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Canadian Presbyterian Magazine

Especially devoted to the interests of the United Presbyterian Church.

"SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD."—Exodus xiv., 15.

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Religious Intelligence.

ANEITEUM.

BY REV. JOHN OEDDIE.

I have already informed you of the death of two of our number, during the past year—a Rarotongan teacher and a Samoan woman. The surviving teachers and their families have likewise suffered severely from the disorders peculiar to the island. I have also had occasional and slight attacks of intermittent fever, but through the goodness of God I have always been able to attend to the duties of the mission. After a residence on this island of nearly three years and a half, I must yield to the conviction that it possesses an unhealthy climate. Its effects on Samoans and Rarotongans are much worse than on white men, but scarcely any of the latter escape sickness. I fear that the great mortality among the native teachers on this and the neighboring islands may discourage others from coming. Our missionary brothers in Samoa write me, that it seems like sending teachers to their graves to send them to these islands. My own opinion is, that all our energies at present should be confined to one, or at most to two islands, say Aneiteum and Tanna, and were these through the blessing of God brought under the saving influence of the Gospel, we should then have a band of native teachers who would go forth to the neighboring islands, and while they breathed their pestilential atmosphere with comparative impunity, they would be received by the natives with far less suspicion than Samoans or Rarotongans.

I must now give you a brief account of my labors at this station. I preach twice every Sabbath in the native language. About 100 hearers are regular in their attendance on public worship. I am sure it would gladden and encourage your hearts if you could observe the attention and earnestness with which many of them listen to the word of life. At the close of our morning worship, which commences at 9 o'clock, our Sabbath School meets.

I have in a great measure discontinued the practice of itinerating on the Sabbath day. I commenced this duty when I landed on the island, and kept it up for more than two years and a half; but the excitement against the cause and myself at last became so great, during the early part of last year, that I could not venture far from home without exposing myself to insult, perhaps to danger; and now my duties on the Sabbath day have become so onerous at home that I find it difficult to go abroad.

We have two week day schools in operation at this station, the one for females and the other for males. The former is under Mrs. Geddie's Superintendence, and she is assisted by the Rarotongan widow whom I brought from Tanna year before last, and also by two native young women who have been living with us for more than two years. This is our largest and most advanced school, and numbers about 40 scholars. My own school contains about 30 scholars, some of them old men. Nohoit, the chief, is one of my scholars. After much effort he has mastered his alphabet, and is now reading words of one syllable. He says that his

minds is very dark, but he wishes to learn. Many in both schools can read well and a few are able to write.

Our school meets every morning at sun rise. As soon as the day breaks two boys go through the settlement in different directions with the *nitai ah luine*, i. e. the thing to call people. It is just a piece of hard wood neatly dug out something in the shape of a trough, and when struck with a round stick it gives out a sound which may be heard at some distance. It is however a poor substitute for a bell, and when the wood is wet it is almost useless. If persons friendly to the cause only know what an acquisition a bell would be to the station, they would, I think, make an effort to send one. But to return to our schools. With the aid of our assistants we get through before breakfast. Our most advanced scholars meet again at 10 o'clock a.m., for writing.

The present account of our schools is more encouraging than I have hitherto been able to give. We labored amidst many discouragements, for three long years, to form schools, and have succeeded to some extent. The natives now begin to appreciate the value of instruction, and they are desirous to learn. Often when I have invited them to attend our schools, have I been asked "what payment will you give us." But now they speak with gratitude of my kindness in coming to their dark land to instruct them.

You will not be surprised to learn that we encounter much opposition; it would be a matter of surprise if it were not so. The cause of God has been opposed ever since the days of Cain and Abel, and will be so "until the kingdoms of this world shall become the kingdom of our Lord and of his Christ." Satan will not retire from his strongholds without a struggle. Nor is opposition in so sacred a work an unfavorable symptom, for if we do not molest the enemy he will not molest us. I feel more encouraged in the hope that we are doing some good, than if we were permitted to go quietly on. We have been much opposed by the heathen, especially during the past year. If we except Tahiti, on no island in the Pacific has the gospel been so violently opposed as on Aneiteum. The sacred men or priests are foremost in opposing us—They, like Demetrius of old, feel that their craft is in danger. They know that if the gospel succeeds they will lose much of their influence as well as gain. But several persons of this class have already joined our ranks, and others will follow. Again, the body of the people are averse to the gospel, on account of the great change which it is likely to effect in the state of society. They wish to live and die as their forefathers did, in the observance of customs and practices, venerable on account of their antiquity. They would not object to some slight improvement in the state of things, but they cannot consent to give up their fighting, feasting, polygamy, treating women as if they were not human beings, &c. And others still have been taught by our own countrymen to believe that we are liars, impostors, and the harbingers of disease and death, and they treat us as such. The conduct of the heathen to those who have embraced christianity has been very bad. They have persecuted them in various ways.—Not a few have had their property stolen, plantations destroyed, pigs killed &c. They are constantly threatening to make war on us, and kill us all. This ill treatment has been borne with great forbearance. But we could bear with the opposition of the heathen if left to themselves. We have encountered from another quarter as unmanly, as ungenerous, and as unmerited an opposition as was ever offered to the cause of righteousness in a heathen land by men from a Christian country.

