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THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

VOL. III.

TORONTO, JUNE 1, 1856.

No. 6.

Miscellaneous Articles.

THE RISE AND FALL OF ANTI-CHRIST.

Concluded from p. 132.

Is it asked, When will the Millennial era of the Church's glory begin to dawn?—How long will she have to wait ere her sufferings and persecutions from the power of Antichrist terminate, and she enter upon her Sabbatical millenary of rest? On such a question it does not become us to dogmatize, as some have dogmatized. The enquiry has hitherto baffled the skill of the most eminent critics and commentators, and set all their prognostications at defiance. And it is well that it should be so. It is not for us to know "the times and seasons." These God has reserved in His own hand. All that mortal man can say with regard to the future is merely to offer conjectures or probabilities. And our conjecture is, that the expected era of the Church's millennial glory will not commence until about the year 2,000 after Christ. This conjecture, we are aware, is at variance with that of those who hope to live to see the dawn of that glorious era, and who are ever and anon inventing schemes of interpretation that coincide with their Utopian notions about Christ's personal reign upon the earth. But we cannot help it. It seems to us that there are some good grounds on which to rest the opinion thus expressed. And what are these grounds? it will be asked. They are the following: The angel tells us by John, in the 17th chapter of the Revelation, that the wild Beast that was to arise from the abyss, was to be the *eighth head of the Roman Empire*. On this statement we rest the opinion, that the Pope of Rome could not be the Antichrist of Scripture fully developed, until he obtained a kingdom, and thus became head of the empire in a secular as well as in an ecclesiastical sense. When he received the title of Universal Bishop by the decree of Phocas, and came to be known in the world by that proud title, he might indeed be called Antichrist in a limited sense, as he was then made head of the Church of the Empire; but until he received dominion and power over the State, he could not properly be said to be, in the full sense and meaning of the term, the "eighth head" of the Empire;—and it is to be observed, that, until Head of the Empire, in a secular as well as in an ecclesiastical sense, he could not be said to have power to persecute "the witnesses" unto death, to pursue "the woman" into the wilderness, or "to kill men" with the sword—official acts that are attributed to him in prophecy. We therefore look to the time when the Pope of Rome acquired sovereignty, and became a civil as well as an ecclesiastical ruler, as the time when he rose to the summit of his power as the great Antichrist of Scripture. Now this did not take place

until the days of Papin. It was by his decree that the Pope of Rome was raised to the dignity of a secular prince, by having conferred upon him a great part of Italy as Peter's patrimony. On that occasion, Pope Paul I., on whom the patrimony was first conferred, assumed the tiara, or triple crown, which denotes that he who wears it is Prince of princes, Vicar of Christ, and Head of the Church; and which has since been worn by his successors. By this assumption he identified himself as the eighth head of the Roman Empire. The wild Beast from the abyss, the great Antichrist of Scripture, was thus fully developed, and the prophecy fulfilled. In corroboration of this view of the subject, it may be added, that Christ is the King of Nations as well as the King of Saints; and therefore it was not until the Pope of Rome was thus exalted above Christ, both as King of nations and as King of Saints, that the Scripture was fully verified which saith, "He opposeth and exalteth himself above all that is called God, or that is worshipped."

The decree of Papin was afterwards confirmed by his son Charlemagne, and the development of Antichrist as King of Nations, to which it gave rise, took place, as nearly as we have been able to ascertain, in the year 758—the same year in which Paul I. began to build the Cathedrals of St. Peter and St. Paul. By taking this year, then—the year 758—as the commencement of the Papal Kingdom, and adding to it 1260, the predicted period of its continuance, we are brought down to the year 2018, according to the Julian mode of reckoning; or exactly to the year 2000, according to the prophetic mode of 360 days to the year. The year 2000 after the birth of Christ, therefore, may be looked upon as the utmost limit to which the Papal Kingdom or Pope's reign, either as a civil or ecclesiastical ruler, shall extend. Then it shall be completely and for ever overthrown, and the Millennial era of the Church's Jubilee will begin.

We have said enough to satisfy our own mind at least, that the conjecture we have thus thrown out is far from being improbable. That which tends more strongly to confirm us in the opinion is the fact, that the year 758 corresponds exactly with the characteristic mark of the Beast, or number of his name, when we reckon from the time the revelation was given to John in the Isle of Patmos. "The number of his name," said the angel to John, "is 666." Why was this number made known to John, and why was he commanded to make it known to the Church? One design which God had in view might be, that the Church might know when Antichrist should arise, and of course what persecutions she had to expect. He would arise, said the angel in effect to John, 666 years hence, for that is the number of his name; and precisely 666 years hence—that is, in the year 758—he did arise into supreme power, both in Church and State. On assuming the tiara in that year, the Pope of Rome was declared Prince of Princes, Vicar of Christ, and Head of the Church. He thus became fully developed as the great Antichrist of Scripture, exalting himself "above all that is called God." That this exaltation took place precisely 666 years after the prophecy was made known by the angel to John, is well known to every one acquainted with ecclesiastical history. The prophecy was made known to John in the Isle of Patmos, whither he had been banished by Domitian, in the year 92, the eleventh year after Domitian commenced his reign. Now, if we add 666 to the year 92, it brings us down exactly to the year 758, the precise period, as we have seen, when the Pontiff of Rome rose to the head of the Empire as a secular as well as an ecclesiastical Prince. Again, if we add 1260, the predicted period of the continuance of his power, to 758, it will bring us down, as we have said, according to the prophetic mode of reckoning, exactly to the year 2000 after the birth of Christ, as the predicted era of his complete and final overthrow, when "the kingdoms of this world shall become the kingdom of our God and of His Christ."

If we be correct in the conclusion we have thus arrived at, that the Miller

ium will commence about 2,000 years after Christ, the ancient Jewish notion, which is said to be founded on a traditional prophecy of the house of Elias, will also be found to hold true. The ancient Jewish notion is, that as there are six days in the week, and the seventh is the Sabbath, so there will be six Millenaries of the world, or six periods of a thousand years in the lapse of time, and the seventh will be the Sabbatical Millenary of rest. Considering the frequency with which mention is made of the number Seven in the history of God's dealings with His ancient Church, as well as in the prophecies of Scripture, the notion is one, to say the least of it, which cannot easily be got rid of, and which is therefore deemed worthy of special notice.

The intervening period of nearly a century and a half between the present time and the commencement of the Millenium, may appear to some long, too long for the Church of Christ to wait ere she can enter upon the enjoyment of her Sabbath of a thousand years. It may be so; but it is no longer than the prophecies of John in the Revelation which are yet to be fulfilled would seem to require. The fifth vial, saith the angel to John, is to be poured out on the seal of the Beast. The sixth vial is to be poured out on the seat of the False Prophet; and the seventh vial is to be poured out to complete the destruction and final overthrow of both. But before the seventh vial is poured out, the way of the Kings of the East—not of the Jews, as some very absurdly suppose, for they are neither Kings nor Princes, nor have they had any among them for more than eighteen hundred years—but of the “kings of the earth,” in the eastern hemisphere must be prepared; and they of the nations, and peoples, and tongues must gather themselves together to the great battle of Armageddon. And the Jewish heart must return, and they be “grafted into their own olive tree,” restored to their own land, and converted to the Christian Church. All this will require a considerable portion of time for its accomplishment; and supposing the whole of the fifth and part of the sixth vials to be exhausted before the year 1900, it is not too much to allow 50 or 60 years more for the complete exhausting of the sixth, and an additional 30 or 40 years for the pouring out of the seventh vial. This will bring down the history of the world to that predicted era when “the wine-press of the wrath of Almighty God will be trodden without the city”—the Seven-Hilled City; and when “the Beast and the False Prophet shall be taken and both cast alive into a lake of fire burning with brimstone.” Then, we repeat, both the Papal and Mohammedan powers shall be completely and forever overthrown, and the Millennial era of the Church's jubilee begin.

“The testimony of Christ is the spirit of prophecy;” that is, the fulfilment of prophecy is a standing evidence of the truth of Christ. Miracles were the standing evidence in the Apostolic age; but the fulfilment of prophecy is, in every age, a standing proof that the Bible is of God, and, therefore, that Christianity is true. It is a proof that stands out before the eyes of living men, and appears as legibly engraved on the map of Asia as in the history of Europe. It is open to all; and as none but he that is willfully blind can look over the lands of Idumea, Philistia, Palestine, and Babylonia without perceiving that all that the Lord hath spoken concerning them by the mouth of His servants the prophets hath been, and even now is being accomplished, so none but he that is willfully blinded can read over the histories of Italy, France, Spain, and Germany without perceiving that much, very much that the Lord hath spoken by his angel to His servant John concerning those nations that gave their power to the Beast, hath been fulfilled, and without being established in the faith that all he hath spoken concerning the future shall assuredly come to pass.

D. C.

Chingacousy, April 2d, 1856.

THE CHILDREN OF THIS WORLD AND THE CHILDREN OF LIGHT.

The words which form the basis of our present remarks are these—Luke xvi. 8—“The children of this world are wiser in their generation than the children of light.” We derive from them this general truth—The men of this world in their own sphere of effort, act more prudently for gaining earthly objects, than the professed subjects of religion do for attaining spiritual good. In illustration of this, we observe—

The children of this world are more *practical* in their principles of action. In matters connected with the present life, men do not suspend efforts on the settlement of abstract questions. This is not because there is no mystery in natural things. In the recondite principle of gravitation, holding in mutual relation every particle of matter in the universe; in the springing of a corn stalk out of the buried seed; in the wonderful laws of human thought and belief—what profound mystery is involved, and what room is there for endless speculation! Here, however, instead of remaining inactive, till fresh explanation is gained, men yield to the testimony of their senses and of their consciousness. And whatever knowledge of these hidden things they thus acquire, they proceed to act on it, in the business and duties of daily life. It is worthy of special notice, that the line of mystery bounding the unknown, touches on many of the very same points in the path of earthly action as it does in heavenly things. Yet the practical tendency of men in present pursuits is exemplified in their conduct. The husbandman admits that the decrees of God determine whatsoever shall come to pass in the coming harvest. He does not, however, sit still in the seed-time, speculating about the connection between God’s purposes and his own freedom. But he is active in sowing the seed in the earth, hoping that heaven will bless the springing thereof, and that he, “first laboring, shall be partaker of the fruits.” The philosopher admits that the inspiration of the Almighty must every moment give him understanding. He does not, however, abandon all mental effort, waiting passively for the divine light in him to shine. But he searches for knowledge as for hidden treasure, assured that they alone find wisdom who wait at the post of her doors. The mariner who sails a stormy sea, admits that he cannot act so as to control the designs of divine Providence. He does not, however, relinquish all means which promise deliverance, carelessly saying—If I am to be saved, I shall be so, and if heaven has determined otherwise, all effort is in vain. But he gives earnest heed to the chart of his course, he sets the most skilful hand at the helm, and employs every possible effort to save all from destruction. In these cases men are guided by observation of facts, by experience, by the known fitness of means to attain the ends they desire, by the practical rules of action, and they never doubt that God will work with them, “according to the counsel of his will.”

In these respects they are wiser in their generation than the children of light. With regard to the duties and pursuits of religion, men are prone to waste the time of privilege, in useless speculation in matters too high for them. It would seem as if the first sinful desire of our progenitors were a ruling passion in their race. Not content with the enjoyment of the tree of life, our first parents would have also the fruit of the tree of knowledge. And so it is still. As if dissatisfied with possessing the offered life of God, apart from a full knowledge of God, men refuse to accept of salvation, if it is not given them to understand all its mysteries. A gracious offer of mercy is made in Christ to all men, and a faithful promise is given them, if they will but accept it, it is theirs for ever. But they hear, at the same time, of a purpose in the divine mind, which defines the effects of this universal offer, and, instead of taking God at his revealed word, they occupy their thoughts with his secret decree, though Scripture assures them that, while a purpose of election exists, there is no positive decree shutting any soul out of heaven, if that soul earnestly desires to enter therein, by the open door of mercy through Christ. This is the testimony of Scripture—

“Whosoever shall call on the name of the Lord shall be saved;” “Him that cometh unto me I will in no wise cast out.”

