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# THE CANADIAN

## United Presbyterian Magazine.

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### Miscellaneous Articles.

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#### GOD'S JUDGMENTS IN INDIA.

(Concluded from page 5.)

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BY THE REV. WM. RITCHIE, DUNSE.

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ISAIAH XXVI., 9,—“*When thy judgments are in the earth the inhabitants of the world will learn righteousness.*”

Having spoken of God's Judgments, we shall, secondly, consider the righteousness to be learned in this crisis.

(1.) We are to learn righteousness by correcting errors in our rule of India. I enter not here on the complicated question of the double government of British India—partly by the Company's Board of Directors, and partly by the responsible Ministers of the Crown,—I leave this to be discussed by statesmen and politicians in their proper place. But there are grave errors of rule and procedure in our Eastern empire that are patent to common observation, and that call for special attention on this day of humiliation for sin. And foremost here must be placed our guilty connivance at the idolatrous system of India. The general spirit and course of our rule in that land have tended to pamper the superstitions of the people. Instead of aiming to give all classes alike the benefit of British law and British civilization, we have betrayed an imbecile fear of touching any Hindoo institution, no matter how offensive or cruel to the mass of the nation. We found one class of them proud, imperious, tyrannical, to whom the hateful system of caste gave unlimited power to trample on all other orders of the community, and who used their power with a hand of iron. Yet, instead of interposing our sovereign rule as a shield between the oppressed and their oppressors, we have confirmed the lofty

pretensions of the latter by countenancing the high caste idea on which they are based; and the people of low origin have been down-trodden under the very eye of British law. And then as to the court paid to Hindoo idolatry: who among us can read the long recital of it without blushing for the honor of his country? British money has been given for many years for Hindoo sacrifices, British soldiers have been commanded to attend the procession of Hindoo gods, and British officers have looked on at the burning of Hindoo widows on the funeral pile of their departed husbands. All this countenance has been given, for more than a century, to a system of superstition the most abominable ever known on the face of the earth—a system that is hostile to reason by its gigantic absurdities, and revolting to humanity by its cruelties, and that extinguishes conscience by its unutterable pollutions. And what is the plea set up for this guilty connivance? It is the fear of exciting the jealousy of the Hindoos, and of thus endangering our empire in the East! And is it come to this, that a people who acknowledge the Almighty to have absolute power on the earth, and who read in the divine book the records of his judgments on nations, just for their supporting false religions, yet countenance the service of vile idols and the rites of heathen temples as the best means of averting the national calamity of the loss of dominion in India! In the name of offended reason, may we not ask, In the very hands of a just God, are we more sure of our empire in Hindostan in maintaining and countenancing its abominable system of idolatry, than in withdrawing from it the public sanction, and in showing all the favor we can to the cause of his Son?

It is the same mistaken policy that has flattered the Brahmins with our patronage, and drawn the main supply for our army in Bengal from persons of their caste alone. No matter though the Brahminical class were known to be the former oppressors of the people; no matter though their sacred books ceded privileges to them incompatible with the plainest dictates of morality or the rules of social order,—still they have been from the beginning the favorites of our rulers in India. Their puerile dogmas have been winked at, their impure orgies have been patronised, power has been given them to trample on the lower castes with impunity. The consequence of this is, that the native pride of the Brahmin has been fostered, his self-importance has been inflated, he has been so pampered as a servant that he has begun to feel as if he were really master. The Sepoys who are of this class are all inflamed with the pride of their order, and, alas, they have shown those who flattered them how terrible is the retribution of offering incense to heathen superstition. Missionaries were forbidden to speak to them, to persuade them to turn from their idols to the living God; their very heathenism was guarded for them by British law, and now they have rewarded their misguided patrons by murders and atrocities too horrible even for recital in the page of history. Oh, how loudly are we warned as a nation to correct these errors of our past rule in India. Is it not time to let it be known throughout Hindostan that our fellow-subjects there shall be governed on the same principles as we are, in Britain? We have not one law on the statute book in Britain for the rich, and an other for the poor; and why should there be this in India? Why should not men be governed there as here, not as divided into castes,

but as possessing the common rights of subjects and of citizens, instead of conceding to the Brahmin his lofty pretensions of superiority to the despised Sudrah or the out-caste Pariah? Is it not high time to enact impartial laws, that shall free the down trodden from the oppressor? Let it not be said that this would be an unlawful interference with the religious convictions of the people. An ambitious heathen priesthood may enact any social claim for their class, involving a grievous wrong to the rest of the community, and call that a part of their religion; but this can be no reason why an enlightened government in the country should establish the iniquity by a law. The same principle applies to the rites of the Brahminical system. It would be unjust to refuse toleration to this as a purely religious belief; but when wicked men decree acts of murder, and immorality, and open indecencies, in the name of religion, it is time for public law to interfere to protect life and maintain order in the community. "To allow such crimes and nuisances to protect themselves, by the name of religion, would be like the barbarous and superstitious policy of a dark age, which in those countries allowed marauders and murderers at once to find a sanctuary, and to make a den of the churches." I do hope that one of the benign results which an over-ruling providence shall bring out of this calamity, will be the inspiring the national mind with an universal distrust of the Brahmins, and a perception of the tyranny inherent in the prestige of their caste; for when the lofty claims of the high caste are thus repudiated, the key-stone is struck from the arch that sustains the whole system.

(2.) We are to learn righteousness by turning from the sins committed in the present commerce in India. India has been too long looked on as an immense gold field, yielding a princely revenue to those who had power over it. Too little has been thought of the means by which fortunes were obtained, if only their amount met the expectations of those who pursued them. It is to be feared, many who have sought riches there have allowed their consciences to relax according to their circumstances, and have mingled with the heathen only to learn of them their way. To what else than this can we attribute the receiving of bribes, and the oppressive exactions, and the grasping at dishonest gain, which have marked the course of many of our countrymen in India? To what else than this can we trace the imperious demands at home for still enlarged revenue, and the resort of those abroad to many expedients, in order to meet this cry of "Give, Give?" It was thus, that in an evil hour, the opium trade sprang up, that is now carried on so extensively, by the servants of the East India Company, with China. You do not require to be told of the direful effects of this trade on the moral and social condition of that unhappy country. You may be aware it has been interdicted, and yet, in spite of the Imperial mandate forbidding it, opium is smuggled into China by our merchants from India. It is well known, the vile drug is ruining the bodies and souls of vast numbers of the Chinese. The poor opium-smoker may be seen, in shops where the article is sold, at all stages of intoxication from its use. Now he lies on a bench, erected in the shop for the purpose, greedily inhaling the smoke of the drug from a common pipe; and now his eyes kindle into brilliance under its influence, while he gives utterance to wild, excited, incoherent words; and then

he is beheld stretched on the floor, like a lump of insensate clay—with ghastly features and powerless limbs, and heavy slumber waiting the horrors of his awaking hour, to be devoured again by an appetite insatiable as the grave. It is known that millions in China are thus passing through the brief life of an opium-smoker to an untimely death; that thousands of families are ruined; and that the entire resources of the empire are sucked up, as by a devouring monster: but the supply of this drug brings gold and dividends into the Company's coffers—and still the merciless traffic is pursued. The Marquis of Dalhousie, the late Governor General of India, stated in his Report to the Company for the past year, that in its course *five millions of pounds sterling*, revenue, had been realised from the opium trade with China alone! Yes, it appears that a sixth part of the whole revenue of the East India Company is derived from their trade in articles which the heathen emperor of China has declared contraband, as ruinous to his people, and which is carrying hundreds, if not thousands, every day into an undone eternity. Ah! brethren, I fear we read in the report of this revenue from such a trade, a deep reason for God's judgments against us this day. If we are determined to have gain from what is ruining the bodies and souls of God's creatures, we need not wonder though he show us, by terrible works in righteousness, that we put it into a bag with holes. Is this, I ask, like christians? is this like Britons? is this like men? to grow a product on God's own earth, and bear it on his sea, and offer it for sale to his offspring—which it is well known will destroy them—and this merely because money can be made by the transaction? No! We have need here to look to those divine judgments which are on us in the very scene of our sins, and to learn righteousness in our commerce in the East. We require, as a people, to besiege our Legislature with petitions till the traffic in opium is abolished as impolitic for India, and ruinous to its unhappy victims.

(3.) We are to learn righteousness by awaking from our lethargy, to active christian effort for India. Who can doubt that that great country has been placed by Almighty providence under British rule, for a grand purpose? I do not require here to defend the ambition of conquest that has often marked the progress of our Eastern empire; neither do I offer any palliation or apology for the cruelties of war and fraud that have given us possession of province after province in India. I may be permitted to view it here as a fact in the history of Providence, that our empire in the East has been established and extended till, now, nearly two hundred millions of human beings are there under British rule. Our acquisition of power there has been so rapid and so disproportioned to the limits of our native empire in this small Island, that the hand of God must be owned in it, and his Providence has operated on it for an end worthy of himself.

Who can question that this immense dominion in the Oriental world has been placed in our hands for some great and benignant issue. It is not merely that it may glow as a bright jewel in the diadem of our Sovereign; it is not only that it may open fields of commercial and military enterprise for our youth. No. I believe God has given India to Britain that she may carry there the blissful influence of British civilisation and British christianity. It is that we may fill that distant land with Bibles, and preach the gospel to its millions of heathen people.

But alas, my brethren, what supineness have we displayed in our past efforts for the civilization of India? What indifference has prevailed among us as a people respecting conversion of India to Christ? Yea, how limited is our knowledge of the great country which Providence has opened to us as a field of Christian labour. As has been remarked, it is in a large measure to us an unknown land. Its mighty rivers, its vast mountain chains, its populous cities, and fertile plains, are scarce known by name, even to persons of intelligence? Thousands have felt it difficult to trace on a map, the position of places now rendered memorable, as scenes of treachery and of blood. True, we have four hundred Christian Missionaries in India; but what are they among the teeming millions of that vast country? Scarcely more than a single preacher of the gospel to each million of souls, or about the same proportion as if there were only five ministers of Christ to all Scotland. Ah, my hearers, may we not read the divine rebuke of our lethargy, in these disasters that have befallen us? If we had been more zealous in sending the gospel to India, more of its people might have been now converted to the religion of Jesus, and we had been spared this mourning over the massacre of our countrymen by the heathen. It is a cheering fact, that the native converts have in this crisis proved true to the people who brought them the tidings of salvation, and if only their numbers had been greater, who can tell what influence they would have exerted in restraining the fury of their countrymen? Are we not urged now by a regard to the salvation of souls and the glory of Christ, to shake off our past supineness, and to double our diligence in giving the gospel to India? I fondly hope that the religion of truth and love shall imbue our future procedure towards the millions of that vast country. Its spirit of benevolence and meekness will be much required in the suppression of this insurrection, if the British name is to retain its honour in that land, and if British Christianity is to march over it with free course. In these days of suffering, as sad tidings of the murder of our countrymen reach our ears, we hear from our public press and elsewhere painful calls for *revenge* on the perpetrators of these foul deeds. I most cordially concur in the sentiments on this subject lately uttered by one of our statesmen:—"I trust nothing more will be exacted than the necessity of the case requires. I am persuaded that our soldiers and sailors may exact a retribution which it may perhaps be too terrible to dwell on; but I do declare my humble disapprobation of persons of high authority announcing that on the standard of England 'vengeance,' and not 'justice,' should be inscribed. How inconsistent it is to talk of fasts and humiliations, and at the same time announce that in the conduct of our foes we are to find a model of our own behaviour! I for one, protest against meeting atrocities with atrocities. I have heard things said of late, and seen things written, that would make one almost suppose that the religious opinions of the people of England had undergone some sudden change, and that instead of bowing before the name of Jesus, we were preparing to revive the worship of Moloch." I believe, brethren, the hour of our victory in India will be for us the hour of our trial, and that much of the future weal of that land will depend on the way, wise mercy is tempered with just punishment. Oh! that our people may here indeed learn righteousness, that while they uphold right law they may

breathe the love of the gospel, and labour more to spread it among all the millions of Hindostan.