The work at present is at a kind of a stand. The natives are now taking sides all over the island, and feeling runs high among both parties. The heathen exceeds us in numbers but not in influence. All the highest chiefs on the island and men of rank, have declared themselves on the side of christianity. The murder of the lad, which I have recorded in my journal, has tended more than any thing else to bring matters to this issue. Such is the state of feeling that I am now in a great measure confined to my district, and cannot freely visit around as I use to do. The teachers have less to apprehend than I have, but they are also limited in their movements. The natives may go about with greater safety than any of us. All that we can do at present is to improve every little opening that we can. Things will not continue long as they are. The cloud is fast passing away, and we will again enjoy the sunshine of prosperity. The ranks of the heathen contain many who are favourable to Christianity, but they dare not come out and avow themselves to be

go. The season of feasting is approaching and many of the heathen say when that is over the word of God will again be *Tchasee* on this island, i. e. it will rapidly spread,—it was so last year.

I hope you will not be discouraged by the above statements; we are not. The poor natives often say that this island is no longer Satan's kingdom but God's, and that his word will triumph in it. In the missionary work we require something to keep us down, as well as to lift us up, otherwise we would forget our dependence on God. And bear in mind also that our troubles have arisen out of our successes. Nor is it any new thing for the heathen to rage and the people to imagine a vain thing."

I have not yet administered the sealing ordinances of religion to any of the natives. Several have applied for them as they wish to yield obedience to all the commands of Jesus. I have felt the responsibility of organizing a church so great that I have hitherto delayed, hoping that when the *John Williams* arrives I may meet with brethren whom I can consult on the subject. Of many of our natives I have reason to hope well; but there are a few who entertain a doubt. A church of heaven-born souls in the midst of these dark islands would be a spectacle for angels.

During the year I have prepared and printed a small book of selected portions of Scripture to which I have appended six hymns in the native language; also sheets of words and sentences for the use of schools. The amount of press work is as follows:

600 copies translated portions of Scripture, 25 pages, 14000; 600 copies of native hymns, 4 pages, 2400; 600 sheets of No. 1, 600; 600 sheets No. 2, 600; total number of pages 18000. The editions of all our books have been too limited for want of paper, and the supply which I had is now all worked up. I desired some more to come by the *John Williams*, which I hope we will soon receive. It will be necessary to make new editions of our elementary school book and catechism, as we will soon be out of them. The demand for books is very great all around the island. I saw the day when natives feared the sight of a book as something that generated disease and death; but now, I fear that a few go to the opposite extreme, and value a book as a charm to keep away these evils. It is pleasing to see the efforts which natives beyond the reach of our schools are making to learn. One or two individuals will go and remain a few days with some friend who knows more than themselves, and after learning a few letters or words go home and teach their neighbors.—And when natives from a distance visit me they will often ask me to sit down with them, and give them a lesson.

I have the gospel of Matthew in hand at present, which I am endeavoring to translate. I find the work less difficult than I expected, yet it is a very laborious one. Every word must be critically examined, and suitable terms chosen to express religious ideas.—The language has a fullness and variety of expression for the ordinary affairs of life, scarcely to be expected among so barbarous a people, and just as much subject to rule as the classic languages of Greece and Rome; but when used as a vehicle for religious truth it is greatly at fault. For many theological terms such as repent, justify, sanctify, judge, church, &c., there are no suitable words, and of many of the implements, employments, animals, customs, &c., recorded in Scripture these islands have never heard. But these difficulties are not unsurmountable—in some some cases new words must be coined, in others the idea must be expressed by circumlocution. After one book has been translated, others will become comparatively easy. In preaching to the natives, if we do not find a suitable term to express an idea new to them, it is possible by explanation and illustration to convey what we wish, but translation does not admit of this liberty. I do not expect to complete the gospel by Matthew for a few months, but when it is finished how is it to be printed? I cannot undertake the printing of it, with my present engagements; it is as much as I can do to provide such books as our schools require. It has occurred to me that the printing might be done at some of the presses in New Zealand. I have two excellent friends at Auckland, Rev Messrs. Inglis and McDonald, (late of Samoa,) who I am sure would interest themselves in such an undertaking. They might carry through the press a distinctly written manuscript, and the native boy whom I sent to the Bishop's Institution is within their reach, and he might render them valuable assistance, for he can read his own language. I design to correspond with the brethren whom I have named on the subject.—*Miss. Reg.*

A TOUR IN CEYLON.

To the Young Peopl. who support a Printer in Ceylon:—

I shall give you an account of a short journey I lately made through part of the interior of Ceylon. My chief objects were to see what could be done to promote the circulation of tracts in the southern part of the central province, and to ascertain the opinions of the people respecting the Creator, in places where they have not come into contact with Europeans. I left Kandy in company with a Ceylonese friend. Our road wound along the foot of a mountain range, whose summits were covered with coffee estates. About sunset we came to a rivulet near which were a few houses, where we resolved to spend the night.—Whilst a man was preparing some food for us, we went down to the stream to bathe. The water was lukewarm from running over rocks, but still very refreshing. Below us were some buffaloes lying in the water, apparently much to their satisfaction. On our return we had some conversation with the people and distributed a few tracts. Sev-

eral of them were from the maritime districts, where Christianity is professed by great numbers. Many of them, however, who remove to the interior, being far away from the means of grace, and surrounded by Buddhists, relapse into heathenism. During the last few months, a Kandian convert has travelled a good deal through the country, selling, at a low price, the tracts printed at your expense, bound into volumes. Inquiries have been made by some of the purchasers for copies of the Scriptures. I expect soon to be able to furnish him with a supply. It is to be hoped that their perusal will tend, in some measure, through the blessing of God, to prevent them, though mingled among the heathen, from learning their ways.

