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THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

VOL. II. TORONTO, DECEMBER 1, 1855. No. 12.

Miscellaneous Articles.

THE EVILS OF IGNORANCE.

(Concluded from page 327.)

We have already shown, in some measure, that ignorance stands very much in the way of the true and best happiness of the present life. We now proceed to another, and still more important, view of the subject, namely,

II. That ignorance is altogether adverse to the attainment of a proper religious character—that noblest distinction of man. Of course we are to speak here of want of acquaintance with religious truth, especially with the Bible, the great fountain of that truth.

Now, nothing should be plainer than this, that previous to possessing the qualities of a really good man, they must be known and understood, at least to some degree. There is no such thing as their being obtained in some secret, mysterious way, without any conception how. It is true, the Spirit of God, by His gracious influences, is their great author in our fallen nature; and it would be very wrong to suppose that any amount of mere knowledge could render us truly religious, independent of His operations on our hearts. But in producing the various parts of the Christian character, He does not operate in the absence of *means*; and these means are the truths of religion, which He applies and makes effectual, by giving them their proper influence upon the rational and moral principles of our nature, which requires His renovating energies to make it right again. But the Spirit of God, in creating a clean heart and a right spirit in men, and thus fitting them for holy conduct, makes use of truth, introduced into their minds in the shape of knowledge, as his instrumentality; and it is the grossest enthusiasm to expect the possession of any one constituent of real religion before an acquaintance with at least its elementary principles. How irrational would it be to suppose that a man will be enabled to believe in Jesus Christ as his Saviour, ere ever he has heard of the necessity of faith in Him, or has any idea of what it is; or to imagine that He will give obedience to the will of God until he know it! How can he keep the divine commandments while he does not understand them? How can he act under a constant regard to their great extent of meaning and applicableness, if he has not learned that the law of God claims the control of the heart, as well as of the actual behaviour?

Very clear, then, should it be that a huge obstacle lies in the way of the ignorant man becoming a true Christian. By remaining in ignorance, he neglects

to take those steps which are requisite on his part, in order that the divine Spirit may make him a new creature in Christ Jesus. And as long as he puts forth no effort to know the doctrines and principles of Christianity, it is not at all likely that he will be brought under their sway. For the Holy Spirit will not drive knowledge into him by compulsion; and until he be the subject of some competent measure of it, his being a partaker of salvation and of holiness is not to be hoped for.

Thus it appears that ignorance is a mighty barrier to shut out the light of religion and all its improvements. But not only does it act as a preventive to the entrance of right religious principles into the mind, but it likewise gives rise to notions extremely false and dangerous. The ignorant are sure to be grossly mistaken in their ideas and feelings respecting everything in religion. We shall give two or three examples. In the darkness and feebleness of their minds, they are unable to form any correct and suitable opinion of the character of God. That some Being, bearing this name, exists, they have heard, and in a certain way they believe it, because they have never thought of troubling themselves to deny it. But as to any distinct conception of what He is, their understanding is a perfect chaos. Perhaps their chief and almost only idea of Him is that he is a Being of mighty power, much more to be dreaded than loved. Of His pure spirituality, His infinite holiness, justice, truth, and other attributes, they may have heard the names, but they have little or no conception of what they mean. Their notions of the *duties* which God wishes to exact from them are also miserably defective. They think that abstinence from *palpably bad actions* is nearly the sum of what is required of them. But their conscience gives them very little trouble about evil thoughts and desires, of the sinfulness of which they have scarcely any idea; and which, being known only to themselves, are winked at, and often cherished as a sweet morsel—so faint is their impression of God's omniscience and the universality of his jurisdiction. Equally scanty and superficial are their notions as to the nature of sin. They have no views of its being an evil of the greatest magnitude, as striking at the authority of God, and trampling upon His holy, and just, and good law. They can see no great difficulty in the way of sin being pardoned by God; and what between this belief, and their imagining that He is a Being of easy mercy, they have very small fears as to their escaping at last any punishment which their offences may have incurred.

In this manner does ignorance keep multitudes of men from experiencing genuine religion, by retaining them in darkness, and deluding them with the most flimsy and incorrect notions upon subjects of the greatest importance. Eternity only will disclose the dire results of ignorance, in countless myriads of souls lost for ever, through want of that knowledge which might have guided them to a Redeemer from sin and death, to heaven. We would, therefore, now,

III. Point out how destructive ignorance is to mankind, as to their future condition in the world to come. This should be by far the most impressive view of the subject, when we consider that the existence of man in another life will be everlasting, and, consequently, that the failure of his happiness throughout all the length of that endless existence will be a calamity beside which every other vanishes into nothing.

What has been said already concerning the opposition of ignorance to the acquirement of genuine religion, has prepared the way for coming to the conclusion, with hardly any new illustration, that it must consign its wretched victims to final perdition. For if they continue to spend life to its close in the same intellectual and spiritual darkness, and without becoming real Christians—then the last and fearful issue awaiting them is, that they must go down to utter and irremediable ruin. And therefore, we must say, however painfully, that they who live and die without such a portion of knowledge as to enable them to understand, in order to embrace, the Christian plan of salvation and holiness, shall be destroyed for ever. Accordingly, the Scriptures declare that

they upon whom the Lord Jesus, when again revealed from heaven, shall take vengeance, in flaming fire, and punish with everlasting destruction, shall be those who knew not God, and obeyed not the Gospel of our Lord Jesus Christ.

Behold, then, the dreadful consummation of evil to which ignorance leads. Shrouding the mind from perceiving things in their true and just colours—from seeing what is really the state of sinful man before God—from forming simple and luminous ideas of the character of God, and the principles of His law—and from feeling deep convictions of guilt, helplessness, and need of a divine and almighty Saviour,—it causes those who continue under its baneful influence to move along the current of their earthly existence in a great measure useless as to the purposes for which they received a rational and immortal being, living only for the body and its poor transitory pleasures; and in the end, they are hurried away into a shoreless abyss of woe, whose tossings and sufferings they must endure throughout endless ages.

Now, whatever may be the palliatives in the condemnation of those whose hapless lot it was to inhabit altogether unenlightened lands, who had no inspired written law from God, nothing but the remains of the original moral law on their hearts; it will not be possible for the inhabitants of Protestant Christian countries to plead before the bar of judgment, that their ignorance was their misfortune rather than their crime. It was certainly great advantage conferred on them that they were taught to read, and were thus capacitated for gaining knowledge; that the inspired Word of God was in their hands, in their own language, and that they might have had access to many other useful books, if they chose; that it was in their power to enjoy the public instructions of the Sabbath, and to occupy its sacred hours of rest in self-improvement; that, while they may have had to employ most of their time during the week in labour or business, it was quite possible for them, in general, to appropriate an hour or two every day to reading and thinking. It is plain, then, that ignorance in those who were so situated was completely inexcusable, because wilful; and this brings on them an aggravated criminality, and exposes them to a far heavier punishment than others less favourably placed.

Having thus exhibited the evils of ignorance, as lessening and debasing the enjoyments of the present life—as decidedly adverse to the attainment of personal religion; and as conducting to an eternal misery, great in proportion to privileges which were abused—we shall conclude with addressing a few counsels to several classes of our readers:

1. We would say some things to those who have advanced considerably in life, without acquiring much, perhaps but very little knowledge. This is a very great pity; but still it admits of a remedy, to some extent. To those who feel conscious that their knowledge is scanty, we say kindly, redeem the time henceforth, by striving to make compensation for past negligence. Give yourselves now unto reading, and especially to searching the Scriptures. Form plans for occupying some of your leisure in exercises of mental improvement, and steadily adhere to them. Resist the solicitations of laziness. Fly from the company of idlers, whose only object is to kill both their own time and yours. Shun places of resort for trifling, if not for worse employment. Never be seen where the song and ribaldry of drunkards are heard. Endeavour especially to turn your Sabbaths to good account, by seeking to grow in grace, and in the knowledge of the truth as it is in Jesus. Thus may you wonderfully make up for the past. The attempt is well worth being made, earnestly and perseveringly; and will yield far more of pleasure and profit than to counterbalance all the efforts put forth. And remember that your diligent improvement of what may remain of life to you, is the only way in which you can properly meet God in reckoning, without being condemned as slothful from first to last.

2. We would entreat parents to do all they can to enrich their children with good knowledge. By prudent and pleasing methods endeavour to impart to

them the information which you yourselves possess, especially to give them religious instruction; and be always adding to your knowledge, for the sake of communicating it to them; thus will it be a double benefit. Consult Deut. vi. 6-9., upon the subject of parental teaching of religious truth; and happy shall you be if you follow the directions. Give your children the best education in your power, a truly serviceable education; which will be far more valuable to them than all the property you could gather for them. Be liberal in supplying your family with useful books, which are now to be had plentifully, and at a cheap rate. They are among the most precious appendages that can be put into a household. Be anxious and diligent to fill the minds of your children with the love of knowledge, and to form them to habits of acquiring it; so that when they pass out of your hands, they may carry on their further improvement, and may thus be expected to do the same service to their offspring that you did to them.

3. We would earnestly call upon the young to labour to get knowledge. The present is your golden time for doing so. It is the precious season for making a good beginning for accumulating that intelligence, the collecting of which will pleasingly employ your hours, and keep you from many a temptation to vice, and which, in future life, will procure you respectability, and fit you well for the situation in which it may please Providence to place you. How influential will be, the period of youth you are now spending, upon every other stage of your life, and probably, also, upon the eternity which awaits you! On your being now either assiduous or careless in enlarging your minds, and seeking to get your hearts made better, does it depend, under the grace of God, whether you shall be good and useful members of society, and good Christians; or whether you shall pass through the world without being noted for anything excellent, and die unlamented. Be induced, then, to frequent the sources of knowledge, and to drink it in. In other words, *read* and *think*; for if thinking does not go along with reading, it will do you little good. Let your reading be duly selected. Do not read whatever comes in your way, for there is much trash put into print. It should be with your reading as with your food, wholesome and nutritious. Guard against a fondness for reading novels. There are a kind of books having many bewitching charms for youth; but they fascinate only to do much hurt. If you have access to some variety of books, read genuine history, travels, good poetry, works of general usefulness, and the better if they bear on your own condition and pursuits in life,—divinity, and, above all, the Bible, whose high quality is that it is able to make you wise unto salvation. And if you are not privileged with much diversity of reading, peruse attentively what good books are within your reach; and as you have at least the Bible, a volume worth far more than all the other books in the world, make yourselves familiar with its saving and sanctifying truths, and pray that God may enable you to live under their influence. This will be sufficient to keep you from the debasement and wretchedness of having a soul without knowledge.

K. L.

CANADIAN ITINERANCY—No. III.

(A Letter from a Preacher to a Minister of the U. P. Church.)