In conclusion, let us all offer up fervent prayer to God on behalf of India. Let us pray for our countrymen there who are in perils among the heathen, that the Lord may be their hiding place, and cover their heads in the day of trouble. Let us pray for those in power there that they may have wisdom given them to turn the battle from the gate, and to rule in the fear of God, in the restoration of order in the land. Let us pray for our soldiers there, that they may be inspired with courage in the day of battle, and with magnanimity in the hour of victory. Let us pray for the improvement of this judgment to all classes in India, that righteousness may indeed be learned by it, all errors corrected, all sins abandoned, all christian zeal displayed for spreading the reign of the Prince of Peace. Let us pray for the spirit of understanding to our rulers at home, that our noble Queen may have faith in God for the stability of her throne and the integrity of her empire, that her ministers may feel their responsibility and adopt counsels equal to the greatness of the crisis, that Parliament may bury all party strife on the battle field of their country, and devise, as patriots, what is for the common weal. Let us pray for the whole people of our land, that they may all this day be as doves of the valleys, each one mourning for his iniquity, and that they may break off their sins by repentance,—that the rich may show mercy to the poor, that the lowly may evince respect for those of high degree, and all live in the love of God. Let us pray that our great national sins may be forsaken—our national intemperance suppressed, that families be no more ruined by it, nor souls destroyed;—our national worldliness brought to an end, that men forget not God in pursuit of money, nor sacrifice character in mad speculation;—our national indifference to religion disappear, that the masses of our people undervalue not the Bible, nor leave the compassionate Saviour to utter this lamentation: “I have stretched out my hands all day long to a disobedient and gainsaying people.” “God be merciful unto us and bless us, and cause his face to shine upon us, that thy way may be known upon the earth, and thy saving health among all nations. Let the people praise thee, O God, let all the people praise thee.”

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## THE CHARACTER OF JOSEPH, A PATTERN FOR YOUNG MEN.

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*(Concluded from page 9.)*

We have sketched the early history of Joseph, and found it highly interesting and instructive. He had been brought as a slave into Egypt, and sold to Potiphar, an officer of Pharaoh. There, however, the Lord was with him, and he was a prosperous man, and became overseer in his master's house.

But by and by a peculiar and most dangerous trial assailed Joseph, requiring all the strength of good principle which had been implanted in him to make him stand scatheless. He was a youth of great personal comeliness. His master's wife cast licentious looks upon him, and laid snares to strip him of his virtue, and make him her base paramour. How

full of peril was his situation now! Nothing but religion in-wrought into his heart was sufficient to preserve him, and it triumphed nobly. He refused all her evil solicitations, on two grounds; first, fidelity to his master, who had so unreservedly confided in him; and secondly, the consideration of what he owed to his God: "How," said he, "shall I do this great wickedness, and sin against God?" Such was the right view which the pure and holy mind of Joseph took of a matter which too many palliate and make light of.

When at length the temptress was foiled in all her schemes, her feelings were turned into rancorous malignancy, and she brought a charge against him before her too credulous husband, which made Joseph be cast into prison without any investigation; and to this he meekly submitted, not seeking to expose the base character of his accuser, for he probably saw that to try this would be in vain,—he a poor bondman stranger, and his opponent having many advantages on her side. And therefore without wounding the peace of his master, he left his vindication in the hands of that righteous God who, in due time, would do him justice, and bring out his innocence clear as the sun. Oh! how incomparably better is it to go to prison by an oppressor's power, but with such a good conscience as Joseph had, than to be at liberty and leading a life of conscious guiltiness, conscience all the while upbraiding the man at every quiet opportunity.

Now, suppose that Joseph had fallen before temptation, as so many misguided youths have done, while he might have enjoyed the pleasures of sin for a season—how dearly would he have bought them—at the vast expense of his inward peace—the ever-recurring condemnings of his own heart—the constant risk of discovery, and inevitable retribution—and what was far worse than all, the fearful thought that God was angry with him every day, and that destruction impended his soul! May we not, then, justly say,—well-directed Joseph, thy steadfast religion kept thee from the gulf of dishonour and perdition. And what great need has every young man to seek that in going forth into active life, and exposure to seducement in an evil world, he may be under the conservative influence of heart-felt religion, which will teach him ever to watch and pray,—watching, that he may not at any time be taken by surprise, and praying, that he may not be led into temptation, but delivered from evil.

Oh, how many a young man, not armed with true piety, coming to reside in a city, where "sins and their sorrows" abound,\* though they are not few in any place, has, by giving way, made mournful shipwreck both of his earthly and eternal welfare! Allowing himself to become a visitor of the thickly-spread haunts of intemperance, and to frequent the mind-polluting theatre, and other scenes of folly and vice so manifold now-a-days, he has become the servant, the slave of corruption, a prey to his own low appetites, and to Satan, the destroyer of souls. The impairment of bodily health—the loss of mental self-respect, and of success in life—exclusion from heaven and liability to hell, if he is not brought to speedy repentance, and to the Cross of Christ on Calvary, looking to Him

\* Read Dr. Guthrie's eloquent and informing volume on this subject. See also, Todd's "Dangers and Duties of Great Cities."

for pardon; these have been the awfully heavy prices given by multitudes of irreligious youths for a brief course of poor, mis-named enjoyment. Young men, be persuaded to use all diligence in making sure that you occupy Joseph's ground of strong religious principle, if you would keep your garments clean, and walk safely amidst pitfalls.

But I must not take more time in showing how Joseph's religion, ever present and ever working in him, afforded him abundant consolation and support in the prison, suffering wrongfully yet patiently; how the display of the many excellencies with which it invested him everywhere, won him esteem and trustworthiness, and made him still useful even in a prison; how the Lord, to whom he was so faithful, was "with him in the prison," and in his own time brought him out, and wonderfully led him into a position of high importance, where he was enabled to render invaluable services of preservation under the famine, to all the people of Egypt and surrounding country, and his father's household among them. Nor can I dwell upon his noble, generous forgiveness and kindness towards his brethren, who were brought into his power by the famine, and had formerly treated him so barbarously; neither upon the tender affection with which he ministered to his venerable and beloved father, after he got him into Egypt, showing him all respect and attention till he closed his eyes at death; and how he did all suitable honour to his mortal remains, and with religious carefulness removed them, according to Jacob's dying wish, to the family burying-place in Canaan, the promised land, where the nation was one day to be located, and where all God's marvellous designs of grace connected with them were to be fulfilled, in Messiah's advent, to be the Lamb of God, taking away the sin of the world.

And now let me say to you, young men, Oh, be induced to make it your sincere and active desire that God may enable you, from your youthful days, to pursue such a course of consistent religion as Joseph did. If happily you do so, you will be upheld in all the earthly vicissitudes through which you may have to pass; you will be fitted to act aright both in occasional adversity and trial, and in prosperity; you will not live in the world to no good purpose, as so many do, but God will make you *workers together with Him*, for benefit to the bodies and souls of men. He will vouchsafe to you that measure of temporal success and enjoyment which He, only wise, knows to be truly good for you; and at the end, you shall go to dwell eternally with Abraham, and Isaac, and Jacob, and Joseph, and the innumerable company of the redeemed from iniquity, sharing with them fulness of joy in God's presence, and pleasures for ever more at His right hand. Thus shall you experience that godliness has been profitable unto all things, both in the life which now is, and also in that which is to come and will last for ever. To this eternal and perfect felicity may God bring all of you, through faith in Jesus Christ, the Saviour, and by a life of holiness and well-doing, preparing and fitting you for the celestial blessedness above.\*

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\* As the original limits for this paper made brevity to be necessary, there could not be a full bringing out of the many valuable truths and practical lessons taught in the history of Joseph; it is therefore recommended to our youthful readers to peruse carefully a small well-written volume, published by the London Tract Society, entitled, "Letters to Young Men, founded upon the History of Joseph," by the Rev. Dr. Sprague of Albany. In that little book they will find a very interesting exhibition

Permit me to read to you, for your attentive consideration and remembrance, an extract bearing powerfully upon what I have been endeavoring to recommend to you, the establishment and operation of religion on your hearts. It is taken from a small but valuable book by the Rev. John Angell James, that honoured minister of Christ, who has done so much by his labours in the pulpit, and his writings from the press, for the diffusion of pure and undefiled religion. The book is entitled "*The Young Man from Home,*" and ought to be in the hands of every young man who is away from the parental roof.\* The extract is this:—

"You want, young man, a shield always at hand, and which is impene- trable by the arrows of your enemies, to defend you from the perils to which you are exposed: and you find it in religion. It does this by various means. It changes the moral nature, producing a *dislike and dread of sin*, and a love of holiness and virtue. Piety is a spiritual taste, and like every other taste, it is accompanied with a distaste for the opposites of those things or qualities which are the objects of its complacency. Sin is that bitter thing which the soul of a true Christian hates; it is the object of his antipathy, and therefore of his dread. He turns from it with aversion and loathing, as that which is offensive and disgusting. It is not merely that he is commanded by authority to abstain from sin, but he is led away from it by inclination. He may have sinful propensities of his animal nature, but he resists the indulgence of them, for it is sin against God. Now, what can be a more effectual protection from a practice or habit, than an actual dislike of it, or distaste for it? Who does that which he dislikes to do, except under compulsion? When you have once tasted the sweetness of religion, how insipid, how nauseous, will be those draughts of vicious pleasure with which the sinner intoxicates and poisons his soul. When you have acquired a relish for the pure, calm, satisfying joys of faith and holiness, how entirely will you disrelish the polluting, boisterous, and unsatisfying pleasures of sin! When you have once drunk of the waters of the river of life, clear as crystal, proceeding from the Throne of God and of the Lamb, how loathsome will be the filthy, turbid streams of licentious gratification! The new nature, by its own powerful and holy instinct, will turn away your feet from every forbidden place, and every unhallowed scene. Panting after God, and thirsting for the living God, taking pleasure in His ways, and delighting in the communion of the Saints, you will shudder at the idea of being found in the haunts of vice, or in the society of the vicious. It will be unnecessary to forbid your going to the tavern, the theatre, the house of ill-fame, the gambling table or horse race; your own renewed and sanctified nature will be a law against these things, and compel the exclamation, 'I will not sit with vain persons, nor go in with dissemblers; I have hated the congregation of evil-doers, and will not sit with the wicked. Gather not my soul with sinners.'"