I felt much interested in a fine boy who came near us. He was lively, smart, and obliging; but utterly ignorant of religion. He could not tell who made him, whether he had a soul, or if there was a state of existence beyond the grave.

"He knew no heaven, he fear'd no hell,
"Those endless joys, those endless pains."

I could not help contrasting his condition with that of many in Scotland. How much more highly favoured are you, my young friends.—While you thank God for this, remember that "to whom much is given, of them shall much be required."

We had a regular native supper—boiled rice, eaten with some vegetables, and a little salt fish. We slept outside the house, in the verandah, which is sheltered by the projecting roof. The people often sleep here. They wear a long cloth, somewhat like a highland plaid. In this they wrap themselves at night, head and all; and they may be seen in the morning, lying like so many dead men in their shrouds.

We started about three o'clock, next morning by clear moonlight.—The road presented the same character as it did the previous day. A stranger, surveying the fertile valley beneath him, with its well cultivated terraced rice fields, its luxuriant vegetation, and the magnificent scenery of the surrounding mountains, might suppose the district to be the seat of peace and plenty. But it is far otherwise. A few weeks ago, I had occasion to visit a village in the immediate neighbourhood, and found nearly the half of it burnt down. Two of the inhabitants had a quarrel. One of them adopted a very common mode of revenge in this country. He privately removed his most valuable goods, set fire to his house, and brought a charge of arson against the object of his hatred. The case, however, was not proved, and the accused was discharged. As the houses are built close to each other, and merely thatched, the fire had spread, and several others had been consumed.—The owner of one of them thus destroyed, was absent when this happened. On his return, in revenge, he set fire to the house of the original incendiary, when some more buildings were burnt. The second fire raiser was taken into custody. But a day or two before the trial was to come on, the principal witnesses suddenly took very ill, from poison which had been administered. The affair had not been settled when I went to the village. I saw women weeping amid the blackened ruins, and pointing, with tears in their eyes, to the ashes of grain, and the miserable remains of their little property. Such is a specimen of the condition of the people where the Gospel is unknown.

Space will not permit me to detail the varied conversations I had with the people during the day, and on subsequent occasions. After a long day's journey, we began in the afternoon to ascend a steep mountain. As we proceeded, the air gradually became colder, and colder; and the vegetation assumed a different character. Cocoa-nut trees, bananas, &c., were no longer to be seen. Their places being supplied by plants resembling those of temperate regions. I suddenly met with some black brambles, the first I had seen for nearly nine years. They recalled to memory, the scenes of my boyhood, the companions with whom I strayed through the woods of Scotland. I thought of the wide continents which separated me from most of them; of others, scattered abroad like myself over the earth and of not a few gone down to the silent tomb. In a foreign land, far away from one's kindred, a person can enter more fully into the spirit of the declaration that we are but strangers and pilgrims, and that we should desire a better country, that is, an heavenly.

The sun had set before we reached our resting-place, a coffee estate belonging to a friend in Kandy. Next morning, I had an opportunity of witnessing the mode in which coffee is prepared for the market. It grows on a low tree or rather shrub, with a profusion of slender branches covered with dark green leaves. The flowers resemble those of the jasmine; and diffuse a fragrance somewhat like the hawthorn, but much stronger. The fruit, when ripe, is red like a cherry. When the berries are gathered they are put into a machine where a revolving cylinder rubs off the pulp. The beans are then washed and dried. In this state they are called parchment coffee. An inner skin is afterwards removed by a sort of mill and the process is complete. A few years ago, coffee cultivation was unknown in Ceylon, now the annual production amounts to about 15,000 tons, which is equal to the total consumption of Britain.

We set out in the morning for Nuwara Eëlla, to reach which we had to pass through a large forest, abounding with elephants. Generally they feed in herds, and retire at the approach of man. Sometimes, however, single ones are found, called "rogue" elephants by the natives. They have been expelled from the society of the others, on account of their quarrelsome dispositions. They are greatly feared as they sometimes attack travellers. We reached the end of our journey,

however, in safety, having only seen some footsteps, and broken trees on which they had been feeding.

As Nuwara Ellia is about 6,000 feet above the level of the sea, barley, potatoes, cabbages, and other European plants grow luxuriantly. Three crops of potatoes are obtained a-year. Still, as the cultivation is yet very limited, and the expense of transport great, they sell in Kandy at three pence per pound; cabbages are one shilling each. While here we ascended Pedrolagalalla, the loftiest mountain in Ceylon, upwards of 8,000 feet in height. On the summit we found a cairn, just as you see in Scotland. The view was most extensive. It was sad to think that this vast tract was peopled with the avowed worshippers of devils, and that there was not a single missionary labouring among them.—So far as I am aware, no Society purposes to occupy the field, and unless some little be done for them by the distribution of books and tracts, they must descend to the grave as ignorant as the untold generations of their forefathers. I have furnished supplies to several Christian friends residing in the district. May the Divine blessing attend their circulation.

—*Jur. Mis. Mag.*

JOHN MERRICK.

THE REV. H. M. WADDELL'S RETURN HOME FROM CALABAR.