DEAR SIR,—I reached Napanee on what is called, in our papistical and idolatrous calender, "*Good Friday*," and, to my chagrin, found the Post-office closed, at which, according to previous arrangement, I expected to get a letter from the Clerk of Presbytery, or from the Rev. Mr. Scott of Bath, in regard to the scene of my labours on the approaching Sabbath. I had thus to wait the receipt of instructions, which event depended on the convenience or condescension of the postmaster, or his beardless but dignified deputy, who, like

sundry officials, bestrode his commission somewhat haughtily, seemingly resolved to subject the public service to his pleasure and caprice. Being an entire stranger in Napanee I, of course, betook myself to a hotel as my home till the postmaster should be pleased to deliver up my instructions. In reply to the question Why was it that the Post-office was closed? A gentleman, whom I then took to be the landlord, remarked that "*to-day is a sort of little Sabbath.*" To which I responded, perhaps with more petulance than propriety, that it was not one of God's making. The idea of even "a little Sabbath" comported ill with the scene witnessed in that tavern. It was the very antipodes of Sabbatical, or aught akin to sacred rest. It was sadly Saturnalian. Numbers of various ages and grades were there drinking and swearing, and otherwise indulging in worse than idle gossip. Among them I noted with special pity sundry young men,—mere youths—of genteel exterior, in manifest haste to be *men* of a certain unrespectable class and character. Their pomposity and self-importance were simply ludicrous and contemptible; but their *swilling* and swearing and general converse were lamentable. Their conduct was at once silly and sinful—a compound of babyism and blackguardism. There is something peculiarly painful to the pious and patriotic, to witness, or be aware of, such conduct on the part of the young, the hope of the Church and the country. I much fear that many of our actual or would-be aristocratic youths, are following courses and acquiring habits that augur ill for Canada's future. We urgently need men of higher moral and political principles and practices than we have, or ever had, to guide the affairs of this great country,—men whose example as well as measures will tend to give, at least, a moral and a manly tone to society. But where, in future, such men will be found is a difficult question. Many think that the mere tolerance of intemperance by the government would be blameworthy. But, be this as it may, it is morally monstrous and politically insane on the part of the government to legalize and protect an agency the most effective ever devised, by men or devils, for destroying individual and social peace and prosperity,—for securing the moral debasement and physical degradation of a community. Our liquor-legislation is a disgrace to our country and the age. Prohibition, denounce it as the selfish and the senseless may, will ere long press itself on public attention as *a necessity*.

Being thus unwillingly thrown for a time into a government-establishment, a tavern, an institution not quite so favourable to the morality of its inmates as a prison or penitentiary—and not noting well how to employ my time, I took up a newspaper published in the town, and, in accordance with my practice when, in a strange place, I get hold of a local paper, I turned to the advertisements; as I believe them to be the most accurate accessible index to the mind, manners and material interests of the people. Don't stare wonderment nor grin incredulity. Depend on it the philosophy of advertisements is more profound and fruitful than many of the high sounding, pretentious and fashionable philosophies of the day. There were at least two advertisements which tended to give me a somewhat hopeful and favourable idea of the people of Napanee. A Presbyterian minister, of the United Presbyterian Church, was to preach in the E. Methodist Chapel on Sabbath; and a Temperance lecture was to be given that evening (Friday) in the same place, by some notable in the neighbourhood whose name I forget. These two circumstances, though trifling, were indicative of advancement, or at least of a desire, on the part of some, to progress in rationality and religion. I resolved to transfer myself from the tavern to the scene of the temperance lecture. And as night was then setting in I set out to discover the whereabouts of the Episcopal Methodist Chapel. This I soon found, and although a good while too early for the meeting, I entered the chapel, greatly preferring even the solitude of the sanctuary to the society I had left. I was the only adult occupant for a time. By and bye people began to drop in,—and by the time the lecturer appeared there was

a fairish audience considering the place and the character of the subject to be discussed. Unfortunately, but innocently because of ignorance, I had taken my seat on what I discovered to be the *female side* of the chapel. For a time I was at a loss to account for the annoying fact that almost all eyes were turned on me, staring astonishment, being pretty confident that there was nothing in my common-place mien and modest apparel to demand or warrant such special and obtrusive notice. Now, although protracted jostling with, and rubbing against, this rough world have well nigh blanched all my blushes, I frankly confess I by no means liked to be "the observed of all observers." On discovering my mistake and my awkward position, it was a question for a moment or so whether I should bolt and seek obscurity among the males on the other side of the house. But pride and principle instantly came to my aid, "should such a man as I flee?" and by so doing gave my sanction to a conventional silliness and a social absurdity. Never! was the mental reply and resolve. There I sat, silently rebuking the severance in the sanctuary of husband and wife, of brother and sister, of mother and son,—in short, of christian friends who are one in heart and hope. Such division in the church is extremely foolish to say the least of it. It is not Christian, but terribly Turkish. Shall we have the eastern veil next imposed on christian females in public assemblies?

But enough of this. Next day, Saturday, brought a letter and also my esteemed friend and brother Mr. Scott of Bath, who was to be my diocesan for a time; and a more exemplary, or kindlier, bishop I could not desire. Through him I was introduced to the acquaintance and kind hospitalities of christian friends. I lodged with Mr. Templeton, tanner, and his widowed sister-in-law. I found their habitation to be the home of intelligence, comfort, peace and piety. Mr. and Mrs. Easton also showed me very much kindness for my work's sake. Whatever be the character of Napanee society generally, I can and do, gratefully testify to the fact, that there are some of the amiable and excellent of the earth there.

It had been arranged and advertised that I should preach next day, Sabbath, in the Episcopal and Wesleyan chapels, which had been generously granted to the Presbyterians for that day. There are a number of professed Presbyterians in and around the town, some cleaving by partiality to that ecclesiastical fossil the Old Kirk; some to that modern *fungus* absurdly yeilded the Free, and some to the United Presbyterian. But neither, has any church or church-organization. The Free Church attempted an establishment there, but it broke down, and the Presbyterians have since been left to wander as sheep without a shepherd. The old Kirk I think once took some steps toward erecting a church, but coldness or carelessness or something else arrested the work, and the site lies, if I mistake not, a desolation, a fair type, I hope, of the coming fate of all State-supported churches. I am much mistaken if the people of Napanee will now, or at any future time, give much countenance to any compulsory or dominant church, such as the Kirk or the Free; no matter whether the chain of spiritual bondage be openly exhibited, or dragged stealthily under the flowing cloak of a necessary voluntarism. There can be no doubt that the liberal principles of the United Presbyterian Church are more in unison with the enlightened liberalism of the age than the principles of any Presbyterian church in the Province. But whether there be principle and numerical power in and around Napanee, sufficient to organize such a church, remains to be seen.

On Sabbath there was a large audience to each sermon. It was arranged, by Mr. Scott, that on next two Sabbaths I should preach on the forenoon in the Grammar School at Napanee, and on the afternoon at Clarke's Mills, a small village on the Napanee river, two or three miles above Newburgh. These appointments I fulfilled with very much comfort, the audiences being large and attentive. But whether my exhibition of the Lord's Word was in any measure blessed, I know not. It was bread cast upon the waters. The Chris-

tian attentions of Mr. Nimmo, a wealthy gentleman lately from Scotland, residing at Clarke's Mills, were very marked and very acceptable. Mr. Nimmo is a baptist, but like every real christian, he loves the Word, and is anxious to have Christ preached to perishing men. His heart and his house are open to every faithful servant of Christ. During the latter portion of my sojourn in that region I resided with Mr. Scott and his excellent lady near Bath; and a happy home I had with them. Mr. S. is a fine specimen of a pious, devoted gospel-minister. He has his hands full of work, and he seems never to weary in well-doing. He is ever about his Master's business. I took part with him at two or three of his week-evening meetings, and I spent two most profitable days with him in visiting the sick, and in discovering the spiritual destitution of portions of the back country. I had thus an opportunity of studying Pastoral Theology, under one much my junior in age as well as in ministerial years, but who is greatly my superior in dealing with individuals—in close heart-work with the afflicted. I do not think I ever met a minister, certainly never one so young, that could so speedily and easily set aside all obstacles, conventional or constitutional, to the personal presentment of truth, and to the pressing it home earnestly and faithfully on the heart and conscience. How often might I have said in regard to this important department of ministerial work, "*to will is present with me; but how to perform I find not.*" Our devoted young brother has a field far too extensive for the efforts of one man. Indeed there is ample field in his quarter for the labours of three or four ministers. May the day soon come when he shall be thus surrounded and assisted. Except by him, I fear there is not much faithful gospel preaching in the neighbourhood. The Wesleyans may perhaps be doing some good, but I believe they are neither numerous nor influential in that district. And the Church of England, as far as I could learn, is next to a nullity—a spiritless, lifeless formality. Mr. Scott's faithful and prayerful labours cannot fail of a blessing; indeed there is good reason to believe they have been specially blessed already.

I met several times, while residing there, with a somewhat remarkable young man, a shoemaker, one of Mr. Scott's devoted friends. He has a vigorous mind, an exuberant imagination, is extensively read, especially in what is called English classical literature. He was once not only heedless in regard to religion but avowedly infidel in sentiment. A great change had taken place in his principles and feelings. He is now, or then was, to human seeming, really and devotedly pious, and felt a desire to devote himself to the ministry, and was taking lessons in Latin with a distant view to that end. But his young family, whose support would demand a goodly portion of his time and efforts, seemed to darken his prospect as regarded the ministry. I know not whether he has given up the idea. But were his way made clear into our academical seminaries and theological institution, and the Lord to give him grace as he has given him intellectual gifts, he would unquestionably become a very remarkable man.

On the last Sabbath of my month in those parts I preached in the forenoon on Amherst Island, two miles and a-half or so from the mainland, and in the afternoon in the Wesleyan chapel at Bath. This closed my labours in that corner of the vineyard. On Monday I bade adieu to my esteemed brother, Mr. S., and his amiable partner. I shall always admire their worth, and shall not soon forget their kindness to me. They are worthy of each other. Both, though in different, and appropriate spheres, labour much in the Lord. May the Lord long spare, abundantly bless, and make them a blessing to many.

I had the satisfaction of leaving as my successor, and Mr. Scott's temporary assistant, Mr. John Fotheringham, one of our Theological Students, a young man of excellent heart and head, who promises to be an able and efficient minister.

I returned westward by the way I went, so I need not drag you over or through that sometimes deep and always dreary road from Napanee to Cobourg.

At Colborne, being obliged to tarry there for a night, I stumbled into a school room in which was being held a contested election meeting, and heard crimination and recrimination in language and spirit utterly unworthy those who bore the name and wore the garb of gentlemen. It is a strange disjointed world we live in.

As you know, duty now called me away to the far west; but I do not suppose my journey thither and my humble labours there would much interest you, so I will close these wayward scribblings.

Your's sincerely,
 _____ PREACHER.