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of "The Sources of Danger to Young Men; of the character to which Young Men should aspire, and of the rewards that crown a virtuous course." Thus they may be happily influenced to walk in the ways of true wisdom, which are pleasantness and peace on earth and lead to immortal glory and honor thereafter.

\* The following other works of Mr James are earnestly recommended to young people:—The Christian Father's Present to his Children; Young Man's Friend; Young Woman's Friend; Anxious Inquirer after Salvation; Christian Progress; The True Christian. In truth, all his books should be in every Christian family,

“In addition to this, religion will implant in your heart a regard to the authority and presence of God. ‘By the fear of the Lord,’ says Solomon, ‘men depart from evil.’ This veneration for God comes in to the aid of a holy taste. By the fear of God I do not mean a slavish and tormenting dread of the divine Being, which haunts the mind like an ever-present spectre—this is superstition, not religious fear; but I mean a fear springing out of affection, the fear of a child dreading to offend the father whom he loves. What a restraint from sin is there on that child’s mind; he may be absent from his father, but love keeps him from doing what his father disapproves. So it is with religion, it is the love of God, and originates fear. He who is thus blessed with the love and fear of God, is armed as with a shield of triple brass against sin. The temptation comes with its seductive force, but it is repelled with Joseph’s indignant question, ‘How shall I do this great wickedness and sin against God?’ And there this awful Being is everywhere. ‘O Lord, thou hast searched me, and known me; thou knowest my down-sittings, and mine up-risings, thou understandest my thoughts afar off. Thou compassest my path and my lying down, and art acquainted with all my ways.’—Psalms 139, 1–3. Yes, God is in every place, Heaven and the earth are full of his presence. A person once dreamed that the sky was one vast eye of God, ever looking down upon him. He could never get out of the sight of this tremendous eye. He could never look up but this awful eye was gazing on him.—The moral of this fearful dream is a fact. God’s eye is always and everywhere upon us. Who could sin, if he saw God in a bodily form looking upon him? Young man, could you go to the theatre, or to still worse places, if you saw this vast and searching eye, with piercing looks fixed upon you? ‘No,’ you would say, ‘I must wait till that eye is gone, or closed, or averted.’ But that eye is never gone, never closed, never averted. This the religious man knows, and therefore says, ‘Thou God seest me.’ Would you sin if your father were present? would you enter the haunt of vice if he stood at the door, looking you in the face and saying, ‘my son, if sinners entice thee, consent thou not; my son, walk not in the way with them, turn thy foot from their path?’ You could not so insult and grieve the good man’s heart. But though your earthly father is not there, your Heavenly Father is. Your father’s eye does not see you, but God’s eye does. This the christian feels and believes, and turns away from sin.”

May all to whom these friendly counsels come have such an heart in them as to fear God and keep all his commandments always, that it may be well with them now and forever. Amen.

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## UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

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We resume our references to the speeches of the members of the United Associate Synod, in the case of Mr. Morison.

The Rev. Dr. Hough of Glasgow, said, “With regard to the first charge, the principal matter of which is the doctrine of universal atonement, per-

haps he might be expected to state what he understood the doctrine of this Church and the Word of God to be on this subject. That Jesus Christ in dying sustained a relation to the elect, which he did not sustain to others, as their head, their representative; That Jesus Christ in dying intended to secure, and did secure, infallibly, to all the elect, all saving blessings, and that these blessings in the eternal covenant,—for he did hold the doctrine of an eternal covenant,—were made sure, by promise to the Son, as the recompense of the travail of his soul. He also firmly believed,—and believed it to be the doctrine of the Bible, and of their standards, and he believed, with very few exceptions, the doctrine of the ministers of this Church,—that the death of Christ had a general relation to mankind, as it had a special relation to the elect. And if it were asked what is that general relation? He answered, that it was suited to all, that it was sufficient for all,—but, above all, that it removed, and was intended to remove, all legal obstructions (by which was meant all obstructions arising from the character, the law, and the government of Jehovah,) to the salvation of mankind; so that, on the ground of this all-sufficient atonement, there might go forth a free exhibition of that atonement and all its blessings, as the gift of God to mankind—sinners as such,—as the gift of God not in possession, but in exhibition; as our Saviour said to the unbelieving multitudes to whom he discoursed of himself, ‘I am the bread of life;’ ‘my Father hath given you the true bread from Heaven.’ These two views of the atonement, thus plainly given, would, he believed, harmonize ninety-nine out of every hundred among either the ministers or members of every Secession Church.”

The Rev. Dr. Brown, of Edinburgh, said, “He had given the subject all the attention in his power, and his conscientious conviction was, that the most of the doctrines charged against Mr. Morison had not been, and could not be proved to be contradictory, either to the Holy Scriptures, or to their symbolical books; and that any impropriety which he might have committed in reference to the concealment of his views, and not using all his influence in suppressing the tract objected to by the Presbytery, though it might have called—and in his apprehension did call—for brotherly correction, and even Presbyterial caution and admonition—by no means warranted the proceeding so soon to the inflicting so high a censure as suspension.

\* \* \* With respect to the many unscriptural, unwarranted expressions calculated to depreciate the atonement, that Mr. Morison was charged with, only three were given. The first was far from being a happy expression; that where he described it as a talismanic something. It seemed, however, to be just an out-of-the-way mode of stating its exclusive and perfect fitness for its purpose, and its mysterious *modus operandi*. He did not think Mr. Morison was wise in using expressions of that kind; it was not speaking the words that became sound doctrine. The second expression specified, appeared to be a very sober statement of a most indubitable fact, that to all eternity a saved sinner must continue *deserving* of hell, and could deserve nothing else, and though he might hope for and obtain ‘eternal life,’ that would be entirely ‘the gift of God through Jesus Christ his Lord,’ which, however, secured to him, could never be deserved by him. As to his doctrine that the atonement did not secure heaven for the elect, or the removal of internal

obstacles to the obtaining of a personal interest in the blessings of salvation, that was the most objectionable thing he was represented as having said. He had endeavoured to explain it away, but in his apprehension, he had much better at once have admitted that the expressions were inaccurate. He said the atonement did not secure the removal of the obstacles, and he got over this by saying that the atonement *per se* did not remove them. Who ever thought so? The blessings of salvation were the result of the sovereign love of God, and obtained through believing, but the love of God had opened a channel through the atonement for that divine influence by means of which that faith was produced that put the sinner in possession of these blessings."

The Rev. Dr. Fraser, of Kennoway, said, \* \* \* "the following expression Mr. Morison employed when stating his ideas on prayer:—'It is much easier to believe God's record concerning his Son, than it is to pray.' The appellant appears to think it an easy thing to believe the Gospel record. Men, indeed, have a natural capacity to believe a fact on sufficient evidence. It is easy to believe on the testimony of our senses, that we are at this moment assembled within the walls of this Church. It is a rash and unscriptural assertion, notwithstanding, to affirm that it is, in all respects, easy for men to believe the glad tidings of the Gospel, though established by the most incontestible evidence. According to the apostle, those only believe who experience 'the exceeding greatness of the power of God, according to the working of his Almighty power which he wrought in Christ, when he raised him from the dead.' Ah! is it an easy thing for selfish narrow-minded man to believe the astonishing grace of God in the plan of redemption,—a plan against which some infidels have urged it as the chief objection, that it represents the Almighty as displaying an incredible degree of love to mankind? Is it easy for the workers of iniquity to credit a doctrine which they find they cannot embrace, without instantly abandoning their favorite indulgences? Is it easy for proud self-righteous man to renounce his dependance on his own merits, and to come as a naked helpless sinner to the Lord our righteousness? Once more,—is it altogether an easy matter for an awakened, humbled soul, oppressed beyond measure by a consciousness of his numberless and aggravated offences, to believe, even on the divine testimony, that there is forgiveness with God for so great a sinner as he feels himself to be? We must hesitate, therefore, to adopt the statement, that it is far easier to believe God's record concerning his Son than it is to pray. If it is difficult to pray; the difficulty consists chiefly in this, that it is no easy thing to exercise that faith which is essential to acceptable prayer. The commands of God are fully consistent with each other. When he commands us to pray, He commands us to pray in faith. Faith, we cheerfully admit, should be constantly inculcated as the first duty of a sinner; but to affirm that no man should endeavour to call on God by prayer, till he both believe in Christ, and know that he is indeed a believer, seems equally contrary to Scripture and reason. It might be alleged with the same propriety, that no man should attempt to hallow the Sabbath, till he be certain that he is a believer; for faith is no less necessary to the right sanctification of the Sabbath than to prayer. If faith is the gift of God, it cannot be wrong to solicit this gift by earnest supplication. Suppose a sinner to imagine that he

has not yet believed in Christ, while, at the same time, he knows the worth of his soul, and feels an ardent desire of salvation, why should he be discouraged from immediately bowing the knee with the publican's prayer on his lips, 'God be merciful to me a sinner? It may be that during the very season of prayer, God will be gracious to his soul, and bring him to a conscious 'receiving and resting on Christ alone for salvation.' In a word no better advice can be given to sinners than the advice of the prophet Isaiah,—'Seek ye the Lord while he may be found, call ye upon Him while he is near.'

The Rev. Dr. Mitchell of Glasgow, said,—“I know, indeed, that Mr. Morison's professed object is to preach the Gospel of Christ more freely and effectively, and this doubtless is, in itself, an excellent purpose—a laudable motive. But these means were not necessary to that end. I have now been a Minister of the Secession Church for well nigh half a century; I have heard and conversed intimately with some of her most enlightened and excellent instructors; and I cannot conceive how they, or I, could proclaim the Gospel of the Grace of God more freely or more fully than has been done. By them—by all—the call of the Gospel was addressed to sinners—to the chief of sinners—universally and indiscriminately, on the ground of the infinite excellence of the person and offering of Christ, of his common relation to the human race; through his incarnation as their kinsman-Redeemer—of the absolute promises of Salvation made to all the hearers of the Gospel, upon believing—of the authoritative commands of God, to preach the Gospel to all mankind—and of what they called his law-magnifying, and justice-satisfying righteousness. They spake also, of Christ, as being the free gift of God to mankind—sinners as such; and of the warrant that all had, without distinction or exception, to embrace the grant, and enjoy the benefit. Thus all legal obstructions are removed out of the way, for the access of all sinners to God through him. Thus the door of mercy is open to the whole human race, and I know not, let me say again, how they, or I, could have preached the Gospel of the grace of God more freely, or on better grounds.”