It is with very deep grief that we have to state to our readers that the condition of Mr. Waddell's health is such as to make it necessary for him to resolve to return to this country. The severe labours which he had in this country in 1843, brought on an illness under which he suffered for several weeks, and which made him less fitted than he was before for enduring the toils of a tropical climate. Since he went to Calabar, he has had repeated attacks of fever, which greatly reduced him. Still for several months he had been better, though weak; and letters which we lately received, written in February, intimated that he did not design to leave Calabar for one or two years. But the following communication, dated 23d March, shows that his medical advisers strongly urge his leaving as soon as practicable—that the brethren of the mission approve of his doing so—and that it was his intention to come away by the first opportunity:—

I wrote to you about the beginning of February, by the ship "Magister," from this river for Liverpool, with extracts from my journal for several months of the preceding year, and to Mr. Peck with my own accounts, and those of all agents at this station, brought down to the end of last year. Also I wrote to you a short note a few weeks ago from Fernando Po, whither I had gone for a few days, partly for the benefit of my health by an excursion to sea, and partly to transact some business with our merchant there, and get boards, if possible, for flooring my church.

In those letters I mentioned to you, that notwithstanding the solicitations of various friends at home, both in England and Scotland, that I should go home this year for the recovery of my health, I refused to entertain the idea, though I deemed it probable that next year, or the year after, I should find it necessary to do so. At the same time, I brought the matter under your notice, in the hope of obtaining some expression of your views, and those of the Board, which might serve to guide me as to the course I should pursue.

When in Fernando Po, I met Dr. Hutchinson, who was here all last year, and attended me when last ill, and indeed, most in the mission who required medical attendance, being reputed a respectable and qualified surgeon, and he voluntarily expressed his opinion that my trip to Fernando Po would be of no service, as I required a voyage home, and change of climate, to re-establish my health. On my return to Calabar, I learned that another very respectable and experienced surgeon, Dr. Morgan, who has been voyages to several parts of this coast, and resided in several of the rivers with his ship, who also attended me when last sick, and was, under God, the means of my recovery at that time, had expressed a similar opinion to the friends in Duke Town mission house. Though myself not at all of the same opinion, and indeed very averse to it, yet sensible of my declining strength, and of several unpleasant, if not serious symptoms, I deemed it my duty to submit a statement of my case for his opinion, in order to learn whether judicious medical treatment in the country might not supersede the necessity of my going to Britain for regaining my wonted vigour.

I wrote to him and mentioned that I usually felt so languid and debilitated, since my last fever, when he providentially visited me, that I could not perform even moderate duty without excessive fatigue and exhaustion—that I was subject to frequent and profuse perspirations, night and day, without adequate cause—that I suffered from frequent pains in my neck, shoulders, back, sides, and loins, for days, sometimes weeks, but which generally yielded to strong stimulating embrocations—that my pulse, which in previous years had usually in health been about 64, had latterly increased to 80 or 90 in the minute, and was so almost always, and at my most composed periods, accompanied by a shortness of breath on any slight effort, which produced some uneasiness in my breast, and a tendency to palpitations of the heart. I mentioned that I did not apprehend any positive disease in my case, yet finding my weakness and the symptoms mentioned to continue, if not increase, for a year past, I wished to have his best professional advice. To enable him the better to form his opinion, I mentioned that up to the winter of 1848-49, which I spent in Scotland, I had enjoyed excellent health, both in Jamaica and

in this country. That my health first seriously gave way in this country in 1850, when I had repeated attacks of the same kind of fever as that he saw me suffering under in the beginning of 1851, though none of them had reduced me so low as it, and that since that time I had no new attacks of fever, but merely suffered from the weakness and other symptoms of falling health which I had detailed.

On perceiving my letter, Dr. Morgan most kindly and promptly came up in the boat with my messengers, and we had a long conference on these points, and others not alluded to in my letter, prescribing for me, at the same time, a course of medicine which he deemed I would find in the meantime beneficial, though, he added, he feared it would be but of temporary benefit. Two days after, I had his reply to my letter to the following effect:—"Since our interview, and in reply to yours of the 12th, I beg to impress on you the necessity of change of climate, as, in my opinion, medicine will afford only temporary relief, and that should you continue much longer in this country, it may in all probability prove fatal. Consequently, I append a certificate to that effect, and hope that you will avail yourself of the first opportunity of returning to your native country, where I trust your health will be restored." In his certificate, he specified that I am suffering from "extreme nervous debility." Having further submitted the case to the brethren, and assured them of my own desire rather to remain, and received their opinion that I should act on the medical advice, I have judged it right to take the very first opportunity of making you acquainted with this state of matters, as painful to you, I doubt not, as it is to me.

