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THE CANADIAN United Presbyterian Magazine.

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Miscellaneous Articles.

SLAVERY AND ITS CHRISTIAN ADVOCATES.

In these days, Christianity, our "precious faith," is assailed with a virulence and a malignity unsurpassed, if ever equalled, in the annals of avowed and covert infidelity. Weapons are boldly snatched from the armories of moral, metaphysical, and material science, by not a few of the mental *athletæ*, and wielded with consummate skill and herculean strength against man's heavenly hope, "the glorious Gospel of the blessed God." But there is not the slightest cause to fear for the safety of that citadel. It is founded on the rock of eternal truth, covered by divine promise, and protected by divine power, so that "no weapon formed against it shall prosper"—not even hell's gates or machinations shall prevail against it. The daring and persistent assaults of the motley infidel host may prevent some taking refuge in the Gospel stronghold, a result much to be lamented, but its defences remain divinely defiant and impregnable. Its besiegers may perish in their positions, but the teeming millions of our guilty race will yet, and perhaps ere long, rush into the now beleaguered fortress of the Christian faith, trampling over and treading down the miserable *earth-works* thrown up by the infidel army. Injurious to men, and dishonoring to Christ, as the efforts of unbelievers undoubtedly are, yet immeasurably greater is the damage done to the one, and the dishonour done to the other, by the graceless and fiend-like conduct of professed Christians. It is not to be denied that the worst wounds received by Christ and His cause, at the present day, are inflicted in the house and by the hands of avowed friends. The most patent and, with the mass, most potent proof that Christianity is from heaven and of God, is the marvellously benign influence which it exerts on the heart and conduct of those who in very deed embrace it, constraining them "to do justly, to love mercy,

and to walk humbly with their God." But what will men think of the religion of Christ, and how are they likely to act in regard to it, when they see its professors ruthlessly trampling on justice and mercy, and walking the while most haughtily before high Heaven? The Christian slaveocracy in the neighbouring States, including ministers and people, are doing what they can to induce the uninvestigating multitude to conclude that the truth of God is a lie—that the blessed Gospel of Christ is a delusion and a snare. We may well wail over the conduct of the one, but we can hardly wonder at the conclusion of the other, so outrageously opposed to the spirit and the precepts of the Gospel, are slave-holding and the advocacy of slavery. More entire or more manifest antagonism there could not be. The profession of honesty and practice of theft; the avowal of kindness while perpetrating cruelty, would not be more grossly inconsistent; indeed Christian slave-holders and their abettors strikingly illustrate these loathsome incongruities. It has long puzzled our judgment and taxed our charity, to conceive and believe that those who steal or deliberately hold in bondage their fellow creatures can be *real* Christians—can be persons "born of the Spirit"—"created anew in Christ Jesus. We gratefully glory in the abounding grace of God that can reach and rescue the very chief of sinners; but surely that grace, sooner or later, slays sin in the heart, and arrests it in the life, of all its recipients. Divine grace will obtain the mastery over the adverse influences of early training, of after-education, and of worldly interests, as well as over the heart's native depravity. But where there is no "turning from sin unto God"—where there are no "works meet for repentance;" but, on the contrary, a dogged and boastful perseverance in sin, a "glorying in shame," and all this, despite earnest and repeated reproofs, What, we ask, can the largest and tenderest Christian charity do, but submit to the painful conclusion that those guilty of such things, are deceiving themselves in supposing that they are real and loving disciples of Jesus Christ, and that they are doing Him foul dishonour in calling themselves by His name? Will facts allow us to entertain the idea that these are "times of ignorance" at which God will wink? The abundance of Bibles, and the ample means afforded of acquiring religious knowledge, promptly and emphatically answer, No! The Sun of Righteousness shines brightly on the neighbouring land of bondage, so that the oppressors there cannot be sheltered or excused by the plea of ignorance. Their guilt would be far less, and the character of christianity would fare better were they shrouded in a night of ignorance, as moonless and starless as that which covers Dahomey or Ashantee. But they "dwell in day." They enjoy abundantly the light of gospel truth. Many of them are lusty professors of christianity, yea, some of them are ministers of the gospel of peace! Hence their conduct toward their brethren of sable hue causes blank astonishment, and calls for bitter lamentation. That professed servants of Jesus Christ, men gifted and accomplished in no

mean measure, should be found pleading for oppression and quoting God's Word as authority for holding men in bondage who are guilty of no crime, is so monstrous and melancholy, that enlightened and unbiassed Christians are thereby struck with utter amazement. To them it is cause of grief and shame. It not only does violence to their sanctified humanities, but they feel that the honour of their God and Saviour, and the credit, with worldly men, of christianity itself, are deeply injured. The attempt to find sanction for slavery in the Christian Scriptures is something infinitely worse than absurd and insulting to the intelligence of every attentive Bible reader; it is close on the confines of blasphemy, if it does not lie quite within the bounds of that dread, wrath-covered territory. American slavery is found utterly wanting, it instantly kicks the beam when weighed in the patent pocket scales of the Christian, with which the Saviour himself has supplied him, viz.: "*As ye would that men should do to you, do ye also to them likewise.*"

The foregoing remarks have been prompted by reading recent Sermons, and certain other writings by American ministers, in which slavery is not only defended, but advocated as a righteous, benevolent and Scriptural institution. The *Savannah Daily Morning News* of 17th December last, contains a sermon of great ability, by an eminent Southern minister, in which are advanced with superlative *nonchalance*, and great lingual elegance, sentiments that revolt the moral sense. The preacher boldly unfurls the flag of tyranny, and flaunts it right confidently in the face of his slaveholding congregation, and no doubt to their great delight. This, it seems, was his first essay at political preaching. Speaking of his past, he says, "I have preferred to move among you as a preacher of righteousness belonging to a Kingdom not of this world." But the danger that threatened slavery, the darling institution of the South, by the election of Mr. Lincoln to the Presidential chair of the United States, warranted him to dispense politics from the pulpit. He modestly says, "Whoever may have influence to shape public opinion, at such a time must lend it, or prove faithless to a trust as solemn as any to be accounted for at the bar of God." We trust his prayer *will* be answered,— "I sincerely pray God that I may be forgiven if I have misapprehended the duty incumbent upon me to day." And he adds,— "I shall aim to speak with a moderation of tone and feeling almost judicial, well befitting the sanctities of the place, and the solemnities of the judgment day." All this is very becoming, and seemingly pious. But to our mind, there is something *awful* in this preliminary devoutness, immediately succeeded as it is by the enunciation of doctrines the most delinquent and diabolical. He unblushingly affirms that the "duty," the providential trust assigned "the Southern States" "*is to conserve and perpetuate the institution of domestic slavery as now existing.*" "*This duty devolves upon us as the constitutional guardians of the slaves themselves.*" "*It is a duty which we*

owe to the civilized world." "Last of all, in this great struggle, we defend the cause of God and religion."—"To the South the high position is assigned of defending, before all nations, the cause of all religion and of all truth,"—viz., by conserving and perpetuating the bondage of four millions of fellow-creatures, whose right to freedom is as certainly Heaven-sanctioned as their own.

We subjoin one short paragraph entire, as a sample of the reckless daring, and of the facile and elegant utterance that characterize this singular but very saddening discourse. After dealing at length and diffusely with the above-named topics, the preacher thus summarizes and asseverates :—

"This argument then which sweeps over the entire circle of our relations, touches the four cardinal points of duty TO OURSELVES, TO OUR SLAVES, TO THE WORLD, AND TO ALMIGHTY GOD. It establishes the nature and solemnity of our present trust to PRESERVE AND TRANSMIT OUR EXISTING SYSTEM OF DOMESTIC SERVITUDE, WITH THE RIGHT, UNCHANGED BY MAN, TO GO AND ROOT ITSELF WHEREVER PROVIDENCE AND NATURE MAY CONVEY IT." "This trust we will discharge in the face of the worst possible peril. Though war be the aggregation of all evils, yet should the madness of the hour appeal to the arbitration of the sword; we will not shrink from the baptism of fire. If modern crusaders stand in serried ranks upon some plain of Esdrælon, there shall we be in defence of our trust. Not till the last man has fallen behind the last rampart, shall it drop from our hands: and then only to surrender it to the God who gave it." What! God give Slavery to Americans in trust!!!

Passing over the blatant bravado so disgustingly exhibited, what think ye, christian readers, of the principles here advanced and advocated? Are they worthy of a christian minister? Are they worthy of a civilised or sane man? Are they not a disgrace to the age, and a libel on our common christianity? Humanity, reason and religion unitedly, prompt the cry of SHAME! Are we not warranted to say that woe awaits that land whose people could listen to such sentiments with approbation or even with tolerance?

But the christian advocacy of slavery is not confined to the Southern States, where oppression riots in all its loathsomeness, and has reduced to absolute rottenness the entire social system. There are christian ministers in the free North who disgrace their profession, and bring a stigma on christianity by officiously apologizing for, and even advocating on christian principles (as they have them) the abominable system of bondage that covers and curses the South.

There lies before us a sermon by John C. Lord, D.D., of Buffalo, preached 4th January, 1861, which, though containing many statements that are true, and sundry counsels that are good, is saturated with pro-slaveryism. The Dr. cordially approves of what he says were the sentiments of the North and the South, in regard to slavery, when the Constitution of the Union was framed. "In all

the States it [slavery] was admitted to be an evil, which would disappear by gradual emancipation, in the process of time"—"North and South, the prevailing sentiment appears to have been, that slavery, existing under the form, and by the sanction, of the law, was a valid institution, under which both masters and slaves had their duties and their rights, to be enforced by the Church of Christ precisely as they are in the New Testament, by Apostolic example and authority."—"It was with unanimity maintained that slavery is not the *highest* (!) form of Christian civilization, or of social life; that while it is tolerated in both Testaments, it is not expected to be permanent or perpetual; that while it is Providentially and Scripturally allowed, because it is *one of the means* by which inferior and indolent races have been, and are, elevated by enforced subjection, yet its abandonment was to be expected whenever its ends were fully accomplished."—"A primary cause of the present disorders, is the abandonment, by multitudes, both North and South, of these moderate views,—*views in accordance with Scripture, reason, and experience.*"