Several other ministers delivered their sentiments on this occasion, much to the same purpose, and giving equally clear proof of their soundness in the faith, and thus of the faithfulness of the United Secession Church to their scriptural standards. The discussion now being drawing to a close, the Rev. Dr. Baird of Paisley, the Moderator, by permission of Synod, left the chair, and spoke a few words, saying, among other things,—“What was the character of this system of Mr. Morison's, if system it might be called which was made up of shreds and patches from so many other systems? Was a man to stand up, in this place, and affirm, that the Son of God in laying down his life as an atonement for sin, stood and acted in no special relation to those who are ultimately saved? That the atonement, as such secured no special blessings for any? And are we not warranted to say, that this was in direct opposition to the truth of God, as we hold it,—that it was doing away entirely with the covenant of grace, with all its gracious arrangements and provisions,—that it was treating the suretyship of Christ, —the conditions he fulfilled,—the blessings he secured,—the relation in which he stood, as the second Adam—the public representative of the ransomed Church, as matters of mere fiction? Or was it to be sup-

posed that such opinions could be mooted in the presence of the Synod of the United Secession Church, and not be branded as deplorable and dangerous heresy? I find, however, I am trespassing on the indulgence of the Court. The time to which I have limited myself, does not permit me to indicate the various features of the system, much less to unfold them in their hideous character; but so clearly do I see that it is a system containing in itself the prolific germs of multifarious and widely ramifying error, that I cannot consent to its being finally disposed of by a committee. I am anxious that a committee should be appointed to confer with Mr. Morison, in the spirit of brotherly kindness; but I am equally so, that the result should be reported to this Synod, at an early day, and disposed of by this Court accordingly. If this idea does not fall in with the judgment of the Court, I shall feel it to be my duty to take my stand under a solemn and deliberate protest."

In the course of the discussion, several motions had been made by different speakers. But now all the motions were withdrawn, with the exception of Dr. Heugh's, which, in terms of the Moderator's suggestion, was altered to the effect that the Committee should report on Thursday next. This motion, which was carried without a vote, stood as follows:—

"The Synod, without sanctioning everything in the papers and pleadings, approve of the diligence and fidelity of the Presbytery of Kilmarnock, dismiss the appeal on account of the erroneous and inconsistent opinions set forth by Mr. Morison, and his blameable conduct in regard to the suppression of his tract, continue his suspension, and appoint a Committee to deal with Mr. Morison, and to report to the Synod on Thursday morning, first, at farthest."

Mr. Morison then rose up and said, that "he felt astonished and grieved at the result to which his fathers and brethren had come. He felt persuaded in his own mind that it was God's truth for which he had been libelled and suspended, and seeing that he was persuaded of this, and seeing moreover, that the congregation over which he presided were in peculiar circumstances, having in immediate prospect the observance of the Lord's supper, he felt that his duty to his own conscience, his people, his Master, and his Master's truth compelled him to enter his solemn protest against the decision." He then read the following protest:—  
"Seeing the Supreme Court has passed sentence against me, even to a suspension from the exercise of my Ministry, and that on most unjust grounds, as I conceive, I protest against the decision, and I will hold myself at liberty to maintain and preach the same doctrines, as if no such sentence had been come to."

The Rev. Mr. Morison, of Bathgate, the appellant's father, and another minister, entered their dissent from the decision of Synod.

The Committee appointed to converse with Mr. Morison, met in Gordon Street Session-house, 12th June, 1841, Drs. Mitchell, Hay, Fraser, Heugh, Beattie, King, Marshall, Baird, Johnston, Messrs. William Fraser, George Lawson, and William Pringle, were present. The meeting was opened with prayer by Dr. Mitchell, and Dr. Johnston was chosen clerk, Mr. James Morison was present, and expressed his willingness to enter into friendly conversation with the Committee.

Mr. Morison having been asked whether he was bound by any engage-

ment or understanding, to abide by the Congregation to which he was at present ministering, whatever might be the decision come to in his case, stated that he was not. Mr. Morison declared that no change had been produced in his sentiments by the discussions in the Synod, and the Committee, after a protracted and friendly conversation, of nearly three hours, did not succeed in effecting any.

Serious and affectionate counsels and advices were addressed to him, on the importance of acting with wisdom and discretion, in his present circumstances.

The Committee adjourned to meet on Monday at half-past five o'clock, afternoon; they closed with prayer.

The Committee met again on the day, and at the hour appointed; Drs. Mitchell, Fraser, Heugh, Beattie, King, and Johnston were present, and the Rev. Dr. Fraser opened the meeting with prayer. The Committee waited an hour for Mr. Morison, but he did not make his appearance, nor was there any communication from him; they therefore closed with prayer.

The Committee met again on the 17th June, 1841; Drs. Mitchell, Hay, Fraser, Heugh, Marshall, Johnston, Messrs. Clapperton, Mure, and Pringle, were present. The Convener of Committee reported that he had addressed a letter to Mr. Morison, requesting to know whether he intended to meet with the Committee again, and whether he had preached on Sabbath last. A letter from Mr. Morison having been received, was now laid on the table.

The Committee having considered the letter, and the whole subject, agreed to recommend to the Synod, that as Mr. Morison has disregarded the sentence of the Synod, suspending him from the functions of the ministry; as he knew that he had given no satisfaction to the Committee regarding his opinions, and was not prepared, as his letter intimates, to change them in any degree, and had been warned of the effect which his preaching in such circumstances would produce,—agreed to recommend to the Synod, that it should be declared that he is no longer connected with the United Secession Church.

The Synod approved of the conduct of the Committee and adopted their recommendation, adding that all ministers and preachers in this Church must consider themselves prohibited from preaching for Mr. Morison, or employing him in any of their public ministrations.

We have been thus particular—some will think too particular—in quoting from several of the speeches of the members of Synod, in the case of Mr. Morison, because it was felt at the time, and is still considered, to be a cause of vast importance, affecting the character of our Church as distinguished for strict adherence to evangelical truth. For it is well known that this cause created a sensation throughout other denominations, as well as our own, and occasioned many calumnious rumours respecting the orthodoxy of our Church among malicious parties, envious of our prosperity, and not scrupling to stain, if possible, our good name with a view to weaken our religious influence. As we hinted before, the very fact of faithfulness in adhering to the pure doctrines of grace, and in purging our Church from every opposing root of bitterness, as in the case we have just considered, has been seized on by adversaries, as an excuse for throwing out groundless suspicions, and false and injurious misrepresentations. It was

even insinuated that the whole United Secession Church was tinctured with error, and especially that their views on the great fundamental doctrine of the atonement of Christ, were grossly unscriptural. If there had been any just reason for these aspersions would it not have been consistent and wise in the Synod to have allowed Mr. Morison to pass unchallenged and uncensured; or rather, perhaps, if there had been any truth in the allegations of the unsoundness of the Church, would not some at least have been found to stand forth in his defence; but when not one voice almost was raised in his favour, when the whole Synod, as one man, repudiated his sentiments, and when his ejection from the body, might be said to be, although from painful necessity, their conscientious and unanimous determination,—is there not enough to silence the tongues of slanderers,—is there not enough to establish, beyond dispute, the entire orthodoxy of the United Secession Church?

The very partial and insulated extracts from the speeches, breathe the spirit of fidelity and zeal for the truths of God; and had it been seasonable to give all the speeches, and these entire, the same conclusion, with still greater force, must necessarily have been drawn, that, from the commencement of the Secession, till the present day, our Church has maintained its character for sound doctrine, and the same uncompromising zeal for its defence and propagation which was the main cause of its origin, and has all along increased its strength and efficiency, and secured to it the respect and confidence of the enlightened portion of the christian public, wherever our standard has been planted. May it ever be the resolution and gracious attainment of our successors in the United Presbyterian Church to “hold fast the profession of their faith without wavering, for He is faithful who hath promised.”

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## VISIT TO GRANT'S COUNTY, WISCONSIN, U. S.

BY REV. JOHN LOGIE.

*(Continued from page 23.)*

### IMPRESSIONS OF OUR FIELD OF LABOR.

The Father of our Presbytery, the Rev. Mr. Skinner has already furnished in the February number of last year, a very interesting statement of his impressions of the physical, moral and spiritual aspects of the district in which our Congregation of Blake's Prairie is situated. A detailed statement on my part, is therefore unnecessary, a few jottings may however be allowed me. The Prairie known as Blake's, so called from the name of the first agricultural settler, is about 12 miles in breadth, and rather more in length, its general appearance reminded me of some of the most beautiful districts in the old country. But give them our tasteful farm houses and gentlemen's seats with their artificial surroundings in wood,—and you have in Blake's Prairie a fac-simile of our finest districts in the Lothians or midland counties of England. The soil is excellent,—vegetable in origin,—black in color and varying from a foot and a half to four feet in depth, far more easily cultivated than our Canadian clay soil. The average crop of wheat is about 20 bushels to the acre, and the oldest settlers affirm that their recent

crops are more productive than their first. Thoughts of manuring and fallowing are strange here. Some of their facts and farming processes are fitted to strike a Canadian; no cast iron ploughs; all made of polished steel,—the parts turning over the soil are sharp as a knife; their ploughs all run on wheels,—the wheel in the furrow, being two inches greater in diameter than the wheel on the soil, guides the plough, the shafts not being needed for that purpose here. The plough is drawn with from 4 to 6 yoke of oxen, or occasionally a span of horses and a yoke of oxen, when the soil is first broken up out of prairie. The breaking up season lasts from the month of May till middle of July, after that, the grasses will not rot to admit of a crop for next spring; from two to three acres are broken up in a day, the breadth of furrow turned over is from 14 inches to 2 feet, and the depth is two inches. Generally, they have only one fence round the farm. Hitherto they have had abundance of pasture and hay from the prairie on the outside. The hay season with us, is the earliest summer task of our farmers, with them it is the last; the crop is taken off our farms, field by field as weather will permit, with them no sheaf is secured till the whole is reaped. Barns with us are almost universal, with them the crop is stacked in the open field; they have granaries to contain the grain until it is sent to the market. The crop all reaped, they secure it in the stack; as soon as secured, thrashing almost immediately begins. Large heaps of straw scattered here and there over the farms, testify to the crops of other years; what the cattle cannot destroy, fire and time must consume. Manuring with their rich soil is supposed to be out of the question; the soil is so porous that we never saw pools of water on the surface after the heaviest showers, as with us. This property of the soil enables their crops to stand without injury, weeks of dry weather in summer; it also enables the farmer to keep ploughing till frost sets in and binds it in his grass. Not a stone is to be found in the soil, save where the rock below juts out, beside some ravine. With equal labor they can sow nearly the double of breadth of land of our Canadian farmers. From 60 to 160 acres of spring wheat (they have no fall) are sown annually by the farmers here; their prices are, however, considerably lower. Manufactured goods are also higher. The soil also is not favourable to the growth of fruits. The only circulation here is in gold, not even bills of their own State Banks, this is owing to its being a lead mining district; miners are paid in gold, and the farmers will be satisfied with no less.

Their having no regular roads as with us, their houses for the most part being out of sight in the ravines, few or no trees to serve as land-marks, it is no easy matter even to pilot your way at mid-day, it is something like an impossibility under night; the pole star is your best if not only guide, if no pole star is in sight, then if it is not a matter of enjoyment, a few hours in it may be a whole night abroad on the Prairie—you must just keep at home till sunlight. And in turning from the physical to glance at the moral and spiritual aspect of the district, I am tempted to quote the words of Bishop Heber applied to Hindostan, (Every prospect pleases, and only man is vile,) in giving utterance to the painful contrast, and to me at least unpleasant impression, I am compelled by a sense of truth. I am quite aware an apologist would hint your opportunities of knowing their moral state were limited, for your time spent among them was brief.