The opinion of Dr. Hutchinson, and especially of Dr. Morgan, has taken me quite aback. I had no desire to go home this year, nor idea that it would be necessary; and would very much prefer stopping if it could be avoided, and that for various reasons, most of which will readily occur to yourself. The suddenness of it perplexes my mind, and deranges my plans of duty here which I had laid out for the year, and throws a gloom over the future which depresses my mind. But I trust the Lord will open up my way, and show me the path where I should walk, and make darkness bright before me, and strengthen my faith in Him as heretofore under all circumstances. After all my mind is not made up in the matter. I cannot say yet what may appear best, for I have two months' medicine to try, and there will be no ship from here for at least three months yet. I wait rather to see what the leadings of Providence may be, and thereby be determined, so far as I can understand them.—If the Lord will me to go, He will show me a way, and as yet I see no way plainly, unless at so advanced a period in the season, as to throw me into the winter on my arrival in England—a circumstance I must try to avoid, by waiting, if needful, to the ensuing spring. Notwithstanding my reluctance to move this year, yet if the Lord opens my way, every one says I should go; and there are these two weighty considerations which induce me to concede my own feelings to the judgment of friends in this matter. One is the suddenness of these attacks to which I have been liable, and the rapid sinking and utter prostration they produce; whence their chief danger to one not robust. It is not the violence of the disease, for in Jamaica we would have counted such fevers as slight and no ways dangerous, and so at first I counted them here; but it is in the low state of the general bodily health, the weakened constitution, arising from the debilitating nature of the climate, which makes them so serious. The cases of our brother, Mr. Jamieson, and of Dr. Wilson, and of Mr. Merrick, the Baptist missionary, and of others, are in point; therefore, though I should be no worse, and even have some improvement, it would not warrant much confidence, sensible as I am, and which others also observe that my constitution, for two or three years past, has been breaking down. I might, as on a former occasion, write you to-day that I am quite well, and before night be in a high fever, and two days afterwards be in a state to alarm my friends for my recovery. Another reason for disposing me to yield to the advice of the doctor and my brethren is, that this year I could be spared from the mission without throwing any place vacant, or any important duty being omitted. Mr. and Mrs. Goldie could easily come and take our place, and the other stations be still efficiently supplied. They can be spared from Duke Town. The change would, I believe, be beneficial to themselves. In this respect my waiting till next year could make no change for the better. Circumstances might occur which would make it more difficult to supply my place, and of course more difficult for me to get away, for I could not go and leave my station vacant; and vacant it would be if a married brother and his wife did not come and take our place. This consideration is one of great weight; inasmuch, that if a favourable opportunity offers for our going this season, in proper time, we may, in all probability, avail ourselves of it. If it be possible, I should like to wait and hear from you on the subject before I move. But I will not deem that indispensable so as to wait solely on that account. In conclusion, I beg to state that I am not labouring under any positive disease, and that friends must not be alarmed, for it is probable, that when they see me they will not see any change on me, and may, perhaps, think that nothing is the matter with me.—*Mis Record.*

UNION WITH THE FREE CHURCH—WHY NOT?

An old and worthy correspondent, whose whole life has breathed the spirit of union among all evangelical Christians, puts to us the question, Whether we do not think there might be a union between the Free Church and the United Presbyterian Church? Various points must be considered before an answer can be given to this question. The doc-

trines which are held by the two bodies are those of the Westminster Confession of Faith, and the polity of both is, with unimportant differences, the same; so that whether you look to their doctrinal views or to their church government, there seems to be no good reason why they might not form one body. They are vastly nearer to one another than different sections of the same church have often been. But still there are great, perhaps unsurmountable, obstacles to a union. At all events, there must be very great changes before such consummation can be brought about.

The first difficulty lies with the vexed question of the magistrate's authority in religion; not that we imagine difference of opinion on this subject to be a sufficient reason for separation, but because the Free Church attaches, as we think, undue importance to it. In our Church the voluntary principle is not made a term of communion; but the establishment principle is made a term of communion in the Free Church. The doctrine of the Confession of Faith on this subject is expressed in the following words:—"The civil magistrate hath authority, and it is his duty, to take order that unity and peace be preserved in the church, the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed. For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God." (Chap. xliii. sec. iii.) Now this clause, which appears to give to the magistrate all the power he could desire in church courts, must be signed by every minister and elder of the Free Church. The acknowledgment of the magistrate's right to the things described in the words quoted is made a term of communion. Here, then, lies the great obstacle to a union; and it is altogether in the Free Church. In our church, the question of the magistrate's authority in religious matters is left an open question. We neither require the denial nor the acknowledgment of it as essential to communion with us. The doctrine of the Confession on the subject is simply dropped out of the Confession, as signed amongst us; and there is liberty to entertain any view of the subject that recommends itself to the judgment of individuals. It is obvious, that not until the Free Church begins to deal with the subject in the same manner, will a union between the two bodies be possible. We do not ask the Free Church to renounce their views on the subject of connection between the Church and State as preliminary to a union with us, we only ask them not to force their views upon us. Only let the Free Church make the subject of the magistrate's authority a matter of forbearance, as we do, and then a union may be effected without a single individual, either in the Free Church or in the United Presbyterian, being required to change his views in the smallest. What an amount of mischief and division, differences about the magistrate's authority have caused in the church of Christ! All our separations in Scotland have been more or less connected with this topic.