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

It was, as has been stated, at the meeting of Synod in May, 1788, that the overture for having subordinate Synods under one general Synod was carried; and the following arrangements were proposed and agreed to:—The Presbyteries of Edinburgh, Kelso, and Dumfries were erected into a Synod, under the designation of the Associate Synod of Edinburgh. They were appointed to hold their first meeting at Edinburgh on the first Tuesday of September, 1788, and the Rev. Adam Gib, of Edinburgh, was appointed to preach on the occasion, and to constitute the Synod. The Presbyteries of Glasgow, Stirling, and Kilmarnock were erected into a Synod, under the designation of the Associate Synod of Glasgow. They were to meet for the first time at Glasgow, on the same day as the preceding, and the Rev. Mr. Walker, of Denny-lonthead was to preach and constitute. The Presbyteries of Perth, Kirkaldy, and Forfar were erected into a Synod, under the designation of the Associate Synod of Perth. They were to hold their first meeting at Perth, on the same day with the other Synods, and the Rev. John Muckersie, of Kinkell, was appointed to preach and constitute the Synod.

The Presbyteries in Ireland, namely, those of Belfast, Market Hill, Derry, and Temple Patrick, were erected into a Synod, under the designation of the Associate Synod of Ireland. Their first meeting was appointed to be held at Belfast, on the first Tuesday of August, and the Rev. D. Arrot was appointed to preach on the occasion, and to constitute the Synod.

The day of the first meeting of all these Synods was to be observed as a Synodical Fast; and all the Synods were to meet in one General Associate Synod, at Edinburgh, on the last Wednesday of April, in the year 1789; and the first day of their meeting was to be spent in fasting and in devotional exercises. The forenoon services were to be commenced with prayer by the Rev. A. Bunyan, after which a discourse was to be delivered by the Moderator; and the services of the afternoon were to be commenced with prayer by the Rev. Mr. McGeorge, who was to be followed with a sermon by the Rev. Mr. Buist.

These Synods included all the Presbyteries in the Association, excepting those of Aberdeen and Elgin, which were left under the immediate inspection of the General Synod, it being understood that they were to be formed into a Provincial Synod as soon as another Presbytery was constituted in the northern part of Scotland.

The following regulations were adopted, with a view to conduct the business of the General Synod in the manner which was considered expedient:—

1. That the General Synod shall consist of all the ministers of the Provincial Synods and Presbyteries subordinate to it, with one ruling elder to be chosen by their respective Sessions; that an elder, who shall be admitted to a seat in

it, shall bring with him a written attestation, subscribed by the Moderator or Clerk, bearing that he is an elder, in the full exercise of his office, and that he was chosen in a meeting of Session, to which members were duly called, but if disputed, it shall be referred to a Committee.

2. That the quorum of the General Synod shall be sixteen, of whom there shall be at least twelve ministers; which number being met, they shall be competent to proceed to business.

3. That the Synod shall be employed in prayer during a part of one day, at each of their meetings.

4. That the General Synod shall have the business that properly belongs to the Supreme Court; that is, all causes brought by appeal or reference, for being decided by a Court of the last resort; all acts respecting the Secession in general, acts as to the public profession and testimony made by the Synod; acts appointing the questions to be put to ministers and elders, at their ordination, or to preachers at receiving license; terms of ministerial and Christian communion; the erection of Synods or Presbyteries, the disjoining of Presbyteries from Synods; the enacting of rules for the proceedings of the inferior Courts, and whatever is competent and proper for the Synod, as having the inspection of the whole Secession Church; but that the General Synod shall not disjoin a Presbytery from one Synod, and annex it to another, at the meeting at which this is first proposed, but shall delay it to their following meeting, unless the consent of both Synods and Presbyteries concerned be duly notified to the General Synod.

5. That the General Synod shall (as the Associate Synod hitherto have done) continue to direct as to the admission of young men to the study of Divinity for trials, in order to their preaching the Gospel in the different Presbyteries; the appointing of foreign missions; and the appointing of preachers to the several Synods or Presbyteries; and that they shall retain the inspection and management of their public fund, and of the fund for the widows and children of ministers throughout Britain, in indigent circumstances; but that the Synod of Ireland shall have their Widows' Fund under their own inspection. The General Synod to have Committees, as usual, in the Associate Synod, or such other Committees as they shall appoint, with power, after any matter has been heard before a Committee, to sub-commit for the facility of business.

6. That the Moderator may call a meeting *pro re nata*, if the General Synod shall, on some supposed probable necessity, recommend such a meeting to be called, with advice of some brethren or Presbyteries; or, if some business of any great importance occur in the intervals of the meetings of the General Synod, he may call one at the desire, or with the concurrence of two Provincial Synods, or with the advice and concurrence of one-third of the Presbyteries, if the Provincial Synods have not their meetings at the time, such business shall be made known to him; that the calling of meetings *pro re nata* be forty days preceding the meeting, by letters subscribed by the Moderator, and regularly sent to every minister.

7. That no appeal shall be received from a Presbytery to the General Synod, in the way of passing over the Synod of their bounds, unless the appeal has been made since their Synod had a meeting, and at least twenty days have elapsed from the making of their appeal to the meeting of the General Synod.

8. That the Synod books shall be regularly brought up by rotation to the General Synod, from one or two Synods, as the General Synod shall find the revival of them to be practicable.

9. That each Provincial Synod shall be furnished with a copy of the minutes of the General Synod, to be kept by them *in retentis*.

The following regulations were adopted for the guidance of the Provincial Synods:—

1. That the business, which cannot be determined by a Provincial Synod, by reason of another Provincial Synod having interest therein, shall be referred to the General Synod, and the other Synod duly informed of the reference.

2. That Provincial Synods may, if they see it necessary, disjoin Congregations from one of their Presbyteries and annex them to another; but that they shall report their having done so to the first meeting of the General Synod for their review.

3. It is recommended to the several Provincial Synods, that they appoint correspondents to each other, at often as the distance between the places of their meeting and the other work of ministers will admit, and especially when they apply to each other for such correspondence.

At the same time, the regulations following were transmitted to Presbyteries to guide in the meantime, so far as might be considered for general edification:

1. The Provincial Synods shall transmit, without delay, such preachers as have a call from any Congregation within their bounds, to the Presbytery that has the inspection of that Congregation.

2. The Provincial Synods and Presbyteries shall exchange such Preachers as have calls (or one of whom has a call) within other Synods or Presbyteries, that they may go to the Presbyteries where the calls have come out; provided there are no competing calls for these Preachers.

3. That it be recommended to Presbyteries, who may be adjacent to one another, to exchange, or give some days of Preachers to each other; and that Presbyteries who have many show this kindness to those who have fewer, so that there may be proper supply to vacancies and other places, and that Preachers may have a proper course through vacancies.

4. That when the members of any Congregation, under the inspection of the General Synod, shall be declared by their Presbytery able to support a settled ministry, they may apply to their own Presbytery for a hearing of any Preachers, that have been two months in the bounds of another Presbytery; and having obtained the concurrence of their own Presbytery, shall, on an application to them, send the Preacher applied for, without delay, to preach at least two Sabbaths in that Congregation; provided he has been two months in their own bounds, and not appointed on trials for ordination: And the Presbytery that has said Congregation under their inspection, shall appoint one of their Preachers to supply the place of the one that comes on such petition, if they have any Preacher able to go on such a journey; but if they have none able to go, or the distance be great, the Presbytery that sends the Preacher shall be preferable in the next appointments of the General Synod: But that in case of such a request being refused, though congregations may obtain hearings of Preachers from their being detained by any Presbytery contrary to this regulation, yet such hearings shall not be reckoned lawful and regular in order to a call; Such exchange to be at the expense of the Congregation that petitions.

5. This is only to be applied to Congregations as above described, and not to new erections unable to support a fixed ministry: Complaints of refusal to be allowed in ordinary course of appeals to Provincial Synods, and to the General Synods.

Such were the regulations adopted, as arising from the division of this Church into different Synods under one General Synod. They appear to be very judicious and suitable for the objects contemplated.

But this arrangement into Provincial Synods was never found to serve any very important purpose; and sometimes, instead of diminishing business to the General Synod, it increased it—sometimes, instead of forwarding business, it retarded it. The arrangement was continued in practice perhaps for twenty years; and although the theory was preserved till the time of the Union, yet the practice of meeting in Provincial Synods fell into desuetude; and cases of appeal and other matters were brought up by Presbyteries directly to the General Synod as before the Provincial Synods were constituted.

In the year 1788, there were two subjects of great importance which occupied the attention of the Synod, namely, the Slave Trade, and the Centenary of the Revolution. In regard to the former, this Church took up the subject of traffic

in human flesh, and the wrongs of the children of Africa, with great zeal and philanthropy. The following declaration was adopted and published:—

The Associate Synod, taking under consideration a proposal for petitioning Parliament on the subject of the Slave Trade, though they do not judge it expedient, as a Synod, to appear in the character of petitioners, yet they are unanimous in expressing their hearty concurrence with their fellow-subjects throughout the kingdom, who have declared their abhorrence of that infamous system, so inconsistent with religion and humanity, and their earnest wishes that measures may be speedily adopted for the effectual abolition of it. And they feelingly regret the wretched situation of that poor people, who have so long suffered by it, not only on account of their being deprived of their natural liberties, but chiefly because of their being, for the most part, kept in ignorance of the saving doctrines and invaluable blessings of Christianity; and they especially wish that the present attention bestowed on that subject, and the exertions used for their emancipation from outward slavery, may be accompanied with no less zealous and vigorous efforts for promoting their spiritual and eternal welfare.”

The other matter of importance was the celebration of the Centenary of the Revolution, and the Synod agreed, although not without opposition, to the following resolution:—

“The Synod, taking into their serious consideration the wonderful deliverance wrought for these lands, at the Revolution, in the latter end of the year 1688, with the continuance thereupon of civil and religious liberty to us ever since that time, notwithstanding of different attempts to deprive us of it, they find that this calls loudly for thanksgiving and gratitude; and they judge it necessary to commemorate in this manner, that, when our forefathers, in the period previous to the time referred to, were on the point of being swallowed up in the dreadful gulph of Popery and tyranny, the Lord brought deliverance to us in a very wonderful manner, and from a very unexpected quarter, by means of the Prince of Orange, afterwards King William III. They do not judge that the defects of the Revolution Settlement, frequently testified against in former acts of this Synod, should abate our thankfulness for the great and invaluable blessings bestowed upon us in, and resulting from, that wonderful deliverance; though our thankfulness ought to be accompanied with lamentation, because of the said defects, and our woful abuse of that signal interposition of Providence; and therefore the Synod agree and appoint, that Wednesday, the 5th of November, this year, be observed in solemn thanksgiving and prayer, through all their Congregations, with the vacant communities under their inspection; and that this their act be duly intimated in their several Congregations, on the Lord’s day immediately preceding, with suitable exhortations.”

This act gave offence in some quarters, chiefly because it was thought that the defects of the Revolution Settlement were causes for humiliation, and because the observance of this particular day was giving sanction to what was considered the obnoxious practice of keeping religious festivals or holidays.

