, and moral pravity;—or, *secondly*, of their *connexion or interference*, in any way, *with the affairs of that department of the universe to which we ourselves belong*. And on this second point it might be added,—that so far as our experience goes, all analogy is against the supposition of such connexion and interference:—*we* know nothing of what passes in *their* department;—what ground, then, *can* we have—barring the evidence of revelation—of *their* having any knowledge of, or any thing to do with, *ours*?—Then:—

“*Secondly*—This being the case,—that the only evidence we have of the *existence* of such an order of beings, is the testimony of the very Book, whose divine authority is the point in debate; it inevitably follows, that from the same authority which informs us of their existence, must we form our conceptions of the *extent and the limits of their powers*. When we find men writing and talking at random, as they very often do, about the *possible powers* of such invisible agents.—we at once ask them, what right they have to assume even their *existence*? And, if they have no right to assume their existence, all their speculations about their possible capacities can be nothing better than the *mere sport of fancy*. If the only source of information we have about them, assigns to them no such powers as they are pleased to imagine possible;—then they are building on sand, or on air. Their argument has no basis whatever, beyond mere hypothetical assumption,—nothing better than fond imagination;—or they are, unreflectingly, proceeding on the testimony of the very book whose authority they deny and are seeking to disprove. The question, therefore, comes to be—what is the extent of power,

which, in the Scriptures, is assigned to *evil spirits*? Now, the very asking of such a question is useless, unless the truth of the Scriptures, as a divine revelation, be first admitted;—that is, unless the very point be assumed which is the subject of our present inquiry. And, still further,—it is not surely to be supposed, that this very revelation would assign to these evil spirits, powers such as would invalidate and overturn the very evidence on which it rests, its own claim to be acknowledged as of divine authority!—Such a supposition would make the Book suicidal;—arming it against itself, and making itself its own destroyer and its own victim.

“This is enough. It is needless to go further. When such is the fact, that we know nothing of the very existence of such beings, except from the very book about whose authority we are arguing,—all further reasoning which has the existence of such beings as its assumed basis, is at once superseded. It becomes a mere “beating the air;”—arguing for arguing’s sake. It can lead to nothing.”

This is to us original, and seems considerably ingenious and very well put. We submit to our readers, however, whether viewed simply by itself, and as an independent argument, it could be regarded as altogether conclusive. It occurs to us that were the Trenchian hypothesis in other respects unassailable, some such reply as the following might be made to Dr. W. :—“It is at least a *possible* thing that there *may* be an order of created beings superior to ourselves—that some or all of them *may* be in a fallen state, and that they *may* have some connection with the affairs of that department of the universe to which we ourselves belong; and that all this being *possible*, it is *possible* that deceptions miracles may have been wrought by their agency. Such a possibility would of course tend to invalidate our faith in the Scriptures, and would, in a great measure, satisfy the infidel, who would tell us that he does not hold himself bound to prove, that the Scriptures actually are not from God, but only that we do not know that they are, and that we are therefore not warranted to believe in them as divine. The above, however, is but a portion of Dr. Wardlaw’s argument, and we are glad to say that there are other portions which seem to us solid and irrefragable.

The question under consideration is plainly not to be settled by authority; yet with multitudes mere authority will always have great influence; and it grieves us to say, that to the weight of Trench’s name, which is not inconsiderable, there is added that of many other influential persons. It is satisfactory, however, to reflect, that on the other, the right side as we hold, it is surely safe to affirm there are not only the great majority of thinking men, but many individuals in the first rank of intellect. We have pleasure in specifying Whately, who, for sound and vigorous mental endowments, is more than a match for Trench. In his “Introductory Lessons on Christian Evidences,” the Archbishop says:—“It may seem strange to you that men who healed the sick with a touch, and displayed so many other signs, far beyond human power, should not have been at once believed, when they called themselves God’s messengers. But you must remember how much the people of those days were accustomed to believe in magic. Indeed, in much later times, long after Christianity prevailed, it was a very common notion that there were magicians who were able, through the help of evil demons, to work various miracles. And in the days of the Apostles, this belief in the power of magicians was very general, both among the Jews and the Heathens. These Jews, among whom Jesus lived, and who rejected him, maintained that he was a magician, who did mighty works through the prince of demons.” He afterwards says:—“The Christian miracles certainly are a very decisive proof of the truth of Christ’s religion, to any one who is convinced that they really were wrought. Of course there is more difficulty for us in making out this point, than there was for men who lived at the same times and places, with Jesus and his Apostles; but when this point

has been made out and we do believe the miracles, they are no less a proof of the religion to us, than to those early Christians." And again:—"In respect of the Christian miracles, the difficulty we may have in deciding whether they were really wrought, does not make them (when we are convinced that they were wrought) a less decisive proof that the Christian religion is from God."