I haste also to acknowledge that I found within that district, some of the excellent of the earth; truth also compels me to grant that tried by one of my own favourite standards of morals, Temperance, you would pronounce their moral position at least fair, they are not certainly a drunken people, and yet they are not a moral people. Can a district rank high in morals which generally and systematically tramples under foot the Sabbath, the sawn lumber driving, stores open and traffic going on during that day; and public opinion in favour of the Sabbath is so low, and the moral courage of the Sabbath-loving of the population is so feeble, that they allow the law of their own State in this very matter to be daringly trampled under foot. No prosecution before any Magistrate for any breach of their own Sabbath law has ever taken place in the district, so far as I ever heard. Speaking of their disregard of the Sabbath, I may mention an incident I heard coupled with the name of the leading infidel of the neighbourhood. On his commencing the erection of a house, to mark his contempt for the Christian Sabbath, he took steps that all the carpenter work should be done on the Sabbath; to effect his purpose he hired all the carpenters in the neighbourhood who were willing to work on that day. Well, the house was well nigh, if not altogether finished,—a house to stand as a monument of his thorough-going Anti-Christianity,—a house which at once proved him a bad citizen, as well as a contemner of the Christian's God. It was at this stage the house took fire and was burned to the ground. One result at least was secured,—the next house he erected was built in no such spirit of bravado as the last. The morality of the district may be learned also from the prevalence of gambling; this is specially the vice of the mining population; it stands allied in this case, too, with general tipping. Sabbath day, also, is specially devoted to this vice. As well as other two cases of theiving, which had occurred prior to my visit; both took place on the Sabbath when the respective families were absent at church. Another alarming feature of the moral state of the district, and the last I would notice, proving the need of the Gospel—there is a general disregard here of law and order, as in too many other regions of the States; and what by the infidelity of the Tom Paine school, so prevalent throughout the district, but just one of the most marked proofs of their disregard for the highest authority—the highest law—the authority and the law of God. The doubts, the denials, the blasphemies here have no alliance with the earnest yearnings or ravings of the Carlyle Schools, they are the simple product of their lawlessness. After that it is but a small thing that man's law—their own law—should be treated with disregard. The existence of a horse-stealing committee on the Prairie, the popularity of Judge Lynch; what I heard in the case of others, and though last, not least in the impression it produced, I myself, in circumstances at once ludicrous and painful, felt the weight of mob law—of their entire disregard for law and order. I feel, however, that your space and patience have been tried enough in this number, the details of this personal proof must be deferred to a subsequent issue, together with a statement of my labours and the present state of our congregation there.

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## PREACHERS—INADEQUATE SUPPLY—HOW TO SUPPLEMENT IT.

The January number of the Magazine gives the usual quarterly statement of the vacant stations, and preachers at present on the list of supply. There is a melancholy sameness in the proportion, or rather disproportion, which these bear to each other in the quarterly, and annual returns, which from time to time are laid before the Church. From the beginning of the Mission it has been so, and the untoward circumstance has produced very unhappy results,—has left its traces in the dwarfed appearance, which not a few of our congregations present to this day. With the past, however, we have not farther to do than as a beacon to warn us. The ruinous disproportion between our supply and demand still exists, if it is not greater than ever. The last statement gives eight preachers in all to thirty-two vacancies. Making allowance for the circumstance that in several cases, stations, which can be supplied in one day and are designed to constitute but one ministerial charge, are returned by Presbytery clerks as *double* in the list of vacancies; still we cannot be said to have even one third supply. And the next quarter, judging from present appearances, and the analogy of past years, may be expected to exhibit a still greater disproportion. Several at present on the list are under call. One at least has accepted a settlement. Our own Hall is not expected to furnish many licentiates this season. We can *reckon* at present on but one addition from Scotland, and though it is probable there may be more, the summer is generally far advanced when Missionaries from the home Church appear amongst us.\* What the Church has to look to, therefore, for early summer, is a supply of preachers still more inadequate than the present; one which, unaided by the services of settled ministers, may give three or four days, at most, in the quarter to each vacancy. What can such a supply as this, coming too often at irregular and uncertain intervals, do for our congregations in the districts where these are planted? Under such an administration of the ordinances of the gospel, will the young, the careless learn church-going habits, will the truly pious preserve even the measure of Christian attainments they have reached? Looking at the matter in the light of reason and experience, can we expect the ministrations of a preacher once a month, or on three successive Sabbaths of a quarter, either to deepen the piety of those already under the influence of the truth, or check the indifference or open profanity of the yet unconverted in a land where so many warping and chilling influences are in constant operation? About the most we can anticipate from such an agency is to keep the skeleton of a congregation together, until the presence of a settled pastor, or at least, a more regular observance of public worship supply the instrumentality of which God, in general, makes use to clothe the meagre body with flesh and sinew, and inspire it with life and vigour. And though, even this result might satisfy some in connection with recently formed and remote stations, no one, at all interested in the spiritual prosperity of the U.P. Church in Canada, can contemplate without deep pain,

\* We have just heard that a student, at present on trials for license in Scotland, and who is described as of excellent character and ability, is likely to come to Canada in Spring.—Ed.

the possible reduction to a similar condition of the older and more consolidated congregations now vacant. It must not be forgotten that there are at this time, more congregations, which have for a time been enjoying the services of settled pastors, vacant than at any previous period in the history of this Church. To put such off with the fractional supply which would fall to their share in an impartial distribution of the whole, would be to seriously impair or altogether lose the results of laborious and prayerful effort. Anything far short of *full* supply would endanger the very existence of some of these, surrounded as they now are by other congregations, differing very little from them either in doctrinal views or Church government. And, yet, how almost impossible to furnish it to them without entirely neglecting others! Altogether, the position of the Church at present is a very critical one. Perhaps, in this respect it has been always such. It is certainly not less so now than at any former period for years back but more, inasmuch as a degree of prosperity and extension, is now, as it were, within its reach such as never lay so near it before. The stake is greater, if the danger is not more imminent. The most important and vital questions, then, for the Church (not excepting that of union with another denomination, with which, indeed, their right solution is more intimately connected than might at first sight appear,) meantime are, first: What steps should be taken to secure an increased supply of *regular* preachers? and second: By what agency can the evils attending the present defective supply be mitigated? It is altogether foreign to our purpose to enter on a *thorough exhaustive* discussion of either of these questions. The previous remarks may, perhaps, secure for them the attention of some who would bring larger experience and riper judgment to their consideration. At the same time, a word or two on both points may be allowed one, whose suggestions however, cannot plead the weight either of long experience or even very matured judgment.

As to the question of increased supply of regular preachers, we have been hitherto chiefly dependent on Scotland for this, and, for some time to come, at least, must be largely so. The unprecedentedly large number of licentiates of the U. P. Church there at present unsettled, and only partially employed, would seem to render it a more hopeful recruiting field for Canada than ever. It is a fair question whether, in sending a vague and general request to the Mission Board for ten or twelve additional preachers, neither accompanied with minute details as to the actual state and prospects of the vacancies they were expected to fill, nor supported by personal representation and pleading—the Church has done all within its power to make the most of this seasonable opportunity for adding to its ministry. Perhaps the simple request of the Synod, deliberately made and formally communicated, should be regarded as a sufficient evidence, both of our necessities and prospects. Brethren in Scotland do not seem to think it such. Frequent and minute enquiries have been, within the last month or two, addressed to the writer of this paper (and, in this respect his experience is probably not exceptional) both by students and preachers in Scotland, as to the *real* nature of the wants, encouragements, drawbacks, prospects, &c., of the Canadian field at the present time, enquiries which evidence an interest in Canada that has not been always felt by these classes, but which can scarcely be satisfactorily met, by public com-

munications but require private confidential letters, or, better still, personal conversation with one acquainted with the whole subject. Does all this not point to the propriety of deputing to Scotland, one of the brethren here, whose knowledge and experience would enable him to speak with authority on the matter, and whose known interest in the Church's progress, would be a security at once for untiring effort and a measure of success? Similar means have been used before and with good effect. The subject deserves the consideration of the Mission Committee and may be left in their hands in the meantime. The second question is one of more *urgent* and *immediate* interest, and one on which we have stronger convictions as to the necessity of taking immediate action, and that with a view simply to a larger and more systematic employment of the senior Students in missionary labor during the summer vacation of six or seven months. The suggestion is one which encounters the prejudices of some, and to which specious objections may be taken. It would, therefore, require to be examined in a variety of lights, for instance, in its likelihood to promote the prosperity of the stations thus supplied, in its probable bearing on the mental development and future usefulness of the students thus employed, and then, like other questions, it has a pecuniary aspect, which could not be overlooked. In our opinion, no valid objection could be taken in any of these three respects to a *cautious* employment of this agency, but on the contrary, very strong grounds might be adduced for adopting it in the *present circumstances* of our Church. We propose to bring these remarks to a close, by a word or two on the first and most important aspect of the question; the others may remain for consideration in another article.

Have we then in the students, and especially in the senior students, preparing for the work of the ministry amongst us, an agency which could be advantageously employed in preaching, visiting, and otherwise ministering to our vacancies, amid the great and acknowledged deficiency of regular and licensed preachers? Apart from any experience in the matter, on purely rational grounds one must reply in the affirmative. Here we have a number of young men, in general, arrived at greater maturity of years and mind than students in the older countries, with such an interest in the cause of the Saviour as has led them amid numerous temptations, to pursue an opposite course, to consecrate their life to its advancement, possessed of a good general education before admission to the Hall, and of such a knowledge of the word of God and christian doctrine as several seasons' study has since given them, not to mention considerable experience in public speaking which, however, some of them have. Can any intelligent christian hesitate as to whether it is better our stations should enjoy the ministrations of such agents, or for weeks together none at all? But we can appeal to the experience of the past, to well known facts, in support of their employment. During past years, several of them have been employed from time to time in the vacancies near Toronto. In these stations an enquirer will find but one opinion on the subject. To the almost unbroken supply which they have received through calling in the assistance of our students, it is chiefly owing that the attendance if not membership of each of them has continued to increase, even during the protracted absence of a settled ministry. We refer especially to Pickering, Columbus, Tecumseth, and in some

respects Caledon. In other parts of the Church, their employment has, for plain enough reasons, been less general, but to the extent to which recourse has been had to it, we can testify, with similar satisfaction to the people. Having such an agency at its disposal, in the course of a few weeks, would the Church be free from guilt in allowing the stations entrusted to its care to languish under a supply admittedly altogether inadequate, not to speak of neglecting hitherto unoccupied fields, while the energies of its most advanced students are being spent on the second and third rate schools of the province. If this is not to take place, some steps must be immediately taken by Presbyteries and vacant congregations to prevent it. The time must be very near when the mode of employing the summer months becomes a subject of anxious thought to our students. Let Presbyteries having a number of vacancies in their bounds, endeavor at once, by correspondence with the Theological Committee or any other means, to ascertain which of the students might be usefully employed in this work, and could be persuaded to embark in it. It will probably be found, that each of the Presbyteries so situated, could secure such a student, and perhaps London as having by much the largest number of stations, two. Cautiously selected, working under the eye of the whole Presbytery, or perhaps, better under the special superintendence of one of the ministers, there would be little fear of unhappy consequences, and under the blessing of God, much to hope both for the stations and the students. Greater facilities would be granted for settled ministers visiting the vacant stations, or exploring new ground without leaving their own people unsupplied.