At next meeting of Synod, in consequence of some remonstrances on the subject, such explanatory declarations were made as seem to have given satisfaction.

There is abundant proof in the document, and in the explanations given, of what we have before noticed, that this Church never rested satisfied with the Revolution Settlement, but were desirous of much further reformation. And the expressions of disapprobation on this occasion may be considered as preliminary movements towards those views of Christian liberty, and entire freedom from civil control, which is the privilege of the Redeemer’s Church, of which it has been often deprived, but towards the full assertion of which this Synod was now approaching.

During the Revolutionary War in which America engaged with Great Bri-

tain, intercourse was in a great measure interrupted between the General Associate Synod and their Missionaries in the United States. After the declaration of Independence, the American brethren seemed to have become jealous of their friends in Scotland having much control over their ecclesiastical proceedings. Correspondence, however, was resumed, and articles drawn up on which it was to be maintained. Missionaries were again from time to time sent; but the tie of connexion was never felt to be so close as before. At length, with a Theological Seminary of their own, they were less dependant on supplies from home; and their Church increased in extent and influence till it formed a flourishing Synod with many Presbyteries under their inspection.

We may here notice the death of the venerable Adam Gib, of Edinburgh, which took place on the 18th of June, 1788. He was in the 75th year of his age, and 48th of his ministry. He had been all along closely identified with this branch of the Secession. He possessed a vigorous mind, and much energy of character. His views were liberal—far before the times in which he lived; and yet on some points he retained all the denominational rigour which was then common. He might, indeed, be regarded as the champion of the Anti-burgher Synod, “the Defender of the Faith,” in regard to their peculiar principles. His celebrated *DISPLAY*, in two volumes, gives a full account of the origin of the Secession; and the unhappy controversy about the Burgess Oath is detailed with seriousness and faithfulness, in all its bearings and results. Mr. Gib seems quite in his element in handling the particulars of this mournful occurrence; but he does it with solemnity, arising from the deep conviction which he entertained, that the separating brethren, as he called them, had fallen from the Testimony, and had forfeited all claim to be considered the Associate Synod. He continued true to his convictions as long as he lived; and yet, with all his perfect satisfaction with the peculiarities of his own denomination, he was far from being a bigot, and could associate with those of other denominations on terms of intimacy and friendship. His piety was genuine and elevated; his whole life was spent in the service of his great Master; and at every stage of his life, he prosecuted his ministerial work with indefatigable diligence and zeal.

(To be continued.)

Reviews of Books.

MACLEAR & Co.'S CANADIAN ALMANAC FOR 1856. 8vo, pp. 86.
Toronto, Maclear & Co.

It may be enough to say of this issue, that it resembles very much its predecessors, which have secured a high character for fulness and accuracy of information respecting the Provinces. We know of no publication which, in that respect, comes into competition with it.

THE DEAD IN CHRIST: THEIR STATE, PRESENT AND FUTURE. By JOHN BROWN, D.D., Edinburgh. 12mo, pp. 174. New York, Carters Brothers; Hamilton, C.W., D. McLellan, 1855.

The immediate occasion of the publication of this little volume was the death, in 1852, of the Author's Mother-in-law, Mrs. Crum, of Thornliebank, granddaughter of the Rev. James Fisher, and great-granddaughter

of the Rev. Ebenezer Erskine, two of the "four brethren," who originally seceded from the Establishment. Dr. Brown says in the Preface:—

"It has been one of the greatest blessings of my life to have been intimately connected, by relationship and friendship, with not a few of 'the excellent ones of the earth;' and I have been called on to pay my full proportion of that tax, with which such a privilege, when connected with a longer term of years than is usually allowed to men, is necessarily associated. I have often been a mourner, and, therefore, have often had to look out for consolation for myself. Often, too, in the course of a long period of pastoral labor, providential dispensations have given great distinctness to the Master's command—'Comfort, comfort my people;' and, therefore, I have often had to look out for consolation to them. The result of the search is a deep conviction that the consolation provided in the Gospel for such sorrows is both abundant and varied."

We regret that want of space prevents us from characterizing the work, and giving specimens, as we should otherwise have gladly done. We may say, however, that it bears a great resemblance to almost all the other productions of Dr. Brown, in consisting, mainly, of a strict and rigorous exposition of Scripture, the substance of which, on the very important subject of the volume, is pretty fully, and very clearly set forth; together with a close, practical, and affectionate application of the whole, such as the Author's personal experience, to say nothing of his other qualifications, has peculiarly fitted him for making. We ought to mention, also, that there is appended the exquisite Tract, by Dr. Brown, entitled, "Reflections on the Death of a very dear Christian Friend," which was originally published about forty years ago, and has passed through numerous editions. He was suffering, at that time, under a very painful bereavement, and, as the Germans say, the wine-press gave wine. We are glad the book has been reprinted on this side of the Atlantic, and give it our very sincere and cordial recommendation.

LECTURES DELIVERED BEFORE THE YOUNG MEN'S CHRISTIAN ASSOCIATION, LONDON, FROM NOVEMBER, 1854, TO JULY, 1855. 12mo, pp. 508. New York, Carters; Toronto, C. Fletcher. 1855.

This really handsome volume is an American reprint of the tenth series of Lectures, delivered and published under the auspices of the very interesting Association named in the title. The names of the authors, and the subjects of which they treat, will be the best recommendation we could give, and, indeed, the only one for which, at present, we can make room. They are these:—The Origin of Civilisation, by Archbishop Whately; Labour, Rest, and Recreation, by Rev. Dr. Cumming; Popular Fallacies, by Rev. N. Landels; the Glory of the Old Testament, by Rev. Hugh Stowell, M.A.; the Philosophy of the Atonement, by Rev. Dr. Archer; Man and his Masters, by J. B. Gough, Esq.; the Intelligent Study of Holy Scripture, by Rev. H. Alford, B.D.; Constantinople and Greek Christianity, by Rev. R. Burgess, B.D.; Agents in the Revival of the Last Century, by Rev. L. H. Wiseman; God's Heroes and the World's Heroes, by J. H. Gurney, M.A.; the Dignity of Labour, by Rev. Newman Hall, A.B.; Ragged Schools, by Rev. Dr. Guthrie; Opposition to Great Inventions and Discoveries, by Rev. S. Martin.

Every one of these Lectures is of considerable, several of them of very high merit; and in the volume there will be found a great deal of important matter, which the mere titles would not lead one to expect. For instance, Whately's article is, in its bearing, really an argument for the Divine authority of the Scriptures. The book, which costs only a dollar, is admirably adapted for the perusal of intelligent and reflecting persons, either young or old. The extensive circulation of such works is fitted to exert a beneficial influence, moral as well as intellectual, on the community.

Missionary Intelligence.

MISSIONS OF THE UNITED PRESBYTERIAN CHURCH.

From the United Presbyterian Missionary Record.

THE VOICE OF THE THEOLOGICAL HALL TO A MISSIONARY ELECT.

The following address was, on the 24th of September, presented by the students of the Theological Hall, to Mr. Zerub Baillie, preacher, who had been accepted as a missionary for Old Calabar, and who, for some time, had been occupied in acquiring a knowledge of medicine. It was accompanied with a donation of twenty valuable volumes and a pocket-case of surgical instruments. Four of the Professors, who were present, made a few suitable and impressive remarks, chiefly with regard to the duty of each student taking into earnest and prayerful consideration, the call for aid, that is coming so loudly from heathen lands. "That call," Dr Brown said, "is general; Mr. Baillie had heard it and responded to it; and every one must be prepared with such an answer as will stand the scrutiny of an enlightened conscience now, and of the coming judgment-day, why he has not seen it to be his duty to obey the call also." It was, indeed, a gratifying sight to behold so many intelligent young men—all aspiring to the office of the sacred ministry, appreciating and applauding the devotedness of their esteemed fellow-student, who has consecrated himself to the service of the Lord in the dark regions of Central Africa, and doing what they could to cheer him at the outset of his course. And the interest of the scene was heightened by the fact, that among the one hundred and ninety students who this year attended the Hall, were two from Nova Scotia; a converted Caffre from South Africa; a converted Mahomedan from the East Indies; and a converted Jew from Germany, thus exemplifying that the Hall is, what the Synod recently declared it to be, a seminary for the world:—

Dear Brother in Christ.—Before parting with you, we desire to express, in this deliberate and collective form, our high esteem for your character, our admiration of your qualifications, our sympathy with your position, and earnest wishes for your welfare. In this expression of sentiment, the whole Hall of students unite, and the formal way in which it is done, is intended to indicate the sincerity with which it is conceived. We take this mode of recording more permanently, than by oral address, our sense of the careful and conscientious diligence with which you have sought to accomplish yourself for the prosecution of missionary labours in Central Africa, of the rare variety and extent of the acquisitions which you have made in the course of a long and diversified curriculum, and of the singular fitness which, in these and other respects, you appear to us to possess for the important and difficult field you are about to occupy. The happy temperament with which you have been endowed—the frankness and suavity of manners for which you are distinguished, the generous sympathy with which you regard your fellow-creatures, especially those of heathen lands—the piety with which you have surrendered yourself to the cause of God; these and kindred features of your character, warrant us in forming our judgment of your special adaptation to discharge the office of a missionary, and in anticipating, so far as these and the like may furnish ground of anticipation, a career of eminent usefulness and increasing honour.

We thank God, not only on your account, but also on account of the church and the world, that he has so gifted you, that He has put it into your heart to dedicate yourself to the "good work," and that He has, for so many years, in a manner so signal and encouraging, sustained you in your resolution, and prospered you in your efforts. The experience of God's past goodness will, doubtless, encourage you to cherish expectations of future favours.

Rejoice, dear brother, in the Lord always: rejoice that He is the same yesterday, to-day, and for ever; that the Shepherd of Israel, who led Joseph like a flock, will, as the Shepherd and Bishop of your soul, be your guide even unto death; that, if he has commanded you, "Go thou and preach the kingdom of God," he has also promised you, "Lo! I am with you always, even unto the end of the world." With the comfort of this assurance, we contemplate without anxiety, your probable encounter of perils by the heathen—of perils in the city—of perils in the wilderness—and of perils in the sea, confident that "the angel of the Lord encampeth round about them that fear him," and that, however "many may be the afflictions of the righteous, the Lord delivereth him out of them all."

Be sure that as you are the object of our esteem, you will, no less, be the subject of our prayers: that when our eyes fail to see you, our hearts will not cease to beat for you; that the separation of distance will not separate the unity of spirit.

We rejoice to be assured, that go wherever you may, on distant shores you will never go beyond the footstool of the throne, nor traverse in your wanderings a wider world than our wishes and prayers can compass.

You go, dear brother, upon the noblest errand which man can bear to man—"a chosen vessel," we believe, "unto God, to bear his name before the Gentiles"—an instrument "whereby the day spring from on high may visit them, to give light to them that sit in darkness, and in the shadow of death, to guide their feet into the way of peace."