The work of an author of such celebrity as Dr. Wardlaw, can require no recommendation from us. We may just say that the handsome little volume before us, is marked by his characteristic excellencies, elegance, acuteness and vigour—all toned and tempered by soundness and sobriety of judgment and by warmth and spirituality of affection. As his last publication it possesses a special interest at present, when he has just rested from the labors of his long and active life. His death is an almost world-wide grief. Besides having been for half a century the main-pillar of Independency in Scotland, and all the while a popular preacher, and an active promoter of the various schemes of benevolence and piety by which the period has been distinguished beyond almost all times past, he has by his numerous and admirable works from the press, though they are not to be implicitly received, rendered invaluable service to the cause of evangelical truth, as well as of her twin companion, Civil and Religious Liberty. It is known to many of our readers that this distinguished man was reared and educated in the Secession Church, being a grandson of the Rev. James Fisher, and a great grandson of the Rev. Ebenezer Erskine, and having studied Divinity at Selkirk under the venerable Dr. Lawson till quite prepared for licence. Though a decided Congregationalist, he never ceased to cherish a kindly feeling to his former connections, whom he still regarded as his friends and brethren. The writer of these lines recollects seeing and hearing him at a meeting of the United Secession Synod, after his return from London, where he and a deputation from that body, had been on a joint-mission opposing additional endowments for the established Church. Being requested to address the Synod, he expressed the delight he experienced at finding himself in the midst of so many fellow laborers in the Gospel, referred to the advantages he had enjoyed in youth from his connection with a body to which he was attached by so many strong and tender associations, and pleasantly said, we distinctly remember, "My heart still warms at the sight of the tartan." He died full of years and of honours, having all but completed his seventy-fourth year. It is a gratification to hang this simplest of wreaths on the passing bier of one who has so long and zealously served Christ, and been we doubt not acceptable to God, as he has certainly been highly approved of men.

MEN AND THINGS AS I SAW THEM IN EUROPE.

By KIRWAN. 12mo., pp. 291. New York: Harpers. 1853.

The author of this book has, under the same *nom de plume*, acquired some celebrity by several popular works relative to Popery, and has thereby rendered some service to the cause of Protestantism, especially in the States. The volume before us is of a light sketchy, gossiping, semi-religious character, and very suitable for whiling away an hour in a public conveyance, or in any situation where nothing more serious can be undertaken. It relates to a great variety of persons, places and incidents; and contains a great deal that is interesting, and, doubtless, not a little that is correct. The value of such a book, however, depends on the trust-worthiness of its representations. Now, unhappily or happily, one of the first passages on which our eye lighted was the following:—"The Duke of Argyll was there, [in the House of Peers,] tall, straight, bold, with hair as red as a lobster, and, from what I saw, of cor-

responding temper. He is the man who, having partaken of the communion in the Episcopal chapel in Glasgow, with his wife, was afterwards excommunicated for partaking of it in his own church, the Presbyterian. The Bishop who issued the bull is a small, crooked man, formed after the pattern of a note of interrogation. The bull commenced thus:—"We, William Skinner, Bishop," &c. ; and, from that day to this, he is laughed at all over Britain as 'Wee Willie Skinner.'" Now, what are the facts? The Duke of Argyle is remarkably little, and, being very young, has quite a boyish appearance; Bishop Skinner, of Aberdeen, is a man of respectable corporeal dimensions, much larger than the Duke, handsome and well formed. It was not he, but Bishop Trower, of Glasgow, who issued the excommunication; the excommunication was no bull or formal official document, commencing "We, &c.," but merely a private letter to the Duke, pointing out to him the inconsistency of his conduct, and warning him that if he persisted in communicating with the Presbyterians, who it was alleged had been vilifying the Episcopalians, he would not be welcome at the altar of the latter. In fact it was called an excommunication merely from a Newspaper joke. Knowing all this, our faith in Kirwan's tales of a traveller was shaken.