It must be borne in mind that the Church has now to choose between the adoption of some such systematic plan for securing the services of such of the students as might be found both able and willing to give them, or losing even the partial use of them we have for some time had. Of the four vacancies in the neighbourhood of Toronto, which they have been in the habit of supplying from time to time, three are now settled, or on the fair way of being so, and the fourth has called a preacher. We must, either then, take a step in advance in this matter, or lose even the partial services which the students have rendered us, and that if we mistake not, at a time when from the increasing numbers of the Hall and other circumstances, there are on the one hand more capable of rendering the Church such service than at a former period, and the Church needs it more on the other. Students who twelve and eighteen months ago were labouring with much acceptance amongst our vacancies, will surely not be permitted, through the inaction of the Church, to devote their now more cultivated gifts and graces to the communication of mere secular instruction, while its necessities are pressing and painful beyond precedent. To prevent such a result let the Presbyteries concerned take immediate action—let the matter, at least, be duly considered and we do not fear the result. Already the Durham Presbytery is, we believe, endeavouring to secure one student to labour within its bounds during the summer months. Why should not others with the interests of more numerous and larger vacancies at stake, take a similar course?

Perhaps it might be found that this is, after all, the most effectual method of securing a large supply of *regular* preachers. The old maxim is still true,—“Providence helps those who help themselves.” Let us

avail ourselves more largely of such agencies as lie within our reach, and if we are able by a vigorous and prayerful employment of these to maintain our large vacancies in an efficient state, and to raise the more recently formed stations, by a healthful growth, to a similar condition, a simple statement of the facts of the case will do more to bring us preachers from Scotland and to raise them here, than will be effected by the most eloquent appeals to the sympathies of friends either at home or abroad, grounded on our destitution. In the present case much is not to be expected from appeals to the mere pity or compassion of preachers. V. D. M.

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## Reviews of Books.

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**THE INDIAN WAR: A Discourse delivered on the occasion of the late National Fast.** By the REV. ROBERT T. JEFFREY, M. D., Glasgow. 8vo. pp. 20. Glasgow: Maurice Ogle & Son, 1857.

Dr. Jeffrey, who has been for a few years one of the Ministers of our Church in Glasgow, takes for his text, Hosea x., 14, "Therefore shall a tumult arise among thy people and all thy fortresses shall be spoiled, as Shalman spoiled Betharbel in the day of battle: the mother was dashed in pieces upon her children." His plan is "I. To consider the calamity which we, as a people, have to deplore. II. The causes which have occasioned it. III. Our duty in connection with the emergency." The discourse is characterized by the ability for which the author is distinguished. But our readers, we presume, are by this time familiar with the topics of which it treats. The following extract will serve as a specimen, and at the same time bring into view a consideration which, we suspect, will need to be very earnestly attended to.

The most important branch of duty in connection with this emergency is, to take means when the war is over for the free and unrestricted circulation of the Word of God, and for the full exercise of the heaven-granted right to preach the gospel in India. Two centuries have elapsed since the commencement of our intercourse with India, and a century has passed by since the Indian empire became ours by conquest. In the mysterious providence of God we were permitted to appropriate and to possess the vast territory. As a Christian country, we then came under the pressure of a new and stronger obligation to interest ourselves in the moral elevation and spiritual regeneration of its people, who, though far off, were now fellow-subjects of the same sovereignty. How have we acquitted ourselves in regard to this obligation? Why, we have simply ignored it. Instead of joining hands with God for their evangelization, we have made common cause with Brahma and Mahomet for their deeper degradation. Instead of regarding them as brother-immortals, to be trained up for God and a glorious eternity, we have treated them as mere animals to be used and abused for our vanity and aggrandizement. Instead of holding India as in fief for God, we have disowned his seignory, and held it for ourselves. Even at this advanced date of missionary enterprise, when the Church of Christ in all her sectional divisions is but one immense evangelical confederation for the conversion of the heathen; even now, when we have heaven's charter of mercy translated into every tongue, and the heralds of the cross laboring in almost every land, what have we done for the enlightenment of the two hundred millions of perishing heathen in India? Like the Levite of old, we have passed by on the other side, leaving uncared for and un-

cured those whom sin hath stricken and wounded to spiritual death. Only a few devoted men and ministers of God are there, but what are these amongst so many? A stray missionary at far distant intervals may be seen bearing in his hand the torch of truth, but what is this to the dense Egyptian darkness of India's moral midnight? Truly it is high time we had done with this criminal carelessness. We must cease from our indifference to the spiritual interests of India. We will ill interpret the voice of Providence in the present judgment if we do not regard it as a punishment for past remissness, and an admonitory memento of our moral accountability for the dissemination of gospel truth among the millions that are there subject to our sway; and we will ill improve this judgment if we are not thereby stimulated to gather up the energies of faith, and put forth all our activities for India's ingathering to the Kingdom of Christ.

The evangelization of India, however, is not the work of the Government,—it is the work of the Church. Yet it is not only possible, but very likely, that our rulers, punished for their folly in patronising Buddhism and Islamism, may now adopt Christianity as a political expediency, and convert it into an engine of State policy. In all past history religion has never been subordinated to statecraft without being emasculated of its spirituality and life. When civil rulers essay the administration of the kingdom of Christ, they arrogate to themselves a function for which they are wholly incompetent; and if ever there were a tribe of civil rulers of convicted incompetency for dealing with religion, they are those rulers of ours whose government in the East has been so systematically irreligious. Truly the men who have all along insisted upon governing India without God, are not very likely men for the work of God in India. Yet these time-serving politicians, whose past policy has been made up of equal parts of heathenism and infidelity, will very probably ere long inaugurate a new policy by foisting upon India a batch of Bishops. Let the men who were so lately dragging the car of Juggernaut beware how they touch the ark of the Lord with their defiled hands. The civil government must keep within its jurisdiction. India will never be proselytised by an Act-of-Parliament religion. The Church of Christ in these lands must realize her responsibility for the Christianization of India. To this work she is now loudly summoned by her Lord. With her alone are the instrumentalities for its accomplishment. All that we have to seek from the State for the Church is—that she may have a fair field and no favor. There must be no more proscription of the Bible—no more prohibition of the Gospel—no more outlawry of the ministers of God. The good news of salvation must be henceforth proclaimed without let or hindrance. We do not ask this as if the State had the power to withhold it, or even to grant it. The commission to preach the Gospel is derived from a higher than any Parliamentary patent. We hold it immediately from Him who is King of kings and Lord of lords.

When once this war is over, a large door, and an effectua', will be opened for the ministry of the Cross. Let us be prepared to enter and possess the land in the name of Christ. Accoutred from the armoury of God, let us lay siege to the strongholds of sin and of Satan in India. The weapons of our warfare, which are not carnal but spiritual, will prove mighty in the hand of Faith for the downfall and utter demolition of that system of stupendous delusion which is now seen to be so fertile in the fruits of wickedness, and so antagonistic to the honour and royalty of God. Nothing can root out error but truth. Nothing can break down the bulwarks of heathenism but the Gospel. Nothing can emancipate imbruted humanity from the miserable thralldom of sensuality and vice, save that liberty wherewith Christ makes His people free. Oh, let the Christian chivalry of Britain be marshalled to fight the battle of the Lord in the East! Let it be inspirited with a holy heroism, by a remembrance of the wrongs and woes of our murdered kindred at Delhi and Cawnpore; and let it take the noblest, the sweetest revenge by storming with Divine truth every citadel of dark idolatry, and by carrying the heart-humbled Hindoos into captivity to Christ. When once India is reconquered to Britain, let us send forth the soldiers of the Cross to have it conquered to God. Let us bring to bear upon it all the appliances and artillery of the Gospel, until the whole of its varied and teeming population shall bow before the sceptre and yield the fealty of faith to the King of Salvation.

THE MARROW OF MODERN DIVINITY. 8vo., pp. 370, Philadelphia: Presbyterian Board of Publication, 1857.

This is a re-publication of an old but excellent work, written fully 200 years ago, in England, by Edward Fisher, of Oxford University; and is now issued once more, in a handsome form, as are all their books, by the Presbyterian Board of Publication at Philadelphia. Nearly 150 years since, it occasioned "no small stir" in Scotland, being condemned by the General Assembly of the Church of Scotland, the great majority of whose members had become deeply steeped in what is called *moderatism*, which means, among other things, that they had reduced Christianity to a meagre system of poor morality, all the distinguishing doctrines connected with the grace of God through a crucified Saviour, having been ignored. There was, however, a noble small band of men in the Assembly, who held fast, and boldly witnessed for the doctrines of grace, at the head of whom were James Hog of Carnock, and Thomas Boston of Etterick. Mr. Hog got this book reprinted in Scotland, which led to its being taken up by the Assembly, and afterwards, Mr. Boston, of pious and orthodox renown, appended to it valuable notes. These two eminent ministers, along with nine others, among whom were Ebenezer and Ralph Erksine, were called "Marrow men," for the firm stand which they made on behalf of this celebrated work. It consists of two parts, one on the Covenant of Works, and the Covenant of Grace; the other an Exposition of the Ten Commandments. Its design is to show, as it does very clearly, that the pure scriptural christian scheme repudiates *legalism*, on the one hand, or the false doctrine of man's salvation by his own works, in whole or in part; and *antinomianism* on the other, or the setting free of believers in Christ from all holy restraints and obligations, thus turning the grace of God into practical licentiousness. It is a curious historical fact that the Assembly of the Church of Scotland denounced the book as being grossly antinomian making it quite the reverse of what it really is, which shows that its condemners had either not read it, or that their minds were blinded by prejudices. In truth, their unsoundness otherwise made them incapable of doing any justice to the book. It gives a very able exhibition and defence of evangelical doctrine, theoretic and practical. It is composed in the form of dialogue, which makes it more lively and profitable. The Presbyterian Board has conferred a great boon, by re-publishing it complete, with Boston's very judicious notes; and as it had become rare, we have no doubt that many who know its value, will be eager to be possessed of it. We would particularly recommend it to Presbyterian Students of theology in this country. By carefully perusing and mastering its contents, they will be much helped to understand and appreciate those glorious doctrines for which Hog, Boston, the Erskines, &c., stood forth manfully in their day, and which are still taught in the pulpits of the United Presbyterian and Free Churches, in Scotland and in this country; and we believe, also in those of the Presbyterian Church in the United States, whose Board has favoured their people and ours with this precious volume. It may be had price 80 cents, through the Rev. Andrew Kennedy, general Agent in Canada for the Presbyterian Board,—and he will also supply to order the other diversified, valuable and cheap publications of the Board.\*

\* This Review was furnished by the Rev. Andrew Kennedy, London, O. W.