Again, God in pity and love calls thus to sinners—“Consider your ways;” “Turn unto the Lord, and he will have mercy upon you.” But it is known, at the same time, that true conversion is the result of a special influence exercised by the Holy Spirit on the human heart. Here, once more, instead of listening to the call of truth, and looking at the powerful reasons presented in the Gospel for repentance, and relying on promised aid for doing everything commanded, sinners are eager to pry into mysteries about the Spirit’s agency and man’s activity. These questions are urged by them—When does natural activity cease and supernatural agency begin? In what manner does the Holy Spirit exert his power in regenerating the soul, and yet not interfere with human freedom? Thus many think themselves wondrous wise, while they are betraying infinite folly. They waste their precious time in asking vain questions, when they should be fleeing for their life, as directed by God, to the sure refuge. There was never yet a sinner made partaker of Christ by putting such enquiries as these, and, blessed be God, no persisting soul needs to have them answered, in order to be saved. Faith in this most gracious invitation and promise, is enough—“Come unto me, all ye that labour and are heavy laden, and I will give you rest!” Again, we observe—

The children of this world are more united in their efforts. Men understand well the value of union in common life, and they act it out, when an object desired can only thus be attained. In order to gain the profits of commerce, or to attain the objects of philanthropy, or to secure deliverance from political oppression, men are every day seen united together. While they may differ greatly in their sentiments on other things, their maxim is to coöperate together for a mutual good, in as far as they are agreed. It must be admitted that motives prevail in these worldly compacts which religion could not sanction. Men unite in earthly transactions, because the interests of self will be better promoted by union than by separation, and not unfrequently truth is compromised for the sake of personal advantage. But in their generation—on their own principles—the children of this world are here wiser than the children of light. Professed Christians often betray a schismatical spirit. They lose sight too much of their great points of agreement—“having one faith, one baptism, one God and Father of all.” They give too great prominence to their subordinate points of difference, one saying “I am of Paul,” another “I am of Apollos,” and another “I am of Christ.” They are not sufficiently alive to the grand object to be sought in their union—the glory of God, the honour of Christ, the overthrow of Satan, the salvation of souls. They feel not enough the mournful consequences of their disunion. Though they enter the field where the harvest truly is plenteous, they convert the sphere of labour into an arena of conflict, and turn the implements of spiritual husbandry into weapons of warfare. How small and comparatively unimportant are those points of difference which have formerly, and still do, separate many sections of the Christian Church! And, strange as it may appear, through the influence of party spirit, the little point of distinction has been often so magnified, that one would suppose it were the great article of Gospel faith, and the turning point of salvation.

Some would cure this evil by recommending full liberty of sentiment. By this, it is not difficult to see, they mean a spirit of indifferentism as to what a man believes, if only he is sincere. This, we cannot hesitate to affirm, is a spurious liberalism. Christian charity, it has been well remarked, does not qualify our opinions, but our affections and actions. We are required to feel charitably, to act charitably, but to think *truly*. Jesus was charitable, yea, charity itself; yet he taught that the road of fundamental error is the road to ruin. The evil of schism, then, is not to be cured by declaring all professions alike acceptable to God, or by compromising any part of truth; but the desired measure of united feeling and action is to be attained by Christians putting on more of the

spirit of Christ, forbearing one another in love, and carrying out this great maxim of apostolic charity—"Whereunto we have already attained, let us walk by the same rule, let us mind the same thing."

In drawing these remarks for the present to a close, we address a few words of earnest counsel to the children of this world. To such we say, we have been comparing your conduct with those from whom better things might be expected, and the result is, in one sense, to your advantage. Yet remember there is in this no ground for your glorying. It is only in *your generation* that you are wiser than the children of light. Viewed as living among men who act as if there were no eternity, and who account this world the chief good, you conduct yourselves more agreeably to *your* sentiments and aims, than those do with respect to *their* principles and hopes, who profess to look to heaven as their proper home. Take it for granted, that after death you shall live no more, that there is no judgment to come, no eternity to enter, no heaven to enjoy by the righteous, no hell to endure by them who neglect God—and your conduct in having no regard to these things, might be proper, for you are wise in *your generation*. But your conscience within you, the Word of God given to you, the all but universal belief of mankind around you, concur in testifying that far too much is thus taken for granted. There is a life to come, and a judgment day, and an eternal heaven, and an everlasting destruction for them who neglect the great salvation. And since there is so, your present way is your folly. How unreasonable, how unlike thinking beings, how untrue to the aspirations of your own soul, it is for you to act through time, as if there were no God, no hereafter, nothing better for man than the fleeting and unsatisfying enjoyments of this earthly life! Or suppose you believe in a life to come, and feel that this world where you now sojourn passeth away, how irrational, how unlike to men of common sense, it is to be engrossed with the present and to neglect the future—to be careful to make provision for the first few years of your being, and for all the eternity that lies beyond death, to lay no treasure! Awake, then, to a conviction of your danger in acting as if there were no hereafter, as if you had no soul to save, no eternal life on which to lay hold, no wrath to come from which to flee. Be not only wise in your generation, but obey the word of Christ, "which is able to make you wise unto salvation."

W. R.

Dunise, Scotland.

(To be concluded in our next.)

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

The Committees appointed by the Associate and General Associate Synods for preparing a Basis, and arranging preliminaries of union, were composed of men of rare excellencies and attainments. For talents, learning, urbanity, and practical wisdom, better selections could not be made. Their praises were in the Churches. With but two or three exceptions, they have now all passed into the Eternal world; but their names will be held in everlasting remembrance. We feel it due to their successful deliberations to give them a place here. The Committee of the Associate Synod consisted of Drs. James Hall, James Peddie, James Husband, John Dick, Hugh Jamieson; Messrs. Andrew Lothian, Thomas Aitchieson; Drs. Thomas Brown, James Hay; Mr. James Law; Drs. John Jamieson, William Kidston; Mr. John Brown; Dr. John Brown; Messrs. Patrick Comrie, and David Greig, *Ministers*; with Messrs. John Brown, Andrew Grierson, John Scott, Robert Walker, and James Waddell, *Elders*. The Committee of the General Associate Synod consisted of Drs. John Jamieson, John Mitchell, David Black, Alexander Pringle, William Fer

rier; Mr. James Muckersic; Dr. George Paxton; Mr. Robert Cuthbertson; Drs. James Stark, Robert Muter, Hugh Heugh; Mr. James Hay; Dr. Alexander Duncan; Messrs. Robert Morison, James Simpson; and Dr. George Stevenson, *Ministers*; with Messrs. Andrew Mitchell, William Ellis, William Carswell, David Wallace, and David Grieve, *Elders*.

Different meetings were held by the Joint Committee. The first was on the 17th of June, 1819. Dr. Husband of Dunfermline was called to the Chair; and Dr. Black of Dunfermline was appointed Clerk. Before entering on the special business of the meeting, they spent some time in devotional exercises. After this a feeling of hesitancy prevailed, it being felt a difficult and delicate matter to open a discussion, and to manage it in such a way as to hurt the feelings of none, and keep under everything like jealousy, rivalry, or party spirit. Seldom, we believe, has so much cautious wisdom, generous forbearance, and Christian charity been united for accomplishing an object so desirable, and, at the same time, one which the slightest unfavorable turn might have frustrated. Dr. Hall of Edinburgh spoke first, and was followed by Dr. Pringle of Perth. Almost all the others delivered their sentiments. Much Christian candour and liberality were manifested. At one stage of the discussion, we have been told, the object sought by all was ready to be defeated. But the supposed inadvertency was immediately rectified, and good understanding restored. It was found that in matters of doctrine and order the Churches were almost entirely at one; and that, as the question which had occasioned the division in 1747, was now no longer a practical one, it was best to keep it in complete abeyance. After a consultation, which lasted during several hours, a sub-Committee was appointed to embody the sentiments which had been brought forward, and to present them at an evening sederunt. This sub-Committee laid before the general Committee a few articles, the substance of the former conversation, and this served as the groundwork of a basis of union. At a subsequent meeting this draught was revised, and subjected to such alterations as were necessary to unite the general Committee, when they unanimously agreed to present it for the consideration of their respective Synods.

This proposed basis of union was considered by the Associate Synod on the 8th of September, 1819, when met in Edinburgh. Their deliberations were preceded and followed by devotional exercises. It was adopted by them, with a very slight alteration. A deputation was then sent to the General Associate Synod, meeting in Edinburgh at the same time, to announce this gratifying result.

The General Associate Synod took up the consideration of the proposed Basis at the same time, and spent several sederunts on it. They at length adopted the following motion:—"The Synod having considered the articles of Basis proposed by the Joint Committee, so far agree to them as a Basis of Union, as to transmit them to the several Presbyteries to be under their consideration, till meeting of Synod." A deputation was now sent to the Associate Synod to intimate the progress they had made, when Dr. Jamieson of Edinburgh addressed the Synod in name of the brethren accompanying him, and communicated the result of the deliberations of the General Associate Synod. The communication was received with joy by the Associate Synod; and devotional exercises were conducted, in which Dr. Pringle of Perth, of the General Associate Synod, and Mr. John Brown of Whitburn, of the Associate Synod, were employed to lead.

In the spring of 1820, when the General Associate Synod again met, the articles of the Basis were discussed *seriatim*, and several alterations were adopted, consisting in the introduction of words and clauses, to throw out the meaning more fully. Still the agreement in this Synod was not unanimous. Several dissents were recorded in the course of the discussion, and leave given that "the door might be left open for future exoneration."

On the 22th of April the Basis, with the alterations, was finally sanctioned

by the Synod, and notice sent to the Associate Synod, which had met at the same time.

The Associate Synod acquiesced in the changes, with the exception of a few dissents on different points, and sent notice to this effect to their brethren of the General Associate Synod. This Synod now requested the brethren of the deputation to unite with them in praise and thanksgiving to God for enabling both Synods to come to this happy consummation.

The preliminaries for union being now settled both Synods agreed to hold their next meeting in September, when, having each wound up its respective pieces of business, the formalities of coalescence would be conducted.

The joy at reaching this stage was great; but every earthly happiness has its alloy. It has been mentioned that in the course of the discussion on the articles of the Basis, several dissents were made by members of the General Associate Synod. These were not withdrawn. But, on the contrary, when the Synod adopted the Basis with the alterations, and agreed to notify this to their brethren of the Associate Synod, a strong Protestation against the Union was given in by Dr. Stevenson, and adherence thereto by eight ministers, viz., the Rev. Professor Paxton, Richard Black, Robert Smith, James Gray, Thomas Gray, James Aird, Peter McDermid, and William McEwan. Two of these ministers, however, Messrs Aird and McEwan, afterwards joined in the union.

During the interval between the meeting of the Synods in April and September, much friendly intercourse was maintained by the ministers and people on both sides. Considering themselves now one in principle, and virtually united, the ministers, in various parts of the country, assisted at each other's Sacraments, and the people were intermingled at the table of the Lord. Vast multitudes collected on Sacramental occasions, where tent preaching was conducted; and there seemed to be a revival of the ancient spirit at the beginning of the Secession, when great crowds assembled, often from far distant quarters, to unite in the worship of God.

The two Synods met for the last time in their separate capacities, at Edinburgh, on the 5th of September, 1820; and they agreed that, having finished their respective separate business, the Union should be formally consummated on Friday, the 8th current; and that from the places of their separate meetings, they should proceed in regular procession, at half-past twelve o'clock, to Bristo Street Church, which, seventy-three years before, had been the scene of strife and separation—that there they might be re-united in the bonds of Christian love, thenceforward to co-operate harmoniously in the work of the Lord. It was a season of deep interest, and, it is believed, a time of refreshing from the presence of the Lord, and from the glory of his power. It had been arranged that the members of the Synod first arriving at the Church should spread themselves over the under part, filling only the half of square seats, or each alternate pew, allotted for members, that the Synod coming after them might spread themselves in the same manner, filling the remaining seats or parts of seats, that thus the members of the two Synods might be completely intermingled. When all were properly seated, the two Moderators, Dr. Jamieson, the Moderator of the General Associate Synod, being the senior, rose, and gave out Psalm cii, verses 17-22, which were sung by the ministers and elders, with the whole multitude of people, who had crowded the Church from a deep interest in this great event. The portion of Psalm being sung, the Doctor called on the Clerk of his Synod to read their last minute; and when this was done, Dr. Balmer, in like manner, called on the Clerk of his Synod to do theirs. The two minutes are the same, with the exception of the difference of name, and ran as follows—

“The General Associate Synod (or the Associate Synod) having accepted the Basis of Union, and having, by the good hand of God upon them, now finished all their own business, and all preparatory arrangements, they, with fervent gratitude to God for having led them thus far, and in humble depend-

ence on his grace to bless the solemn and interesting step which they are now about to take, and enable them to improve the privileges, and discharge the duties which are about to devolve in consequence of it, do resolve, and hereby record their resolution, forthwith to repair to the appointed place, that they may unite with the brethren of the other Synod, to be known by the name of THE UNITED ASSOCIATE SYNOD OF THE SECESSION CHURCH, composed of the *Associate* (commonly called Burgher) *Synod*, and the *General Associate* (commonly called Antiburgher) *Synod*, that they may henceforth walk with them in the fear of God, and in the comfort of the Holy Ghost, striving together for the faith of the Gospel, for the purity of divine ordinances, and for the enlargement of the Church of Christ."