Three chapters of the book are devoted to Scotland, and contain a number of references to its ecclesiastical affairs. We could not learn from them all, however, that there are any other denominations in that country than the Free and the Established Churches. Honorable mention is very properly made of such ministers as Drs. Henry Grey, Gordon, Cunningham, Candlish and Guthrie; but we desiderate some other names which might have very well appeared in their company. Kirwan was introduced, in London, to Mr. Henderson of Park, and afterwards spent some time with him at his country residence near Glasgow; and handsomely acknowledges his christian hospitality. From Mr. Henderson he would hear nothing disparaging of the Free Church to which he has given no little of his money, and to which he presented a new place of worship, ground, building, and all, complete. But we wonder Kirwan did not discover that Mr. H. belongs to another denomination, the United Presbyterian, the largest and most influential in Glasgow, the largest city in Scotland, and in which denomination and city the Rev. Dr. King, Mr. H's friend and pastor deservedly occupies a very distinguished position.

Missionary Intelligence.

(From the United Presbyterian Missionary Record.)

OLD CALABAR

CREEK TOWN.

BAPTISM OF THE FIRST CONVERT.

On the 1st December we had by the mail steamer the following letter, dated the 21st October, and journal from the Rev. Mr. Goldie, containing the very delightful intelligence that on the afternoon of Sabbath the 16th October, he publicly baptized in the King's Yard at Creek Town, a young man, named Esien Esien Ukpabio. It will be seen also from the letter that there was another young man whom he was prepared to baptize, but whose heart failed him when the time came, and that young Eyo, the King's son, has now professed his resolution to give himself to the Lord in baptism. We hail this intelligence with cordial thankfulness

and joy; welcome with affection this son of Africa as a "brother beloved in the Lord;" and trust that he will soon be followed by many who shall come out from dark, evil, and polluted heathenism into the light, liberty, and holiness of the service of the Lord, and that, now that the sickle has been inserted, we shall ere long hear of a rich harvest of souls reaped in Old Calabar:—

"Last year, as I informed you, two young persons presented themselves as candidates for baptism, and have since been attending to receive instruction preparatory to their being admitted. They have both profited by the various means of instruction afforded by the mission since its commencement, and in respect of knowledge and otherwise seemed qualified for admission, so that I fondly hoped I should be able to baptize both on the first Sabbath of this month; but at the eleventh hour the heart of one of them failed him. The baptism of the other I delayed hoping that his companion would have resolution given to come forward along with him; but this for the present seeming hopeless, I baptized him on Sabbath last. Esien Esien Ukpabio, the first fruit of the Calabar Mission, is a native of this town. He is what is called half-free—that is to say a slave born in the country, who is entitled to some privileges which are not possessed by the slaves introduced from another country. His mother belonged to a young man who formerly waited diligently on the means of instruction, and promised fair to be one of the first to give himself to God. He did many things gladly, and used his influence with others to induce them to follow the way of truth. One time a child of his fell sick; he prayed earnestly for its recovery, and it was restored to him. The language of his heart then was, "This God shall be my God." In progress of time this child died; another, his little son, followed it to the grave; and he, looking upon God as his enemy, forsook the gospel, and went and joined himself as a devotee to a certain Idem up the country. He is now as strenuous in opposing the truth as he was formerly in advancing it. This young man sold Esien's mother and her little daughter, who is now in the mission house at Duke Town, to King Eyamba. At his death she came into the possession of King Archibong's mother, and the little girl, Sarah, Mr. Anderson has redeemed. Esien remained with his master in Creek Town, and attended school, but on his master threatening to deprive him of this privilege, he took refuge with King Eyo, who it seems had some sort of claim to him. He continued to attend school, and for a time resided in the mission house, but is now employed by King Eyo in assisting him in his business, so that he can now only give an occasional attendance at school. In his case, and that of several other lads, the king is beginning to reap much benefit from the school. Esien is possessed of a good deal of knowledge, of aptitude in learning; and as he has to all appearance given himself to God with his whole heart, I trust that he will not only be enabled to walk worthy of his profession, but will be eventually an instrument of much good among his fellow-countrymen.

"I am happy to say that young Eyo has professed his resolution now to give himself to the Lord in baptism."

THIS EVENT A CALL FOR THANKGIVING AND PRAYER.