There are other obstacles to a union between the United Presbyterian Church and the Free Church, which, though not so formidable as the one already mentioned, would yet be found in practice, perhaps, as difficult to deal with. One is suggested by the manner in which the Original Seceders were united to the Free Church at the last Assembly. The idle notion of the Free Church being the true Church of Scotland, in a way no other body can claim to be, was prominently put forth, with many a flourish of trumpet, at every stage of the proceedings, and it was most dutifully echoed back by the party applying for union. The Original Seceders appeared at the bar of the Free Church Assembly more than a century ago; and the Free Assembly, acting as the descendants and representatives of that old erring Assembly, recognised the validity of the protest, absolved the parties from all blame, and received them back into communion. Now, these proceedings stultify the Free Church, and are only fitted to excite derision. For if the parties who retired from the Establishment in 1843 came out as the true Church of Scotland, notwithstanding they were a minority, simply because they had truth on their side; then, for the very same reason, the Original Seceders, who left the Establishment more than a century ago, on substantially the same grounds, and who are now acknowledged by the Free Church to have been right on their views, must have been all along, though a minority, the true Church of Scotland. Since the secession of the Erskines, the Establishment cannot have been the Church of Scotland at all. Yet we were told before the Free Church came into existence, by those who are now leaders in the Free Church, that the Erskines and their descendants were nothing but sectaries, and that the Establishment alone was the Church of Scotland. If this really was the case, if the Establishment, during the many long years between the secession of the Erskines and 1843, for great part of which time she was much worse than she is at the present moment, yet still remained the Church of Scotland, after a secession on sound and true principles had taken place, what is it that hinders her from being the Church of Scotland now, though another secession—effected also, let it be allowed, on true and sound principles—has occurred? By no argument will you prove the Free Church to be now pre-eminently the Church of Scotland, that will not equally demonstrate the first secession to have been the Church of Scotland from the time it took place. The Original Seceders go to the Free Church Assembly with their protest to be disposed of. What an absurd anachronism! The Free Church should have gone with their protest of 1843 to be disposed of by the body that had held, as they acknowledged, the true principles of the Church of Scotland for more than a century before that time.

But the whole affair is unworthy of serious consideration. The question as to who is best entitled to be called the Church of Scotland, is a mere dispute about words. If numbers are to settle this foolish question, then a census would require to be made of the different competing bodies. If actual connection with the State is to be taken as the test, then the Establishment is the Church of Scotland. If close and continuous adherence to the original principles of our Presbyterian forefathers is to make the rule, then, according to the acknowledgment of the Free Church, the Original Seceders were the true Church of Scotland. If the voice of Scripture is to be heard in the case, then the Church of Scotland consists of all the genuine followers of Christ in the land. But by no imaginable test whatever, excepting the arbitrary will of the Free Church leaders, will you prove the Free Church to be pre-eminently the Church of Scotland.

The claims put forth by the Free Church to be something more than other dissenters or seceders from the Establishment, something more than any other body in the land, will be a complete barrier to union, so far as the United Presbyterian Church is concerned. The maxim we set upon may be expressed in our Lord's words: "One is your master, even Christ, and all ye are brethren." We claim no precedence over the Free Church, though, if we were disposed to do so, longer standing would afford a ground of no little plausibility; still we claim no precedence; and equally we concede no precedence to her. And if the union that recently took place be the only kind of union she is prepared to enter into, there never will be a union between her and the United Presbyterian Church. If we meet at all, it must be on equal terms and on a common platform. When the Relief and Secession Churches were united, though the disproportion between their sizes was greater than between us and the Free Church, yet the idea of making either of them appear to enter the other was most studiously avoided, and exactly the same things were done by the one that were done by the other. They met as separate and independent bodies, and each made over all its rights to the other, and they became one. We confess that the proceedings of the last Assembly of the Free Church have extinguished, for a time, any idea we may ever have entertained of a union between them and us.

Besides the general course of the proceedings, there were particular remarks made which quite confirm us in the opinion we have given. One speaker expressed the hope, and the sentiment was applauded, "That some of the more moderate of that large and influential body, known by the name of the United Presbyterian Church, might yet see it to be their duty to unite with the Free Church." We dwell not upon the contemptuous phraseology here employed, "known by the name," as if the United Presbyterian Church were not as well known in Scotland as the Free Church, and as if she had not as good a right to the name she bears. How would our friends like that we should speak of them as that large and influential body known by the name of the Free Church? But that is a trifle, a mere straw showing how the wind blows. The thing to be reprobated in the words above quoted is the wish they imply, that the United Presbyterian Church may be dismembered. Yes, let her be broken into fragments, if, perchance, some of the fragments may be brought to us for our aggrandisement! But what gain would it be to the cause of union, that the United Presbyterian Church should be split into pieces, even though some of them should go to the Free Church? Or how can our friends suppose we will be pleased or flattered with the idea, that it is for the advantage of religion that the bonds of our union should be broken, in order to augment their numbers? What arrogance and self-conceit does not the expression of such an idea on their part imply? Reverse the case, and I what would the adherents of the Free Church think if the hope were publicly expressed in our Synod, and the sentiment loudly applauded, that numbers of them might yet feel it to be their duty to leave the Free Church and to join us? Would they not feel that we were acting an unbrotherly part towards them? Would they not feel that all friendly relations must henceforth be at an end between us? The only proper reason we can imagine for desiring a union between different bodies is, that the number of separate sects may be diminished, and that the unity of the church may thus be more openly exhibited; but we conceive it better that bodies remain as they are, than that a union should be attempted whose effects must be to produce other divisions. When the union between the Relief and Secession Churches was under consideration, the universal feeling was that we must carry all the members of both bodies along with us; that it would serve no good purpose to amalgamate as one body, if such numbers refused concurrence as would lead to the formation of one, or perhaps two, other bodies. And, in fact, the union was delayed for a considerable time after decided majorities were favourable to it, that it might be accomplished without leaving a single fragment to exist separately from the united body; and this end has been gained. Where is there now a Relief Church—where is there now a Secession Church? If, therefore, there should ever be a union between the Free Church and the United Presbyterian Church, we could reckon such an event desirable, only if accomplished in the same manner. Of what benefit would it be to the general interests of religion, that there should be a change consisting simply in the transference of a number of churches from the United Presbyterian Church to the Free Church, or from the Free Church to the United Presbyterian Church? Such changes might gratify individual pride and ambition, but it is difficult to see how they would advance the cause of christian union. We know not whether our correspondent may agree with us or not; but we assure him, that the late proceedings of the Free Church have made us feel that great changes must take place before a union between them and us can become practicable. In the private

intercourse of life, we meet with Free Churchmen whose views quite accord with our own; but the proceedings of public bodies are as yet quite uninfluenced by this under-current.—*U. P. Magazine.*

POPERY THE BLIGHT OF NATIONS.