Consider those who have preceded you in this work during these many ages gone, and throughout the world, and from a beholding of the great cloud of witnesses which these form, draw incentives to run with patience the race set before you.

Go in the spirit of the great apostle of the Gentiles, who, when addressing the Ephesian brethren as for the last time, said, "I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me: but none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God." May God grant, that, if in your setting out, you feel as Paul felt, you may, at the close of your career, be able to appropriate the language of the same illustrious disciple at the close of his, "I am now ready to be offered, and the time of my departure is at hand: I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

We earnestly pray that your life may be long spared; that, throughout its course, you may be so led by the Spirit of God, as to be "an example of the believers in word, in conversation, in charity, in spirit, and in purity"—and an honoured instrument in converting many sinners from the error of their ways to the truth as it is in Jesus.

If wishes could secure you in the attainment of success, honour and happiness, ours would—but, however, we may wish, it is God who wills, and his will is ever infinitely wiser and better than the wisest and best of mortal wishes.

To that God of all grace we commit you—beseeching Him to preserve you from all evil, and to preserve your going out and your coming in, from this time forth, even for evermore.

ANEITEUM, SOUTH SEAS.

In the year 1848, the Presbyterian Church of Nova Scotia—a vigorous offshoot from our own, resolved to engage in Foreign Mission work, and sent the Rev. John Geddie and Mr. Archibald to Aneiteum, one of the New Hebrides, South Seas. This

mission has, by the blessing of God, met with very remarkable success. In 1852, Mr. Geddie, who had been left to labour alone, formed a native church, with thirteen converts. At this period, he was joined by the Rev. Mr. Inglis, of the Reformed Presbyterian Church of Scotland. The mission has now upwards of fifty converts, has a large number under instruction in its schools, has changed the evil habits of the people, and has already sent out some agents to the neighbouring islands. Its progress which has been so cheering and delightful, has deeply interested the church of Nova Scotia, and called forth an exuberant amount of support. Indeed, the church has, for this mission, more money than men. It has for years been anxious to send out to this most promising field, two or three additional missionaries, and has as yet been unsuccessful in finding them. It has one ready to go; but it wishes to obtain one or two more, and for this purpose, it appeals to our church. The Synod, at its last meeting in Halifax, in June last, learning that the Rev. James Bayne, the zealous secretary of the mission, was about to visit Scotland, "authorised him to bring the matter under the notice of ministers and students of the United Presbyterian Church, and of the Reformed Presbyterian Church, through their mission boards, or periodicals, or in any other way which he considers best." Mr. Bayne addressed the theological students, at their annual missionary meeting, on the 25th of September; he also attended the committee on Foreign Missions at their monthly meeting in October, when they intimated their cordial readiness to do what they could to aid the esteemed brethren of Nova Scotia, in procuring additional missionaries. At our request, Mr. Bayne has prepared the following narrative of the origin, progress, present state and claims of this mission, which we commend to the prayerful attention of our readers, and fervently trust that it will be the means of inducing some, who desire to glorify God in the conversion of the heathen, to declare their willingness to aid in the great and good work that is going on in the New Hebrides:—

The New Hebrides were first surveyed as a mission-field by the martyr missionary, Williams. This service was accomplished at the expense, and for the benefit of, the United Presbyterian Church. Aneiteum, the most southerly island of the group, has been for upwards of seven years the scene of missionary labour, adopted by the Presbyterian Church of Nova Scotia. It was, however, first adopted by the agents of the London Missionary Society, who located, in 1846, two Samoan teachers on the island. Two years after this date, their mission ship, "John Williams," landed the first fully equipped mission band, consisting of the Rev. Mr. Powell, with seven Samoan teachers of the London Missionary Society, the Rev. John Geddie, with Mr. Archibald, of the Presbyterian Church, Nova Scotia, and their respective families. It was soon found that the two pioneers had made no perceptible progress, beyond the partial acquisition of the native tongue. The condition of the inhabitants, both physical and moral, was of the same degraded and revolting character. Infanticide, the strangling of widows, intestine wars, cannibalism, and in one word, crimes of all degrees and of every kind, were of constant occurrence. Nor was this all, the debasing rites of pagan superstition were greatly encouraged and strengthened, by the yet more debasing practices of the civilised mariners and merchants who visited or settled on the island, for the most base and mercenary purposes. The lives and property of the missionaries were often placed in the most imminent peril, and eventually, for two long years, Mr. Geddie and his family were left alone to contend with this, worse than heathen hostility.

In September 1850, Mr. Powell withdrew, and at the close of the same year, Mr. Archibald abandoned the work. Nevertheless, Mr. Geddie, along with the few teachers still around him, prosecuted the work with indomitable energy, and, as the event proved, with most remarkable success. In 1852, the mission ship again visited the island, and then, after consultation with the visiting brethren, Mr. G. organized in due form, "the first Christian church in the New Hebrides. The new formation consisted of thirteen native converts, and the adult members of the mission family. From this date (16th May 1852,) the progress of the mission was greatly accelerated. The Rev. Mr. Inglis, of the Reformed Presbyterian Church, Scotland, and for some time missionary in New Zealand, now cast in his lot with Mr. G., and they have continued to co-operate in most uninterrupted harmony and with proportionate success.

Mr. Geddie has a larger number of church members at his station, but the attendance at the schools of each, is equal. The island has been divided into two equal parts by its physical structure, and the distribution of its population; and of this, advantage has been taken by the two missionaries to define the bounds of their respective stations. Mr. G. retains the superintendence of the printing press, and Mr. I. assumes the direction of an educational establishment for the instruction of talented and pious youths for the missionary work, and with a special view to the evangelisation of the New Hebrides, which contain an estimated population of 150,000 souls. From the printing press, several editions of school-books have already issued. A translation of the gospel according to Mark, had been prepared by Mr. G., but, as his press was unsuitable for such a work, it was forwarded to Sydney, New South Wales, and printed there. The British and Foreign Bible Society have adopted it as their own edition, and expressed their readiness to bear the expense of this or any other portion of the Scriptures which may be forwarded from the same quarter. According to last report, the gospels according to Matthew and Luke, are in a state of forwardness for the press. The Aneiteumese language has thus been added to the many dialects, which now give utterance to the wonderful works of God. All this has been accomplished by one missionary, and that in the midst of the most burdensome and engrossing cares of the mission. He found the language very imperfect and unwritten, he has reduced it to system, enlarged its vocabulary, and given it rank with the dialects of civilized life.

Four missionaries, with their wives, have already gone out from the infant church of Aneiteum, to carry the tidings of salvation to the neighbouring islands. The inhabitants of the numerous and more distant islands, visit Aneiteum with eager curiosity, to witness the marvellous transformation which has been effected there, and return to prepare the way for a similar work, in their native homes. Any missionaries who may hereafter settle in the New Hebrides, will not experience one tithe of the hardships which Mr. G. and his associates experienced. From Erromanga, the scene of martyrs' blood, as well as Tana and Fotuna, the cry is now heard: Come over and help us. "Fifty missionaries," says Mr. G., "might obtain settlement in the New Hebrides." Tana, with its 10,000 souls, and within 35 miles distance, is already the scene of missionary labour. The pioneers of Aneiteum are there breaking up the fallow-ground, and also in Fotuna. Where are the spiritual husbandmen who will enter into their labours, and cast abroad the good seed? Every packet of news from Aneiteum, confirms the hope that the gospel will soon become universally triumphant there. Within the short space of two and a half years, Mr. G. has admitted 50 native converts to church-fellowship, and 20 candidates were to be added to their number, the day following his last report. Of the 4000 souls throughout the island, 2000 were in daily attendance on school, and some of these had committed to memory the Gospel of Mark. Mrs. Geddie and Mrs. Inglis, have, from the first of their connection with the mission given most efficient aid to the work; by the careful training of the females in the usages of civilized life. Marriage has been instituted, polygamy abolished, and the sad disproportion in the number of males and females, greatly removed. Infanticide, the strangling of widows, and the horrors of war, are now unknown. The rites of heathenism are now confined to one district, and there they are to be found only in a very mitigated form. The habits of civilized nations are now being generally introduced, and under the direction of their missionaries, the natives prove themselves to be apt apprentices in the useful arts. The climate is now found to be so healthy, that with proper precaution, sickness is both rare and slight.

There is in truth, but one grand difficulty under which the New Hebrides Mission has long laboured, and still labours, and that is the utterly inadequate supply of missionaries. To remedy this sad deficiency, the Presbyterian Church, Nova Scotia, have issued appeals, in their Missionary Register, every month, for the last four years, to the ministers and licentiates of the United Presbyterian Church, both in Scotland and the Colonies; out of their own destitution of home labourers, they have already sent two, and are now sending a third missionary. Mr. Gordon, a young man, commended to the churches of the P. C., N. S., by his zealous and most successful labours in home missionary work, who has been fully educated under the

superintendence of their Board, is now licensed and ordained, and will sail next spring, in the "John Williams," now in London.

Will any of the fifth year students, the licentiates, or ministers of the United Presbyterian Church, become his companion in the voyage, and his fellow-labourer in the New Hebrides? Does the wide field of modern missions present a more inviting scene? Where in all the history of modern missions, have returns so speedy and satisfactory been obtained for expenditure so limited? The salary of our missionaries is regulated by the scale adopted by the London Missionary Society, and the enthusiastic support hitherto given to the funds of the mission, leaves us no room to doubt, that four missionaries might safely depend on the Presbyterian Church, Nova Scotia, for honourable maintenance. Should any individual be induced to answer this appeal favourably, it will be necessary for him to apply to the Secretary of Foreign Mission Committee of the United Presbyterian Church, and undergo the usual tests which are applied to the candidates for mission labour in that Church. On the favourable report of Dr. Somerville, the applicant will be accepted in due form by the board, P. C., N. S. Any further information which may be desired, will be obtained on application to Dr. Somerville, 5, Queen Street, Edinburgh.

JAMAICA.—MONTEGO BAY ACADEMY.

The following letter of the Rev. Henry Renton, dated 23rd August, shews the high estimate which he has formed of the Montego Bay Academy, and of the capabilities of the Negro race.

I went to Montego Bay on the last week of June, to attend the examination of the Academy, preceding the midsummer vacation. There is another stated examination, as you are aware, at Christmas, when the second half-yearly session terminates. But the one in June is the principal. The building is in a tolerably central part of the town, and at the same time retired from bustle and noise, standing back from the quiet street in which it is situated, I should think about 100 feet, within an enclosure, which, both in front and to the back, furnishes an excellent play-green. It is very plain, and consists of two floors. The principal apartment, which is in the upper, would be deemed at home a spacious, lofty, well ventilated, class-room, such as our theological students would rejoice to have at Queen Street. In this the examination was conducted. But the weather was so hot, that though the interior was completely shaded on all sides, and the large doors and numerous windows and jalousées were all open, and the company not crowded, the thermometer stood above 90°, which formed a material drawback, though, as far as I learned, the only one, to the pleasure and satisfaction of those present. My expectations were considerable, from the accounts we have had at home, from time to time, of the efficiency and popularity of the Academy, and they were not disappointed.