Aware of the strength of heathenism, of the thorough manner in which evil and debasing customs ramify and bind together all parts of society, and of the difficulty which persons, who may to some extent have received the truth, feel in separating themselves from surrounding wickedness, we did not anticipate the speedy formation of a native church at Old Calabar. We were thankful that the missionaries have, for these seven years, been allowed to prosecute their useful labours, to instruct

young and old, to modify and abolish cruel practices, and to prepare the way for a complete reformation. Our idea has all along been that the vast fabric of superstition, which has been accumulating for ages, would require to be slowly and gradually undermined; that it would come down in a mass; and that it would not be till that should happen that converts would be made. But now that the Lord has displayed his mercy in granting us one convert and the hope of more, and in this way encouraging our faith and patience, it becomes us to render thanks to Him for his goodness, and to pray that converting grace may be richly dispensed. Hence, when the preceding letter was read to the Committee on Foreign Missions at their meeting on the 6th December, they engaged in prayer, "thanking God for this breach in the wall of heathen superstition in Calabar, and beseeching him to keep this first convert in the way of the Lord, and soon to surround him with many sons of Africa, truly born again;" and it deserves to be noticed that the devotions were on that occasion led by the Rev. George Johnston, the Moderator of Synod, who happened to be present, and who thus, as the representative of the church, dedicated to the Lord in gratitude and hope this African first fruits. We trust that this example will be followed by all in the church to whom the tidings will come. It is said that there is joy among the angels of God when a sinner is converted. Ah! there have been in past ages few occasions of rejoicing in heaven over conversions in dark Central Africa. But it is to be hoped that ere long the conversions will be so numerous that the celestial rejoicing shall be a continuous outburst of praise—all in heaven exulting in the fulfilment of the ancient promise, and saying, "Ethiopia is now stretching out her hands unto God."

EXTRACTS FROM THE JOURNAL OF THE REV. H. GOLDIE.

Cruel manner in which the Mothers of Twins are Treated.—Wednesday, 27th April.—At King Eyo's chop to-day I spoke to him of the necessity of getting a better house for the mother of the twins lately preserved. Mrs. Goldie went out to the plantation and visited them on Monday, and found the woman driven off to a distance, and living in a watchman's hut in the middle of a field; the hut put up merely for temporary accommodation, admitted the rain freely by the roof and sides. It is said the woman's mistress gave orders that the house the twins were born in should be pulled down. Thus I went to the king yesterday and spoke of the mother to him, and he called a man while she was present, and gave him orders to put up a better house. In mentioning the matter to-day the king said that Enyong, a small tribe further up the river, and with which the Calabar people trade, destroyed both mother and children; that the people of Ekrimimbo drove the mother into the bush and allowed her to perish, the Calabar people sometimes picking up the poor women so exposed, and securing them as slaves; and that another tribe drove both father and mother into the bush, but the former was allowed to return to the town on catching a certain animal without wounding it, and paying so many coppers. He said he had made a strong law, that any one killing twins should be put to death, and without such a law he did not think he could stop infanticide. This law of course applies only to his own slaves: with respect to the town people generally he has no power in this matter.

The Marriage of Young Eyo, the King's Son.—Saturday 16th.—To-day Young Eyo was married in the native manner to Anoa, his own cousin, a daughter of Doctor Eyo's. He professed his willingness to be married according to our custom, if Anoa would consent. She attended our school for a considerable time, and I trust will not altogether forget what she learned.

Ikpo or Native Funeral Rites.—Monday, 8th August.—Usual meetings yesterday—subject, in the King's yard, Matt. ix. 18-32; afternoon, 2 Cor. iv. Before we commenced service in the King's yard, he made a long speech about the profanation of the Sabbath by the people of Egbo Jack's part of the town, some of whom had kept up the drumming at an ikpo on Sunday morning. It was not he alone who had invited the missionaries, he said, the invitation had been general, and that particular part of the town should conform in observance with the other parts; and if he heard drumming again on Sabbath, he would send and stop it. I afterwards learned that it was his own people, though he did not know of it, who were the principal performers in the sport.

In speaking of the scene in the house of Jairus, I took occasion to animadvert on the Calabar custom of ikpo. The King acknowledged it was very foolish, and said that individuals would not only frequently spend all they had, but even beg and borrow, so that they might have things to break and expose in the devil houses, and provide rum for the rioters. It sometimes happens that an individual will even sell himself in order to procure means for the saturnalia, so powerful is custom, even the most absurd; and while acknowledging the absurdity of it, no one has the courage to break it.

Encouraging Circumstances.—Monday, 19th September.—Usual meetings yesterday—subject, in King's yard, Matt. iii. 24-31. The people in town were busy making an ikpo last week, which is not yet finished; but the King sent out and stopped the play at 12 o'clock on Saturday night, and all was quiet as usual on Sabbath. A good change this for the better, and another indication that the way is being prepared for the Lord's triumph in Calabar.