AN EXTRACT.

Pass over Europe, and tell me why you find one class of countries rich, fertile, powerful, whilst another lying side by side, with the same soil, the same climate, the same influence in every respect, but that of religion, are the abodes of beggary and want. Why is London, with her mists and her clouds, the emporium of the world, whilst Rome, with a sky of beauty and an air of balm, is but the emporium of shaven-crowned priests and filthy lazzaroni? Why is Britain, with her cold sky and her hard soil, the arbiter of Europe, whilst Spain and Portugal, once mighty and honoured, are now the home of the slave and the land of the penniless? Why is Protestant Prussia free in fact, whilst Papal Austria is as despotic in fact, as in form? Why is Protestant Saxony free, whilst Papal Sicily is enslaved? Why is Holland so far in advance of Belgium in all that makes life valuable? Why are Switzerland and Protestant Germany so immeasurably superior to Southern and Papal Germany? Why is the North of Ireland green with fertility and smiling with thrift, whilst the South, with a better soil, is swarming with beggary, ignorance and filth? Why is Scotland, in the clouds and rocks of the North, the mother of mighty men, and Edinburgh the Athens of Europe, whilst Tuscany, with a soil and climate so vastly superior, is a land of idleness, and Florence only a magnificent tomb of departed glory? Why has Protestant North America grown in colossal might and grandeur, until the world has learned by heart the history of her greatness, whilst Papal Mexico and South America, are but the hissing and stinging dens of anarchy, impotence, and confusion? Why has Protestantism, as she has gone forth over the earth, like Ceres, made the grass grow green under her footsteps, and the land around her smile like Eden, whilst Popery may be tracked with unerring accuracy by the rags, the wretchedness, the beggary, the ignorance, the vice and the tyranny that swarm like locusts along her trail? Can such unerring and unchanging effects have no sufficient cause? Will a man tell us that a religion that has ever been marked by a curse, wherever it has prevailed, has had no agency in causing that curse?

Look over the whole earth, and where do you find a nation, where Popery is in the ascendant, in which liberty of conscience, of speech, and of action is allowed? Where is the purely Papal country where the Bible is freely and generally read? Where is the Papal country that has produced orators and writers who have defended free institutions, whilst Popery had the rule?—Where are the Miltons, the Lockes, the Taylors, the Sydneys, the Williamses, and others, who have written for liberty, within the limits of any Papal country, and under the auspices of a ruling Popery?

CONVERTS FROM POPERY.—Of the Clergymen of the Established Church at present officiating in Ireland, 64 have been either Roman Catholic priests or laymen.

SUBSTANCE OF AN ADDRESS ON MISSIONS, DELIVERED BY THE REV. R. H. THORNTON, AT THE MEETING OF THE SYNOD OF THE U. P. CHURCH IN CANADA, 17TH JUNE.

(Concluded from last Number.)

And here let us mark the wisdom and kindness of the Divine arrangement as to the means by which the moral world is to be revolutionised. It is his arrangement and faithful promise, that "if lifted up he will draw all men to him." In other words, the setting forth of "Christ crucified," as has been well said, "is the lever by which the moral universe is to be raised,"—the instrument by which a sinful world is to be regenerated. Reason cannot do it, philosophy cannot do it, the legislation of secular governments cannot do it. The "Prince of Peace," in associating the Church with himself, and in entrusting to her the propagation of "the Gospel of Peace," evidently designed that it should be done in a manner corresponding with his own example, and with its own peaceful, persuasive nature. It is by its power, and that alone, upon the heart, that the incalculably rich resources at the Church's command, are to be discovered and applied. It is this which imparts to the mind a clear conviction that "the silver and the gold are God's." It is this which produces the consecration of personal energies, and of personal property, and which calls forth that powerful wrestling with God, which prevails. It is by means and energies like these, that the world is to be changed, and the family of God gathered out of it, educated and brought home. Let the Church, then, deeply sympathising with the guilty and the perishing, under the powerful influence of a living faith, and animated by a "hope which maketh not ashamed," go forth, devoting her willing energies, to prostrate the spiritual ignorance, and extirpate the degrading vices of an ungodly population around her, and the superstition and idolatry of "the dark places."

Till lately, the Church has been contented to stand merely on the defensive, but now the call of Heaven to her is, "go forward." If the

cause of God is to keep pace with the progress of the times, if the Church, in short, is to fulfil her vocation, and do the work allotted to her, a yet unparalleled energy must be put forth in the Christian enterprise. Faculties are increasing, difficulties are lessening, and the gates of the holy city must be thrown open, and the tide of war rolled upon the enemy.—"Then shall 'one chase a thousand, and two put ten thousand to flight.'" The means and efforts for evangelizing the world must correspond at once with the circumstances of the times, and the magnitude of the results. The plea that God will convert the heathen in his own good time, and that Christians have little or nothing to do, but to pray, and devoutly waiting, stand still, as it were, "to see the salvation of the Lord," is one which finds no countenance in Scripture, nay, which is at entire variance with the command of her Head, to "go and preach the gospel to every creature," and to "work in doing so while it is called to-day." It is the maxim not of faith, but of covetousness of sloth, and of unearning infidelity. It is no derogation from the power of God to maintain, that to produce results, it must be exerted by a system of means, adapted to that constitution of things which he has himself established. He has no "set time" for favoring the husbandman, but when he is diligent in business; and no "set time" for favoring Zion, but when his servants "favor her stores and take pleasure in the dust thereof." Christianity, even in the age of miracles, was not carried forward without stupendous efforts; and it is only by a revival of primitive zeal in the missionary cause, that the "glorious things foretold of the city of our God," can be accomplished.