On entering, I was first of all delighted to see so many of the Missionary brethren present, to be introduced to several whom it had not previously been my happiness to meet, and to receive from all a most brotherly reception. By the Jamaica Synod, the ministers of the Northern and Western Presbyteries are constituted the Board for the management of the Academy, and are "required" to be "all present at the June examination." To fulfil this obligation, these brethren have—with the exception of the minister of Montego Bay—to perform journeys of from fourteen to forty miles, which, on horseback, over bad roads, and at the summer solstice in Jamaica, involves an amount of fatigue, which is not to be estimated by the same measure of travel in Scotland. To which must be added an absence from home of four or five days. To the honour of the Synod's authority, and of the presbyters' fidelity, all the members of the Board—with the exception of one, who sent a letter with reasons of absence—were present; and all—save one who was called home by dangerous domestic affliction—continued till the work was finished, for which they had met. That work consisted of two days spent in the public examinations, and of a private meeting of four hours on the evening of the second day, to dispose of the cases and details of business submitted by tutors or secretary. The patient, careful, zealous manner, in which the members of the Board discharge the duty entrusted to them, contrasted with the perfunctory hurried way in which presbyterial examina-

tions of schools are frequently conducted in Scotland, no doubt has contributed, and must contribute very essentially, to stimulate and encourage both teacher and scholar, and so secure for the Academy the respect, confidence and public favour, which it enjoys above any other educational institution in Jamaica. This is, however, only one of the elements, which have combined, with God's blessing to promote its success and efficiency. The primary requisite was found at its commencement, of a teacher admirably fitted for his place—a plain, modest, good tempered, able and godly man, well equipped by education and training for the office, wholly devoted to his work, who knows how to make good scholars and good teachers, and does thoroughly, cheerfully and conscientiously, what he undertakes. The subsequent advantage of the theological tutor's services, for the higher literary branches and moral science, added to the range of education, and to the reputation of the Academy. Then there is the further advantage, that the principal people, as regards social standing and moral influence, in Montego Bay and its neighbourhood, appreciated such a seminary under such tutors, and such a board of management, and have given it their steady countenance. On this occasion, besides the members of the Board, presided over by the Rev. John Aird, there were present an Episcopal, two Baptist, and two Methodist ministers; several magistrates and influential persons—both Christian and Jewish, and a goodly number of ladies. Nor should it be omitted to add, that the public press of Montego Bay and Falmouth, has not been indifferent to the importance of such an institution, nor stingy in acknowledging its merits. It is no wonder, then, that it prospers—all parties connected with it are doing their part well, and working together with mutual confidence, esteem, and harmony. Alas! such a case is rare, I fear almost solitary, in Jamaica. Were the instances general of such co-operation, the social condition of the island would quickly brighten.

About seventy pupils were present. The number on the roll was seventy-five, comprising thirteen missionary students in training for teachers or preachers, of whom six are black and seven coloured; and sixty-two public scholars, of whom thirteen are white, seven black, and the remaining forty-two of all the various shades of intermediate colour, some very brown, and others so fair, that in a school at home, any tinge of black blood in their veins, would not have been suspected. The varieties of forms of head and of features were still more numerous, than those of colour. But, as a body, they looked as intelligent, vivacious, and civil, as a corresponding number of lads in a classical seminary at home. And they were all respectably, not a few genteelly, attired.

On the first day the examination was confined to Latin, Greek, and Mathematics. Three classes were exercised on Fergusson's Latin Delectus, and the fourth or highest on Cicero's first Oration against Cataline, and on the 1st and 2nd chapters of Xenophon's Anabasis. There were three classes in mathematics. The first was examined on the first principles of geometry, and demonstrated several propositions in the first book of Euclid. The third and highest were examined on equations, ratios, and proportion, the first sixteen propositions of Euclid's sixth book, and trigonometry, theoretical and practical. On the second day the subjects of examination were White's Ancient History, from the creation to the 12th century before Christ—the geography of Asia, ancient and modern—the book of Joshua—English Composition and Recitation (these two last had, during the session, been kindly taught by the Rev. A. Thomson)—Elements of Science—Man, his physical nature—and arithmetic. On every branch the execution was satisfactory, and the main excellence was that the grounding was thorough. Besides this predominant feature, what most struck one were, first, the comparative equality of attainments among the pupils of each class, those at the foot answering nearly as those at the head in ordinary cases; and secondly, the proficiency of black and brown boys in arithmetic and in mathematics. I had been under the erroneous impression that the negro mind laboured under some incapacity for these branches, and was amazed at the first examination of a school of black children I attended in this island—that of Deeside—at the expertness of boys and girls in figures, not only on the slate, but in mental arithmetic. The exhibition at the Academy in that department, and in Algebra, abundantly proved that the blacks are in no wise inferior to the whites in capacity for mastering them; and the Rev. Mr. Carlisle, himself an accomplished

arithmetician and mathematician, declared that the boys completely outstripped him in the rapidity with which they performed the exercises. At the close, the Episcopal minister, one of the Baptist ministers, several of the gentlemen present, and some of the members of the Board, delivered short addresses of a cordial and highly commendatory nature, and the pleasant task was assigned me of distributing the prizes.

Without indicating any opinion upon the general questions of the Church's relation to the community, or to its own members, on the subject of education, as respects the secular branches, certain results and facts, in the present case, are worthy of note. 1. A supply has been secured of efficient teachers for our mission schools in the West Indies. Of the native teachers now employed, nineteen received at the Academy their education and training, who are competent to teach whatever they have themselves been taught, and who, Mr. Miller expresses his belief, will be more successful in teaching black children than he could be. I speak merely of teaching: whether the natives, black or coloured, shall exhibit the stability, the patience, or the perseverance, the prudence, the capacity to grapple with difficulties, and to bear up under discouragements, of a well-principled Scotchman, remains to be proved. Of the mission students who attended last session, eight are qualified for teaching, but three of them are too young to be entrusted with schools. 2. There are teaching in other denominations, several who at the expense of their friends were educated in the Academy; and there are three who received their education from us, who are teaching in Baptist schools, solely because there were not situations vacant for them in ours. Thus, other bodies have been partakers of the benefit. 3. The public school, in connection with the Academy, has imparted great advantages to the general community, which are every year more apparent, and felt in the middle classes of society. 4. While those benefits have been conferred upon others, the efficiency of the English, Classical, and Mathematical education of the students in training for service in the Mission, has not been impaired, but rather increased; the funds of the church have been saved by the revenue from the public scholars, and the credit and influence of the denomination have been promoted.

I have gone into these details, believing that the members of the Mission Board, and others interested in the Academy, will not deem them immaterial, and that, as in the case of every good institution which is faithfully and energetically conducted, the more the whole facts are known, the greater will be the confidence and satisfaction with which it is regarded.

OLD CALABAR.

We have intelligence from Calabar up to 29th August. The missionary agents were all well. We are glad to say that Mr. Waddell reports that those converts, whose falls were noticed in the last *Record*, "are all, but one, humble, and watchful, and truly penitent."

DUKE TOWN.

The Rev. William Anderson says,—We were all grateful to the Head of the Church for the decision to which (we trust) his Spirit has guided his servants in Synod assembled, in reference to the state of matters here. On Saturday, July 14th, I received the *Record* for June, containing the Resolution of the Synod and the Declaration to be subscribed by parties here on or before their admission to church-fellowship. As I embrace every legitimate opportunity of aiming a blow at Slavery, I took the earliest opportunity, viz., the Sabbath immediately following, of reading the Declaration and other portions of the *Record*, making comments as I went along. The Declaration requires nothing of those in connection with the Church, to which they were not previously pledged. I have not yet asked them to sign the new (the Synod's) Declaration, but intend to do so, for sake of uniformity, on the very first occasion when new members are to be admitted. It will be a happy day for Old Calabar, when the majority of its legislators shall adhere to the declaration sanctioned by Synod, for then the curse of slavery shall be banished from the country.

It may satisfy some of our friends at home to be assured that should any member

of the church at this station, in my day, ever, to my knowledge, sell any of his (or her) servants, I shall not fail to communicate full information respecting the case, to the Mission Board.

It appears to me that a misapprehension prevails in some quarters in reference to the settlers in the plantation of the Qua river. They are, indeed, often called *free*, but it should be understood that (as in the Calabar towns) it is only a few of the head people who possess any thing worthy of the name of freedom. These head men were once slaves to gentlemen in Duke Town, but in their turn became large slaveholders, so that of the many thousands who now live in what are called the Plantations, probably—for I cannot speak with certainty on the point, no *census* being taken here—not above 200 are *free*, all the rest being simply their *slaves*.

I have referred—perhaps oftener than once—to the fact that many hundreds of armed men have come into Duke Town at various times from the plantations, in one instance to the number of 1500 or 1800, but of these I do not suppose that above 100 or 110 were masters—the balance being merely their slaves. When a treaty of amity was entered into between the Duke Town gentlemen and the Chiefs of the plantations on February 15, 1851, only twenty of the latter were considered of sufficient importance to be requested, or required, by Consul Beecroft, to sign the treaty. I forwarded you a copy of that treaty immediately after it was entered into, so that *you* need not be told, though perhaps others had better be informed, that the Qua river plantations are *not yet* the Canada of Old Calabar—the Land of Freedom for any Calabar slave. Indeed, one provision in the treaty referred to, forbids this. These plantations are essentially *slave settlements*.

As our little church here now numbers twenty resident members in full communion, I felt it but right, some time ago, to explain to them the principles of church government, as laid down in the New Testament and adopted by Presbyterians. As the model requires “elders in every church,” we held a meeting on the last Wednesday evening of June, for the election of two individuals to the office of the eldership. The harmonious choice of the church fell on Mr. Alexander Sutherland, teacher at this station, and Mr. Peter Nicolls, merchant, from Sierra Leone, who has long been a leader in the Wesleyan body there. Mr. Nicolls is a native of Egbo Shary—the mother country of Efik—and retains a considerable knowledge of his native tongue, which enables him to communicate with many here who do not understand English. Mr. Edgerley kindly agreed to act as a member of session while he remains at this station.

I do not think I have yet reported to you another *dash* in the infant line, which was made to us a year ago. The mother was a slave belonging to Mr. Hogan, the pilot. She died when her little boy was a few months old, so, to save him from following her to the grave, Mr. Hogan brought him to Mrs. A. as a present, and he was duly installed as a member of our household. We call him Thomas Hogan, after the pilot, as it was owing to him that the child's life was preserved. He is one of the sprightliest little fellows I have ever seen.

I enclose you a few specimens of the drawing of my friend George Duke. When I saw, for the first time, the productions of his pencil, I could not credit that they were really his doing. Considering his circumstances, his command of pen and pencil is wonderful.