So, "*slavery is not expected to be permanent or perpetual.*" That is some small comfort. We are glad to have the statement from the lips of Dr. Lord. But his pro-slavery ministerial *confreres* in the South, say that slavery should be, and shall be, perpetuated, as it there exists at present! Who is right? Whom are we to believe? One thing is evident: the Dr. feels confident that American slavery has not yet "fully accomplished" its mission, as he most earnestly deprecates the lifting of a finger, or the movement of a tongue, in opposition to the "*Providentially and Scripturally allowed*" system. Yea, he urges, and all but entreats, the North to become the catchers of slaves, and the curators of slavery, for the South. It would have been somewhat satisfactory had the Dr. indicated the grounds that warrant him to expect that slavery will one day be abolished, and hinted at the instrumentality which is to work out a consummation which so many of the good and great devoutly desire. He deprecates alike political and ecclesiastical action in the North, either for terminating or limiting slavery. Surely he is not so foolish as to suppose that slavery's death-blow will be dealt by its perpetrators in the South, who are solemnly pledged to its perpetuation! And, according to his own shewing, he cannot hope that Southern Christianity will work out the emancipation of the four millions in bondage there; for the South, it seems, possesses the pink of preachers and the cream of Christians, and yet slavery exists and flourishes there "*The Church of God,*" says Dr. Lord, "*has nowhere more faithful and eloquent ministers—nowhere more exemplary and benevolent communicants.*" But these superlative ministers and communicants deem it their solemn duty to conserve and perpetuate the institution of domestic slavery? And Dr. Lord cannot object to this, for he says the institution is "*Providentially and Scripturally*

allowed." We wonder what agency he expects will abolish slavery at some future time. We are utterly at a loss to divine, as he evidently deprecates all interference therewith, except for its furtherance, either by the State or the Church. Does he hope that God will emancipate the bondmen of the South by miracle, as He did the Israelites from the hard bondage of Pharaoh? If so, we fear the slaveocracy of the South will occupy a perilous position similar to that of their prototypes of Egypt. The truth is, that the Doctor's "*moderate views*" are essentially pro-slavery, and utterly unworthy of him as a clear-headed man, and a faithful minister of the gospel. It is painful to observe that he is even not a little vain-glorious of having at a former period rendered special and efficient service to the cause of slavery. With scarcely pardonable vanity, certainly not in good taste, he says, "*ten years ago I delivered a discourse in this place, which had an almost unprecedented circulation throughout the country, in which the Scriptural view of slavery was presented, and the rights of the South to a restoration of their fugitive slaves maintained.*" And for this unchristian, heartless service he boasts of having received a letter of thanks "*from the then chief Magistrate of the nation—our eminent citizen, Millard Fillmore.*" How infinitely more grateful to a noble, generous mind, and a christian heart would have been the blessing of the bondmen,—the poorest of the poor,—who were groaning and perishing by millions under the liberty-inscribed, but lying flag of the Union! The day is not distant when that sermon and that letter will cease to be subjects of gratulation to him who preached the one, and received the other.

The Dr. lauds the South and Southerners most lavishly. Of the latter he says, "*there is not a more generous, hospitable, chivalrous people on the face of the earth, they are ever ready to retract an erroneous opinion, and correct a false judgment.*" "*I know that the slave, socially and morally, is in a far better condition at the South than the free black at the North.*" This last statement is a bold one. But it is the result of personal observation; for the Dr. has resided at the South. But certain it is, he had been most fortunate in regard to the locality of his sojourn. He must have fallen on a favoured spot,—the Southern paradise, far, far away from the region of the Legrees. But were there no lashes laid on the negro's back; no sales of negroes, and cruel severances thereby caused in the "happy land" visited by this Northern Doctor? If there were, and we *guess* such things were not unknown, then the social condition of the negro was essentially worse than of his free brother at the North. Farther, we would ask is it true that in some parts of the South it is a crime to teach a negro to read, subjecting the instructor or instructress to fine, and for repetition of the benevolent offence, to the lash, to imprisonment, and ultimate banishment from the State? If such be a fact, and the Doctor knows whether it is or not;—then how can it be truthfully said that the negro at the South "is morally in a far

better condition than the free black at the North?" Tell us not that oral religious instruction may be given, and in most cases is given to the negroes. What kind of instruction is it? It is either something *else* or something *less* than the Spirit teaches in the Word, or access to that Word would not be denied them. Well does the tyrant know that the Bible denounces oppression of every form and degree, and says more about freedom, and justice, and mercy than is compatible with the conservation of his unrighteous rule, should his victims peruse its entire contents. Bad as the state of the free blacks may be at the North, it is not to be compared to the physical, social, and moral degradation to which their bond brethren at the South are cruelly subjected. If there is truth in what Dr. Lord confidently asserts, would not some of the thousands of the self-bought, and fugitive blacks at the North discover that truth, and instead of continuing to endure the curse of freedom, would they not, as they easily could, rush back to the South, there to enjoy the blessings of bondage? Those who could listen to such truthless twaddle without feeling revulsed and insulted, must be "*socially and morally*" seared. Indeed, it is to us a problem how an enlightened christian congregation can tolerate the teachings of a minister holding and proudly uttering the sentiments contained in this sermon preached at Buffalo: Aye at Buffalo! a city so favourably situated that it almost touches "*free-soil*," and whose citizens are daily fanned by the refreshing and invigorating breeze of freedom that comes to them from Canada across the narrow outlet of Erie.

But the christian advocacy of slavery in the States is not confined to the pulpit. The christian press takes part in the godless and inhuman work. With sorrow we have to say that the "*Princeton Review*," perhaps the most influential theological organ on this Continent has demeaned and disgraced itself by the avowal of sentiments, and the advocacy of a system that blur the age, and fill with sincere grief the best friends of the *Review* and its conductors. The large circulation of this periodical, and the great talents and acquirements of its Editor, and those who write in its pages, render its pro-slavery pleading all the more lamentable and injurious. Allusions have been made in previous issues of this Magazine to an article in said *Review* for January 1861, headed "*The state of the Country.*" That article is so rankly pro-slavery, and of such evil influence that we, and many, deem it dutiful to give it a more special and lengthy notice. Our very high esteem for the Editor, Dr. Hodge, renders the task imposed on us far from pleasant. However, we have resolved to say little ourselves. Fortunately for us, and for the cause of truth and justice, that noble man and christian minister, Dr. Guthrie of Edinburgh, has spoken out on the subject in hand with all his wonted clearness of head, and gushing benevolence of heart. The speech was delivered in Queen Street Hall, Edinburgh. on the 4th February last, at a meeting held "in reference to American Slavery, and the noble

efforts which Dr. Cheever and the Church of the Puritans are making against the slave power in that country." That speech as reported in the Edinburgh *Witness* lies before us, from which we shall quote freely, thereby relieving ourselves, in great part, of a painful duty,—a duty which Dr. Guthrie has performed immeasurably better than we could. To his every sentiment on the subject we cordially say Amen. Speaking of the States in regard to slavery, the Dr. says :

"Their Churches, Sir, are rotten at the core. And if any man speak of me as a calumniator of America, I will give him my American authority—the authority of the man who stands first and foremost of all, living theologians, in the Presbyterian Church, at least in that country—the authority of a man who is Editor of the "*Princeton Review*"—Dr. Hodge—whom many of you may have heard of, and whom we are all accustomed to hold in the highest esteem. I hold a pamphlet of Dr. Hodge's in my hand, which I got on Saturday, and which is a reprint* of an article in the *Princeton Review*, on the state of the country. It has been sent to me from America, as being written by Dr. Hodge himself. What says Dr. Hodge of the state of the Churches in America? He is no witness on the other side; for I am sorry to say that this is no anti-slavery pamphlet—I am sorry to say that this is no pamphlet which Dr. Hodge puts forth in defence of the rights of humanity. This pamphlet is a pleading with Southerners to save the Union at all hazards; and the most melancholy thing which, as a Christian minister, I have seen for days, and months, and years, is to see such a man as Dr. Hodge, in that pamphlet, lie down in the dust before you Southern planter, with his whip in hand, beseeching him 'not to secede,' 'not to secede,' because it will dissolve the Union; and using as the great argument with him, 'If you secede, you may lose the value of your slaves, for it will abolish slavery.' Of all the melancholy spectacles I have ever seen exhibited by men I would wish to have respected, that pamphlet is the most melancholy. (Hear, hear). If anything was needed to prove to me that the Churches in America have more need to be prayed for than the planters themselves, it would be such an argument from such a man. I said that the Churches are rotten at the core, and I will give you Dr. Hodge's evidence upon that subject. He says then to the parties who are opposed to the views of the Abolitionists, 'It is quite a mistake to suppose that the people of the North are Abolitionists—that is all a mistake. You are acting under a wrong impression.' He goes on to say,—'The great mistake, however, of our Southern brethren is that they charge these offences on the people of the North.' What is the offence? That slavery and slave-holding are against the law of God. Dr. Hodge may fill the world with pamphlets; but he may as well try to prove that the sun is not in the heavens at twelve o'clock at noon, as to prove that slavery is not a moral mischief and evil. We all live in the belief that slavery is a sin against God, and

* Advanced sheets, we suppose.

we intend to die so. He repudiates the idea that the North hold these views. How does he prove it? 'Whereas' says he 'the truth is there is not one in a hundred of the people of the North who entertains these views. I appeal, in support of this statement, to a very accessible index of public opinion—to the hundreds of religious newspapers published in the North, the number of which is small that breathe the spirit of Abolitionism.' I can certify for that; for I read the *Presbyterian* of Philadelphia myself for ten years, and read there paragraph after paragraph denouncing such parties as Dr. Cheever; and came at length to see paragraphs denouncing myself (of which I none the worse); but I never yet saw a paragraph denouncing slavery. And it is a religious newspaper, and not only that, it is a Presbyterian religious newspaper, the best I ever read; but I would never know from that religious newspaper that slavery existed except when they denounce men who denounce slavery. 'The proportion of the secular press, controlled by the same spirit, is not greater; and I don't know one clergyman among the Roman Catholic,' he might have begun with greater authority—(Laughter.) 'or the Episcopalian, or the Dutch Reformed Churches, belonging to the class of Abolitionists!' I must come on to my own friends: and I am sorry to say they are no better. 'Of the 3000 Old School Presbyterian clergymen in the country'—these are the very sound Presbyterian clergymen—the Old School—they are very Old School, and they have much need to get a little light—'I don't believe there are twelve who deserve to be so designated. As to the Northern Baptists, I have no knowledge of the prevalence of Abolitionism in their ranks. Among the Methodists there is perhaps more of that spirit, but counteracted by a strong Conservative element.' Conservative element! Well, if that is not enough to put Conservatism out of fashion, I don't know what is. I have not been maligning the Americans, I take one of their own men who is pleading against the Union being touched,—that Dagon, for it is nothing else, to which everything is to be sacrificed to prevent its being brought into danger. That is the testimony of Dr. Hodge, who actually humbles himself in the dust before the Southern planter, with the lash in his hand. He pleads with him to preserve the Union; and in order to do so, he pleads the basest of arguments,—he pleads the conservation of what I call a hideous sin against both God and man. (Applause.) I bring no charge which I cannot substantiate. In arguing with these men, he says,—'This bright vision, however, of the prosperity which is to follow disunion is a work of the imagination.—The carrying out of the Southern programme would place the cotton States in direct hostility with other slave States. It would be their ruin, at least for years to come. The value of their property in slaves must be depreciated many per cent.' He then goes on to speak of Great Britain and France; and to their honour be it spoken, he can expect no sympathy in this matter from them. And this is what he says of them,—'The anticipations