Another very pleasing circumstance is, that for two or three Sabbaths past several women from the twin-mother's village have attended our afternoon service in the school-house, as they cannot go into the town to the meetings in the King's yard—they in the school-house receive thus a word of instruction, and their meeting there with the people from the town will tend much to overcome the prejudice against them.

Thursday, 6th October.—Since Monday the public ceremonies and festivities of Young Eyo's wedding have been going on, and creating a great stir in the town. To-day they were ended, and to-morrow he will take home his bride. I trust this union will be a blessing to both parties.

The Baptism of Esien Esien Ukpabio.—Monday, 17th October.—Usual meetings yesterday. In our afternoon meeting had the pleasure of baptizing Esien Esien Ukpabio, the first of the natives of Calabar who have been admitted into the church. May the God of all grace uphold him in the midst of surrounding heathenism, so that he be found faithful to his vows; and may he prove the first fruit of an abundant ingathering of this people into the fold of Christ.

THE REV. MR. GOLDIE OBLIGED BY THE STATE OF HIS EYES TO
LEAVE CALABAR.

It is with much sorrow that we have to state that the Rev. Mr. Goldie, who has been occupied in preparing a dictionary and a grammar of the native language, as well as other useful books, has, by too close application, so injured his eyesight as to be under the necessity of leaving the country for a time with the view of preserving it. A few weeks ago we had a letter from him stating that his medical advisers had urged him to take this step, but that he wished to remain at the post of duty till Mr. Waddell should arrive. [We may here state that Mr. Waddell wished to

return to Calabar in the month of October, but the Medical Committee of the Board, on being consulted, advised that, as his health was not fully re-established, he should remain in this country over the winter.] However, the following extract from the minutes of a meeting of the Calabar missionaries, held at Creek Town on 12th October, shows that his brethren have advised his departure as the only means under God of preventing the total loss of sight:—"The meeting having been opened with prayer, it was agreed that the committee record their expression of deep sympathy with their esteemed brother, Mr. Goldie, in the circumstances in which he is placed; of their deep regret that there exists a necessity for his absence from the field for a season; and at the same time, of their firm conviction that it is the duty of their brother to embrace the earliest opportunity of returning home. Seeing that his medical advisers are decidedly of opinion, that his longer stay in this country at present will lead to the entire loss of sight, the committee would strongly urge on their brother the importance, for the sake of the mission, as well as for his own, that he at once comply with the advice of the medical gentlemen, and seek a change of climate." Accordingly, Mr. Goldie states in the letter of 21st October, from which we have already quoted—and we may mention that both the letter and the journal are in the handwriting of Mrs. Goldie—that, though reluctant to leave the field, he was afraid that he would be going out of the path of duty if he did not comply with the advice of his brethren; that Captain Kirtley had kindly offered him and his wife a passage in the Clifton, which was expected to sail about the beginning of November; and that, as no other vessel would be leaving the river for a considerable time, it was probable they would embrace that opportunity. "I would much rather," he adds, "not visit your shores again; to do so sadly impairs our labours here; and to tell you the truth, I have no liking for a voyage."

THE NEED OF MORE LABOURERS FOR CALABAR.

Our readers will see from the foregoing details that the field is white to the harvest, that Mr. Goldie has been obliged to leave just when he had begun to reap, and that, therefore, more labourers are needed to carry on the work. The "Record" for October contained a paper by Mr. Waddell, showing the importance and dutifulness of extending the mission, pointing out six new stations that may be advantageously occupied, and proposing that a sum of £2,000 should, by extra donations and collections, be raised for this purpose. A minute of the Committee on Foreign Missions was also given, warmly recommending the extension of the mission, and the proposal to raise an extra fund. Mr. Waddell is actively engaged in providing the money. But it is obvious that the present stations are not adequately supplied with agents, and that the Mission Board cannot extend the mission, unless they are furnished with additional labourers. We are glad to state that we have obtained, as a teacher for the school at Duke Town, Mr. Alexander Sutherland, a pious young man, who has had considerable experience in teaching, and who now waits for a fit opportunity to go out to Calabar. He has never been out of this country, and he goes forth to labour in that tropical, and once much dreaded, climate, in dependence upon Him who has said, "Lo, I am with you." What he does, our preachers may with like faith do. Ship captains are not afraid to go hither in the pursuit of trade, and they have to remain in the river, a situation less healthy than the mission-houses, generally for twelve months, and sometimes longer, before they get in a cargo. And, what is a new and interesting fact, recently some of the captains have taken out their wives with them, and these have not suffered in health. A captain, who is shortly to sail from Liverpool, and who has kindly offered a free passage