When these minutes had been read, the Articles of the Basis of Union were read, whilst all the members of the two Synods rose and stood, as if solemnly giving their assent to the principles on which they now united. These Articles are as follows:—

I. "We hold the Word of God, contained in the Scriptures of the Old and New Testament", as the only rule of faith and manners.

II. "We retain the Westminster Confession of Faith, with the Larger and Shorter Catechism, as the confession of our faith, expressive of the sense in which we understand the Holy Scriptures—it being always understood, however, that we do not approve or require an approbation of anything in those books, or in any other, which teaches, or may be thought, to teach, compulsory or persecuting and intolerant principles of religion.

III. "The Presbyterian form of Church government, without any superiority of office to that of a teaching presbyter, and in a due subordination of Church Judicatories, being the only form of government which they acknowledge, as founded upon and agreeable to, the Word of God, shall be the government of the United Church; and the Directory, as heretofore, shall be retained as a compilation of excellent rules.

IV. "We consider as valid those reasons of Secession from the prevailing party in the Judicatories of the Established Church, which are stated in the Testimony that was approved of, and published by, the Associate Presbytery; particularly the sufferance of error, without adequate censure; the settling of ministers by patronage, even in reclaiming congregations; the neglect or relaxation of discipline; the restraint of ministerial freedom in testifying against mal-administration; the refusal of that party to be reclaimed. And we find the grounds of secession from the judicatories of the Established Church in some respects increased instead of diminished.

V. "We cherish an unfeigned veneration for our reforming ancestors, and a deep sense of the inestimable value of the benefits which accrue to us, from their noble and successful efforts in the cause of civil and religious liberty. We approve of the method adopted by them for mutual excitement and encouragement, by solemn confederation, and vows to God. We acknowledge that we are under high obligations to maintain and prosecute the work of reformation begun, and to a great extent carried on, by them; and we assert that public religious vowing or covenanting is a moral duty, to be practised when the circumstances of Providence require it: but as the duty, from its nature, is occasional, not stated, and as there is, and may be, a diversity of sentiment respecting the seasonableness of it, we agree, that, while no obstruction shall be thrown in the way, but every Scriptural facility shall be afforded to those who have clearness to proceed in it, yet its observance shall not be required of any, in order to Church communion.

VI. "A Formula shall be made up from the Formulas already existing, suited to the United Secession Church."

When these Articles were read, the senior Moderator said, "I declare, in the name of the General Associate Synod, whom I represent, that the General Associate Synod is henceforth one with the Associate Synod." The junior

Moderator then made the same declaration in the name of his Synod. The two Moderators now gave to each other the right hand of fellowship, in which they were immediately followed by all the Ministers and Elders of the two Synods now united into one.

"While," says Dr. McKerrow, the historian of the Secession, "they were thus, amid the gaze of a numerous and delighted audience, recognizing each other in silence, as brethren in Christ, and while they were pledging themselves, by the firm grasp and the hearty shake of the hand, to walk together for the future in the fellowship of the Gospel, it is impossible to express the feelings which such a scene produced. Tears of joy were shed by not a few. If we may be permitted to suppose that the disembodied spirits of those good men, who were present in Bristo Street Church when the separation took place, contemplated this interesting sight from their abodes of glory, or were made acquainted with it by the instrumentality of angels, it is not drawing too much upon the imagination of the reader to affirm, that the knowledge of such an event, in whatever way derived, would give increased intensity to their happiness, and would furnish them with a theme of devout and grateful acknowledgment to their exalted Redeemer in Heaven."

There was one individual present (it is most interesting to know) who had been present in his youth, seventy-three years before, and had witnessed the mournful rupture. It was Andrew Oliphant, an Elder, belonging to the Congregation of Dr. Mitchell, Wellington Street, Glasgow. This good man was so much interested in this auspicious event, that he could not sleep for several nights, and when he witnessed the solemn scene of union he "rejoiced with exceeding great joy." He soon afterwards died at the advanced age of 96.

When the formalities just described were over, the Rev. David Greig of Lochgelly, being the oldest minister present, was called to the Chair as Moderator of the United Synod. He gave out the hundred and thirty-third Psalm, which was sung, and then constituted the Synod with prayer. The Rev. Dr. Pringle of Perth, being next in seniority, gave out Psalm xc., verses 13-17, and offered up prayer and thanksgiving to God. He was followed by the Rev. Dr. Hall of Edinburgh, who read the seventeenth chapter of John, gave out to be sung the last three verses of Psalm lxxii., and then led in prayer. The devotional exercises were then concluded by singing the appropriate first two verses of the hundred and forty seventh Psalm. The Roll of the whole United Synod was now called, and Committees were appointed to make a new arrangement of Presbyteries, to prepare a list of Probationers, and to distribute their services among the vacant Congregations.

(To be continued.)

IS THE USE OF INSTRUMENTAL MUSIC IN OUR PUBLIC WORSHIP PROPER AND EXPEDIENT?

This is a question not uncalled for at present, there having arisen occasion for it in the Presbyterian Churches both in Scotland and in this country, and both in the United and Free Churches. Now, then, is the time for considering the question. "Obsta principiis," "withstand beginnings," is an important maxim, with regard to all that is wrong or improper.

The writer of the following brief remarks on the question does not profess to go into it fully. He leaves that to others. He merely wishes to moot the question, not for stirring up angry controversy or debate, but for pointing out the course which leads to truth, and what is right in a matter of no small importance; for such he deems the subject on hand. It is surely of importance to consider what may be employed to help us in that solemn but delightful

part of God's worship—the celebration of His praises, and the excitement of suitable feelings in our hearts towards Him, as the God of our salvation and the generous author of all our blessings.

That instrumental music has been made use of in religious acts, must be admitted. It was so in the Jewish Church, particularly from the time of David, who was a sacred poet of the highest order, and who could play well on an instrument; all which bestowments he devoted back to God from whom he received them. In the Psalms, praising God with the harp, the psaltery, and other instruments, is often mentioned. But respecting the employing of instruments in the worship of the Jewish Church, we would make a few statements. That Church was one in which there was much of *ceremonial observance*, much that was addressed to the senses, to the eye, and to the ear. It was the time of the Church's *pupilage*, when she was "under tutors and governors," and the human mind was chiefly conversant with outward things. It was the time when the Church was in a progressive state, when she was under a system of shadows, adumbrations of good things to come; the completion of which was to be when Christ should come and introduce a mode of worship consonant to what he said, "God is a Spirit, and they who worship Him, must worship Him in spirit and in truth." Not that forms were to be laid aside entirely; but we Presbyterians have all along thought there is very good ground, from the Scriptures, for believing they were to be few and simple; and hence the plain but manly Directory for Public Worship, drawn up by the venerable Assembly at Westminster, a Scriptural Formulary to which all our ministers, when ordained, give their approval and acquiescence.

We would observe, further, as to the employing of instruments in the worship of the Jewish Church, that this was done chiefly on special occasions and solemnities, on more than ordinary days and observances, and in the more ritual part of the temple services. And there was a numerous class of men from among the Levites—no less than twenty-four courses of them officiating by turns, and whose business it was, along with other things, to perform the music, and to make proficiency in it their daily study. In short, the Jewish worship was a complicated system, for the conducting of which an entire tribe of the people was set apart: and in this respect it was very unlike the worship of the Christian Church, in which, as the New Testament shows, there were to be no more officials than are necessary, and the services were to be simple, requiring mainly the exercise of the sanctified understandings and hearts of the whole body of the worshippers, addressing unitedly to the Lord their God their praises and supplications—a spectacle this, far more suitable than any pomp or mere sound that could be got up.

Before leaving the Jewish Church, we would again remark, that in the services of the Synagogues, which were what we may call the more common services, waited upon stately by the people throughout the land, we have no reason to believe that any instrumental music was used. The services consisted of reading and explaining the Scriptures, and acts of devotion. Now, it was upon the model of the synagogue services that those of the primitive Christian Churches were, to a considerable extent, formed and set up; while the Temple ritual passed away, its prefigurative purposes having been accomplished, and were followed by that simplicity of Divine service which appears in the New Testament.

We, therefore, go on to say, that in the New Testament nothing occurs which can be construed as favourable to instrumental music in the public worship of God. The New Testament speaks only of singing, and making melody in our hearts to the Lord. We are to offer up spiritual sacrifices, acceptable to God by Jesus Christ. And the simplicity with which Gospel worship commenced, continued long, at any rate, as to music. One of the first accounts which we have respecting instrumental music in the Church relates to a kind of organ (for that instrument was for a long time very imperfect), which was presented,

in the eighth century, by the Emperor Charlemagne to Pepin, King of France, who laid the cope-stone upon what was begun by the Emperor Constantine, in connecting Church and State together, secular and spiritual things, by making the Bishop of Rome a worldly prince, and giving him a landed territory in Italy. Pepin had the organ put into one of the Churches of his country. But the multiplying of organs went on slowly, although Popish corruption had then far advanced, and the minds of men were in a dark and abject state, fitted for the reception of what was merely external, and pertaining only to bodily exercise. However, the use of the organ did spread, as Popery went on, reducing the Church services to a kind of *pantomime*, a series of meaningless and unprofitable actings, in which the priests and their satellites were the performers, the poor ignorant and enslaved laity, of all ranks, doing no intelligible part.

After the Reformation, organs were retained in the Lutheran Churches, the mind of Luther being not disenthralled from every point of ceremony; and, moreover, he was a great cultivator of music. The organ was also adopted into the Episcopal Church of England, which we know was modelled aright just so far as civil despotism would permit. But even there it was, along with some other ceremonials, approved of only by a casting vote; some of the most enlightened and pious among her leaders being against its continuance. And its retention in these Reformed Churches has contributed not a little to the employing of instruments in other Protestant Churches, particularly Congregationalists.

But the question with us now is, would it be right to open an encouraging door to such an innovation into Presbyterian Churches? We say, No. Let it not be rejoined, that unless the thing can be proved to be really sinful and unscriptural, individual Congregations should be left to determine in it for themselves. We say that, as Presbyterians, they ought not to advance such a claim; for it is a distinction to which they are not entitled. We say also, that a thing may not be morally evil, and yet be far from being properly expedient, or conducive to edification and spiritual benefit, which is the great object to be sought by all that we connect with religion. A Liturgy is not in itself sinful; and perhaps more could be said in its favour than for musical instruments in worship. But what of that? shall we think of having one? Those opposed to instrumental music in public worship are not obliged to prove that it is sinful. The onus of proving lies on those of the other side—to show that instrumental music is consistent with the simple and spiritual worship, for which alone there is any due warrant in the New Testament; and we apprehend they will find this rather a difficult task. They may say plausible and fine sentimental things, to serve a purpose, but will not bring forward solid argument, based upon New Testament rule. After all, it is not a matter of logic, but of wise consideration, as to what we should do with a view to maintain the spirituality of our worship, which is its essence; and to guard against mere ritualism, and from the plain order originally instituted among the saints. "We speak as unto wise men; judge ye what we say." "Prove all things; hold fast that which is good." And to all our Christian people we would say, in Apostolic words, "Beware lest any man spoil you through philosophy or vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

In fine, we would, in the spirit of love, express it as a calm opinion, that any Congregation that interferes so far with the general mode of procedure in public worship as to join instruments with the singing, acts unwisely and rashly; and incurs no small responsibility, in causing the risk of religious discordance in the body to which it belongs.* They cannot give any strong reasons of con-

* At the late meeting of the U. P. Synod, Scotland, the question of allowing the use of organs in Churches, was discussed, when the following motion, by the Rev. Dr. Thompson of Edinburgh, was carried by a large majority—"That inasmuch as

science, or of important good to be done, for taking such a course. It may, indeed, be alleged that by increasing the attractiveness of our services, more people, particularly the young, may be brought to our assemblies. This, however, is not likely to be the effect, permanently. Novelty may operate for a while on certain minds, but not very long, or to real saving advantage. With regard to music in divine worship, we hold that none is finer or more impressive than that of a well-singing congregation; and by all means let the singing in our Churches be improved as much as possible; there is great room for this. But if we would bring sinners under the sound of the Gospel, and to the Saviour, it must be by something far better and more effective than the best organ that ever was built and played. Let the Gospel be preached purely, zealously, with unction, and with a special aim for the salvation of souls. Let Ministers and Elders do their duties faithfully and kindly, watching for souls; and, oh, how much is implied in that! Let parents regularly bring their children along with them to the House of God; and be diligent in instructing them at home, and endeavour to walk before them with a perfect heart, exemplifying the religion which they profess. Let Sabbath Schools and Classes for the neglected young in a locality, be entertained and multiplied. Let religious reading, in tracts and books, be spread around. Let such means as these be carefully employed. Let prayer, from the study and the pulpit, from the religious social meetings, from the family devotions and the closet, be fervently and perseveringly sent up to the Throne of Grace, for the drawing and converting influences of the Holy Spirit; and it may be humbly hoped that, whenever these things are done, God will make gracious returns, by prospering His own work, and increasing the number of those who take a stand on His side. It is thus that Presbyterian Churches may be expected to be built up in this country, and truly to prosper; and not by going into new things, which, to say the least of them, are very doubtful, and which, looking to all circumstances and to coming events, are certainly by no means eligible. Such are the humble views of

A PLAIN PRESBYTER.