that France and England, having abolished slavery in their own dominions, would unite to uphold it in the cotton growing States of the North are all built on the assumption that Satan governs the world. The natural anticipation is, that as these nations have submitted to the enormous sacrifice of emancipating their own slaves, they would use all their influence to abolish slavery elsewhere. It has long been the conviction of our most enlightened men, that it is nothing but the protection which the flag of the Union spreads over slavery in this country,—the flag of the stars and stripes,—well it may have stars, but it certainly has stripes,—that flag with its motto, “All men are born free and equal.” (Cheers and laughter). That’s a parenthesis of my own, mind—(renewed laughter)—‘that prevents England arraying all her power for its destruction.’ Thanks to him for the compliment to England, and the Americans may thank him for the compliment to their own country. ‘Separated from the North,’ he says to these Southern men, with the whip and the lash and the chains; with the fetters and the iron bonds; with auction block and the bloody hands,—this most reverend Dr. Hodge paying his profoundest respects to these most honourable christian men, goes on to say,—‘Separated from the North, a Southern confederacy of the cotton-growing States would be at the mercy of the anti-slavery feeling of the world’ (Hear). Not a bad thing that for the slaves! (Laughter). ‘The dissolution of the Union, therefore, in all human probability, would be the death blow to slavery.’ If that be so, then I say let the Union be dissolved to-morrow. (Loud cheers.) An old heathen once said, ‘Let justice be done, though the heavens should be dissolved,’—but this wretched man says, ‘Don’t let justice be done, lest the Union be dissolved.’ (Hear). Verily the heathen might say, ‘Shame on such sentiments!’ But just hear the close. He says, ‘We have no heart to dwell on this point’—and then he goes on to tell us,—‘By the time the Southern Confederacy numbers four millions of white inhabitants, the North would have forty millions.’ That is just what I have been anticipating and looking forward to,—the abolition of slavery first, by the natural growth of freedom, at all events the death of Slavery. Dr. Hodge takes a different view. He says,—‘What can be the consequence of such disproportion between conterminous political communities when there is nothing to restrain injury and annoyance? This is a dismal prospect, from which we gladly turn our eyes.’ Why! it is the sun rising upon 4,000,000 of slaves. But it is a dismal prospect, says Dr. Hodge. There is much more in this pamphlet that is most extraordinary, and most painful, and among other things, there is a defence of the iniquitous Fugitive Slave Law. ‘We heartily join,’ he says, ‘in the condemnation’—of what? Of the Fugitive Slave Law! Not at all! ‘We heartily join in the condemnation of all resistance to the restoration of fugitive slaves.’ I suppose Dr. Hodge, poor man, would turn out and assist to capture a fugitive slave. I would rather turn out and put my foot

before the policeman that was running after him. (Laughter and cheers.) He goes on, 'All laws designed to interfere with the full and efficient operation of the constitutional compact on this subject are *immoral*.' We hear a good deal about compacts just now in the Free Church. (Laughter.) But this, I take it, is the most extraordinary compact I ever heard of. All laws against the constitutional compact are *immoral*? I take him to the twenty-third chapter of Deuteronomy, and I show him there a law which stands wide as the poles asunder from his constitutional compact. But first I will take him to another bar. He says the Fugitive Slave Law ought to be obeyed, and that all laws that go against it are immoral, not inexpedient. Well, in reasoning with the Southerners, he says in his pamphlet, that the two great difficulties between the North and South are the Fugitive Slave Law and the Territories. As to the former, observe what he says:—'The constitutional claim of the South is undoubted; but the difficulties in the way of carrying into effect that provision of the constitution are almost insuperable,'—'These difficulties do not arise from State laws, or from the supineness of the general government, but from the laws of human nature.' Dr Hodge, you have hit the nail on the head here, and when you change the laws of human nature we will agree to the Fugitive Slave Law. (Applause.) I take the laws of human nature to be those which God has written with His own finger on man's heart, and the Fugitive Slave Law, which he says it is the duty of men in America not to disturb, is not only against the laws of human nature, but we have a higher authority still against it. Dr. Hodge says, that if a slave leaves his master with his broken chain dangling at his heels, followed by bloodhounds, and by cruel tyrants, and rushes into your house, you must obey the law of the State—you are not to help that slave on to liberty,—and that any law that would hinder that slave from being carried back to bondage is immoral. I bring Dr. Hodge to the bar of the Word of God; I bring this Princeton reviewer to the judgment seat of God; and what does it say against that Fugitive Slave Law? It says,—“Thou shalt not deliver unto a master the servant who has escaped from his master unto thee.” The Bible stands in direct opposition to the Fugitive Slave Law. The Word of God stands in direct opposition to that pamphlet—stands in direct opposition to the large body of the ministers in America—and I say, 'Let God's word stand though America perish from the number of the nations and from the face of the earth.' I am told by Mr. Vandyke—not Vandyke the painter—it is a man who paints black things white—(laughter)—who has published a sermon in defence of slavery as an institution, and says that there is nothing against it in God's Word, that it is a divine institution, and a thousand other perversions of Scripture. This gentleman says: 'With these facts staring them in the face, cannot the South afford to wait a little longer? Can our Christian men and our Christian Ministers, who are the salt of the earth, not wait a little?'

'Salt of the earth!'—that reminds me of the words of our Lord, 'If the salt has lost its savour, what is it fit for? It is fit to be cast out and trodden under foot?' (Applause.) 'Salt of the earth!'—I stand on this platform, and—I do it with grief and sorrow—but I say, if God's cause and man's cause and the liberties of the world were ever betrayed by any class of men, it is by these men that call themselves the 'salt of the earth.' (Applause.) I am sorry I should have been under the necessity of speaking so, but truth is above every thing—truth has claims superior to every consideration. I know when this goes out to America I shall be thoroughly abused. (Laughter.) Why I would have been tarred and feathered all like an eagle—(laughter)—if I had been in America. Let nobody suppose that I speak entirely against America. There is great piety, learning, and excellence in that country; and I pray to heaven that that foul blot on an otherwise noble shield may be taken away."

If disunion occur, the reviewer says:—"The glorious flag which has so long floated in the advance of civilization and *liberty* must be furled." On which Dr. Guthrie remarks,—“Liberty! With four millions of slaves at their back. Marching in the advance of civilization and liberty!—to the crack of the whip and the rattle of the chain.” (Applause.)

We suppose our readers have now no doubt in regard to the character of the article in the *Princeton Review*. In the above long extract, it gets severe but richly merited handling, by ungloved but most Christian hands. Instead of apologizing for having quoted at such length from Dr. Guthrie's speech, we confidently opine that every enlightened reader will thank us for so doing. We sincerely thank the Dr. for his speech; it has saved us the loathsome task of dissecting a more than half putrid subject-article. He has cleverly cut it up; and his demonstrations are most satisfactory and instructive. May the Ministers and Christian people of the now Divided States be brought to their right mind as regards slavery, and no longer disgrace themselves and dishonour religion by the practice and advocacy of a system so essentially iniquitous, and that compels the detestation of all right minded men.

It is absolutely monstrous that the southern confederacy should originate solely in zeal for a principle of unmitigated villainy. If it exist, it will be one of the blackest blots on the sadly blotted page of history; it will disgrace all existing and prior nationalities, being based on oppression of the most inexcusable and revolting character—the bondage of the blacks being its chief corner stone A.

[We entirely agree with our correspondent and with Dr. Guthrie in abominating slavery. With respect to Dr. Hodge, as represented in the *Review*, it should be understood that he does not go the same length as some of his brethren in pleading for the “institution.” He seems to occupy a sort of *juste milieu* position. On the one hand he has said:—“We have ever maintained that slave-holding is not in itself sinful—that the right to personal liberty is conditioned by the

ability to exercise 'beneficially that right.' On the other hand he has said:—"The right to hold slaves does not imply the right to treat them as brutes, or mere chattels. * * * Slave-holding may be justifiable, and yet the laws made by slave-holders be atrociously unjust * * * *No Christian has ever raised his voice in defence of the actual slave system as it exists in some parts of the country.*" It is said also in the *Review* for January, pp. 169-170, "We presume no enlightened Christian man would hesitate to say that the superior race, that is, the race superior in knowledge, civilization, and christianity to whose care these millions have been committed, are not bound to concede to them the same degree of domestic and civil liberty as that which they themselves enjoy; but are entitled to exercise all that authority over them that is necessary to secure their being rendered diligent and useful to the community, and prevented from sinking back into barbarism, to their own increased degradation and to the destruction of society. A parent to whom God has entrusted a family of feeble and dependent children, is entitled to exercise all the authority over them which is necessary to render them diligent and useful, and to prevent them becoming a curse to him and to others. In like manner, a man whom God has raised to supreme command over a half civilized and degraded nation is authorized to exercise all the restraining and constraining power that may be required to promote the general good." Now were we arguing the matter, we should altogether deny that slaves are committed by God to their owners, as children are to a parent, and should maintain that they are committed no otherwise than as stolen property is committed to a thief. Our demand would be, not that the "superior race" should concede either one thing or other, but that they should desist from feloniously withholding what Almighty God has conceded to all his rational creatures. The injunction "Cease to do evil," ought to be immediately and universally obeyed; and if, after the bands of wickedness were broken, and the oppressed allowed to go free, some kind and parental attempts for their advancement were made, it would be small compensation for the flagrant injustice previously perpetrated.]

THE PROFESSORSHIP.

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

REV. AND DEAR SIR,—As the time for consummating the Union, so happily arranged, between the Presbyterian and United Presbyterian Churches in Canada draws nigh, many are feeling anxious about the position the U. P. Church will occupy on that occasion. Being the smaller body, there very naturally arises the feeling that we should not, on that account, hold an inferior position; and from the spirit of brotherly kindness and of Christian love, in honour preferring one another, hitherto manifested by the Synod and members

of the Free Church, there does not seem to be much room for apprehension on that ground; but it is a principle as old as human nature that if we would have others respect us, we must respect ourselves. Now somehow a belief has got currency that it is not the intention of our Synod to fill the place vacated by our worthy Professor of Divinity; and surely, if this course is pursued, it will not be acting on this principle, but rather look like a confession of inferiority.

But, Sir, there is a far higher principle than this involved, and a far higher end than simply the respect and consideration of our Free Church brethren to be gained. The Union does not contemplate the absorption of the smaller by the larger body, but a blending of the peculiarities of each in the whole united body, and should the U. P. Church go into the Union without being fully equipped, the distinctive features of that Church would be left out of sight. This was not the course pursued at the Union of the Burgher and Antiburgher Churches: a Professor's Chair, becoming vacant at that time, was filled immediately previous to the Union being consummated;* and the United Presbyterian Church in Canada is not deficient in Ministers well fitted to occupy such a position.

An objection has been raised on the score of expense. This should not be allowed to impair the efficiency of so vital an institution as that for training young men for the ministry, and without the most distant intention of casting a reflection, however slight, on the principles or attainments of the Professors of the Free Church—on the principle of the division of labour promoting its efficiency—an addition to the staff of Professors would, if a judicious selection were made, not only tend to the equilibrium of the United Church, but to its development and power as well. The sum required as salary for an additional Professor would not be felt, to any appreciable extent, by a Church so numerous and wealthy; and, in any case, should one section of that Church not be represented on its educational staff, with what show of justice could those who composed the membership of that section before Union, be called upon to support an institution in which their distinctive tenets were not embodied?