to Miss Miller, the female teacher at Creek Town, is taking out with him his wife and child. What ship captains and their wives do; what Miss Miller did; what Mr. Sutherland intends to do, our godly and devoted preachers, whose hearts are yearning for fields of usefulness, will surely not be afraid to do. There seems now to be no need of an acclimating process in such a climate as Jamaica to prepare for Calabar; and it is the opinion of those whose testimony is the most worthy of credit, that persons of good health going immediately from this country, are likely, with proper precautions, to be able to live and labour in Calabar. We therefore most fervently recommend the claims of this mission, and of the perishing millions in Central Africa, to the attention of our preachers, and of those students that are about to obtain license, and to say that we shall be most happy to receive offers of service for Old Calabar.

(From the *United Presbyterian Missionary Record*.)

THE MISSION TO AUSTRALIA.

The Committee on Foreign Missions deem it proper to state what they have done with regard to this mission, and again to call the attention of ministers and preachers to the subject. The earliest opportunity, after the meeting of the Synod in May, was taken for bringing the claims of that mission before the church, by publishing in the "Record" for June the Synodical minute remitting to the committee "to endeavour to obtain two or three suitable agents to proceed to that important colony as soon as possible," and recommending "to ministers and preachers to take the strong claims of Australia into consideration." The committee, expecting that the result of this recommendation of the Synod would be that applications would be made by various persons to be sent out as missionaries, took, at their meeting on the 24th May, the remit of the Synod into consideration, and agreed that, in carrying it out, they would attend to the following things:—

"1st. That, considering the peculiar circumstances of Australia at the present time, the expense of house-rents and of living in the chief towns the expense of travelling from place to place, and the difficulty of disposing of a family in the country parts, it is advisable that the two or three first sent out, if found suitably qualified for missionary work, be either unmarried persons, or, if married, without families.

"2nd. That as it will be more likely to promote the cause of Christ in Port Philip, to strengthen the United Presbyterian Church already formed there, than to set up a new mission, the committee will direct and authorize those who may go to that colony, to join the said church there: and,

"3rd. That those first sent out have, in addition to their passage-money, £100 each, till they have time to correspond with the Board at home, with regard to their prospects of support and success.

The committee, also, at that meeting "instructed the Secretary to write immediately to the missionaries at Port Phillip, asking information as to the wants of the colony, and the prospects of success and support that are held out; stating what the Home Synod has resolved on, and suggesting that the brethren and the people there co-operate with those in this country, in the way of providing funds for sending out additional missionaries, should these be desired.

Such information was wished for on these grounds:—The committee had not evidence before them that additional missionaries would easily find fields of useful and remunerating labour. No requests had been sent home from the Synod of Victoria for ministers; and it was of great importance to elicit the desires of the people there, in the way of petitions for missionaries, and offers of aid. A letter was, accordingly sent to the Rev. A. M. Ramsay, Melbourne, which after intimating what the Synod had resolved on, and the views of the committee, went on to say, “We particularly request from the brethren, through you, attention to the two following points. In the first place, we desire that you would favour us with full and explicit information with regard to the ecclesiastical wants of the colony, and the prospects that are held out for success and support. Many persons have gone from this country and will be needing the means of grace; but we are not informed as to the number of ministers in the colony, and the likelihood that preachers going out would meet readily with fields of usefulness and adequate maintenance. And, in the second place, could the persons who have gone from our church, and who have succeeded well in their worldly fortunes, not assist the home church in defraying the expenses connected with the outfit and passage-money of ministers? The difficulty with us is the want of funds. Our missionary expenditure already exceeds our income, as you will see from the ‘Record.’ Then the heavy emigration from the church to Australia weakens and discourages the congregations; and whilst those that remain are willing to follow their brethren with their sympathies, and to do what they can to aid them, yet it appears to them that it is somewhat hard that their resources, which have been diminished by the removal of their brethren, should be called upon to bear the expense of providing ministers for them. It would have an excellent effect upon the home church, were those in the colony, who are able, to send home funds for this purpose. Those connected with the Free Church have, from Victoria and other parts, transmitted nearly £1300 to pay the passage of ministers. You can easily understand that the flaming accounts which are published in the newspapers, both with regard to the large sums which are made at the diggings, and the success of merchants in the towns, induce the idea that something considerable may be done in the colony for the purpose specified. At all events, as there is a strong desire in this country to see our friends in Australia well supplied with ministers, it will be a matter of importance to you as a church, to open a formal correspondence with us, and to keep us accurately informed as to the state, wants, and prospects of your adopted country.”