## Missionary Intelligence.

### INDIA.

The U. P. Church has only one Agent in India, who is not strictly a Missionary, but employs himself in supplying proper books to Christian Schools. The following appeal on behalf of India, is from his pen, and bears date Madras, 12th October, 1857. Mr. Murdoch says:—

The present mail will convey to England detailed intelligence respecting the fall of Delhi. It did not appear necessary to write to you during the progress of the mutiny, for the newspapers supplied every information. I cannot, however, allow such an event, unparalleled in the history of our Eastern empire, to pass without a few remarks.

At the beginning of the year, our hold of India never seemed more secure. From the Himalayas to Cape Comorin, every sword was in its sheath, not a shot was fired in anger. So great was the trust reposed in the sepoys, that even Calcutta was without a European regiment. An Englishman could wander unarmed through any part of the country.

The hereditary policy of the East India Company, which had refused a settlement to Carey on British soil, and had driven other missionaries to Burmah, Ceylon, and the Mauritius, had been strictly observed. True, the indignant voice of public opinion in England had stopped the firing of salutes in honour of idols, the more offensive interference with the management of heathen temples had either been abandoned or sedulously concealed from observation, permission had been given to obey the last command of our Lord, with respect to the people generally; but the *army* was still safe. Its ranks had been carefully recruited from Mohammedans, Brahmins, and other high castes; no missionary was allowed to proclaim the gospel to our sepoys—A lot a tract might be distributed among them. When the course pursued seemed attended with complete success, it was suddenly discovered that a hundred thousand men, who had "eaten our salt" for years, were leagued together for our extermination.

It is not necessary to inquire into the secondary causes which brought about the revolt, but even those who are not much accustomed to trace "God in History" have been struck with the facts. The blow came from the very quarter in which Hinduism had been most pandered to, in which every effort had been made to guard against the entrance of Christian truth.

The plot was, by the general massacre of Europeans, to free the country for ever from the rules of the hated Feringhees. It had always been considered that a general combination for such an object was impossible—that it would be divulged long before the arrangements could be completed. The secret, however, was well kept. Months before the outbreak, it had been reported to government that showers of mysterious cakes had passed through the country from north to south, but their import was quite unknown.

The fire burst forth at Meerut, in North India, and soon the immense valley of the Ganges was in a blaze. For a time each successive post brought intelligence of fresh disasters. You may have heard of men hacked to pieces and flayed alive; but the outrages inflicted, in some cases, on women cannot be described. Happy, comparatively, were they who died from pestilence when cooped up in forts; happy even were they whom Nana Sahib caused to be blown away from the mouths of cannon. I allude to these things to show what Mohammedanism and Hinduism really are. Do they not bear striking testimony to the truth of the scripture declaration, "The dark places of the earth are full of the habitations of cruelty?"

The flame of rebellion has been quenched in the blood of the miserable men by whom it was raised; but I do hope that before the tragedies of Meerut and Cawn-

pore fade from the memories of Christians at home, they will ponder more deeply the responsibility devolving upon them with reference to India. Never was such a trust committed to any other Christian nation—one hundred and fifty millions of immortal beings, one-sixth of the earth's population, sunk in the grossest superstition and deepest moral debasement. I often wish I had the pen of some of the members of our Church, to describe more vividly the spectacles which present themselves here on every side—the people so degraded that they call evil good, and good evil—their shouts when mad upon their idols—their temples the abodes of lust, their deities incarnations of vice—every possible insult offered to a Holy God. Surely, if these things were felt, more general interest would be awakened in this great country.

I have stated in former letters that the missions in India have, to some extent, adopted the principle of division of labour. The missionaries of the Church and London Societies have mainly devoted themselves to preaching; those of the Free and Established Churches of Scotland to education; while the Baptists have given special attention to the translation of the Scriptures. The department of general Christian literature has, in some measure, fallen to the lot of the United Presbyterian Church; for I am the *only* mission agent in South India set apart to that work. I would not unduly magnify the importance of the press, either in itself, or as an auxiliary in every branch of missionary labor; but I do think that under God, it is adapted to have no small share in the evangelisation of India. The pages of D'Aubigne bear witness to the value of the press in Europe in bringing about the Reformation. Here there are equal facilities for its employment, and a still greater necessity.

The native press is very active. In Madras alone there are about twenty-five printing establishments, employed in the multiplication of heathen books. There is a book-market, where piles of such works are exposed for sale, and they may be procured at many of the native shops throughout the country. I have long been desirous of having a supply of Christian books at the market, but the want of a proper assortment has been the difficulty. Men are also required to carry on the colporteur movement, prosecuted with so much success in America, and which has been so well commenced in our country by the Religious Tract Society of Scotland. Nearly twelve months ago, we had support promised for ten such agents, could we furnish the books, but the same obstacle has been felt.

In consequence of the heavy expenditure incurred in putting down the mutiny, it is reported that a reduction of 25 per cent will be made in the salaries of civilians. I need not state how deeply such a measure would affect the income of the young society with which I am connected.

I would, with all earnestness, beg the ministers of our church to lay the claims of India before their people, and make a collection in aid of the work which our church has taken up in that country. Hitherto, out of 516 congregations, only *ten* have made any grants, though sums have been voted by forty-six Juvenile Missionary Societies and Sabbath Schools. Though grateful for the support of the latter, the necessities of the case are clearly beyond what they can supply. Why might not *all* our congregations give a collection? I am aware that some of them are obliged to struggle sorely for the support of ordinances among themselves, but a large-hearted benevolence is the spirit best adapted to secure internal prosperity.

The other missions of our church are aided by votes from the general fund. Their claims are frequently advocated by able and faithful labourers. Though destitute of such advantages, though I can lift up only a feeble solitary voice on behalf of the perishing millions of this land, let the following plead for me—here, between each Lord's day a number equal to the united inhabitants of Aberdeen and Perth, during every year a number nearly double of the entire population of Scotland, pass into eternity, the vast majority of whom never once heard of the only "name under heaven given among men, whereby we can be saved."—*U.P. Missionary Record.*

## Ecclesiastical Notices.

### U. P. PRESBYTERY OF GREY.

This Presbytery met at Owen Sound on the 12th of January. The chief business before them, was the call from Woodstock, of the Rev. James Gibson. Owing to the distance and season of the year, the Presbytery of London did not think it expedient to send a commissioner, at the same time, they expressed their cordial concurrence in the call given to Mr. Gibson. Messrs. Lunn and Christie, appeared as commissioners from the congregation of Owen Sound; they declared that there was the strongest desire on the part of the congregation, for the continuance of Mr. Gibson's ministerial services among them; that his stipend had been raised to £125, and that the Committee of Management had been empowered to raise it, if possible, to £150. They also stated, that £35 was paid for a house to Mr. Gibson, together with taxes. On parties being removed, Mr. G. rose, and spoke with much feeling of the people of Woodstock, and commended in the highest terms their considerate kindness and liberality, but begged to refuse the call.

The Presbytery hailed his decision to remain in Owen Sound, with delight, and recorded in their minutes their deep sense of the valuable services of Mr. Gibson, both as a minister of the Gospel and as a member of Presbytery.

The Presbytery of Grey met again at Meaford, on the 14th of January, and entered on the consideration of the Rev. Mr. Fayette's demission of his charge, tendered at a former meeting of Presbytery. All parties being heard, his resignation of the congregations of Meaford and Euphrasia, was accepted. Mr. Fayette leaves Meaford with the good wishes of the congregation, of the community at large, as well as of his brethren in the Presbytery.

### GALT.

One of the managers of the U. P. congregation here called on the Rev. Mr. James, their Minister, at the new year, handed him \$100, and stated that the managers had agreed to pay him, this year with \$600, instead of \$400 as promised when the call was given.

It is only about a year since this con-

gregation was organized. Its membership, when the call was given in June last, was 65; but is now about 140. The church, which accommodates 400 people is considerably too small for the general attendance, and the managers are now consulting as to the best manner of increasing the accommodation. Altogether, matters seem to be in a very prosperous state.—*Communicated.*

[An augmentation of stipend to the extent of 50 per cent., in such times as these, is certainly very creditable indeed to all concerned. We cordially congratulate Mr. James and his congregation on the happy commencement they have been enabled to make. Galt is an excellent situation for a U. P. congregation, the population being mostly Scotch. If we had had a congregation there ten years ago, with a suitable minister, it might now have been a tower of strength to the church.]

### HAMILTON.

The U. P. congregation here have handsomely contributed the sum of £10 for the Students' Theological Library.

### LONDON, C. W.—UNION.

We learn from a newspaper that the Presbyteries of the Presbyterian, and United Presbyterian churches, having both met here on the same day, about the beginning of January, it was proposed in the Presbytery of the United Presbyterians, and unanimously agreed to, that a deputation of two ministers and one elder should wait upon the sister Presbytery, to express warm fraternal feelings, and to suggest that the ministers of the respective congregations should exchange pulpit services as often as possible; and that thus they and the people mutually should mingle in fellowship, heart drawing to heart, and the unity of Christian brotherhood be tasted, so as to experience "how good and pleasant it is." The deputation was very agreeably received by the brethren of the other Presbytery; suitable sentiments were reciprocated; prayer and praise to God, the great Author of order, and not of confusion, were offered up together; and a similar deputation appointed to return the visit, first opportunity.

## Gleanings.

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### CONSOLATION FOR AGED BELIEVERS.

[The Rev. John Ker, U. P. Minister, Glasgow, one of the most eloquent preachers in Scotland, has furnished a Tract entitled, "Anna, the Prophetess," to a New Year's Series. The following is an extract:—]

The last years of life seem to many cheerless and comfortless, and it must be confessed that there is much externally to make them so. The bodily powers decline, and bring helplessness, and frequently pain. The decay of nature shuts out from communication with the surrounding world. Eli's eyes become dim, and Barsilai can hear no more the voice of singing men and singing women; the days of darkness come, and they are often many; the friends of youth die, the old familiar faces disappear, a sense of intense solitude in the world of living men steals upon the heart, and a longer life only makes the man a greater 'stranger upon this earth.' A heathen poet has said, 'I love a cheerful old man;' and a heathen philosopher has written a treatise upon Old Age, to show its surviving sources of happiness. But if the song and the treatise were all that the aged had to comfort them, they might sink into despair. What they were unable to perform, God can do, and has done by His grace. In the eventide of life He has given light to His people, and made the precincts of the sepulchre the portico of Heaven. Into the hand of those that need it most He has put the special staff of promise, 'to old age I am He, and to hoar hairs I will carry you,' and, bringing them to this extreme border of life, He lifts them up to see better things beyond. What is the fading light of this world to the never-setting sun of Heaven?—what the dying music of earth to the songs of the seraphim?—what the society of earthly men, the best and most beloved, to the fellowship of angels and spirits of the just made perfect?—what the fair face of nature here to the New Jerusalem of God?—what the most precious christain ordinances to the Lord of ordinances Himself, the Lamb in the midst of the throne? And God gives the solace of these hopes and promises, when most they need them. The evening of their life presses forward with a brightening crown of stars, and foremost on its brow, with Him who is the herald of another and a brighter day. So did God give the infant Saviour into the arms of Simeon and Anna here when they were about themselves to fall into the arms of death; and still, to all who are, like them, waiting for that consolation, the experience shall be made good that 'they shall not see death,' until, with a clear and comforted eye, 'they have seen the Lord's Christ.' You may have marked that the setting sun has hues more golden and glorious than at his dawning, and that Autumn with its drapery of yellow woods has a beauty and majesty which Spring possesses not, with all its flush of verdure and bloom. The dying day and year, swan-like, sing sweetest as they depart, and tell in parables to the ear that can understand them, that 'the day of death may be better than the day of birth.' The best of God's saints have had their brightest hours at the close, and revelations of His grace have come glancing on their darkening sight, like radiant thoughts from those angels that watch their bed, and wait to carry the emancipated spirit home. So it was with Abraham, and Jacob, and Moses, and Joshua, and Paul, and John of Patmos, and many more. As the world faded their eyes saw more distinctly 'the King in His beauty, and the land that is far off,' and their experience remains to tell us that no days of man's life are dark, even in the valley of the shadow of death, when God Himself is there to succour and console.