It does appear to me, dear Sir, besides, that the harmony of the United Church would be much promoted by the U. P. Church taking action in this matter now, as it would remove a fruitful source of jealousy and heartburning, and cause bitterness and strife to cease.

Craving your indulgence for trespassing so far on your space, and earnestly and hopefully praying for the prosperity of the United Church,

I am, Rev. and Dear Sir,

Yours in Christian love,

Columbus, March 13, 1861.

AN ELDER.

* The facts are these: The Burgher Professorship fell vacant in February, 1820; a new Professor was elected in April, and the Union was consummated in September—all in the same year. The Antiburgher Professor did not join the Union, and no election took place till September, 1824.—ED.

Reviews of Books.

MEMOIR OF JOHN BROWN, D.D., *Edinburgh.*

(Continued from page 76*.)

In Dr. Brown's ministry at Biggar few striking incidents occurred ; but several things are worth noting. He was remarkably zealous and efficient, preaching with a freshness, a vigor and an earnestness far beyond common. His success was indicated in many ways, not the least indisputable of which, was the fact, that long before the period when the Missionary spirit was developed, his small country congregation raised, on an average, upwards of £100 stg. annually, for public, religious, and benevolent objects. Dr. Brown also acquired celebrity for a number of small but very able, and some of them decidedly learned publications. He produced, too, a volume of considerable size relating to the Dispensation of the Lord's Supper, which has passed through several editions. He was called to the pastoral office in the new congregation of North Leith, over which Dr. Harper has so long, and so worthily, presided. He was almost elected to the office of Professor of Divinity at the death of Dr. Lawson, in 1820, though he was then a young man, and resolutely opposed his nomination. But what was chiefly noticeable was the deep and solemn impression produced by the death of his wife, which seems, in part at least, to have given a tone and a turn to the whole of his future life. It is said to have produced a marked effect on his preaching, and contributed to his devoting himself to the study of Biblical Literature, which he really introduced into Scotland. The Rev. Dr. Russell, of Dunning, early and zealously engaged in similar pursuits ; but his remote situation, and his retiring habits prevented him from being influential. He accumulated rather than communicated. The following extracts from the Supplementary Chapter by Dr. Brown, Jr., will be read with interest :

"He went home from my mother's interment, preached her funeral sermon, every one in the church in tears, himself outwardly unmoved. But from that time dates an entire, though always deepening, alteration in his manner of preaching, because an entire change in his way of dealing with God's Word. Not that his abiding religious views and convictions were then originated or even altered—I doubt not that from a child he not only knew the Holy Scriptures, but was "wise unto salvation"—but it strengthened and clarified, quickened and gave permanent direction to, his sense of God as revealed in His Word. He took as it were to subsoil ploughing ; he got a new and adamant point to the instrument with which he bored, and with a fresh power—with his whole might, he sunk it right down into the living rock, to the virgin gold.

"The manse became silent ; we lived and slept and played under the shadow of that death, and we saw, or rather felt, that he was another

* We regret that, on p. 74, *July* was twice printed for *February*. It was in the latter month that that Dr. Brown was both licensed and ordained.

father than before. No more happy laughter from the two in the parlour, as he was reading Larry, the Irish postboy's letter in Miss Edgeworth's tale, or the last Waverley novel; no more visitings in a cart with her, he riding beside us on his white thorough-bred pony, to Kilbucho, or Rachanmill, or Kirklawhill. He went among his people as usual when they were ill; he preached better than ever—they were sometimes frightened to think how wonderfully he preached; but the sunshine was over—the glad and careless look, the joy of young life and mutual love. He was little with us, and, as I said, the house was still, except when he was *mandating* his sermons for Sabbath. This he always did, not only *vivâ voce*, but with as much energy and loudness as in the pulpit; we felt his voice was sharper, and rang keen through the house.

“What we lost, the congregation and the world gained. He gave himself wholly to his work. As Dr. Cairns has said, he changed his entire system and fashion of preaching; from being elegant, rhetorical, and ambitious, he became concentrated, urgent, moving (being himself moved), keen, searching, unswerving, authoritative to fierceness, full of the terrors of the Lord, if he could but persuade men. The truth of the words of God had shone out upon him with an immediateness and infinity of meaning and power, which made them, though the same words he had looked on from childhood, other and greater and deeper words. He then left the ordinary commentators, and men who write about meanings and flutter around the circumference and corners; he was bent on the centre, on touching with his own fingers, on seeing with his own eyes, the pearl of great prize. Then it was that he began to dig into the depths, into the primary and auriferous rock of Scripture, and take nothing at another's hand.

“From this time dates my father's possession and use of the German Exegetics. After my mother's death I slept with him; his bed was in his study, a small room,* with a very small grate; and I remember well his getting those fat, shapeless, spongy German books, as if one would sink in them, and be bogged in their bibulous, unsized paper; and watching him as he impatiently cut them up, and dived into them in his rapid, eclectic way, tasting them, and dropping for my play such a lot of soft, large, curled bits from the paper-cutter, leaving the edges all shaggy. He never came to bed when I was awake, which was not to be wondered at; but I can remember often awaking far on in the night or morning, and seeing that keen, beautiful, intense face bending over these Rosenmüllers, and Ernestis, and Storrs, and Kuinoels—the fire out, and the grey dawn peering through the window; and when he heard me move, he would speak to me in the foolish words of endearment my mother was wont to use, and come to bed, and take me, warm as I was, into his cold bosom.”

The subjoined, from the same chapter, while somewhat amusing, is really characteristic, and the story is inimitably told. It should be premised that Dr. Brown while at Biggar was remarkable for the rapidity and the boldness with which he rode:

“On coming to Edinburgh he gave up this kind of exercise; he had no occasion for it, and he had enough, and more than enough of excitement in the public questions in which he found himself involved, and in the miscellaneous activities of a popular town minister. I was then a young

* On a low chest of drawers in this room there lay for many years my mother's parasol. by his orders—I daresay, for long, the only one in Biggar.

doctor—it must have been about 1840—and had a patient, Mrs. James Robertson, eldest daughter of Mr. Pirie, the predecessor of Dr. Dick, in what was then Shuttle Street congregation, Glasgow. She was one of my father's earliest and dearest friends,—a mother in the Burgher Israel, she and her cordial husband “given to hospitality,” especially to “the Prophets.” She was hopelessly ill at Juniper Green, near Edinburgh. Mr. George Stone, then living at Muirhouse, one of my father's congregation in Broughton Place, a man of equal originality and worth, and devoted to his minister, knowing my passion for riding, offered me his blood-chestnut to ride out and make my visit. My father said, “John, if you are going I would like to ride out with you;” he wished to see his dying friend. “You ride!” said Mr. Stone, who was a very Yorkshireman in the matter of horses. “Let him try,” said J. The upshot was, that Mr. Stone sent the chestnut for me, and a sedate pony—called, if I forget not, Goliath—for his minister, with all sorts of injunctions to me to keep him off the thoroughbred, and on Goliath.

My father had not been on a horse for nearly twenty years. He mounted and rode off. He soon got teased with the short, pattering steps of Goliath, and looked wistfully up at me, and longingly to the tall chestnut, stepping once for Goliath's twice, like the Don striding beside Sancho. I saw what he was after, and when past the toll he said in a mild sort of way, “John, did you promise *absolutely* I was not to ride your horse?” “No father, certainly not. Mr. Stone, I daresay, wished me to do so, but I didn't.” “Well then, I think we'll change; this beast shakes me.” So we changed. I remember how noble he looked; how at home: his white hair and his dark eyes, his erect, easy, accustomed seat. He soon let his eager horse slip gently away. It was first *evasisit*, he was off, Goliath and I jogging on behind; then *erupit*, and in a twinkling—*evanuit*. I saw him last flashing through the arch under the Canal, his white hair flying. I was uneasy though from his riding I knew he was as yet in command, so I put Goliath to his best, and having passed through Slateford, I asked a stonebreaker if he saw a gentleman on a chestnut horse. “Has he white hair?” “Yes.” “And een like a gled's?” “Yes.” “Weel then he's fleecin' up the road like the wund; he'll be at Little Vantage” (about nine miles off) “in nae time if he haud on.” I never once sighted him, but on coming into Juniper Green there was his steaming chestnut at the gate neighing cheerily to Goliath. I went in, he was at the bedside of his friend, and in the midst of prayer; his words as I entered were, “When thou passeth through the waters I will be with thee, and through the rivers, they shall not overflow thee;” and he was not the less instant in prayer that his blood was up with his ride. He never again saw Mrs. Robertson, or as she was called when they were young, Sibbie (Sibella) Pirie. On coming out he said nothing, but took the chestnut, mounted her, and we came home quietly. His heart was opened; he spoke of old times and old friends; he stopped at the exquisite view at Hailes into the valley, and up to the Pentlands beyond, the smoke of Kate's Mill, rising in the still and shadowy air, and broke out into Cowper's words: Yes,

“He sets the bright procession on its way,
And marshals all the orders of the year:
And ere one flowery season fades and dies,
Designs the blooming wonders of the next.”

Then as we came slowly in, the moon shone behind Craiglockhart hill among the old Scotch firs; he pulled up again, and gave me Collins' Ode to Evening, beginning—

"If aught of oaten stop, or pastoral song,
May hope, chaste Eve, to soothe thy modest ear,
Thy springs, and dying gales;"

repeating over and over some of the lines, as—

"Thy modest ear,
Thy springs, and dying gales."
"—And marks o'er all
Thy dewy fingers draw
The gradual dusky veil."

And when she looked out on us clear and full, "Yes—

"The moon takes up the wondrous tale,
And nightly to the listening earth
Repeats the story of her birth."

"As we passed through Slateford, he spoke of Dr. Belfrage, his great-hearted friend, of his obligations to him, and of his son, my friend; both lying together in Colinton churchyard; and of Dr. Dick, who was minister before him, of the Coventrys, and of Stichel and Sprouston, of his mother, and of himself,—his doubts of his own sincerity in religion, his sense of sin, of God—reverting often to his dying friend. Such a thing only occurred to me with him once or twice all my life; and then when we were home, he was silent, shut up, self-contained as before. He was himself conscious of this habit of reticence, and what may be called *selfism*, to us his children, and lamented it. I remember his saying in a sort of mournful joke, "I have a well of love, I know it; but it is a *well*, and a *draw-well*, to your sorrow and mine, and it seldom overflows, but," looking with that strange power of tenderness as if he put his voice and his heart into his eyes, "you may always come hither to draw." He used to say he might take to himself Wordsworth's lines,—

"I am not one who much or oft delights
To season my fireside with personal talk."

And changing "though" into "if:"

"A well of love it may be deep,
I trust it is, and never dry,
What matter, though its waters sleep
In silence and obscurity?"