I received, a fortnight ago, a well-filled barrel of clothing and other useful articles, from friends in Dunse. Among other things were several small boxes of paints, the very things which George had been requesting me to send for from home for his use. I gave him one of the boxes, and he soon brought me, with great glee, the accompanying *parrot* and *butterfly*. They are, I believe, his first *coloured* productions, and certainly display a good deal of ability.

I believe I have not yet intimated to you that we have now a church built of native material, on the top of the Mission Hill. It being ready for use, Mr. Edgerley and I conducted public worship in it, for the first time, on Sabbath, 25th February. We have met in it on Sabbath afternoons ever since, and find it much more comfortable than the school-room, which had been for some time too small for the congregation.

The “Retriever,” Mr. Goldie and friends on board—all well. Thanks to Ruler of winds and waves. I have not time to add more.

U. P. PRESBYTERY OF TORONTO.

This Presbytery met on the 20th ult., and sustained calls from the U. P. Congregation of Pickering and Claremont, addressed to Mr. John Fotheringham. These calls are very cordial both as respects the unanimity with which the Congregations acted, and also their feelings towards the Probationer they have called.

Notice of a call from Caledon Congregation, transmitted by the Rev. Mr. Coutts moderator was read. But the call not being before the Presbytery, and no commissioner from the Congregation being present, the consideration of this matter was deferred till next meeting.

The Rev. Dr. Taylor reported from the Committee of Presbytery appointed to examine Students for admission to the Hall; and the Presbytery received and sustained the report.

Subjects of trial were appointed to Mr. Fotheringham, in prospect of his acceptance of the call to Pickering and Claremont Congregations. Next meeting of Presbytery is to be held in Toronto, on the Tuesday after the 4th Sabbath of December, at 12 o'clock noon.

CLARKE.

The U. P. Congregation here have presented their excellent Pastor, the Rev. George Lawrence with a purse containing £45 12s 6d C'y. This testimony to exemplary personal and professional character is creditable to the Congregation, and will give general satisfaction to the Church.

WESTMINSTER.

The U. P. Congregation here have called the Rev. John Lees, of Ancaster, to be their Pastor.

PICKERING AND CLAREMONT.

The U. P. Congregations of these

places have unanimously called Mr. John Fotheringham, Probationer, to be their Pastor.

CALEDON.

The U. P. Congregation here have unanimously called the Rev. W. Stuart, late of Hemmingford, C. E. to be their Pastor.

OTTAWA.

"The Rev. J. A. Devine has commenced, in the City of Ottawa, (Bytown) a Mission in connection with the United Presbyterian Church."—*Mont. Witness.*

[Ottawa, we suppose, must be within the bounds of the Presbytery of Lanark. It is exceedingly desirable that a respectable and efficient minister of our Church were regularly settled in so populous a place.]

HIBBERT AND FLAT CREEK.

The U. P. Congregations of these places have unanimously called Mr. John Fotheringham to be their Pastor.

GARAFRAXA.

We understand the Rev. W. Stuart has signified his acceptance of the call he lately received from the U. P. Congregation here.

BRANTFORD.

The U. P. Congregation here held a social meeting on the evening of the 12th November, when a number of interesting and instructive addresses were delivered. The Rev. W. Ormiston, of Toronto, as usual, distinguished himself by the eloquence with which he treated his subject—"There is a work for all, and a special work for every one." The meeting, before separating, raised a sum of over £100, sufficient to clear off the whole debt of the Congregation, and meet all their liabilities till the end of the year.

LETTER FROM OUR CORRESPONDENT IN SCOTLAND.

Glasgow, November 1st, 1855.

I have been more than usually occupied for several weeks, and, in consequence, have fallen behind with you and other friends. My irregularity is, however, of less moment, as there has been very little taking place here of much interest for a month or two.

It has afforded me, and many other friends of the U. P. Church in Canada, much pleasure to see the efforts you are making to procure Students of Theology, and to raise the standard of attainment among them. The home Church has not, I think, been quite so kind to you as it might have been, in the matter of sending out preachers to supply the wants of your rapidly-increasing population; but this has arisen, I am persuaded, not from any lukewarmness on the part of the Mission Board, but rather from an unreasonable unwilling-

ness on the part of preachers and ministers to emigrate. There are not a few of our ministers, men of good ability and attainment, who, I am sure, after roughing it for a year or two in Canada, would be much more useful and comfortable than they are at home. Mr. Thornton's efforts to disabuse the minds of some, as to the privations of our Canadian brethren will, I trust, be successful. Still, it is obvious that ministers educated among yourselves, accustomed to the climate, and acquainted with the modes of thinking and acting prevalent among the people, are likely to be more efficient. The giving of aid to young men likely to be good ministers, is a very legitimate mode of administering the bounty of the Church, and if given in such a way as to act as a stimulus to exertion in the acquirement of suitable learning, a little money laid out in this way may be productive of great and permanent benefit. Our Scholarship Scheme, though it has never been very efficiently supported, has produced much good fruit. The average attainments in literature and philosophy of the students attending the Hall are considerably higher than they were ten years ago; and this pleasing state of things is, I am certain, to be ascribed in a considerable degree, to the direct labours of the Scholarship Committee, and to the increased efficiency of the Presbyterian superintendence, in promoting which, that Committee has also had a share. The introduction, among us, of examinations by written papers, and the assigning of numerical values, were great steps in advance. If a Board were formed, whose business it would be to admit students to the Hall, and who would conduct the examinations as those of the Scholarship Committee are conducted, it would doubtless be a great improvement. The Presbyteries would probably object, and there would be a howl about centralisation, which is a bugbear that frightens many worthy people.

A good deal of excitement has been recently created here and in Edinburgh, by the Rev. John Curwen, of Plaistow, Essex, who visited Scotland at the request of the Committee on Psalmody, which was appointed at the last meeting of our Synod, and delivered a short course of lectures on Music, and on what he calls the "Tonic Sol-fa Method of Singing at Sight." His lectures were well attended, and I think some good has been done. You are aware that the singing in many of our congregations, both in town and country, is disgraceful, and that a part of worship which might be made the most delightful, is often performed in the most slovenly manner. Mr. Curwen thinks correctly, that there is no hope of any great improvement till the people of our congregations generally can *read music*, and he shows, by the results of an eight years' trial in London, Leeds, &c., that, by his system, such an attainment is not of very great difficulty. The system seems admirably fitted for common schools, and, where fairly tried, has been very successful. The simplicity of it is its great excellence. A roll of paper or cloth is exhibited, on which the notes of the gamut are shown, one above the other, on a graduated scale, and marked by the syllables, Doh, Ray, Mi, Fa, Soh, Lah, Te, Doh. This roll presents the appearance of a ladder, with unequal distances between the steps. Pupils are taught to sing simple airs by the teacher pointing out note after note upon the roll, or *modulator*, as it is called, and after a month or two of this practice, it is found that the idea of the relative situation of the notes is so fixed in the memory, that if an air be written in the first letters of the syllables used, thus, d, m, m, r, d, f, m, r, &c., the pupil can sing it, as far as *tune* is concerned, with great facility. By another simple arrangement, the relative *length* of the notes is indicated. Mr. Curwen makes the syllable *Doh* the key-note of every tune, and, in this way, the pupil has the short intervals, or semitones, always between the same syllables.

You would observe in the *U. P. Magazine* some time ago, a letter, in which the opening of the Scotch Parish Schools was advocated.* This subject is

* We regret exceedingly, that, for some reason unknown, the *U. P. Magazine* has not reached us for the last six or eight months; neither have we been favoured with a copy of the Summary of Principles lately adopted by the Church at home.—Ed.

beginning to receive, as it ought, a little attention from the friends of education. The supporters of the Lord Advocate's Bill, last year, frequently said, "The measure is not what we, as Voluntaries, would like, but it is a step in the right direction," and they were answered by some of the opponents of the measure, "That would be safe and honest ground to take, if the measure contemplated only an alteration in existing institutions, as the Universities' Tests Bill did, but it is not safe ground to take in regard to new institutions." As an individual, I feel the force of this statement, and as I would support a measure which would lessen the evil of the existing Established Church—which contemplated, for example, the throwing of two small parishes into one, and taking the stipend of one of them for truly national purposes—while I would oppose the erection of new Parish Churches, though the constitution of them might be more liberal and righteous than that of the old ones, so I feel disposed to support a plan for the improvement of the Parish Schools, while I would oppose to the utmost any new scheme in which the principle of Scriptural Voluntarism seemed infringed.

Gleanings.

THE PARIS CONFERENCE.

The boast of universality has not yet been justified by the list of members assembled in any one of the Councils vainly called Ecumenical. It has been hitherto impossible to obtain a full representation of Christendom in any one place: and therefore we shall not apply the title to the Evangelical Conference lately held in Paris. It presented, however, a nearer approach to ecumenicity than most religious assemblages of which we have any record. The spirit of brotherly love, and the substantial unity of Christian faith which prevailed there, ought to be acknowledged as encouraging evidences of the growth of right principles and right affections in the true Catholic Church. An undesigned coincidence of time—the Conference assembling on the anniversary days of that sanguinary event known in history as the BARTHOLOMEW MASSACRE—elicited much observation, and was not without significance and instruction too. The Protestant marriage-festivities that preceded the murder of COLIGNY, (1572) and threw the Huguenots off their guard, were held on days of August precisely correspondent with those of the visit of our own Protestant QUEEN in very different circumstances; and remembrances of the death-groans of the Reformed in the streets of Paris were made on the very spot by worshippers of the same faith.