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### COMMERCIAL PROFLIGACY.

[The U. P. Presbytery of Glasgow, at their meeting in December, unanimously agreed, "that feeling deeply the propriety of recognizing the hand of God's providence in the commercial crisis that has befallen the

country and that presses with peculiar severity on our own part of it, they recommend to ministers and sessions that the prayerful attention of congregations be turned to the subject, acknowledging the duty of humbling ourselves under the chastening hand of God, and learning the lessons he is teaching, and at the same time with all our christian sympathy, expressing our feeling for the sufferings of members who are struggling with privation and anxiety, and our sense of our obligation to give all the effective aid in our power. The Presbytery recommend Sabbath, 20th Dec, as a fitting day for the performance of this duty, and feel assured that, at such a season, sessions will be forward to bring all the resources at their command to bear on the necessities of their suffering members." The Rev. Dr. Jeffrey, one of the members, had previously preached a sermon on the subject, which has since been published under the title, "God's Judgment on the Merchant City." The following extract, we fear, is as applicable to Canada as to Glasgow.]

As one step towards the explanation of the present crisis, we would remark that it may be considered as *the judgment of God upon commercial deception*. It is not difficult to read in this calamity God's distinct disapproval of that system of commerce which is founded upon a lie. It is a very common thing in this city for large commercial establishments to be bolstered up by a fictitious capital, and to be conducted under the shadow of a public deception. Men who have nothing to risk, and in most cases neither honour nor honesty to lose, erect splendid and spacious warehouses; they procure, through a breach of trust on the part of others, or through their own dexterous *finesse*, bills of bank accommodation by the gross; they undertake enormous liabilities; they manage to worm themselves into extensive business connections, and they get multitudes seriously involved with them in business transactions; if they succeed, they rise rapidly to fortune; if they fail, if their schemes miscarry, so far as they are concerned it is only a bad speculation; but how many are doomed to suffer—how many honest men are wrecked and ruined in their worldly circumstances by their upstart ambition. When business is conducted upon such principles, it cannot prosper under the providence of the God of truth and righteousness. When men take credit for a capital which they do not possess; which does not, in fact, exist; which is purely fictitious, it is a gross imposition upon the world, and it is a crying abomination in the ear of the Lord. Were it not for the distress it entails upon others, most heartily would we sympathise with the sequestration of all such unscrupulous adventurers; and we would consider society eased of its worst gang of pickpockets if they were banished to Norfolk Island, to find out associates after their own kind among exiled blackguardism. Who that reads the revelations which insolvents of this type make before the Sheriff's Court from day to day, of unblushing debauchery, of wasteful dissipation, of systematised robbery, carried on under the mask of merchandise, but feels that the atmosphere of the city would breathe freer if disinfected from the pollution of their presence, and that even the morality of a penal settlement would be deteriorated by their importation? All that system of trade which seeks to drive an extensive business without a correspondingly large capital, is based upon a deception, and though it may be winked at by men, it is properly visited by God with judgment.

The secret of this wholesale imposture is not difficult to discover; it is to be found in the desire to be hastily rich. Here we advance it as a Scriptural doctrine, that when a man hastens to be rich, the end cannot be blessed of God. "They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts." It is impossible, from the nature of things, that a fortune can be realized in a day concurrently with the will of Providence; and no prosperity can be crowned with the blessing of heaven that is founded upon a falsehood. Honest industry and diligence in business are God's stereotyped plan for realizing a competence or reaching wealth, and whatever diverges from the

Scriptural plan is assuredly unsanctioned of God. Nay, it is almost an unvarying truth, that the wealth which is hastily amassed—which comes not as the legitimate result of honest, laborious, industrious enterprise, which lights down upon a man almost unexpectedly, is in its very nature fleeting—it seldom tarries long with its possessor; generally after a little while it again takes to itself wings and flies away. If the commercial gourd springs up in a night, it will as certainly perish in a night. God's way is ever the best way. Commercial prosperity, like the growth of the natural body, to be healthy must be slow; for like the trees of the forest, the slowest growing timber attains the greatest age. "As the days of a tree are the days of my people, saith the Lord."

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EVANGELIZATION OF INDIA.

The late deplorable occurrences in the East, have drawn the attention of Christians in Britain, strongly to the duty of vastly greater efforts being made for the propagation of the Gospel in that part of the world. The Schemes contemplated correspond, of course, with the different views of the parties respecting the duty of government in such matters. In the month of November, a Public Meeting was held in Edinburgh, Colonel Anderson in the Chair, at which the following resolutions were adopted:—

I. "That, in connection with the present crisis in India, there is an imperative obligation lying upon all British Christians to adopt immediate measures for enlightening the public mind and awakening the public interest on the subject of Indian affairs, with a view to secure the entire withdrawal of all countenance from idolatry and caste, and the removal of all obstacles to the profession and propagation of Christianity; as well as ultimately, with a view to stimulate missionary zeal and enterprise on behalf of India among all other branches of the Church of Christ."

II. "That, in order to the end contemplated, full and accurate information ought to be obtained and widely circulated in regard to whatever practices, hostile to the profession of Christianity, or favourable to the false religions of India, have been hitherto sanctioned or countenanced by the authorities there; as well as in regard to all obstacles that have been interposed in the way of the propagation of the Gospel among all classes of the community."

III. "That, for the purpose of inquiry, deliberation, and action, an Association be now formed in Edinburgh, to subsist so long as it may be needed for the end in view, and that said Association, or its Committee, be authorised to take immediate steps for procuring the formation of similar Associations all over Scotland, so that, if it shall be deemed expedient, there may be ere long a national movement and demonstration in this great cause, it being understood that the Association is not to form a new mission or new scheme of missionary operations, but to aid in the evangelization of India, by protesting against all Government countenance of caste, connection with idolatry, and opposition to the profession and promulgation of Christianity."

These were moved and supported by Ministers and Laymen of various denominations, and a large Committee was appointed for carrying the objects into effect. Some of the leading men in the Free Church entertain the idea of recalling Dr. Duff from India, not for addressing Public Meetings, for his state of health is considered as having unfitted him for that, but for acting as a counsellor respecting Missionary operations in India. At the December Meeting of the Edinburgh U. P. Presbytery, the Rev. Dr. Andrew Thomson said,—he was strongly impressed with the importance of the Presbytery giving forth a voice on the subject of India in present circumstances. All eyes were now turned on that land, and many proposals were made as to the duty of this country with respect to it, yet one could not fail to see how these seemed to be almost all of one kind—and of a kind that he, and all who held his views, could not approve of. He thought that the Presbytery might do good by publishing its views on this important subject, as—1st, Their people would be stirred up more to the duty of taking care that India be evangelized; and 2nd, their testimony would be given as to the proper way in which this was to be done.

As Voluntaries they could not look without concern at the proposals of many eminent men in the sister country; the strong tendency manifested to ask Government to do what Churches only can, and are called upon to do. The Episcopalian panacea for the woes of India was to cover the face of the country with new bishoprics; the Presbyterians—those who had spoken—were more indefinite, but seemed to lean to some Governmental steps being taken. He noticed that their Congregational friends in England were moving, and it was their duty also to speak out, and that speedily. They might prevent much mischief being done, much evil in the future in India. They might modify, if they could not prevent; at all events, by testifying they could exonerate conscience. He begged to move "That a Committee be appointed to draw up a series of resolutions as to the duty of evangelizing India, and the principles on which that important object should be prosecuted."

The motion was seconded by the Rev. Dr. Johnston, and unanimously agreed to. It is very natural to suppose, that the more the attention of the Mission funds of the Church in Britain are directed to the East, so much the more must the West be thrown on its own resources. Everything demands that our Church in Canada should make the utmost effort to be absolutely self-sustaining.

#### EXCITEMENT ON TEMPERANCE.

The Rev. Dr. Arnot, Free Church Minister, Glasgow, in speaking on the Temperance question admitted that he was excited, and gave his reasons why he should be. He said:—"People need not take the trouble of telling me I am excited on these questions. I know that I am. I would be ashamed before God and men if I were not. There is more in the public houses of Glasgow to stir the spirit of a minister than in all that Paul saw at Athens. In my ministry I meet the horrid fruit of these whiskey shops. I see men and women perishing in these pit-falls. The number of the victims is so great that it overwhelms one. My brain is burning. My heart is breaking. The church is asleep, and the world too, and they are hugging each other. I am weary with holding in. I must cry. I would rather be counted singular in the judgment of men, than be unfaithful in the judgment of God."—*Exchange*.

#### CONGREGATIONAL BAPTISTRY.

Rev. H. W. Beecher, brother of Mrs. Beecher Stowe, gave notice on the last Sabbath of December, of his intention to apply to the trustees of his church for the construction of a Baptistery in the building, after the manner of the Baptist denomination. He explained the immediate occasion of this proposed innovation on Congregational customs. Numbers of persons had applied for membership, to whom immersion seemed the truest baptism. He had no scruples to administer the ordinance in that mode, and therefore desired the means of doing so, without being dependent on another Church. He gave notice of the administration of the ordinance at Pierrepoint Street Church, next Lord's day, as the last he should probably administer in this form out of his own church.—*New York Paper*.

#### THE FATHERS OF THE DIFFERENT CHURCHES IN SCOTLAND.

By the death of the Rev. Principal M'Farlane, the Rev. John Anderson, United Presbyterian Church, Kilsyth, is now the oldest minister in Scotland. This patriarch was ordained in 1793, and yet he still preaches with energy. The second oldest minister is the Rev. Peter Young, Wigton, who was ordained in 1799. He is thus the father of the Established Church. The father of the Free Church is the Rev. William Burns, Kilsyth, who was ordained in 1800. It is somewhat remarkable, that the small village of Kilsyth should have the honor of possessing the fathers of both the United and Free Churches. The father of the Episcopal Church is the Rev. Patrick Cushnie, Montrose; he was ordained in 1800. The Rev. James Kennedy, Inverness, is the father of the Congregational Church; he was ordained in 1806. It is only of late he has given up preaching a third sermon each Sabbath, and he mourns over the degeneracy of the modern race of ministers, who find two discourses quite enough for their powers.—*Scottish Press*.