"The expression of his affection was more like the shock of a Leyden jar, than the continuous current of a galvanic circle. When travelling he was always in high spirits and full of anecdote and fun. Indeed I knew more of his inner history in this *one* way, than during years of living with him.

If the egotism might be excused, we could joyously bear testimony to the expanding effect produced on Dr. Brown by travelling. A short time before coming to Canada, we had the felicity of a short trip with him, at the close of the session of the Hall, and in fine weather, to Dunkeld and the Pass of Killiecrankie. In going, we visited the spot at Carpow where the house had stood in which JOHN BROWN of Haddington was born, and diverged to Kinclaven, and were in the Parish Church, which occupied the place of that in which the Rev. James Fisher, one of "the four Brethren," and the great grandfather of the second Mrs. Brown, officiated before the Secession; and in returning we stood by the grave of the first wife of the Rev. Ebenezer Erskine, in a small burial ground in an open field, in the parish of Portmoak. Mrs. Erskine was the

mother of Mrs. Fisher, and of course an ancestrix of Dr. Brown's second family. He had not previously seen that charming country, nor any of these interesting objects; and we vividly recollect how his heart softened and opened as we progressed. He talked copiously, tenderly, learnedly, and devoutly; and we hope we shall always be solaced by the remembrance of his genial effusions.

(To be continued.)

LIFE FOR GOD, *exemplified in the Character and Work of Nehemiah.*

BY THE REV. WM. RITCHIE. *Dunse.* Crown 8vo., pp. 257. Edinburgh: Andrew Elliot. 1861.

The author's name will favourably pre-dispose many in Canada towards this work. Upwards of six years ago, Mr. Ritchie sojourned for a few months in this province, and received most decisive evidence of the admiration with which he was regarded as a Minister of Christ; and we are persuaded that the perusal of the book will tend to deepen the impression produced by his preaching. The volume will be found replete with sound evangelical principles, combined with wholesome and judicious practical exhortation, and all clearly, forcibly, and elegantly expressed. He thus states what he contemplated in composing it:

"My object is not to attempt a formal exposition of the Book of Nehemiah, though most, if not all, the points that require elucidation in the narrative, are noticed for explanatory remark. My principal aim, however, is to trace the history of this man of God, in his long labour of love for the welfare of Zion; and to unfold the practical lessons of his devoted life, for instruction in present christian duty and experience. In these "times of refreshing from the presence of the Lord," enjoyed through many lands, this inspired record of revival in the ancient church, invites the earnest study of all true christians, and its prayerful consideration is well fitted to inspire their faith, as well as to quicken their devotion."

After a brief, succinct, historical Introduction, the work is comprised in fourteen Chapters; and we cannot better give an idea of their contents than by exhibiting their titles, which are—The Exile—The King's Cup-Bearer—The Patriot—The Repairer of the Breach—The Restorer of the Wall—The Friend of the Poor—The Witness to the Truth—The Guardian of the Holy City—The Instructor in the Law—The Suppliant—The Covenantant—The Governor of Judah—The Religious Reformer—The Man of God.

Speaking of Nehemiah as a covenantant, Mr. Ritchie as a Presbyterian Minister, living and laboring at the foot of Dunse Law, could not but be reminded of the Scotch worthies, who, to the number of 24,000, encamped in 1639 on the summit of that hill, and, in armour signed the National Covenant. The following graceful tribute accordingly is paid to the memory of these heroic and devoted men:

"This union of the people of Judah, in covenant engagement to be the

Lord's, recalls to mind a memorable epoch in our national history, when our Scottish forefathers joined in solemn league to stand together in the cause of truth in their native land. They have been branded, indeed, in some quarters, as bigots and hypocrites; and, no doubt, neither their sentiments nor their procedure were exempt from human error. But, as a class, and on the whole, they were a noble race, faithful to God in trying times, steadfast to the interests of truth, and loyal to the dearest liberties of their country. They saw a faithless monarch setting his own pleasure above constitutional law; they witnessed a venal court, willing to barter the nation's rights for the royal favour; they beheld the standard of truth lying in the dust, insulted and soiled; and, very zealous for the Lord of hosts, they seized the sacred symbol, and raised it aloft as the banner of their covenant. In fields of unequal conflict, where their blood flowed like water; in solitary moorlands, where they were massacred by a cruel soldiery; in the dungeon and the judgment-hall, on the scaffold, and at the stake, they faithfully stood by that banner, given them because of the truth, and resisted unto blood, striving against sin. To them, under God, we are at this hour largely indebted for our religion and our liberties, our privileges in the church, and our prosperity as a free nation."

The concluding paragraphs of the book may be given as a specimen. They will do more than any recommendation of ours, to induce our readers to procure the work. We are glad to understand that means will be used to make it accessible in Canada, where we hope it will have a large circulation.

"In closing our review of the illustrious career of this man of God, are we not instructed respecting true life for God, and constrained to pursue it? Do we not see here, that true religion is not the mere faith of a creed; it is a life for God. Religion is not the mere holding of sentiments, however correct; not the mere discharge of external duties, however right; but it is a worship of the Lord in life. And what constitutes this worship of the life? It is not the offering of prayers alone, in adoration of God's perfections, and supplication of his mercy. It is not the singing of psalms alone, in gratitude for His goodness, and praise of His name. It is not an attendance on His house alone, for bowing before Him, and hearing His word. These acts, when performed aright, are visible expressions of worship; but the worship itself, is an offering loftier and more divine. It is a life in the soul, ruling all its affections, governing all its acts, and bringing them all in devotion to God.

"This is religion—this is life for God. It is the soul offering its very self to be the Lord's, to think for Him, to love Him with all its strength, to obey Him only as the great King. 'I wanted a religion,' said a man, converted in old age, 'that shall stand by me and help me when I come to die; and I have got it.' This religion, which offers to God the worship of the life, will alone help you when you come to die. Do you possess it now? Is your religion a presenting of yourself a living sacrifice to God? Does it give to your life the character of a continual priesthood, offering spiritual sacrifices, holy, acceptable to God. Alas, how prone many people are to think of religion as consisting in exercises, distinct from their ordinary life. They think of it as consisting in acts of prayer, of reading the Bible, of sacred meditation, of solemn conversation, of spiritual rites observed in the sanctuary; and they seem to suppose it has little or nothing to do with them in the common things of daily life. It is thus

that not a few lose the comforts of religion in time, and multitudes deceive themselves for eternity. Under the mistake that religion has little to do with his ordinary life, many a man appears, at different times of the same day, in two separate characters. In the morning he enters his closet, prays to the Father in secret, and feels there his soul full of divine affections and hopes. But he leaves this hallowed retirement for his labour or business through the day. He works, he bargains, he acts as if his religion had nothing to do with his life now, or his life with God; and his soul is barren of heavenly joys. He returns to his closet again at evening time, but his chafed, weary spirit, that has been so long kept away from the fountain of its life, finds not its early peace, and he wonders why the Lord has forsaken him. He need not wonder. The marvel would be, if the Holy One should sanction this attempt, to put asunder what He has joined together, to lower religion from life to an act, from a habitual worship to an occasional prayer.

“Think of religion more and more as a life for God. Take it with you, to rule you wherever you go, and whatever you do. Let it regulate your temper, guide your words, govern your sentiments, consecrate your whole being to God. See that your religion has power to make you a new creature, both when you command, and when you obey; when you buy, and when you sell; when you rejoice, and when you mourn; when you live and when you die. ‘Whether therefore you eat, or drink, or whatsoever ye do, do all to the glory of God.’ ‘Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into his marvellous light.’ ‘And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.’”

RECENT INQUIRIES IN THEOLOGY. BY EMINENT ENGLISH CHURCHMEN; *being Essays and Reviews*. Second American Edition. Crown 8vo., pp 498. Boston: Walker, Wise, & Co. 1861.

This is an American reprint of a English work which has gained a bad celebrity at home, and which, we are sorry to see, is obtaining an extensive circulation on this side of the Atlantic. It consists of seven Essays; six of the authors are clergymen of the Established Church; several of them hold high positions—two being Professors in Oxford,* and one Vic.-Principal of St. David's College in Wales. They all belong to the Broad Church, and seem to aim at nothing less than the entire overthrow of Christianity. Testimony less liable to suspicion than ours may easily be produced. The Bishop of Durham, addressing one of his Archdeacons, says:—

“I am not surprised that the hearts of honest and faithful Churchmen should burn with indignation at finding such a publication should have emanated from men professing to be members of our Church.”

And again:—

“I feel that I should be failing in my duty, as your Bishop, if I hesitated to express my most deliberate conviction, formed after the careful

* One of the Professors, the Rev. Baden Powell, A.M., is now dead.

reading of the 'Essays,' that a more heterodox volume could scarcely have been produced. The cautious style of the writers may possibly render it difficult to frame out of this work a case for direct legal investigation; but no candid reader can be blind to the fact that, inferentially, the atonement is denied, miracles are explained away, prophecy is cast aside, inspiration, in the only real meaning of the term, is rejected."

The Archbishop of Canterbury also has issued the following letter to a Clergyman, and the Bishops of all the English and Welsh Dioceses have added their names, except Worcester, which is vacant:—

"LAMBETH, February 12.

"REV. SIR,—I have taken the opportunity of meeting many of my episcopal brethren in London to lay your address before them. They unanimously agree with me in expressing the pain it has given them that any clergyman of our Church should have published such opinions as those concerning which you have addressed us. We cannot understand how these opinions can be held consistently with an honest subscription to the formularies of our Church, with many of the fundamental doctrines of which they appear to us essentially at variance. Whether the language in which these views are expressed is such as to make their publication an act which could be visited in the ecclesiastical courts, or to justify the Synodical condemnation of the book which contains them, is still under our gravest consideration; but our main hope is our reliance on the blessing of God in the continued and increasing earnestness with which we trust that we and the clergy of our several dioceses may be enabled to teach and preach that good deposit of sound doctrine which our Church has received in its fulness, and which we pray that she may, through God's grace, ever set forth as the uncorrupted gospel of our Lord Jesus Christ.—I remain, Reverend Sir, your faithful servant,
J. B. CANTUAR."

One extract will suffice. The Rev. Henry Bristow Wilson, B.D., Vicar of Great Stoughton, Hunts, says, p. 194:—

"A national Church need not, historically speaking, be Christian; nor, if Christian, need it be tied down to particular forms which have been prevalent at certain times in Christendom. That which is essential to a national Church is, that it should undertake to assist the spiritual progress of the nation, and of the individuals of which it is composed in their several states and stages."

Now, we are great liberals, and anxious to see all holding the Head, joined into one body, on the honestly avowed principle of forbearance about minor and non-essential details; but the above is prodigiously beyond our mark. Perhaps, however, it is the true ground for an ecclesiastical establishment, which ought to be general, and applicable to all nations and all religions. We confess we wonder that the authors of these Essays, with all their talents and learning, had not instinct enough to concur with the shrine-makers at Ephesus. Supposing Christianity to be an utter delusion, still by what else than this craft have they their gain? Two questions might have presented themselves: First, Will the country support any Establishment which is not at least professedly Christian? And Second, Supposing the Establishment abolished, what becomes of the occupation of the essayists?