U. P. CHURCH AND SLAVERY.

The following letter contains a triumphant vindication of the policy of the United Presbyterian Church and her Missionaries anent Slavery and Slaveholding believers at Old Calabar. We know of no Church more strongly and Scripturally opposed to Slavery than the U. P. Church. Her ministers, missionaries, and members, as far as we know, hate and abhor the system. Had any other policy been adopted at Old Calabar than that complained of and impugned by the *Witness*, the missionaries and the Church would have acted unfaithfully to Christ, and unkindly, nay cruelly, to those who, in peculiar and painful social circumstances, have there believed in his name:—

To the Editor of the Canadian United Presbyterian Magazine.

SIR,—Observing in your last number some reference to what had been written by the Editor of the *Montreal Witness* and by the Rev. Dr. W. Taylor, on the subject of the Old Calabar Mission, I am induced to send you something more on that theme, leaving you to dispose of it as you may see expedient. The Editor, it may be remembered by some of your readers, stated that he had received two letters in reply to his original paragraph, that they

the use of instrumental music in public worship is contrary to the uniform practice of this Church, and of the other Presbyterian Churches of the country, and would seriously disturb the peace of the Churches under the inspection of this Synod, the Synod refuse the petition of the memorialists, and at the same time enjoin Sessions to employ all judicious measures for the improvement of vocal psalmody.”—Ed.

were very much alike, and that he would publish one of them. The one which he thus omitted, and which he received several days before the other, I now take the liberty of sending to you, followed by a few words as to the manner in which he replies to the Doctor's communication. Whether the letters were so much alike, whether there was in the one which he withheld so little different or additional matter, either of statement or of reasoning, that it could have no effect in the argument, and might therefore be fully thrown aside, I leave others to determine. At all events it was with the contents of the *two* letters before him, that he saw meet to reply to Dr. Taylor as he did:—

“*To the Editor of the Montreal Witness.*”

“DEAR SIR,—In your paper of the 16th instant, you mention, as obtained from the *American Missionary*, “the exceedingly painful information, that the very promising Mission of the United Presbyterian Church of Scotland at Old Calabar, Africa, has admitted slaveholders to its communion. It was upon this very question,” you remark, ‘growing out of the admission of the Choctaw Indians—who were slaveholders—into the Mission Churches connected with the American Board, that the long and painful conflicts which have agitated the Christian public of the United States concerning that Board took their rise; and for a British society to take the same ground respecting Slavery, which an American society is now understood to be receding from, is truly humbling.’

“Will you allow me space in your paper for a few words, which may, I trust, modify the ideas and feelings which you have suggested to your readers on this subject?

“First, then, it is true that the Mission Board of the U. P. Church, in answer to a question proposed by the Missionaries of Old Calabar, prepared with much care and consultation a minute or report consenting to the admission into fellowship of persons at present sustaining the position of slaveholders, and also that the Synod at its last meeting approved of that document. This may sound badly; and certainly the simple statement that slaveholders are admitted, is capable of various use and application—by one party to the reproach of that Church, and by another to the encouragement of those who uphold the ‘peculiar institution.’ I, for one, believe that the evil lies only in the sound. For

“Secondly, it is rather hastily assumed, that the question here is the very same with that which has occasioned so long and painful conflicts among Christian people in the United States. Had it been the same, it could and would have been very easily disposed of. But it is far otherwise. It might be remarked, that the recent question respecting the Choctaws, in reference to which the American Board is now understood to be receding, was not whether they should be received into the church, but whether the missionaries should continue to teach their schools, if a law lately made by their nation were enforced, by which these missionaries were forbidden to teach the children of the slaves—not along with the other children, for that was not proposed, but even separate. Some years ago, however, it was a question, relating either to this or to some other Indian tribe, whether slaveholding converts should be in communion with the Churches; and here, if there has been any receding, it is more than I have observed. But waiving all this, the grand consideration for our present purpose is, that, whereas the parties to be dealt with among the Choctaws are voluntary slaveholders, as resolutely attached to the system as our kinsmen in (or as the American phrase is, at) the South, the converts in Old Calabar are slaveholders and slavehold altogether independent of their own will, and however earnestly their will may be set against the relation. ‘Were there a law in Calabar,’ says the document above referred to, ‘which would protect and encourage free labourers; were it practicable for persons legally to manumit their slaves; or were there a tribunal for punishing persons thus freed, when guilty of crime, there would be no difficulty felt in the matter. The missionary would regard it as his duty to ask each applicant for communion to grant liberty to his bondman.’ ‘But what is the fact?’ says the Secretary. ‘It is that emancipation is there legally and practically impossible. It is a thing which cannot, as yet, be done. All the missionaries concur in this view.’ ‘There are,’ says one of them.

(Mr. Waddell), 'no legal means of emancipation. There are no laws on the subject. There are no public laws for slaves at all. Every master is his own lawgiver. Yet is he held responsible for all the acts and all the debts of his slave, though he should for his own part free him, give him up entirely to himself, and release him from all immediate control. The only way in which he can get rid of one and free himself from responsibility is by sale.' The case, then, of the American Indian in reference to slaveholding, is like that of the Hindoo, who from devotion to the idol throws himself under the wheels of Juggernaut's car; that of the Calabar convert is like our own case for the time being—the case of Protestants in Lower Canada, subjected without redress to the iron hoof of the Romish Beast.

"When persons thus circumstanced—in other respects all that a judgment of charity could desire, but standing, not of choice, but of compulsion, in the responsible relation of masters to slaves,—apply for admission to fellowship, what ought to be done with them? Slavery is an evil from which the servant no less than his master ought to rescue himself, if the thing can be done. But if it cannot on either side, is there any more reason for excluding the pious master than for excluding the pious slave? The framers of the document contemplate a Christian majority able and willing to effect a change in the state of the law; if it please God to bless the labours of his servants as he has already done, this may not be far off. In the meantime candidates are admitted, but under solemn covenant, not only to treat their slaves righteously, but to do all that is proper and possible toward obtaining deliverance from the odious relation itself.

"To quote from the Report: 'The missionaries should, even in this state of society, (a heathen state), point out the evils of the system, and see that those whom they admit to fellowship are prepared and ready to give freedom to their bondmen as soon as it shall be in their power to do so.' The declaration on this subject to be made by candidates in order to admission, is in these words: 'Believing that all men are equal in the sight of God, and that under the Gospel there is in Christ Jesus neither bond nor free, I hereby, as a servant of Christ, bound to obey the commands of God's Word, promise, in the sight of the great God, my Divine Master, that I shall regard those persons placed under my care* as servants, not as property; that I shall give them what is just and equal for their work; that I shall encourage them to obtain education for themselves and their children, and to attend on such means of religious instruction as the Church may be able to afford them; that I shall endeavour, as far as I can, to secure the making of laws to promote personal freedom; that as soon as it can be done, I shall legally set free all those under my care; and that in the meantime, I shall treat them with kindness and equity, it being my constant aim to act upon the command of the Lord Jesus Christ, to do unto others as I should wish them to do unto me.'

"Once more, to omit quoting more largely from the Report, in the words of the Secretary,—'Any person so admitted who shall neglect to treat those under him kindly and equitably, or who shall refuse to emancipate them as soon as the laws permit him to do so, shall be subjected to discipline, and on his persisting in his refusal, he shall be excluded from the fellowship of the Church.'

"Such being the facts of the case, I should be glad to see what advice you would have given in the premises; and shall wonder if you continue to think that this "British Society" is taking "the same ground respecting Slavery which an American Society is now understood to be receding from," or that there is anything in its late procedure which ought to be 'truly humbling' to its friends.

"St. Andrews, C. E., January 26.

A. H."

In remarking on Dr. Taylor's letter, the *Witness* says: "We have been so

* I quoted from the *Scottish Press*. Dr. Taylor, who must have had access to a more complete copy of this engagement, has additionally, in the first of the places above marked, these words—"and formerly held by me as slaves;" and in the second, the following important clauses—"That I shall dispose of none for the mere purposes of gain; that I shall do so only in the case of those who, being chargeable with criminal offences, would be liable to be put to death were they to remain in Calabar, and who can be legally banished in no other way."

much accustomed to see the same sort of apologies for their position put forth at the beginning of the Anti-Slavery contest in the United States, by Christian slaveholders there, that we do not put entire faith in their repetition." He proceeds to show how these slaveholders in the Southern States, after offering similar pleas, "although they could have freed their slaves at once, by taking them to a Free State or Canada," "have very generally dropt" them, "and now justify Slavery from Scripture, pleading the sanction of Patriarchs and Apostles for this horrid system." He hopes "the Calabar slaveholders, who could surely find some way to emancipate their slaves if they had a very strong *will* to do it," (he knows better, of course, than the missionaries on the spot, whose explicit testimony to the contrary, as given above, he had before him), "may not run through the same descending scale of argument with their brethren in the States; but," he thinks, "their position a very perilous one, both for themselves and the Mission. The difference," he thus proceeds, "between the action of the U. P. Society and that of the American Board is this: the one is getting *into* relations with Slavery, while the other, so far as it is taking any action, seems desirous of getting *out*." This is a tolerable specimen of the *argumentum ad invidiam*, and, at the same time, a very decent play upon words. *Into what* relations, may we ask, and *out of what*? The relations of the Calabar Mission we have seen above, on the testimony, not of the slaveholding converts, but of other men, who have hazarded their lives in the cause of missions, who may by this time be presumed to understand, by personal observation, what they say and whereof they affirm, and whose hatred of Slavery is as intense as that of the *Witness* can be. But the *Witness* does "not put entire faith" in such apologies; the converts "could surely find some *way*—if they had a very strong *will*." Surely this requires neither interpretation nor comment.

The reference to Canada suggests a question which, I trust, may be put to the *Witness* without offence. What *way* would he have left to the Southern slave, how strong soever that slave's *will* might be, when he, some years ago, to the no small vexation of some, at least, of his friends, advocated a certain relation to the United States, from which, however, he speedily and rather whimsically *receded* and *got out*?

Having thus dismissed the Calabar Mission from the confidence of his readers, tainted as it is with original sin, and therefore not very likely to avoid actual transgression, he takes occasion to introduce to their notice a more favoured institution, in all the glories of its immaculate conception. "The American Association, however—for some account of which see the *Canadian Messenger* herewith—has clean hands in this matter." I observe that the *Witness* complains of one or more of your remarks as not being just or kind. Certainly after such a display of brotherly kindness on his own part, he does well to cry out of wrong. Upon the whole, the friends of the U. P. Society and its Mission may see what justice, tempered with mercy, they have reason to expect at the hands of the Montreal *Witness*.

A. H.

Reviews of Books.

HISTORY OF THE REIGN OF PHILIP II., King of Spain. By W. H. Prescott. Boston: Phillips & Samson; Toronto: J. G. Geikie.