A sufficient time has not yet elapsed for obtaining an answer to this letter, but in the beginning of July, our moderator, the Rev. George Johnston, received from the Synod of Victoria, a communication dated 26th January, written by the Rev. Mr. Ramsay, and intended for the home Synod. This long, able, and deeply interesting letter—the most valuable document which we have ever seen respecting Australia—was given in the ‘Record’ for August, and may, to a certain extent, be regarded as supplying the information which was sought. It may be useful to state briefly a few of its points:—

1st. *Two ministers connected with the Synod of Victoria were not employed in preaching the gospel.*—“The Synod is composed at the present time of twelve ordained ministers, but comprehends only eight congregations, most of which, as you may suppose, are but in an infant and unsettled state.” The names of the eight congregations and their ministers are then given, and the names of two ministers are specified who were endeavouring to form congregations. It thus appears that two out of the twelve had no employment as gospel preachers.

2d. *Unmarried persons only should be employed as preachers in the country districts, and their support would require to be mainly drawn from the towns, and these are not yet in a state to supply it.*—"The interior of the country, or bush, as it is called, is a hopeless field of ministerial labour, except to a very limited extent. The only agency that would overtake the bush would be young, unmarried preachers or ministers, who would ride from station to station, from hut to hut, and diffuse the gospel conversationally, and by leaving small religious books and tracts, and who would feel at home wherever they were. . . . While many of the settlers would show the Lord's servants much hospitality, and contribute very cheerfully and liberally to their support, in a direct manner, it would be certain failure, in most instances, to leave the arrangements for the support of the agency employed to any committee that might be formed in the squatting districts. The support of a bush agency would require to be secured by town associations, and for the formation of these the present state of things is by no means favourable."

3d. *The fluctuating character of the population keeps the congregations from carrying out any systematic plan of operations.*—"The population of Melbourne and Geelong, though vast, and still rapidly increasing, may be said to be in a state of perpetual change. Various causes are at work to produce this," These causes are specified, and then it is added: "This fluctuation materially affects the churches of Christ amongst us. Our audiences change with the Sabbaths. We have not the same body of people either to work upon, or to work with, for any length of time. The consequence is, that there is little systematic or sustained operation, and our church schemes never arrive at anything like maturity. The present is evidently a transition state, and our account must be laid for a time with inconvenience and distraction,—harsh disarrangement; but the Lord God omnipotent reigneth, and the earth shall yet rejoice."

4th. *Great hesitation is felt in asking the Home Church to send out Ministers.*—"But to revert to the point of ministerial emigration, it must be obvious that many additional labourers are required, to overtake the wants of such a rapidly increasing population. But what shall we advise? We cannot say,—Send us out men, and we shall guarantee them an adequate and comfortable maintenance. Nor can we expect that the oppressed churches at home should be burdened with the support of ministers in this land of gold. This would be scandalous. Yet the churches here are but struggling into existence, amidst the confusion and turmoil of the times. There are scarcely any that have, as yet, fairly emerged from the liabilities of their various erections and sites, and it will be some time before they are able to extend much assistance to other causes." And,

5th. *A suggestion is made, that in order to meet the difficulty of obtaining accommodation in the towns, and the high rate of rents, Churches and Houses be sent out with the Ministers.*—"Houses are not to be had, and rents are enormously high. This is particularly the case with Melbourne. The house which the writer occupies is £350 per annum. Three years ago it was only £50. Thousands of people are, accordingly, obliged to live in tents, in the environs of the city." "The largest stipend in Edinburgh or Glasgow would do little more than pay decent house-rent." "Could the liberality of the friends at home furnish those Ministers that might be sent out, with iron or wooden churches, and dwelling-houses, which could be set down at once in those parts of the city or suburbs where it would be desirable to establish congregations, we doubt not but that after a short time, under the faithful preaching of the gospel, and the assiduous exertions of the pastors, the price paid for the church

and house might be entirely refunded." These churches might be constructed of corrugated galvanized iron, or of wood, and made capable of accommodating from two to three hundred persons; while the dwelling-houses should have, at least, each four rooms. With these appliances, beyond the matter of fifty, or a hundred pounds to meet immediate expenses on landing, nothing more would be needed."