Missionary Intelligence.

JAMAICA.

The *U. P. Missionary Record* contains much interesting and satisfactory information respecting the progress of the Revival; but we regret that we are prevented, by want of space, from giving more than the following letter from the Rev. A. G. Hogg, dated, New Broughton, 21st December, 1860. It may be regarded as a specimen.

"You will doubtless be receiving many accounts of the great awakening this Island has, in God's abundant mercy, experienced during the past three months. The movement has extended both to the west and to the north. There is much in it, of which I have heard, that I cannot approve of. But, in general where the people are under faithful and wise spiritual guides, there is very much of a more cheering and hopeful character in the movement. It seems that there has been a simultaneous interest awakened to religion, and wherever the excited feelings of the people are controlled or guided, a far more earnest, continuous, and intense interest is manifested in hearing the truth as it is in Jesus than ever was known in Jamaica. If, again, the people are left to themselves, or permitted to delude themselves with the thought that to be 'stricken,' as people were in Ireland, is essential to conversion, or that bodily prostrations and excitement are of paramount importance, more than what is desirable of these will be witnessed.

"Speaking of my own station, I can only say, that we never had such crowded congregations, and I never saw more deeply interested hearers. Instead of excitement during public worship, we have a more than usually solemn stillness, and frequently some of the hearers are in tears. The classes for instruction on Sabbath morning are crowded to a great excess. Above 600, old and young, are to be seen in church and school. We want space for our classes, and some have to be sent to the tomb-stones and under the mango trees. I saw a class of careless girls (formerly careless,) some forty of them, last week, all weeping while one of our members was explaining to them the office of Christ from Isa. lxi. The people don't weary. From 10 A.M., till 4 P.M., they 'watch at wisdom's gates and wait at the posts of her doors.' The Lord has undoubtedly opened the hearts of many in the congregation to attend to the saving truth. It is delightful to preach it in such circumstances, and I anticipate blessed results. Our weekly prayer-meeting, at which for months we have prayed for a revival, is like a good Sabbath-day congregation; and in each district of the congregation there is somewhere or other daily, a well-attended and most interesting prayer-meeting.

"I used to complain about having few or no visits from 'anxious inquirers' after salvation: it is very different now. My study has, several days of the week, been filled with such; and Mrs. Hogg has gladly relieved me by taking the females, while I was conversing with the young men and others. Often from 7 A.M. till 4 P.M., are we thus occupied. Many who had been taught at our school, and who had been utterly indifferent to religion, and some of them grossly immoral, have come, and, with bitter tears and cries, lamented their folly and wickedness. I have never been more delighted than in listening to the penitential and humble confessions some have made; and I have been struck by the deep-felt consciousness they have of their absolute dependence on Christ, both for righteousness and strength. This is on the part of those we were years ago at pains to instruct. How sweet to them is that hymn—'To keep the lamp alive, with oil we fill the bowl,' etc. Others come awakened, but very ignorant; still, most teachable, and eager to be taught. There is a great demand for Bibles, a great eagerness to read the Bible; and many have said to me, 'O, it is like a new book now! everything is in a new light now!'

"I had nearly 100 applications for admission to the church, to study and pray over. Many of these are very interesting, some very hopeful; but I came reluctantly to the conclusion that I should admit *none this year*. The announcement

was acquiesced in quite submissively, though I believe that last Lord's day there were many, not at the table, looking on with fully more prayerful interest than some at the table. Many of our members are too lukewarm; but, on the whole there is a very general and deep interest in the great salvation.

"I do not allow night meetings, and I have tried to repress excitement; and our public worship has never been disturbed, not even our prayer-meetings.

"I have had many most interesting and hopeful cases, the details of which I may give again. On the whole, I cannot doubt that God has begun a great and good work among us. We have seen enough to encourage us to pray for a more copious outpouring of God's Spirit, for the conversion of a vastly greater number of the unconverted, for the increased holiness and zeal of God's own people, and for their being thus fitted to work for God and with God in these eventful times, and in the fields that God may soon, very soon, open up for "the dispersed" of Ethiopia's children. We bless God for what we have seen, and we hope we shall see greater things than these.

"How much we need your prayers, and the prayers of the Mission Board, and of all the Lord's people in Scotland! We have a great work to do, and 'who is sufficient for these things?' How much wisdom, and faith, and light, and love, and zeal, and patience do we need! Pray that we may have all our need supplied out of our divine Redeemer's inexhaustible fulness."

Ecclesiastical Notices.

DISTRIBUTION OF U. P. PROBATIONERS—APRIL TO JUNE, 1861.

Names of Probationers.	April—4 Sab'ts.	May—4 Sab'ths.	June—5 Sabbaths.
Rev. William Clark ...	H. 1, 2, 3; L. 4	L. 1, 2, 3, 4	L. 1, 2; G. 3, 4, 5
" Robert Bennie ...	C. E. 1, 2, 3, 4	C. E. 1, 2, 3; F. 4	F. 1, 2; G. 3, 4, 5
" Patrick Greig ...	B. 1, 2; G. 3, 4	G. 1, 2, 3, 4	G. 1, 2; T. 3, 4, 5
" James Howie ...	G. 1, 2, 3, 4	G. 1, 2; T. 3, 4	T. 1, 2; D. 3, 4, 5
" George Irving ...	F. 1, 2, 3; B. 4	F. 1, 2; L. 3, 4	L. 1, 2; H. 3, 4, 5
" Donald McLean ...	G. 1, 2, 3, 4	T. 1, 2; D. 3, 4	D. 1, 2, 3; L. 4, 5
" George Murray ...	L. 1; G. 2, 3, 4	G. 1, 2, 3, 4	G. 1, 2, 3, 4; L. 5
" Robert Renwick ...	D. 1, 2, 3, 4	G. 1, 2, 3, 4	G. 1, 2, 3, 4, 5
" Robert Rodgers ...	T. 1, 2, 3, 4	F. 1, 2, 3; B. 4	B. 1, 2, 3; L. 4, 5
" John Scott ...	G. 1, 2, 3, 4	L. 1, 2, 3, 4	L. 1, 2, 3, 4, 5
" Walter Scott ...	L. 1, 2, 3; D. 4	D. 1, 2, 3; C. E. 4	C. E. 1, 2, 3, 4, 5
" David Waters, M.A.	L. 1, 2, 3, 4	H. 1, 2, 3; G. 4	G. 1, 2, 3, 4, 5

There are 22 vacancies. I.—London Presbytery: 1 Westminster; 2 Windsor; 3 Delaware and Lambeth; 4 Florence and Bothwell; 5 Grant County, Wisconsin. II.—Huron Presbytery: 1. Orangehill and Minto. III.—Brant Presbytery: 1. Mornington. IV.—Flamboro' Presbytery: 1. Ayr. V.—Grey Presbytery: 1. Normandy; 2. North Brant; 3. Culross; 4. Derby; 5. Riversdale; 6. Southampton and Dunblane; 7. Meaford; 8. Euphrasia. VI.—Toronto Presbytery: 1. Laskey; 2. King. VII.—Durham Presbytery: 1. Clark's Mills, or Camden; 2. Fitzroy Harbour and Tarbolton. VIII.—Canada East Presbytery: 1. New Glasgow; 2. Mille Isles.

There is about half supply for the vacancies; there being 12 Probationers and 22 vacancies. The claims of the several Presbyteries, in proportion to the number of vacancies and Probationers, for the whole quarter, are as follows, viz.:

Claims: L. 36; H. 8; B. 8; F. 8; G. 57; T. 13; D. 13; C. E. 13.

Supply assigned: L. 33; H. 9; B. 9; F. 9; G. 54; T. 13; D. 16; C. E. 13.

The Committee of Distribution would respectfully call the attention of Proba-

tioners and Presbyteries to the following Regulations of Synod, passed at several times, and still in force:

I. That the Probationers under the inspection of Synod, be, so far as practicable, appointed by Presbyteries to officiate in the same locality *not less than two Sabbaths*, and that during the intervening week they shall be expected to visit, ministerially, two or three days. That one Probationer begin his visitations where the former one terminated his; that the Elders, or Managers, keep in view the arrangements; and that in all cases the Minister or Preacher respect the arrangement, and abide by it.

II. This Synod resolves and ordains, that no Minister or Preacher be allowed to decline the appointments he has on hand from the Committee of Distribution at the time of his accepting a Call; and that no Presbytery proceed to the settlement of any Minister or Preacher till the said appointments have been fulfilled. And further, that the Committee of Distribution be instructed not to extend the appointments beyond a period of three months.

III. That although Preachers are urgently required to supply vacant Congregations and Stations, yet it is reasonable and proper that they be allowed at least two Sabbaths each, every year, to be at their own disposal, for the purpose of embracing opportunities of observing the Lord's Supper in Congregations within their reach. It is left with the preachers themselves, and with the Presbyteries, to fix those Sabbaths when the several preachers might be left unemployed, with a view to the object contemplated.

IV. That preachers be enjoined to attend the meetings of Presbyteries in whose bounds they may happen to be, so far as practicable: and that the Presbyteries take opportunities of conversing with them, for the purpose of receiving information, and giving advice and direction, and that Presbyteries be also enjoined to enforce the laws of Synod respecting the duties of preachers; and that preachers be exhorted to a diligent and conscientious discharge of all the services expected of them.

In connection with this distribution of probationers it may be stated that there are complaints made by some Presbyteries against a few preachers, and they (the Presbyteries,) object to their being sent to them. It is the duty of the Committee of Distribution to appoint to the several Presbyteries, those preachers whose names have been placed on the list of probationers by the Synod; they have no power to remove any one. The Committee have appointed the preachers to the several Presbyteries in strict accordance with the regulations of Synod, and if some preachers be continued longer in, or sent oftener to, certain Presbyteries than they seem to desire, the reason is, there are four or even five times the number of vacancies in those Presbyteries to which they are sent than there are in other Presbyteries. Every care is taken to do justice to all parties, and injury to none.

JAMES DICK, *Con. Com.*

Richmond Hill, 14th March. 1861.

MEETING OF U. P. SYNOD.

The following circular has been issued:—

“BOND HEAD. March 11, 1861.

“REV. SIR,—I am instructed to inform you that a *pro re nata* Meeting of the Synod of the United Presbyterian Church in Canada, will be held in the Bay Street United Presbyterian Church, Toronto, on Tuesday, the 9th day of April, next ensuing, for the purpose of considering the *emergency* occasioned by intimation having been given to the Moderator, by Professor Taylor, that he adheres to the resignation of the office of Professor of Divinity, which he tendered to the Synod on the 4th of October last.—(See Minutes of Synod, October, 1860, pp. 423, 425, 426.) And also for the purpose of considering the propriety of corresponding with the Synod of the United Presbyterian Church in Scotland, acquainting them with the contemplated Union.

"You will please give timely notice of this meeting to the Elder representing, in Synod, the Congregation under your charge.

"By order of the Moderator.