In this Province there is now, especially among our rising youth, a demand for literature of a higher class, which the admirable system of township libraries, so widely developed, tends to foster. It is well it is so, and we trust that, as our country is rapidly gaining a place among the

nations of the world, she may likewise, at no distant day, occupy a high rank in the intellectual world. The work now before us belongs to a different class from those which usually comes under our notice; but we do not hesitate to mention it in our pages. Of Mr. Prescott we need say nothing: the author of *Ferdinand and Isabella, the Conquest of Peru*, and kindred works, needs no praise at our hands. To those who have read and enjoyed Mr. Prescott's former works, these volumes may seem of a tamer character than their predecessors. But a little reflection will show them, that this must be the case. The historian cannot hope to chronicle in every reign the discovery of a new world. It is not under the auspices of every monarch, that bands of adventurers go forth to win for him fresh crowns. The history of Spain during the reign of Philip II. is a melancholy, but not uninteresting one. We there see the wretched state of a country whose ruler is a bigot, whose King and people are alike slaves of the Roman Hierarchy. We would gladly speak of the system which then prevailed as of a thing of the past; but alas! more than one monarchy in Europe seems even now to be guided by the same principles as those on which Philip II. acted. Spain seems at present inclined to make an effort for freedom, and we trust better days are yet to dawn for her; but Austria is yielding herself up a willing victim to the Roman pontiff. In Philip's reign the Inquisition was in full activity. The reformed religion had gained a footing even in Spain, and heretical publications found their way there in spite of every precaution. At length a royal edict was passed, condemning all who bought, sold, or read them to be burned alive; and the Grand Inquisitor, Fernando Valdes—"the most inexorable of men"—was speedily on the alert:

"His spies were everywhere abroad, mingling with the suspected, and insinuating themselves into their confidence. At length, by the treachery of some and by working on the nervous apprehensions or the religious scruples of others, he succeeded in detecting the lurking-places of the new heresy, and the extent of ground which it covered. This was much larger than had been imagined, although the reformation in Spain seemed less formidable from the number of its proselytes than from their character and position. Many of them were ecclesiastics, especially entrusted with maintaining the purity of the faith.

"At length the preliminary information having been obtained, the proscribed having been marked out, the plan of attack settled, an order was given for the simultaneous arrest of all persons suspected of heresy, throughout the kingdom. It fell like a thunderbolt on the unhappy victims, who had gone on with their secret associations, little suspecting the ruin that hung over them. No resistance was attempted. Men and women, churchmen and laymen, persons of all ranks and professions, were hurried from their homes and lodged in the secret chambers of the Inquisition. Yet these could not furnish accommodation for the number, and many were removed to the ordinary prisons, and even to convents and private dwellings. In Seville alone, eight hundred were arrested on the first day. Fears were entertained of an attempt to rescue, and an additional guard was stationed over places of confinement. The inquisitors were in the condition of a fisherman whose cast has been so successful that the draught of fishes seems likely to prove too heavy for his net."

After the capture of such numbers, eighteen months were occupied with their trials, and in torturing them with a view to discover their confederates. Then followed an *auto-da-fe* in each of the twelve cities, in which

tribunals of the Holy Office were established. That at Valladolid was honoured by the presence of the King himself; and of it Mr. Prescott gives a detailed account :

“ At six in the morning all the bells in the capital began to toll, and a solemn procession was seen to move from the dismal fortress of the Inquisition. In the van marched a body of troops, to secure a free passage for the procession. Then came the condemned, each attended by two familiars of the Holy Office, and those who were to suffer at the stake by two friars, in addition, exhorting the heretic to abjure his errors. Those admitted to penitence wore a sable dress, while the unfortunate martyr was enveloped in a loose sack of yellow cloth, the *san benito* with his head surmounted by a cap of pasteboard of a conical form, which, together with the cloak, was embroidered with figures of flames, and of devils fanning and feeding them—all emblematical of the destiny of the heretic’s soul in the world to come, as well as of his body in the present. Then came the magistrates of the city, the judges of the courts, the ecclesiastical orders, and the nobles of the land on horseback. These were followed by the members of the dread tribunal and the fiscal, bearing a standard of crimson damask, on one side of which were displayed the arms of the Inquisition, and on the other the insignia of the founders, Sixtus the Fifth, and Ferdinand the Catholic. Next came a numerous train of familiars, well mounted, among whom were many of the gentry of the province, proud to act as the body-guard of the Holy Office. The rear was brought up by an immense concourse of the common people, stimulated on the present occasion, no doubt, by the loyal desire to see their new sovereign, as well as by the ambition to share in the triumphs of the *auto-da-fe*. The number thus drawn together from the capital and the country, far exceeding what was usual on such occasions, is estimated by one present at full two hundred thousand.”

“ When the bishop had concluded his sermon, the grand inquisitor administered an oath to the assembled multitude, who on their knees solemnly swore to defend the Inquisition, to maintain the purity of the faith, and to inform against any one who should swerve from it. As Philip repeated an oath of similar import, he suited the action to the word, and, rising from his seat, drew his sword from its scabbard, as if to announce himself the determined champion of the Holy Office.”

The “reconciled”—that is, those who recanted their errors, and were admitted to penance—were first confessed and sentenced; for though they saved their lives by a recantation, they were still liable to heavy punishments, being sometimes doomed to perpetual imprisonment—always to the confiscation of their property :

“ When these unfortunate persons were remanded, under a strong guard, to the prison, all eyes were turned on the little company of martyrs, who, clothed in the ignominious garb of the *san benito*, stood waiting the sentence of the judges, with cords round their necks, and in their hands a cross, or sometimes an inverted torch, typical of their own speedy dissolution. The interest of the spectators was still farther excited, in the present instance, by the fact that several of these victims were not only illustrious for their rank, but yet more so for their talents and virtues. In their haggard looks and emaciated forms, and too often, alas! their distorted limbs, it was easy to read the story of their sufferings or their long imprisonment; for some of them had been confined in the dark cells of the Inquisition for more than a year. Yet their countenances though haggard, far from showing any sign of weakness or fear, were lighted up with the glow of holy enthusiasm, as of men prepared to seal their testimony with their blood.”

But we need not dwell on this horrible scene : our readers all know

what the Church of Rome was then—and she is still the same. It is true in our days and in our land she has not the power; but she has still

“———— the unconquerable will,
And study of revenge, immortal hate.”

The extracts we have given suffice as specimens of the work. Mr. Prescott's Histories are written in a good style and contain much that is valuable, and will afford both profit and amusement to the family circle in the long winter evenings.

THE SUFFERING SAVIOUR. By Frederick W. Krummacher, D.D. 12 mo., pp. 475. Boston: Gould & Lincoln; Toronto, J. C. Geikie, 1856.

The work we now bring under the notice of our readers is a translation from the original German, under the “express sanction of the author.” It consists of a series of meditations on the various scenes in our Saviour's life, from the day when at Bethany, in the house of “Simon the leper,” Mary anointed his feet with precious ointment, till his body was laid in the new tomb. This period of our Saviour's life, though short, is full of deep interest. The change from his entrance into Jerusalem, amid the thousands of the assembled multitudes, to his standing, a few days after, before the high priest deserted by all, even by the most courageous of his disciples. The last night he spent with his disciples, when he gave them his parting counsel, and forgetting himself and the awful sufferings which must have been ever present to his view, and were now so near at hand, he poured forth on their behalf his Intercessory Prayer. His agony in the garden when the hour and power of Satan began, endured until the words “it is finished,” were heard, and Satan's kingdom was overthrown.

These are scenes in which the mind finds much food for meditation and consolation.

We give the following extracts, taken at random, as specimens:

The voice which resounded through the garden of Eden, cried “Adam, where art thou?” but Adam hid himself trembling, behind the trees of the garden. The same voice, and with a similar intention, is heard in the garden of Gethsemane. The second Adam, however, does not withdraw from it, but proceeds to meet the High and Lofly One, who summons him before him, resolutely exclaiming, “Here am I!” Let us follow him into the nocturnal gloom. But what awe seizes upon us! The beings we there meet are well known to us; but how is their appearance changed! All is enveloped in mysterious obscurity, and the distress of our hearts increase every moment at the sight.

It is the Eternal Father himself who here presides; but what is left for us, in his presence, except to exclaim with Job, “Behold, God is great, and we know him not, and darkness is under his feet!” His only and supremely beloved Son appears before him in a position which might melt the flinty rock to pity; but compassion seems a stranger with him, who yet said to Zion, “Though a woman may forget her sucking child, yet will I not forget thee!” We are tempted to break out with David into the piteous cry, “Hath God forgotten to be gracious, and is his mercy clean gone forever?” For look, what a scene! Again and again does the Son of Love cast himself on his Father's

bosom, with ardent application; but his ear listens in vain for a favorable Amen! from on high. There is neither voice, nor response, nor attention, as if the Eternal had in wrath retracted his words, "Call upon me in the day of trouble; I will deliver thee, thou shalt glorify me!" and had no longer a heart for him, who lay in his bosom, before the foundation of the world. The cup of horror does not pass from the trembling sufferer; on the contrary, its contents become every moment more bitter. Louder sound the complaints of the agonizing Saviour; more urgent becomes his prayer: but the Lofty One is silent, and heaven seems barred as with a thousand bolts. A holy angel, indeed, approaches; but why an angel only, instead of the immediate and consoling vision of the Father? Does it not almost seem like irony that a creature should be sent to strengthen the Creator? And what kind of invigoration was that which was only attended with an increase of suffering? For we read, "And being in an agony he prayed more earnestly, and his sweat was as it were great drops of blood falling to the ground." O the horrors of that hour, when Jesus, our Surety appeared at the bar of Divine Justice, and paid the penalty for us sinners, that we might escape!

But now let us fix our eyes upon the suffering Saviour. Scarcely do we know him again, so enveloped is he in an impenetrable covering of agonizing mystery and contradiction. He is the man beheld in the spirit by Jeremiah, and described in the words, "His heart is turned within him, and all his members quake." He is the desolate individual, who testifies of himself in the Psalms, "I am a worm, and no man." He announced himself as the Redeemer of the world, and yet, who seems to require deliverance more than he! He bears the sublime title of "Prince of Peace;" yet where ever was there one more destitute of peace than he? See how he applies at one time to his Father, and at another to mere human beings for comfort to his desponding soul, and does not find what he seeks, but is compelled to return disappointed and trembling. His eye is filled with tears, his lips with cries and complaints, while his heart is crushed as in a wine-press, which forces a bloody sweat from all his veins. Is this the hero, who was once the strength of the weak, and the comfort of the sorrowful, the support of the feeble, and the shield of the combatant? Is this the Holy One of Israel, who formerly was prepared for every thing, and joyfully exclaimed, "Lo, I come to do thy will, O my God! yea, thy law is within my heart." I ask again, Who recognizes, in this most wretched of men, the incarnate Son of God; and who perceives in this bruised and trembling worm, the "Fairest of the children of men?"

Referring to our Saviour's forgiveness of His enemies :

The Saviour hears the envenomed taunts of the crowd below. He knows from whence they proceed, and to whom the blasphemers serve as instruments, without their being aware of it. In their infuriated language, he hears only a ruder echo of those temptations with which the prince of darkness once assailed him in the wilderness. But now, as then, he is conscious of being on the path pointed out to him by his Heavenly Father; and this serves him as an impenetrable shield, with which he quenches all the fiery darts of the adversary. O that we could now cast a look into the Redeemer's soul! But profound silence conceals it from us, like the veil in the temple. If, in such moments, when the measure of the opprobrium vented on him overflowed, the glow of a holy indignation had flushed him, or the thunder of the apostle's "Anathema Maranatha" had rolled through his soul—if his heart had turned to him who calls himself an avenger of the evil, with a prayer to reward the wicked according to their deeds—or if, in his own mind, a judicial woe had been pronounced upon these accursed sons of Belial, his holiness would have been fully preserved, and even hell itself must have justified him in forever renouncing the redemption of such a race as the descendants of Adam.

But, be still! See, his lips are moving. He is about to speak. What shall

we now hear? Will any thing of the kind above mentioned be thundered down from the cross? It might reasonably be expected. Look, he opens his mouth. But—can we believe our ears? “Father,” says he, “forgive them!” What? Who does he mean? Surely not the servants of Satan who have nailed him to the cross—the heartless brutes, who are even still rending him with their poisoned fangs? Yes, it is even they to whom his intercession refers. It is for them he requests mercy and forgiveness. We bow our heads and adore. What language, “Father, forgive them!” and, in the words, what an act, greater than the most splendid miracles with which he marked his radiant path through the world. Christ was admirable in his transfiguration on Mount Tabor; but here he shines in superior light.

“Forgive them!” Is it possible! With these words, as sincerely as they sound, he covers the guilty heads of his murderers with the shield of his love, in order to secure them from the storm of the well-deserved wrath of Almighty God. With these words, which must have produced adoring astonishment even in the angels themselves, he takes these miscreants in the arms of his compassion, and bears them up to the steps of his Father’s throne, in order to commend them to his mercy. For know, my readers, that the words “Forgive them,” mean, in Jesus’s mouth, not merely, “Do not impute to them the murderous crime they have committed upon me.” No, when he utters “Forgive,” it comprehends something much more, and embraces the whole register of sins. In his mouth it means, “Plunge their whole sinful life into the depths of the sea, and remember no more their transgressions, but consider these sinners henceforth as dear in thy sight, and act toward them as such.”