It must be acknowledged that these statements do not, according to the condition of the colony in January last, afford much encouragement to us to send out missionaries. Still, matters there undergo very rapid changes. Things which, in the old state of society, it took years to accomplish, are there effected in a few weeks; and it is anticipated, that when the excitement shall have subsided; when the town of Melbourne shall be provided with water and sewerage, and a larger number of houses; and when families shall settle down for the cultivation of the land in the vicinity of the gold fields, great facilities will be enjoyed for the preaching of the gospel and the formation of Christian churches. "Steps towards this state of things," the document from which we have quoted says, "are now being taken by government, and it would be well at once to commence evangelical operations amongst the little communities that must shortly be formed in those regions."

The committee have, therefore, recently again written to the Synod there, asking to be fully informed with reference to the present condition, wants, and prospects of the colony. And, in the meanwhile, they beg to state:—

"1st. That they regret that they have not yet received any applications for Australia. A few inquiries were made in the early part of the summer, but since the publication of the letter from the Synod of Victoria, in the August 'Record,' not one inquiry nor an offer has been presented.

"2nd. That they are prepared to receive applications according to the rules stated in the first part of this paper; and they earnestly request ministers and preachers, in compliance with the recommendation of the Synod, to take the claims of Australia into serious consideration. And

"3d. That they invite those members of the church who take an interest in this mission, and who have the means of doing so, to aid in providing churches and houses for those who may offer their services."

Ecclesiastical Notices.

O B I T U A R Y .

Probably few of our readers will need to be informed that Scotland and England have, in rapid succession, been deprived, by death, of two of their most distinguished ministers—both of them Congregationalists—the Rev. Ralph Wardlaw, D.D., Glasgow, and the Rev. William Jay, Bath. In addition to the references made to Dr. Wardlaw, in another part of the Magazine, it may be mentioned, that he was born at Dalkeith, near Edinburgh, on the 22nd of December, 1779; entered on the office of the ministry, in Glasgow, in 1803; and has almost ever since held a prominent and an honourable place in public estimation, both as a preacher

and an author. He died at his residence, near Glasgow, on the 17th of December last.

Mr. Jay, whom the *London Patriot* styles "the patriarch of English preachers and the father of the Congregational ministry in the United Kingdom," died on the 27th December, in the 85th year of his age. He commenced preaching while very young; and one day occupied the pulpit of the Rev. Rowland Hill, Surrey Chapel, when only sixteen years old. For a time he was called "The boy preacher." He possessed an extraordinary talent for sententious and antithetical, but, withal, elegant speaking and writing; and his discourses being eminently judicious, practical, and pious, and his personal character corresponding, he was singularly popular, both as a preacher and an author. Few individuals in our day have had the privilege of addressing such multitudes, both from the pulpit and through the press. He has left behind him, it is said, a full autobiography, which will be waited for with much interest.

Of Dr. Wardlaw, also, a suitable memoir will doubtless soon appear. Meanwhile, able delineations of his character will be found in the funeral sermons preached by his friends, the Rev. Drs. John Brown and William Lindsay Alexander, of Edinburgh.

GERMAN LUTHERANISM.

The Rev. J. G. Oncken, a Baptist Minister, who has spent upwards of thirty years in Hamburg, and has suffered, as well as laboured much in the cause of Christianity, lately visited Toronto; and delivered some remarkably interesting addresses, respecting the state of religion in Germany. We always understood that German Protestantism, under the name of Neology, made a very near approach to infidelity; but we were not aware that in the Lutheran Church, Popery so rank and undisguised was professed and practised. Confession and absolution, it seems, regularly precede the observance of the Lord's Supper; and while the confession is generally not very ample, the absolution differs little from that granted by the priests of Rome. The prevalence of irreligion and immorality, he represented as shocking and appalling. It was refreshing to hear of the extent to which, under the Divine blessing, his labours, and those of his coadjutors, had been successful, in enlightening and reclaiming a portion of the community. But a vastly more extensive agency seems to be urgently demanded.

PREACHER FROM SCOTLAND.

The Rev. Joseph Scott, of the United Presbyterian Church, has lately arrived in Canada, from Hawick, Roxburghshire. Mr. S. has the character of being an excellent preacher; and we trust will prove an acquisition to the Church in this Province.

CALLS.

Mr. Matthew Barr, Probationer, has recently received two calls—one to McKillop; another to Hibbert.

CONGREGATIONAL LITURGY.

At the recent Conference of the Congregationalists, held at Manchester, the Rev. Thomas Binney, of the Weigh-house Chapel, London, urged on his brethren the desirableness of a Liturgy being prepared for the use of the body; i. e., of such churches as might be disposed to adopt it.