"I have the honor to be, Rev. Sir,

"Your obedient servant,

(Signed,)

"WILLIAM FRASER,

"Synod Clerk."

[We have learnt, by a letter from the Clerk, that the hour of meeting is 7 P.M.—Ed.]

TREASURER'S ACCOUNTS, FROM DECEMBER 31ST, 1860 TO MARCH 27TH, 1861.

	Mission Fund.	Insti'te Fund.	Synod Fund.	Foreign Fund.
In Funds, Dec. 31st, 1860.....	\$2210 83½	\$39 11	\$42 09	\$799 50
1861. <i>Received from</i>				
Jan. 22.—Beverley	48 05			
Do Juvenile Box	1 78			
23.—St. Mary's Sabbath School.....	19 50			
25.—Guelph	77 00			
Chesterfield	19 00	
Mount Pleasant	8 25			
Do Presbytery Fund.....	19 50			
28.—Nissouri	5 00		
Fish Creek	5 00		
31.—Bethel	11 61			
English Settlement	15 79			
Claremont	23 00	9 00	6 00	
Feb'y. 4.—First U. P. Congregation, Toronto	17 44			
Do Sabbath School	10 70			
16.—Vaughan.....	7 00			
Albion	6 00			
18.—Clarke	160 00	40 00	16 00	
Bayfield	25 00			
21.—Brampton	7 50			
Derry West	3 10			
22.—Dunbarton and Canton	27 00			
Montreal	200 00			
27.—McKillop	19 60			
March 1.—Montreal U. P. Sabbath School..	10 00			
Chippawa	5 05			
Crowland	1 20			
2.—Caledon.....	12 00			
6.—West Gwillimbury	82 07			
9.—Smith's Falls	36 00			
14.—Missionary Society, U. P. C., Elora	80 00			
Warwick	23 00			
16.—Second Congregation, Tecumseth	26 00			
22—Miss. Soc. 1st Cong., Tecumseth	87 00			
27.—First Cong., \$8.90; Second Cong., \$8 00, Chinguacousy	16 90			
Toronto. Gould St. Congregation	48 28			
Do do Sabbath School.....	12 38			
	\$3349 53½	\$98 11	\$83 09	\$799 50
Paid since Dec. 31st, 1860.....	1010 19			
In hand, March 27th, 1861	\$2339 34½	\$98 11	\$83 09	\$799 50

HAMILTON.

A Congregational Soiree was held in the United Presbyterian Church, on Tuesday evening, March 19th, when the congregation and many of their friends spent a most delightful evening, in social, intellectual and religious exercises. The company, numbering 750, as they arrived were conducted to the lecture room, which had been tastefully fitted up as a refreshment hall for the occasion, where they were invited to partake of the refreshments, which were both excellent and abundant. The tables, handsomely set out and adorned with numerous bouquets, presented a very attractive appearance, and were presided over by several ladies of the congregation, assisted by a number of young gentlemen as waiters. The arrangements were admirable, and seemed to afford the highest satisfaction to all. After tea, the company successively withdrew to the body of the Church, and spent a half hour very pleasantly in cheerful converse. About eight o'clock the Rev. Dr. Ormiston took the chair, which was well supported on either side by Ministers of various denominations. The whole congregation then joined in singing the 100th Psalm, and prayer was offered by the Rev. Mr. Clark. A numerous, well-trained and efficient choir, stationed in the front of the gallery next sung a noble anthem. The services of the choir, which were in frequent demand during the evening, were highly appreciated and heartily applauded by the cordial audience. The chairman delivered a brief address, in which, after cordially greeting the audience and making a passing allusion to a similar gathering three years ago, at the opening of the church, he spoke of the present position and progress of christianity throughout the world, and the ardent, well-grounded hope which those who believe it, may reasonably entertain of its future triumphs. After another anthem from the choir, the chairman introduced the Rev. W. Caven, of St. Mary's, who gave a most eloquent and instructive address on the favorable influences which true religion exerts on the culture of the understanding and the harmonious development of our intellectual nature generally. The speaker addressed himself specially to the youth of the congregation, many of whom were present, and who, we feel assured, will not soon forget the eloquent and affectionate words addressed to them. After another piece of music, an interval of ten minutes was spent in conversation, and from the pleasant murmur of voices which soon filled the whole house, it seemed to have been generally improved. The stentorian voice of the Chairman, however, now arrested every ear; and the meeting was hushed by the voices of the choir floating over them from the gallery. The Rev. W. Inglis of Woodstock, was next called upon, who delivered a most animated, humorous, and powerful address, on "Practical Christianity," which he illustrated by several well-told and amusing anecdotes. He was repeatedly cheered during the speech, and most enthusiastically at its close. After another piece of music, Mr. Phillips, a member of the congregation, arose, and, in most appropriate terms, proposed a vote of thanks to the gentlemen who had so acceptably addressed the congregation—to the choir—and to the ladies, who had furnished so goodly a repast. This was at once responded to by the entire audience. The Chairman, then, in his own name and that of the congregation, presented the thanks of the meeting to Messrs. Caven and Inglis for their instructive and excellent addresses—to the other ministers present, for their countenance and the pleasure of their company on this festive occasion—to the choir, for their invaluable and indispensable part of the entertainment of the evening, and especially to such of them as were not members of the congregation but who had cheerfully given their needed aid—to the ladies, for their presence and hospitalities at the tea-table, and to all who had enabled them so bounteously to cover it—and to the Committee, for their excellent arrangements, which had contributed so much to the pleasure and profit of the evening. He then expressed a wish that, when next the congregation held a social meeting, he might have the pleasure of seeing them all again. The Doxology was then sung by the whole assembly, and the Benediction pronounced by the Rev. David Inglis, of this city; and the congregation separated at half-past ten o'clock, filled with sentiments of deep gratitude to God, and hearty good will towards each other.—Com.

MINISTERS' WIDOWS' FUND.

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

DEAR SIR,—At the last Conference of the Presbyterian Church of Canada, and of the United Presbyterian, it will be recollected that among other matters requiring attention preparatory to the consummation of the Union, and for making arrangements in reference to which committees were appointed, that of the Ministers' Widows' Fund was one, and certainly not the least important. Having been appointed Convener of the Committee of our Church upon that subject, I beg through the *Magazine* an opportunity of bringing under the notice of your readers, and in particular of our ministers, "the Regulations adopted by the Synod of the Presbyterian Church of Canada," in reference to their Fund. As it is proposed to admit the Ministers of the United Presbyterian Church to an interest in it, upon equal terms, on the condition merely that a collection be raised in our congregations this year in aid of the object, and as it is the desire of those in management to carry into effect speedily their 10th Regulation, by submitting the whole scheme to an experienced Actuary; it is, therefore, of the greatest importance that as full information as possible be obtained upon the subject; and to what extent its operations may be affected by the Union. I have to request therefore that all our ministers who contemplate securing an interest in this important Fund, will intimate the same to me as soon as possible, conveying at the same time, an answer to the three following queries, viz:—1. Age of the Minister applying? 2. If married, the age of his wife? 3. What is the number and age of children under 14 inclusive? This information is essential to enable any parties employed to form any definite idea of the subject, or to say what would be an equitable arrangement in future. The Committees will meet on the 10th April, previous to which intending applicants for an interest in the Fund will please communicate with me.

Yours truly,

R. H. THORNTON,

Convener.

Oshawa, 13th March, 1861.

The Regulations, as adopted by the Synod, are as follows, viz:—

1. Ministers shall forward their annual rate of £2 to the Treasurer, on or before the first of November. Ministers falling into arrears, shall pay in addition to the regular rate, 10s. for the first year; 20s. for the second year; and 30s. for the third year; but in failing for four years, they shall be cut off from the Fund. Notice of failure to pay in every case to be previously given.

2. Entrants into the ministry, shall pay their first rate on the first November next, following their ordination or induction.

3. In the event of any minister ceasing to labour as such in the capacity of Pastor, Professor, or Missionary of this Church, he shall no longer (except in the case of infirmity or old age,) have any interest in, or right to, the benefits of the Fund; always providing, that the amount paid by him into the Fund, shall be returned with legal interest.

4. Each widow or orphan family shall receive their annuity half-yearly by equal instalments, on the 1st May and 1st November—their warrants in each case for drawing such annuity, being the certificate of the Presbytery Clerk or Minister, or Session Clerk of the congregation to which they may belong. The claim of the widow shall date from the first term following the death of her husband, and the annuity cease at the term next following her death or marriage. The claim of each orphan child shall terminate at the completion of its fourteenth year.

5. Payment of Annuities shall be made directly into the hands of the annuitants, or of persons duly authorised to act for them, upon production of the certificate of the Presbytery or Session Clerk, in such manner as annuitants may desire. Children's annuities shall be payable to their natural, legal, or authorised guardians, only on the Committee's being satisfied that such annuities will be administered with a due regard to the best interests of the children.

6. Ministers coming from other churches, of the age of 45 years, and under 60,

shall not be admitted to share in the benefits of the Scheme, except upon the annual payment of £6; nor can any minister from another church, whose age is 60, or over, be admitted.

7. There shall be a Treasurer appointed by the Synod, who shall give such security as the Committee shall think proper, and who shall receive such remuneration as the Committee shall determine, whose duties shall be to receive and manage the funds of the Scheme, invest moneys, pay annuities, subject to the foregoing rules, and lay a full statement of his proceedings annually before the Synod.

8. A Committee of Management shall be appointed from year to year, by the Synod, whose duties shall be to take a general superintendency of the Scheme between the meetings of Synod—direct and aid the Treasurer in the investment of moneys, or in any other important business—to examine his books and vouchers at the close of the year, and report thereon to the Synod.

9. Presbytery Clerks shall be enjoined to forward, annually, on the first of January, to the Treasurer of the Fund, a list of all the ministers within their bounds, their condition, married or unmarried; also the number and ages of their children, and all changes in their families made by births, marriages, or deaths.

10. The Synod to provide that the operations of the Scheme be more particularly investigated once in five years, or oftener, should there appear any probability of an inroad on the capital by unlooked for emergencies, and to provide for the same should they occur.

11. In case any difference or dispute shall arise in relation to the Fund, and its affairs between the Committee of Management and Annuity, or those claiming to be connected with them, the same shall be determined by Arbitrators mutually chosen.

The proposed rates payable to Widows and Orphans, were agreed to, viz:— That each Widow having no children shall receive £30 per annum; a Widow with one child, £35; a Widow with two children, £37 10s.; a Widow having three or more children, £40. A single Orphan shall receive an annuity of £10; a family of two Orphans, £15; of three, £20; and of four, or a greater number, £25. After the age of fourteen, the charge of the children shall not be considered as devolving any longer upon the Fund. The annuity of the Widow, however, shall be for life, or until a second marriage; but in no case, whatever may be the number of children or their ages, shall the sum allotted to one family, exceed £40.

WEST BRANT.