The book is elegantly got up, and is, we think, worthy of perusal.

Missionary Intelligence.

AUSTRALIA.—MELBOURNE.

It will be seen from the following letter of the Rev. James Ballantyne, dated the 7th January, that commercial matters are assuming a more favourable aspect:—

I am happy to be able to report progress in regard to things generally in our young but steadily growing colony. Our commercial panic may now be said to have passed away; trade is brisk; all hands are employed; wages are rising; and, judging according to human probabilities, a bright future seems to be opening before us.

Society is greatly settled down, comforts are abundant, rents are much lowered, and there is plenty of luxuries for those who choose to use them. Education, too, is plentiful and excellent. National schools, denominational schools, and private schools abound all over the city. The system of national schools is very good, and school fees are only one shilling per week. “Living” here is not so very high now, and in many of the restaurants and coffee-houses the prices advertised are as low as in London.

So far as this world merely is concerned, certainly this is the country for the labouring man, the mechanic, and the man of enterprise.

But what shall I say of it *religiously* considered? Would that I had an equally good account to render. But alas! I have not. The spiritual wants of the people are great, urgent, claimant, and the church here is totally inadequate to meet them. To expect that the church here should be able to meet these wants of herself, is to expect an infant to perform the work of a full-grown man. It is unspeakably painful to contemplate large communities of people clustering together in numerous districts, where there are no churches and no ministers, and to feel that we are utterly helpless, and cannot extend to them the slightest aid. Take an illustration of our inability to seize an opportunity and rear a congregation in the case of North Melbourne, where Mr. Darling laboured for a while. After he left, several meet-

ings were held of Presbyterians of the different Presbyterian denominations. It was agreed to go forward in the expectation that a minister in connection with one or other of the denominations might soon arrive from the home country, whose services they might secure. They have now a very comfortable place of worship, capable of holding upwards of 300. They get supply just as best they can. I have preached several times, and have had audiences of near 300 people. Had we been able to settle a prudent and acceptable minister there, he might soon have had one of the best congregations in Melbourne.

Unless the churches of the home country, in co-operation with the churches here, can do more for Australia than they have yet done, I very greatly fear that irreligion will make rapid headway against us; a continental style of Sabbath keeping will prevail, and gaiety and pleasure seeking will be the order of the day.

Negotiations, with a view to union among the three leading Presbyterian denominations, have been going on here for some time. Considerable progress seemed to be made, and it was generally expected that the union would, ere long, be consummated. It has received a check, however, meanwhile. The United Presbyterian ministers wished to protect their consciences in reference to the teachings of the 23d chapter of the Confession of Faith, by a clause in the basis, similar to that employed in the formula addressed to ministers at their ordination. The ministers of that section who represent the Established Church of Scotland were quite willing to accede to this, but the brethren of the Free Church were not. It is highly probable that the Free Church and the Synod of Victoria will unite—indeed I may say it has been resolved upon.

My family and friends are all in the enjoyment of excellent health. Truly the Lord has been kind to us, and our mercies overflow from day to day. May He give us also grateful hearts that we may praise Him for all His goodness.

OLD CALABAR.—MBIAM, OR COUNTRY OATH.

A great meeting of Duke Town and Creek Town traders was held here to-day, to arrange a certain system of trade for the country; and they were to bind themselves to adhere to it, the oath being the usual "*tu mbiam*," or in Calabar English, "*chop doctor*." The *mbiam* is a foul liquid preparation, offensive to every sense—which must be *tasted* with imprecations of sickness unto death, to be affected by the *mbiam*, if the promise made be not faithfully observed. It may be the obscure tradition of the "bitter water that causes the curse," of which we read in "the trial of jealousy," Numb. v. Our young disciples are taught that this country oath has no divine authority, and possesses no intrinsic virtue—that an oath is an appeal to a higher power, and that the only right form of oath is an appeal to God, who alone knows the perfect truth, and has power to judge men for it; that they must "fear an oath," and not take it lightly, nor in any way which does not blind the conscience. They are taught that, a proper oath being an appeal to God, is an act of worship, while the country oath, being an appeal to the supposed mysterious powers of the *mbiam*, is an act of idolatry. They know that it is foolish, and can avail only with the ignorant and superstitious, and in their case becomes positively sinful; for sinful it must be to swear by that which a person knows to be nothing, and to have no binding efficacy. The greater part of the native authorities venerate and impose it, though King Eyo exempts those who refuse it, as contrary to the Word of God, and takes their word, in the name of God, instead, or an oath on the Bible, according to our own country custom.

A week ago young Eyo, in anticipation of this meeting, spoke to me on the subject, and asked my advice. For himself, he was clear to refuse that form of oath; but he wished to know if he might take it on behalf of his father, as he knew he would be required to do,—for the country custom allows a great man to swear by proxy, if he has a son to stand for him, deeming that his son's life will be as precious to him as his own. He knew that he could not put the *mbiam* in place of God, if acting for himself, but as acting for his father, who had no such scruples, he was doubtful if he might not take it merely as a matter of form, while disavowing all belief in it for his own part. To this I objected, as placing him in a doubtful, yea a false position. It would be ambiguous and unintelligible conduct to the chiefs of both towns, who would not release him from it on his own account, if he took it on

his father's. Besides, that he could not, with a good conscience, do a thing for his father which he knew to be wrong to do for himself. If he said that he knew it to be nothing, only a matter of form, yet the authorities of the country did not so regard it, nor wish those who took it to regard it in that light. And an oath must always be taken without mental reservation, in the plain and obvious sense in which it is imposed, both as to matter and form; otherwise deception would be practised while pretending to enforce the truth. He seemed confirmed in his views of duty, and promised to stand firm.

With much satisfaction, I learned this evening, that young Eyo refused to swear by *mbiam*, giving his reasons such as above stated, and especially resting his refusal on the prevailing views of the power of *mbiam*, as if it were God, and knew all a man's words and actions, and could punish him with sickness and death, which he did not believe. But he made no objections to their trade regulations, and promised to observe them. His brother Eshen, and his cousin Eyo Tom, second son of father Tom Eyo, in like manner refused the *mbiam*. The Duke Town gentlemen were sorely displeased, but could not press the matter farther, as King Eyo and Tom Eyo took the oath in the usual way, which was held to bind their sons also. Not that the fathers repeated it in the name of their sons, but their taking it was deemed a sufficient pledge for the fidelity of their sons. King Eyo also spoke in favour of exempting those who felt bound by the Word of God to refuse it, and who were willing to promise in God's name, or, like the white people, to swear on the Bible. His views in their favour abated the opposition in the case of his sons and nephew, but did not avail to screen a fine young man from Duke Town, I believe a church member there, who desired to refuse the *mbiam*, but was forced to take it by the threatenings of those to whose jurisdiction he belonged. As if they feared that he had not really "dipped the top of his finger" into the foul mixture, or really put it to his tongue, one of them, with his own hand, put it into the poor youth's mouth, and all the Duke Town gentry threatened that they would allow of no exemption at Duke Town, to any person on any pretence of God's word. This matter cannot rest here in this form. King Eyo must be encouraged in his liberal and reasonable views: other head people must be instructed, and our young disciples confirmed and upheld in the line of their duty.

King Eyo about the mbiam or Country Oath.—After the forenoon service to-day, Mr Goldie having preached, I asked King Eyo and other gentlemen to wait when the people dispersed, as I wished to talk to them about the *mbiam* palaver. I understood that it had been enforced rigorously at Duke Town, on three or four of the young members liable to take it, while the one who has stood out feels in great straits, and affords ground of fear that he will not stand out much longer since his companions have yielded. It is reported that Duke Town people purpose to call on the Creek Town people to send the *mbiam* for him to take; and I felt anxious to guard the latter, if possible, from joining the former in anything like persecution.

The *mbiam*, I said to them, is a great thing in Calabar; for by it all men swear, and you don't want any person to take it to make play. They all assented. But suppose any man count *mbiam* to be nothing, and he knows that it cannot do him any harm, yet he takes it, makes oath, then he do play with it. He swear by what he reckons a fool thing, which can do neither good nor evil, and which, therefore, has no power over him to hold him in anything. Whoever counts *mbiam* to be nothing should not put it to his mouth. And if you have any regard to the sacredness of an oath you should not ask him to do so. A man should not swear except by something that he believes, something greater than himself, and which has power to punish him if he swear falsely. We teach our school children and church members that when an oath is necessary it can only be in the name of the Lord, who knows the truth and the lie, and will punish the liars. Whosoever believes in God, cannot believe in the *mbiam* or swear by it. It is nothing, and they cannot put it in place of God, to make oath in its name. If they refuse the *mbiam*, it is not because they are unwilling to come under an obligation to speak the truth or keep their promise. They are under that obligation already in the greatest degree, by joining the Church of Christ. They refuse only because they count it foolish and sinful. The *mbiam* can do nothing. They don't fear it. To put it in place of God would be a sin. If they promise anything they must keep their word. The name

of God and the word of God, is more to them than the *mbiam* a thousand times. You shall therefore be satisfied when any of the young men who believe in God refuse the *mbiam* for that cause. They are bound by the fear of God, which holds much stronger than the *mbiam* can do. An oath is a thing to be feared; and God is greatly to be feared above all things in heaven or earth; for our life and death is in His hands. But the *mbiam*, is a man of knowledge or understanding can fear; and if a man do not fear it he does not feel bound by it, so that many people may and do swear falsely by it, without fear of anything happening to him. If you oblige any person to put it to his mouth, when he says that he does not believe in it, you make him tell a lie at the very time you want him to swear the truth; for you make him perform a piece of deception, and do what he knows to be wrong.

They heard me patiently, and King Eyo agreed to all I had spoken. For his part, he said, he knew that *mbiam* is nothing and can do nothing; but because it is the old established form of oath, and they have no other, and most part of the people still believe in it, so they continue it to make people fear and keep their promise. But if any person tell him that he count *mbiam* for nothing, but he fear God and will speak the truth in the name of God, or by kissing the Bible, as white people do, he must be satisfied therewith.

I acknowledged his liberality in this respect, as I knew instances in which he did not exact the *mbiam* oath of some of our young members, who refused it when others around them took it. But I knew also that he would like as well if they had no such scruples any more than himself, and that he had tried not a little to overcome his son's scruples, and persuade him to that sort of easy compliance with what cannot be easily avoided, which he has himself usually so prudently practised. Therefore, I entreated and urged him and the others present not to join the Duke Town gentlemen in forcing the *mbiam* on young church members there, who conscientiously objected to it. King Eyo replied, that the Duke Town gentlemen trouble these young men too much. The gentlemen then had much conversation between themselves, in which one of them said, that if the young men, who call themselves God's people, were truly so in all things, then all men would be sure they would keep their word without the *mbiam*, and would not press it. But they are not all so truly. This keen reproach, if true, shows strikingly the evils of inconsistency, and the inutility of compliances on the part of those who bear the holy name of our Lord. They who may be the most urgent in tempting one astray, will be the first to sling the taunt and reproach at the error; and the most active in using it as an advanced position for assailing whatever remains of firmness, faith, or virtue. *Obsta principiis* is the watchword of safety.

Mr. Goldie added some remarks, to show the agreement of his views with those I had expressed; and it is well when in the mouth of two or three witnesses, every word is established. It tends much to the strength of the mission, and the steadfastness of our members, when we all view the country customs in the same light, and can utter a distinct sound with one voice concerning them. Mr. Goldie further expressed his ideas as to the occasions when an oath might or might not be properly required; and that, in the matter of law, penalties, not oaths should enforce them.—*Missionary Record*.

CHINA.

The distribution of the Million Testaments is proceeding on an extensive scale in the populous district in China, inland from Shanghae. The parties engaged in this work find a great demand for them, and meet with no obstacle in proceeding from city to city. The door unlocked by the hand of Providence is also open to the evangelist, and Mr. Burns has taken advantage of the opportunity, and accompanies these Testament distributors, going through the towns and villages of that fertile region of the flowery land, declaring the word of life with the living voice. They move from place to place among the canals, living on board the boat in their small cabins, little more than six feet square. The last letter received from him was dated Sang-Kong, about thirty-five miles from Shanghae, November 28th, 1855, in which he says:—

"I am here experiencing much of God's care and presence in my present wanderings among the cities and towns and villages which here fill this land. As I have

before mentioned, that in this part of China, from the flat nature of the country, and the richness of the soil, the population is very large, and is very easily reached by means of the many canals and rivers which abound in every direction, I have been living on board the boat I am now in, with little exception, for the last two months, in much comfort, and moving with the two boatmen and a native Christian companion, in the employment of the Million Bible and Testament Scheme Committee, from place to place with the word of life."