The topics deserving observation are too numerous to be touched on in a single article, and we therefore confine ourselves, at present, to a glance at the reports presented from several parts of the Continent, under the colour they must wear, at first view, to a serious observer. In France, "Antichrist rises like a flood." "Infidelity, too, has its allied army—"two camps"—consisting of those who, for lack of knowledge, perish in unbelief, and of those who glory in Atheism; men who madly allow their hope of reorganising society without God, by the worship of humanity! A population of thirty-five millions, and perhaps hardly a tenth of one million "who take any living interest in the cause of God." A spirit-broken minority, who see their congregations dispersed by the authorities on the slightest pretext, who complain timorously, and almost without gaining even a shadow of redress, but strive to comfort themselves in the persuasion that the EMPEROR has no desire that the persecutions he will not hinder, should take place. The Conference would fain have spoken out in a memorial to the rulers of France and other countries on this subject; but the French Protestants present subdued their utterance, and it was felt that while the nest was under the eye of the fowler, none might peep nor mutter. The truth is, that France needs men having the spirit of martyrs, and means for the extension of the Gospel, not enfeebled by policy nor spoiled by politics.* The deliverance of PASTOR GALLIENNE, who stated that he had found prayer-meetings the most effectual of all means for awakening spiritual life in the Cevennes, was un-

doubtedly the best. In Holland, real Popery, delusively called "Ultramontaniam," is gaining power. Protestantism slumbers; the little consciousness it has is only that of a dreamy controversy between Calvinism and Arminianism, and this is interrupted by the death-like lethargy of a scornful unbelief. Men talk about creeds while souls are perishing, and Protestants hope for better things as the result of some more favourable political combination. Some wish to teach them that orthodoxy is a condition of progress, forgetting that orthodoxy is nothing without life. Belgium lies prostrate under the hoof of a haughty, and persecuting Jesuitism. Sweden is abject under a no less intolerant Lutheranism; the lower classes are ignorant, superstitious, and intemperate; and although better things might be hoped from a religious revival that, under various forms, has been in progress for some years past, even that revival is much impaired by the want of intelligence in its subjects and even in its promoters. There is too much *opinion* there, and not enough of the faith which men can only exercise when the religion about which they are in earnest is eminently a personal affair. Still, even this is better than the dead Protestantism that lingers elsewhere. Even in Switzerland despite its hallowing memories, religion is too often mere sanctimonious worldliness, a form impervious to power. As to Prussia, Dr. KRUMMACHER, analysing its religious condition very scientifically, exhibits component parts of Prussian infidelity under a very saddening enumeration: 1. Indifference; 2. Rationalism; 3. Pelagianism; 4. Gnostic Pantheism; 5. Materialism; 6. Criticism; 7. Moral Spiritualism. He speaks, indeed, of "Believing Theology," but concerning faith itself he has not much to say. Prussia needs preachers; and if Dr. KRUMMACHER has reported to his Royal master what he heard in Paris concerning the persecution, for conscience' sake, of Prussian subjects, and if the report leads to better government in Prussia, Christendom will be glad. Italy, with the exception of Tuscany and Piedmont, is covered with gross darkness; but over these exceptions we have long rejoiced, and fully accord with M. MELLE in his views of the revival in Piedmont, yet not without great solicitude lest the leaven of error, which has already spoiled the peace and unity of the Italian Church, should not be effectually counteracted by the influence of vital Christianity. The truth is, that half-enlightened people all over the Continent have been left to struggle with inveterate sins and errors, without the guidance which ought to have been given them, while missionaries have been sent to pagan countries. But of all the reports none were so encouraging as that of Turkey. There the missionaries have taken the lead in an amazing reformation, a real awakening of conscience, a genuine conversion of Armenians and others from darkness to light, and the Mussulmans themselves begin to honour the religion of the Gospel.

The view thus taken of the religious condition of Europe, may seem to be too gloomy, but it must be remembered that they who speak of Europe at large, cannot help describing the general state of things, rather than slight exceptions. By good men who gather around themselves the scattered fragments of piety and truth which are to be found in almost any country, and who dwell fondly on the successes of their own labours, the brighter parts of a great picture may be so dwelt upon as to produce a too favourable conception of the whole. Absolutely, the good done is vast; it is inestimably great; but comparatively, how small!

Dr. DUFF, we observe, dissented strongly from those who would have glossed over the state of things in *Hungary* with a tinge of mere political expediency, as if Christianity could be managed by authority, and as if coercion might in some cases be justified, and indifferentism be put for prudence:—

"*Oh! the contact of one soul with the omnipotence of God will shake a country.* Now all your trimmings, and science, &c., are cushions on which souls sleep in respectabilities. We must be boiling hot, not zero. Get together all the Emperors in the world, I need not their authorisation to obey my God. Suppose they imprison me, or tear my body to pieces—washed by the Blood of Jesus, I shall only be the sooner with my God, and my very body will, one day, rise to confront them! God can prevent persecution; but supposing we die, the blood of the martyrs is the seed of the Church. Let us have no base, cringing supplications to the sovereigns to whom we are about to appeal, in the name of this assembly, but utter a noble, firm, respectful protest. The sovereigns may refuse it; but it may awaken some sleeping pastor or student into a living Luther."

These burning words provoked a learned German to attempt a cold apology for crowned heads, as if they, when guilty of persecution, did it unwillingly, or as if they really knew not that it had been done, and only their advisers or their confessors were to bear the blame. But sovereigns who persecute are of all men the most criminal; and it is vain to make the priest, in this case, the scape-goat for the king. They are both guilty. The one influences the other, and each makes use of the other for the attainment of his own ends. They have the clearest understanding between themselves, a distinct bargain—*damus petimusque vicissim*; but though hand join in hand, they shall not go unpunished.—*Christian Times*.

CHRISTIAN HEROISM.

A poor miner (in Cornwall) was down with his brother miner, sinking a shaft. In pursuit of that obscure labour, they were blasting the solid rock. They had placed in the rock a large charge of powder, and fixed their fuse so that it could not be extricated. Their proper course was to cut the fuse with a knife; then one should ascend in their bucket—the other wait till the bucket came down again, then get into it, ignite the fuse, give the signal, and so be at the top of the shaft before the explosion. In the present case, however, they negligently cut the fuse with a stone and a blunt iron instrument. Fire was struck—the fuse was hissing—they both dashed to the bucket, and gave the signal. The man above attempted in vain to move the windlass; one could escape, both could not, and delay was death to both. One miner looked for a moment at his comrade, and stepping from the bucket, said, "Escape, I shall be in Heaven in a minute." The bucket sped up the shaft—the man was safe. Eager to watch the fate of his deliverer, he bent to hear. Just then the explosion rumbled below—a splinter came up the shaft, and struck him on the brow, leaving a mark he will bear all his days, to remind him of his rescue. They soon began to burrow among the fallen rock to extricate the corpse. At last they heard a voice—their friend was yet alive. They reached him; the pieces of rock had roofed him over—he was without injury or scratch. All he could tell was, that the moment his friend was gone, he sat down, lifted up a piece of rock, and held it before his eyes. When asked, what induced him to let the other escape, he replied, "I knew my soul was safe; and I was not sure about his." Now, I look at the great Czar, who, to build a city called by his own name, sacrificed a hundred thousand men; and at this poor miner, who, to save the soul of his comrade, sat down there to be blasted to pieces, and I ask you which of the two is the hero?—*Rev. William Arthur*.

FATHER CLEMENT.

An American paper announces the death of the Rev. Dr. Guistiniani, of the Presbytery of Cincinnati. He was educated in the University of Rome, where he graduated in 1826, and was promoted to sacred orders. He left the Church of Rome in 1828. The circumstance which led to this change is full of interest. In passing the Piazza Novona, he bought for four cents, of a second-hand book pedlar, an old volume, entitled "Father Clement," which he supposed to be the life of a saint, but which proved to be a discussion between a Jesuit and Protestant, and this book led to his conversion.—*Exchange*.

["Father Clement" is one of a number of religious novelettes or tales, by Miss Grace Kennedy, which were published, in Edinburgh, about thirty years ago, by our friend, Mr. Oliphant. It is admirably written, has had an immense circulation in many lands, and has, we believe, been productive of much good. Such a fact as the above would have rejoiced the heart of the excellent authoress. We often hear of young ladies in Protestant families being exposed to danger from Catholic governesses, education in nunneries, and so forth. There can be no excuse for exposing them to such hazard; but if they must encounter the bane, this volume seems well fitted to serve as an antidote. They are not likely to deem the perusal a task. It is quite a fascinating work; and very ample justice is done to the character of the Roman Catholic priest, who is the hero of the story.]

DECLINE OF POPERY IN THE UNITED STATES.

Maryland, the first State where the Roman Catholic Church gained a footing, now

contains 807 Protestant churches, and only 65 Catholic congregations. In Florida the Catholics early made settlement. Now, there are one hundred and seventy Protestant and only five Catholic churches. Louisiana was settled by the Catholics, who now have fifty-five churches in the State, while the Protestants have two hundred and forty-seven congregations. In Texas, the Catholics were the first sect in point of time; they now have thirteen churches, but the Protestants report three hundred and seven congregations in the State. The number of Episcopal, Lutheran, and Roman Catholic churches are nearly the same throughout the country, but each of the three denominations have but one-eleventh of the number of the Methodists, scarcely one-eighth that of the Baptist, and not one-fourth that of the Presbyterians. The entire Protestant population of the country, compared with that of the Catholic, is about as twelve to one.—*Boston Transcript*.

CHRISTIAN MEDICAL ASSOCIATION.

A general meeting of the medical practitioners and students was held lately at the Freemason's Tavern, London, for the purpose of forming a Christian Medical Association. Among the speakers were the Rev. Dr. Hamilton, of the Scotch Church, Regent Square, and Professor Balfour, of Edinburgh. It is not the intention of the Society to attempt to set up Chairs of Theology in the hospitals, to encourage controversy amongst students, or to take them away from the study of medicine. All it desires to accomplish is to bring young men together to read and think over the Holy Scriptures.—*Edinburgh Witness*.

COLOURED REFUGEES IN CANADA.

The Rev. Dr. Willis, Professor of Divinity at Toronto College, in the course of a lecture which he delivered in Glasgow on Canada, stated that there were about 60,000 emancipated slaves settled in Canada, most of whom had fled from bondage. They were all loyal and patriotic, and better men and better Christians were nowhere to be found. He had repeatedly preached to congregations of emancipated slaves, and had ever found them attentive and devout. They appeared to him to enter with more spirit into the praise of God than white men generally.—*Witness (Ed.)*

MACAULAY'S HISTORY OF ENGLAND.

Seven years have elapsed since Macaulay produced the first two volumes of his History. The first two volumes were published at 32s.—the next two, to be out on the 4th of December, are to be 36s. But so far from this increase of price checking the demand, it has seemingly stimulated it; for this subscription is far ahead of the other. The list is looked upon as one of the greatest curiosities of literature. In the Row alone, on the first day, the numbers reached 5700. One of the largest houses, the largest next to Longmans themselves, and who have the chief provincial trade, namely, Simpkins, after taking 2000, wished to take another thousand, but could not be permitted, though they subsequently obtained an additional five hundred. This, however, fell short of a West End librarian, who took 2700; think of that for a circulating library—upwards of £3,000 for a supply of one book! The metropolitan subscription has, doubtless, by this time, exceeded 10,000, which, at the lowest possible calculation, would leave a clear profit of £6,000. But then, there is the country subscription, amounting to at least half as much more; and, assuming the whole subscription to be the measure of a moiety of the total sale within the ensuing year, there will be 30,000 copies disposed of in 1856, which is the ratio the learned in these matters reckon at. Indeed, these anticipations have already been far exceeded by the reality. It appears that the London subscription alone has reached 20,000 copies, and 14,000 for the provinces—total 34,000 copies; and the list not closed yet. By the time it is closed there is now every probability that the subscription will reach 40,000, so that the advertised day of the delivery, 4th December, will have to be considerably prorogued, as the number cannot be produced in the time. Some curious ideas are suggested by the contemplation of of this "great fact." The cost to the public of these 80,000 volumes (40,000 copies), the price of the work being £1 16s, would be £70,000; and, if placed in a line, side by side, the thickness of each being two inches, they would extend more than two miles and a-half, the exact length being 13,333 feet 4 inches.—*Liverpool Albion*