The Rev. R. C. Moffat, of Walkerton, having resigned his pastoral charge over North Brant and West Bentinck, has agreed to give supply to West Brant. Walkerton will now have service every Sabbath, and West Brant every third Sabbath in the afternoon.—*Com.*

SOUTHAMPTON AND DUNBLANE.

On Wednesday, the 27th of February, Mr. D. Waters, M.A., Probationer, was called to the pastoral charge of these new and promising Congregations. The Rev. R. C. Moffat, of Walkerton, Moderated.—*Com.*

Gleanings.

ZEAL IN FULFILLING APPOINTMENTS.

Our Preachers in Canada frequently encounter inconveniences in their itinerancy. The following anecdotes will shew that similar trials attend their brethren on the other side of the Atlantic. The case first stated was that of the Rev. Dr. John Brown, while Minister at Biggar; the second that of his uncle, the Rev. Ebenezer Brown, of Inverkeithing, at an advanced period of his life. The story respecting the Highland reapers is added as illustrative of his character in various ways, and especially of his intense desire to proclaim the words of eternal life:—

“They still tell of his feats on horse-back, one of which he himself never alluded

to without a feeling of shame. He had an engagement to preach somewhere beyond the Clyde, on a Sabbath evening, and his excellent and attached friend and elder, Mr. Kello, of Lindsay-lands, accompanied him on his big plough horse. It was to be in the open air, on the river side. When they got to the Clyde they found it in full flood, heavy and sudden rains at the head of the water having brought it down in a wild *spate*. On the opposite side were the gathered people and the tent. Before Mr. Kello knew where he was, there was his Minister on the mare swimming across, and carried down in a long diagonal, the people looking on in terror. He laded, shook himself, and preached with his usual fervour. As I have said, he never liked to speak of this bit of hardihood, and he never repeated it; but it was like the man—there were the people, that was what he would be at, and though timid for anticipated danger as any woman, in it he was without fear.

"Uncle Ebenezer, with all his mildness and general complaisance, was like most of the Browns, *tenax propositi*, firm to obstinacy. He had established a week-day sermon at the North Ferry, about two miles from his own town, Inverkeithing. It was, I think, on the Tuesdays. It was winter, and a wild, drifting, and dangerous day; his daughters—his wife was dead—besought him not to go; he smiled vaguely, but continued getting into his big-coat. Nothing would stay him, and away he and the pony stumbled through the dumb and blinding snow. He was half-way on his journey, and had got into the sermon he was going to preach, and was utterly insensible to the outward storm: his pony getting its feet *balled*, staggered about, and at last upset his master and himself into the ditch at the road-side. The feeble, heedless, rapt old man might have perished there, had not some carters, bringing up whisky casks from the Ferry, seen the catastrophe, and rushed up, raising him, and *dichtin'* him, with much commiseration and blunt speech,—'Puir auld man, what brocht ye here in sic a day?' There they were, a rough crew, surrounding the saintly man, some putting on his hat, sorting and cheering him, and others knocking the balls off the pony's feet, and stuffing them with grease. He was most polite and grateful, and one of these cordial ruffians having pierced a cask, brought him a horn of whisky, and said,—'Tak that, it'll hearten ye.' He took the horn, and bowing to them, said,—'Sirs, let us give thanks!' and there, by the road-side, in the drift and storm, with these wild fellows, he asked a blessing on it, and for his kind deliverers, and took a tasting of the horn. The men cried like children. They lifted him on his pony, one going with him, and when the rest arrived in Inverkeithing, they repeated the story to everybody, and broke down in tears whenever they came to the blessing.—'And to think o' askin' a blessin' on a tass o' whisky!' Next Presbytery day, after the ordinary business was over, he rose up—he seldom spoke—and said,—'Moderator, I have something personal to myself to say. I have often said that real *kiu Jaess* belongs only to true Christians, but—and then he told the story of these men; but more true kindness I never experienced than from these lads. They may have had the grace of God, I don't know; but I never mean again to be so *positiv* in speaking of this matter.'

"When he was on a missionary tour in the north, he one morning met a band of Highland shearers on their way to the harvest; he asked them to stop and hear the word of God. They said they could not, as they had their wages to work for. He offered them what they said they would lose; to this they agreed, and he paid them, and closing his eyes engaged in prayer, when he had ended he looked up, and his congregation had vanished! His shrewd brother Thomas, to whom he complained of this faithlessness, said,—'Eben, the next time ye hire folk to hear you preach, keep your eyes open, and pay them when you are done.'—*Memoir of Rev. Dr. J. Brown.*

PRESBYTERIAN CHURCH QUESTION IN AUSTRALIA.

It is well known that when the Presbyterian Union took place in Australia last year, all the ministers connected with the Synods uniting, did not fall in; and a 'Deed of Excision' specially affecting some of them, was passed. The Free

Church in Scotland disapproved of that Deed, and it has been rescinded; but agitation it seems, is still going on. The outstanding minority of the Australian Free Church have a representative at present in Scotland *who is holding meetings*, at which resolutions are adopted to this effect:—That the Free Church of Scotland having approved of a Basis of Union proposed in Australia in 1858, should still adhere thereto; that it should not approve of a somewhat different Basis which was adopted in 1860, and on which the Union was formed; but should sanction, as the Free Church in Australia, the minority standing by that first Basis. Notice of overtures to this effect, for the General Assembly, has been given in several of the Scotch Presbyteries. Professor Gibson gives notice in the Presbytery of Glasgow, and his overture specially contemplates,—*That care shall be taken that neither the Church, nor her General Assembly, shall enter into, nor be committed, either in their decisions or in their actings, to any approval of any union framed on any principle of forbearance or of compromise, either as to the receiving or rejecting of any portion of the Westminster and other standards, as now received and held by the Free Church of Scotland, or on the principle of any departure therefrom—More especially that this Church, or General Assembly, shall not be committed, either by their decisions or actings, to the approval of any such Union, or any Basis of which the following, or anything of similar import, does, or shall, form a part, viz., that, inasmuch as there is a difference of opinion in regard to the doctrines contained in these standards relative to the power and duty of the civil magistrate in matters of religion, the office-bearers of this Church, in subscribing these standards and formularies, are not to be held as countenancing any persecuting or intolerant principles, or as professing any views in reference to the power and duty of the civil magistrate inconsistent with the liberty of personal conscience, or the right of private judgment.*

There will also, we believe, be an overture from the Presbytery of Edinburgh, but on the opposite side. The matter will, in all probability, come under the consideration of the Assembly in May; and the discussion may possibly glance, more or less directly, at the contemplated Union in Canada.

SKETCH OF THE LATE REV. DR. H. HEUGH OF GLASGOW.

But I must close the list of Dr. Brown's friends; one only and the best, the most endeared of them all, Dr. Heugh. He was, in mental constitution and temper, perhaps more unlike my father than any of the others I have mentioned. His was essentially a practical understanding; he was a man of action, a man for men more than for man, the curious reverse in this of my father. He delighted in public life, had a native turn for affairs, for all that society needs and demands—clear-headed, ready, intrepid, adroit; with a fine temper, but keen and honest, with an argument and a question and a joke for every one; not disputatious, but delighting in a brisk argument, fonder of wrestling than of fencing, but ready for action; not much of a long shot, always keeping his eye on the immediate, the possible, the attainable, but in all this guided by genuine principle and the finest honor and exactest truth. He excelled in the conduct of public business, saw his way clear, made other men see theirs, and was for ever getting the Synod out of difficulties and confusions, by some clear, tidy, conclusive "motion," and then his speaking, so easy and bright and pithy, manly and gentlemanly, grave when it should be, never when it should not—mobile, fearless, rapid, brilliant as Saladin—his silent, pensive, impassioned and emphatic friend was more like the lion-hearted Richard, with his heavy mace; he might miss, but let him hit, and there needed no repetition. Each admired the other; indeed Dr. Heugh's love of my father was quite romantic; and though they were opposed on several great public questions, such as the Apocrypha controversy, the Atonement question at its commencement; and though they were both of them too keen and too honest to mince matters or be mealy mouthed, they never misunderstood each other, never had a shadow of estrangement, so that our Paul and Barnabas, though their con-

tentions were sometimes sharp enough, never "departed asunder;" indeed they loved each other the longer the more.

Take him all in all, as a friend, as a gentleman, as a Christian, as a citizen, I never knew a man so thoroughly delightful as Dr. Heugh. Others had more of this or more of that, but there was a symmetry, a compactness, a sweetness, a true *delightfulness* about him, I can remember in no one else. No man, with so much temptation to be heady and high-minded, sarcastic, and manning, from his overflowing wit and talent, was ever more natural, more honest, or more considerate, indeed tender-hearted. He was full of animal spirits and of fun, and one of the best wits and jokers I ever knew; and such an asker of questions, of posers! We children had a pleasing dread of that nimble, sharp, exact man, who made us explain and name everything. Of Scotch stories he had as many original ones as would make a second volume for Dean Ramsay. How well I remember the very corner of the room in Biggar manse, forty years ago, when from him I got the first shock and relish of humour; became conscious of mental tickling; of a word being made to carry double, and being all the lighter of it. It is an old story now, but it was new then: a big, perspiring countryman rushed into the Black Bull coach-office, and holding the door, shouted, "Are yir insides a' oot?" This was my first tasting of the flavour of a joke.

Had Dr. Heugh, instead of being the admirable clergyman he was, devoted himself to public civil life, and gone into Parliament, he would have taken a high place as a debater, a practical statesman and patriot. He had many of the best qualities of Canning, and our own Premier, with purer and higher qualities than either. There is no one our Church should be more proud of than of this beloved and excellent man, the holiness and humility, the jealous, godly fear, in whose nature, was not known fully even to his friends, till he was gone, when his private daily self-searchings and prostrations before his Master and Judge were for the first time made known. There are few characters *both sides* of which are so unsullied, so pure, and without reproach.—*J. Brown, M.D.*

Obituary.

THE REV. ADAM THOMSON, D.D.

Dr. Thomson, U. P. Minister at Coldstream, Scotland, died there on Saturday, 23rd February, in the 82nd year of his age, and 55th of his Ministry. With many other valuable qualities he possessed an unwearied activity, and long occupied a prominent position in public movements. To him chiefly belonged the honour of effecting that blessed achievement—the abolition of the monopoly of Bible-printing in Scotland. Immediately after the emancipation, a large printing establishment was instituted at Coldstream, and he was Secretary to the Company. But the result shewed, that if training for the ministry is, generally, expedient, training for business is equally so. Dr. T. was the author of several valuable works. A distinguished friend said of him that he resembled the great apostle of the Gentiles remarkably in two things—"in labours more abundant, in journeyings often." For a number of years he was greatly disabled by paralysis.

THE REV. JAMES FORSYTH.

This eminent Minister of the U. P. Church died at his Manse, Craighend, near Perth, Scotland, on Thursday, 28th Feby., after a very brief illness. He had almost completed the 35th year of his Ministry, having been ordained at Auchtermuchty, Fife, in April, 1826. He was a man of great natural acuteness, very well educated, and much beloved by his people, to whose best interests he zealously devoted his distinguished talents.