The superintendent of the London mission-press at Shanghai, Mr. Wylie, states, under date of May 30th, that nearly 10,000 copies of the "Sinner's Friend" have been distributed, and that within two months it was expected that an edition of 115,000 copies of the New Testament would be finished. "The aspect of mission affairs is now much more encouraging than ever. The chapels are crowded daily, and there is a demand for books to an unlimited extent. Itineracy is carried on with much greater vigour than ever before, our missionaries taking journeys of one or two hundred miles into the interior, without let or hindrance. Preparations are being made at all the ports in China for carrying on a system of colportage for the Bible on an extensive scale."

In confirmation of these views, Dr. Medhurst adds, May 28: "We believe that the prospects for the conversion of China were never more bright. With perfect ease we are enabled to perform journeys for two hundred miles from the places of our residence in every direction—distributing tracts, and publicly preaching in cities never before visited by Europeans, and where they had scarcely heard of foreign nations."

"The spirit of hearing is wonderfully increased. Our chapels are attended by hundreds daily, and sometimes twice a day. A species of protracted meeting is held, one missionary taking up the story as soon as the other is done. There are always enough to occupy the benches as soon as the chapel doors are opened, at any hour and on every day. Sunday has ceased to be with us the special day for pulpit labour, but every day is the same, and continual preaching has become our business."

"The cases of conversion are encouragingly frequent: some of the converts who are zealous for the propagation of the gospel, preach to their countrymen with considerable zeal and energy. Two of these have recently been engaged as colporteurs in behalf of the Bible Society, upon which work they have entered with great delight."

INDIA.

Of the visit of Dr. Duff, to Bombay, Dr. Wilson says:—

"Dr. Duff arrived in Bombay by the steamer of the 26th November. His visit to the west of India has been of a very hallowed and happy kind, his services, both public and private, being of a very acceptable, efficient, and useful character. While in Bombay, he witnessed the ordinary operations of the Free Church of Scotland's mission, and attended the examinations of its higher educational institution and of its female schools, and did much in connexion with them to strengthen the hands and encourage the hearts of their superintendents and teachers. He addressed the converts of the mission, old and young, on having the satisfaction of seeing four of the daughters of India added to their number while in the midst of us. To many Christian friends he communicated, in a striking address, his impressions of the state of religion in Europe and America. He delivered a very effective address to about three hundred and fifty students, from all the seminaries in Bombay, at Dr. Wilson's evening lecture. He preached the annual sermon in behalf of the auxiliary missionary society of the same body, delivering a discourse on the occasion which made the deepest impression on all who had the privilege of hearing it, and calling forth a collection amounting to upwards of 1,100 rupees. He visited the Elphinstone Institution, with which he was much pleased; the Industrial Schools at Shivari, which he thought of high importance of their kind; and the Robert Money Institution, and General Assembly's Institution, which, with their present and increased resources, may yet effect, by Divine blessing, great good to India. On the 6th December he left Bombay, in company with Dr. Wilson, for Satara and Puna, *via* Mahabaleshwar. At Satara and Puna his services were similar to those in Bombay, though at these places he had less time at his disposal. His

address to the Puna students, delivered in the quadrangle of the Free Church Mission Institution at Puna, on the 19th December, was most moving and memorable. At its close he welcomed the return to Puna, in the course of that day, of the Rev. James Mitchell, who had returned from Britain to Bombay on the 10th December, and who, in addition to his services in the Konkan, has vigorously and successfully laboured nearly a quarter of a century at the modern capital of the British Dakha.

"To this I have to add, that, on our journey from Satara to Puna, a remarkable deliverance was extended by God to our inestimable brother. The bullocks of the cart, in which at one portion of our progress he was riding, having got frightened, rushed with it over a small precipice, where it was nearly dashed to pieces, and he was severely stunned and bruised, though not permanently injured. I happened not to be with him when this overturning occurred, having walked onwards on foot for some distance to stretch my limbs; but, on the cart not making its appearance in time, I returned to his relief, and bound up his wounds and bruises, pouring upon them, the best medicament which we could procure in the neighbouring village. He was able to preach in Puna on the following evening, though still suffering considerably from his sores. The preservation extended to him was very remarkable, and very similar to what I have myself experienced on more than one occasion since I came to India. 'Bless the Lord, O my soul, . . . who deemeth thy life from destruction!' Our dear brother is now on the road between Aurangabad and Nagpur. . . . I have the pleasure of reporting to you the admission into the Native Church here of five more females, on their own profession of faith in Christ. Four of these were baptized by myself on the 2nd December. They are all the spiritual fruits of our female schools, and their concomitant services through the power and grace of God."—*Irish Presbyterian*.

Ecclesiastical Notices.

CHURCH AND STATE IN AUSTRALIA.

The question of Government support to religion has recently excited considerable agitation in this country. When Victoria was separated from New South Wales the system in existence in that colony, where ministers of all denominations who will accept state pay, are paid by government, was continued. At that time the grant amounted to £6000 per annum; but it has since increased to £50,000. A new constitution has lately been sent out by the Home Government, and one of the clauses provides for the support of religion, by the grant of the latter amount yearly to ministers of all denominations. A strong feeling has been excited against the grant, not only among those who conscientiously object to all state support of religion, but also among many who hold the principle of Church Establishments, but who cannot approve of the indiscriminate endowment of truth and error, Popery, and Protestantism; while many who took little interest in the question of church and state are opposed to the grant on grounds of public advantage. When the clause was under consideration in the Legislative Council of the Colony (the only representative assembly which it has hitherto possessed) a motion against it was lost by a vote of 15 to 7; but one-third of this body are nominees of the Home Government and were in the majority. Strong representations were made to the Home Government against it, and a memorial signed by 12,000 persons presented on the subject. Lord John Russell, the Colonial minister, said that the Home Government had no desire to impose upon the colony such a measure; but as it had been passed by the council it was not altered.

As the new constitution is now coming into operation a strong effort is being made for the repeal of the clause. Three conferences have been held in Collier Street United Presbyterian church, Melbourne, on the subject, which ended in the calling a meeting for the formation of an association for this end. The public meeting was large and enthusiastic. Speeches were delivered by the Rev. Messrs. Ramsay and Ballantyne of the United Presbyterian Church, and ministers of other

denominations, as well as by members of the Legislative Council—some of them taking the out and out voluntary view, and others resting their opposition on the ground of expediency, or the evils of *indiscriminate* endowment. An association was formed, embracing all who “on any ground whatever” approve their object. We cannot give even a summary of the speeches delivered at the meeting. One curious fact was stated by one of the ministers present (we believe a Wesleyan), that, so far from the *ministers* of their body receiving aid, the money had been appropriated by laymen to other purposes. Dr. Cairns and Rev. W. Miller of the Free Church have joined the movement. An influential committee has been appointed to propose this as a testing question to candidates.—*Christian Instructor*.

WEST GWILLIMBURY.

On Tuesday last a Committee of the U. P. Congregation here waited on their pastor, the Rev. Wm. Fraser, and handed him, on behalf of themselves and other members, the handsome present of £46 15s. The Committee consented to have the liberality of the congregation publicly mentioned, only on the principle contained in the last clause of 2 Cor. ix, 2.—*Com.*

PAKENHAM.

The U. P. Congregation here has given an unanimous call to Mr. Thomas Watson, preacher, to be their Pastor.

PRESBYTERY OF WELLINGTON.

On Thursday, 17th April last, this Presbytery met in Esquesing for the ordination of Mr. James Caldwell to the office of the holy ministry, and the pastoral inspection of the United Presbyterian congregation worshipping in that place. After the Presbytery had been reconstituted, and some preliminary business disposed of, Mr. Torrance commenced the more special services of the day, and preached from Deut. xviii, 18. He was succeeded by Mr. Barrie, who narrated briefly the steps that had been taken by the congregation to obtain a minister; that their call had come out unanimously in favour of Mr. Caldwell, by whom it had been cordially and frankly accepted; that the Presbytery had sustained all the proceedings, and appointed this day for the instalment of the object of their choice. He then, for the satisfaction of the Presbytery and of the congregation, proposed the usual questions of the formula; and next, by prayer and the imposition of hands, solemnly set Mr. Caldwell apart to the ministerial office, and to the spiritual oversight of the United Presbyterian congregation of Esquesing. These ex-

ercises were followed by suitable and earnest addresses to the newly-ordained pastor and to the congregation, in which the duties of each were clearly and forcibly stated and enforced. Mr. Caldwell was next introduced to his people by Mr. Barrie; he then took his seat as a member of Presbytery, and was afterwards introduced to his Session.

This settlement promises to be a comfortable and prosperous one. The congregation has long been vacant, but God has again answered their prayers, by granting them the privilege of once more seeing their teacher. May the union be long continued, and much good accrue from it to souls!—*Com.*

U. P. CHURCH, SCOTLAND—ANNUAL MISSIONARY MEETING.

On the evening of Wednesday, May 7, a very splendid and imposing Missionary Meeting was held in the Music Hall, Edinburgh, in connection with the U. P. Synod. The Rev. Dr. Taylor of Toronto spoke on behalf of the claims of Canada. He said that for all his statements he was *solely* and *individually* responsible; but he knew that the substance of what he had to say was in accordance with the sentiments of many in Canada more experienced and better informed than himself. The burden of his speech was, that the U. P. Church here urgently needed, and earnestly entreated the Church at home to send an additional supply of suitable ministers. But it was scarcely possible to lay too strong emphasis on the *suitable*. For the time had arrived when we could not afford to accept of unsuitable ones; to send us such was only to damage the cause in our hands, and in fact, doom us to ignominious annihilation. We do not ask men of the very highest order of talent and acquirement. Genius and erudition could be dispensed with, though they would be highly appreciated in Canada.

would call forth the admiration of the people; would, doubtless, under God produce these peculiar results. But what we absolutely need is an intense, earnest desire to be useful in the ministry, accompanied with such intellectual qualifications, as a sound, vigorous understanding, shrewd sagacious knowledge of human nature; a disposition and ability to accommodate oneself to a variety of circumstances; accurate and extensive general knowledge; fair education; thorough acquaintance with the Scriptures, and the great articles of the evangelical system; and, along with piety and zeal, unwearied and indomitable energy and perseverance. These were the qualities chiefly in demand, and the more of them the better. It was necessary to lay stress on an intense desire to be useful, as an indispensable qualification. For while other Missions seemed to be generally contemplated in a somewhat disinterested, self-denying spirit, Canada, he feared, was sometimes looked to as good worldly speculation. He paid a compliment to the people of Canada as intelligent, shrewd, earnest and practical; and said it was a great mistake to imagine, that any sort of preaching would suit them. The difficulty of the Canadian minister was augmented by many considerations; among others, by the miscellaneous character of his audience, both nationally and de-

nominationally considered. He referred to some different estimates of the number of preachers that would be required—estimates formed on different principles. Five or six might, if acceptable, probably obtain settlements very soon. Ten or twelve, if willing to itinerate for two or three years, forming new stations and cherishing feeble ones already existing, might about the expiring of that period, generally obtain somewhat comfortable settlements. A much larger number might be advantageously employed as missionaries (strictly so called) in destitute districts—provided the Church at home saw it expedient to send and maintain such a staff of evangelical labourers in the West. He also adverted to the feasibility of students coming out from Scotland, and being trained for the ministry in Canada. Other denominations—and the Free Church in particular—he believed, were just as much in want of preachers from Scotland as ourselves. Though the attendance at King's College was much greater than at our Hall, it did not by any means furnish an adequate supply of ministers. He rejoiced that the Board had succeeded in obtaining two Ministers for Canada. He trusted these excellent brethren—Messrs. Gibson and Stevenson—would soon be followed by eight or ten worthy coadjutors, to whom he could promise a most cordial welcome in Canada.

THE CHURCH OF ENGLAND AND THE WESLEYANS.—In our last No. we gave an extract from the *Witness*, relating to a movement, now in progress in England, for “promoting union with the Church of England on the part of Christians not at present in active communion with her.” A committee appointed in connection with this movement, appear to have directed their attention to the Wesleyans, in the first instance. We now give an extract from a speech of the Bishop of Exeter, at the Convocation, when a petition relative to this matter was presented. As the Bishop is one of the leading men among the Tractarians, he may be regarded as expressing their feelings towards Dissenters.

“The Bishop of Exeter wished for more light on the subject. He regarded the course of John Wesley as an illustration of the fearful consequences to which schism led,—little dreamt of when the first step was taken. The Wesleyans exercised the ministry on terms which contradicted the Articles of the church. They called themselves a church, and thus put themselves out of communion with the Church of England. They were *ipso facto* excommunicated; and, when they became alive to their state, he hoped the church would not ask any thing from them but a Christian acknowledgment that they had been in error, and that they sought to be delivered from it. He thought the church should be very cautious how they invited such persons, until they indicated, of their own accord, a sense of the evil of schism into which they had hitherto been plunged.”—*Evan. Witness*

Statistical Report of the United Presbytery of Famboro, for the year ending on the 31st day of December, 1855.

ORGANIZED Congregations.	EXPENDITURE ON																						
	Stations within Bounds.	Average Attendance.	Members added.	Members removed.	Members on the Roll.	Baptisms.	No. in Religious Classes.	Attending Prayer Meetings.	Volumes in Libraries.	No. of Churches.	Is Property Decided?	Congregational Debt.	Total Income.	Stipend.	Church Property.	Theological Fund.	Synod and Pres. Funds.	Synod's Missions.	General Missions.	Incidental Expenses.			
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	
Famboro . . .	326	22 43	180 15 2	644	2	yes	130 0 0	228 9 8½	125 0 0	29 0 0	8 0 0	5 0 0	17 0 0	44 9 8½									
Caladonia . . .	100		50 14	6 30	430	1	no	75 0 0	97 14	52 4 3½	80 0 0	1 2 3½	1 0 0	2 5 0									
Indiana . . .	100	4 9	50 9 1			1	yes	none	73 19 1½	60 0 0	1 7 5	16 1	1 5 0	1 18 1½									
Onoda . . .	80		30 9 14						42 18 1½	30 0 0	1 5 0	15 0	1 0 0	1 5 7½									
West Dumfries.																							
Beverly . . .	280	18 0	164 17 75	40	400	1	yes	none	155 0 1½	100 0 0	14 0 7½	1 0 0	6 7 0	6 10 0									
Chippawa . . .	1 100	6 14	63 7 74	15 718	1	yes	70 18 10	155 10 11	100 0 0	22 18 8	8 0 11	2 14 3	9 1 11	5 0 0									
Hamilton* . . .																							
Thorold . . .																							
Ancaster Village†	140	44 3	41 6 25																				
Ancaster West†	60	1 1	26 1 1	150	1	yes	none	83 13 5	21 10 0	10 0 0													
Ancaster East†	85	13 2	56 5 62	20 50	1	yes	31 0 0	29 3 6	26 13 0	2 10 0													
St. George* . . .																							

JOHN PORTEOUS, Presbytery Clerk.

† Obtained a settled Minister, July 10th, 1855.

* Vacancies.

JUBILEE OF THE REV. JOHN BROWN, D. D.

The Rev. Dr. Brown, senior pastor of Broughton Place Church, Edinburgh, and Professor of Exegetical Theology to the United Presbyterian Church, so widely and favourably known as a learned, peculiarly valuable, and voluminous Scriptural expositor, having, on the 5th of February, completed the fiftieth year of his ministry, it was resolved by the congregation to celebrate the auspicious event by appropriate religious services. The day chosen was the 8th of April. At one o'clock on that day a meeting was held in the church, when the Rev. John Cairns, Berwick, preached from the words in Leviticus xxv. 10, "And ye shall hallow the fiftieth year;"—delineating in a very able manner, and with illustrations singularly rich and attractive, the points of resemblance between the jubilee of the Old Testament and the Gospel dispensation, viewed as a continuing jubilee. It had been intended to have a meeting in the church in the evening; but such was the anxiety felt by multitudes to be present even though nothing was provided except food for the intellect and the heart, that it became necessary to secure Tanfield Hall, capable of containing 2500 persons, all the tickets for which were almost immediately and days before the meeting disposed of. The chair was taken by the Rev. Dr. Andrew Thomson, the junior pastor, at six o'clock, and a very large number of ministers from all parts of the Church, as well as from other denominations, crowded the platform. Prayers were offered at the beginning and at the close of the meeting by the Rev. Dr. James Henderson of Galashies, and the Rev. Dr. David Young of Perth. Congratulatory addresses were presented to Dr. Brown from the congregation, from 150 ministers of the Church who had studied under him, from the preachers, and from the sessions of the congregations of Rose Street, Edinburgh, and of Biggar, Lanarkshire, of which he had formerly been minister. To all these addresses Dr. Brown replied in very affectionate, appropriate, and instructive terms, recalling various reminiscences of a pleasing and profitable character. Speeches were afterwards delivered on important and suitable topics by the Rev. Drs. Lindsay and Harper, fellow-professors; by the Rev. Dr. Henry Gray, who five years ago completed his jubilee, and Dr. William Cunningham, Principal of the New College, Edinburgh, both of the Free Church, and by the Rev. Alexander M'Ewan, Helensburgh. It was a deeply interesting meeting; all the services were pervaded by a fine religious feeling—warm, catholic, and exciting; and the tendency of all that was said and done was eminently calculated to encourage the ministers of the Gospel, and to stimulate them to the assiduous, faithful, and persevering discharge of their most important duties. In addition to their address, the congregation presented Dr. Brown with a purse containing £610. In the course of his reply, Dr. Brown handed this sum, along with £50 from himself—a noble gift of £660—to William Leckie, Esq., cashier of the Commercial Bank, to be devoted to the Scheme which the Synod is occupied in forming for the Relief of Aged Ministers. No appropriation of the money could have been more graceful or becoming. It was a touching sight to behold the venerable servant of the Lord—who, as a popular preacher, a faithful pastor, an accomplished professor, and a learned and successful author, has been spared to enter on the fifty-first year of his ministry, and whom the Lord has placed in circumstances that did not call for the personal use of the gift—with his white locks, and with a countenance beaming with happy Christian love, remembering, at the very moment when he was surrounded by the congratulations of admiring thousands, the claims of his less favored brethren, and generously bestowing this large donation to assist in succouring and in cheering those who, having spent their years of strength in the service of the Lord Jesus Christ, are in their old age laid aside by infirmity or disease. This act ennobled and hallowed the whole proceedings. Surely it will have its due effect upon the opulent members of the Church, and prompt them to come forward and place this benevolent and most necessary scheme on a safe and enduring basis. May the Lord continue to bless his honoured servant, and make his last days his brightest and his best.—*Missionary Record.*

UPPER CANADA BIBLE SOCIETY.—The annual meeting of this society was held at Toronto on the 14th ult. The meeting was addressed by Bishop McIlvaine of Ohio, and several other clergymen; while the numerous audience testified the interest felt

in the society. The Chairman (The Hon. Robert Baldwin) stated, that in the last report of the British and Foreign Bible Society, this society was distinguished as having circulated a larger number of copies of the Sacred Scriptures, than any other auxiliary of the parent society. And he was happy to be able to add that by the report which would now be presented of the proceedings of the past twelve months, it would be seen that the labours of the society, so far from decreasing, had increased. The increase of the issues was upwards of 3,000 copies; the receipts had increased upwards of £12,000.—The remittances to the mother country on purchase account had increased £700, and there was also an increase on the remittances to the contribution fund. All this showed the additional stimulus which had been given to the exertions of the Society during the past year. It was pleasing to see that, while our country occupied the proud position of being the first great free dependency of the British Empire, our Society had obtained the position of being the most flourishing auxiliary of one of the greatest and most splendid benevolent institutions of this great empire. While thus adverting to circumstances, which they might justly claim as sources of thankfulness and congratulation, they must at the same time remember that on such an occasion they could only rejoice with fear; fear arising from the consideration that the proud position they were enabled to occupy, was one which added greatly to the responsibilities that lay upon them for still greater exertions. They must recollect that the position they had thus attained, was not a goal, at which they could sit down and rest, but a new starting point from which they must look forward to advancing to still greater results. At the same time, while looking upon those exertions, whether of the past, or for the future, they must remember that all was due to Him who had thus permitted them, as sinful and erring creatures, to become instrumental in the distribution of His Blessed Word, and in hastening through that instrumentality, the extension of His Kingdom.—*Globe*

Gleanings.

RELIGIOUS LIBERTY IN TURKEY.

The Sultan has recently issued an edict of a very important and cheering character. He thereby shames the exclusive and persecuting policy of most of the so-called Christian Powers of Europe. Who that loves "the truth as it is in Jesus," and who longs for its universal promulgation, can fail to feel glad and grateful on reading the following:—

"The Sublime Porte will take energetic measures to secure for every religion, whatever may be the number of its adherents, full liberty for its exercise.

"All distinctions and appellations having a tendency to render any class whatsoever of my subjects inferior to another class, on account of religion, of language, or of race, shall be for ever effaced from Government documents. The use, either by officials or private individuals, of any opprobrious and offensive designation will be severely punished by law.

"Inasmuch as all forms of worship are, and shall be freely exercised in my States, no subject, of my empire shall be obstructed in the exercise of the religion which he may profess, and no one shall be in any way molested on this account. No one shall be compelled to change his religion."

"Besides the horror that I feel at blood or fire in any thing immediately connected with religion, I am afraid of principle which leads either to persecution, or to a confounding of the objects of civil and ecclesiastical jurisdiction. I have long held it as a principle, that it is only when religious opinions or their avowal directly injure the proper interests of the State (and not formally as dishonoring to God) that they become the objects of civil restraint or criminal punishment; and that the laws of the State ought to be so regulated as not to make the simple declaration or defence of opinions punishable."—DR. McCRAE, (*life*, p. 382).

SUPPORT OF THE MINISTRY.

Poverty and desperate circumstances will rouse all the energies of a man in many professions; but I wish our people to know that that is not so with the ministry. I have reason to thank God and my people that I have not been crushed by it; but I know that some of my brethren have been crushed by it, and I know that in such cases it does not act like a loaded valve increasing the steam power, and impelling the machine on with greater impetus. It crushes a man to the earth—it destroys his powers. The unhappy minister feels, that by no exercise of his talents in ordinary circumstances can he extricate himself from difficulty. It embitters his happiness; and those unpaid accounts on the study table don't add either to the talents of the discourse or the power of heart with which a man delivers it. I want to see my brethren relieved from these cares, and enabled to live in decent comfort.—Dr. GERRIE.

CHRIST IS ALL.

Chief of sinners though I be,
Jesus shed His blood for me;
Died, that I might live on high,
Lived, that I might never die:
As the branch is to the vine,
I am His, and He is mine.

O the height of Jesu's love!
Higher than the heavens above,
Deeper than the depths of sea,
Lasting as eternity;
Love that found me, wondrous thought!
Found me, when I sought Him not.

Jesus only can impart
Balm to heal the smitten heart;
Peace that flows from sin forgiven,
Joy that lifts the soul to heaven,

Faith and hope to walk with God
In the way that Enoch trod.

Chief of sinners though I be,
Christ is all in all to me;
All my wants to Him are known,
All my sorrows are His own:
Safe with Him from earthly strife,
He sustains the hidden life.

O my Saviour! help afford,
By thy Spirit and thy Word.
When my wayward heart would stray,
Keep me in the narrow way;
Grace in time of need supply,
While I live—and when I die.

Irish Presbyterian.

OBITUARY.

REV. DR. ADOLPHE MONOD.

It is with sincere sorrow that we announce the death of the Rev. Dr. Adolphe Monod of Paris. It is hardly possible that the cause of evangelical religion in France, or, indeed, on the European Continent, could have sustained a greater loss in the death of any one man. He was eminently devout, learned, zealous in every good thing, courteous to all, and the most eloquent preacher in France. There was something in his tones and manner which gave great effect, even to single words or sentences.

Not only did he preach Christ in his life, but most affectingly did he set forth the preciousness and sustaining power of the gospel, during his long and painful illness. Literally, it may be said, "For him to live was Christ, and to die was gain." We mourn that we are to hear from him no more, and with reverent awe regard the providence by which the world has been deprived of the presence of a man so illustrious and good.

MR. LINKLATER.

We regret to announce the death of Mr. Linklater, of Hamilton, C.W., one of the Divinity Students of the U. P. Church. He was for a considerable time in declining health, and was unable to attend the Divinity Hall last Session. Mr. Linklater was a young man of great promise, and would, had he been spared, have been an able and devoted minister of the Gospel.