And there is much to encourage in the times in which we live, and are called to act. We possess advantages immensely greater than those the apostles or primitive Christians had for the spread of the gospel; shall the Church then, now stretching forth her hand to the sea, and her right hand to the rivers, be dismayed at the magnitude of that undertaking, which had once been well nigh accomplished, by twelve men and their immediate associates? Let her remember that while the extension of the cause is committed to her, her existence and her glory depend upon her fidelity to this trust. And for her encouragement, let her also remember, that the government of God is conducted with the view of bringing "the ends of the earth to see the salvation of God," and that to this end therefore events are subservient.

Before leaving this absorbing topic, allow me to suggest a few thoughts, with a view to increased success in the work.—

First—Let the Church be careful to adapt her energies to the exigencies of the times. While her duty to carry forward Christ's work is, in one sense, always the same, yet every period has its peculiarities, which renders the special application of scriptural principles peculiarly necessary. Sometimes these principles are tested by "fiery trials"—sometimes error "comes in like a flood," and sometimes again, as at the present day, facilities for the diffusion of the "truth as it is in Jesus," are increased, and the Church, if not slumbering at her post, will seize the occasion, and improve it to the glory of her Head. To the watchman upon Zion's walls especially, we hold, that nothing which transpires around, is unimportant or indifferent. For, in this age of commotion and of change, of upheaving and overturning, there is, on every side, either weapons forging for Zion's hurt, or some obstruction levelling, in order to her freer egress to "the help of the Lord." In times like the present, the plans of the government of this world, for example, require to be watched with a discerning eye, by those who are "very jealous for the Lord of hosts." The eye of faith must be ever open to discover, even at a distance, as "coming events cast their shadows before," where, and how, the influence of worldly policy is to bear, so that we may discover where to stand betimes on the defensive, or with alacrity, to seize the golden opportunities, which the "Governor among the nations" may cause to pass before us.

Again—Let the Church, with increasing earnestness, raise the cry—"help thou mine unbelief." All the uncertainties and hesitations to which it gives rise, must be swept away by the power of that faith, which is "the substance of things hoped for, the evidence of things not seen." Those scenes, "surpassing fable," when satan shall be bound and an emancipated world shall "break forth into singing," must be presented before the mind in all the freshness of inspiration and reality. Such faith, and such only, as brings "unseen things to view, will fully achieve the wonders it wrought in other days. Faith has lost none of its power; and it will again "subdue kingdoms, work righteousness, obtain promises, stop the mouths of lions, quench the violence of fire, out of weakness become strong, wax valiant in fight, and turn to flight the armies of the aliens." For "this is the victory that overcometh the world, even our faith."

And finally, with faith in lively exercise, let the constraining power of divine love be felt more fully. Where this holy principle but dimly burns in the hearts of Christians, in a low and languid manner, vacillating between the opposing attractions of earth and heaven, it is not the thing for that vigorous onset which will subdue the world to Christ. Let, then, all "who love the Lord Jesus Christ in sincerity," give themselves anew to his service; "put on the whole armour of God," and go forth "to his help against the mighty;" and the victory shall soon "be given to the people of the saints of the Most High," and a "great voice out of heaven" will be heard saying, "Behold the tabernacle of God is with men—He dwells with men—His people they,

And he his people's God."

deed, it may be said, the resumption, under God's providence, of this Seminary of sacred learning, which was wisely instituted by the Fathers of our denomination in this province, and so efficiently and successfully conducted, while life remained, by the distinguished person who preceded me in this Chair, and who has now, we trust, as a good and faithful servant, entered into the joy of his Lord. And with special pleasure and cordiality, do I welcome to our Divinity Hall, as my fellow-students of Theology, those ingenious youths who, in singleness of heart, as we are bound to believe, and from ardent, grateful zeal for the glory of their God and Redeemer, and the salvation of the souls of their fellow-men, are desirous to dedicate themselves to the work of the ministry, each saying, with devout humility, "Lord, here am I, send me." The Angel which redeemed Jacob from all evil, bless the labours—impart unto them plentifully his selectest gifts and graces—direct and aid, and prosper abundantly their preparatory studies, make them in due time able ministers of the New Testament; assign them portions for cultivation in his vineyard; render them instrumental in turning many unto righteousness, and, after lives of honour and happiness here, exalt them to shine as stars in the firmament for ever and ever. "Them that honour me I will honour." "Verily, I say unto you, there is no man that hath left house or brethren, or sisters, or father or mother, or wife or children, or lands, for my sake and the Gospel's, but shall receive an hundred fold now in this time, houses and brethren and sisters, and mothers and children and lands, with persecutions, and in the world to come eternal life."

The studies on which we are about to enter, or rather which we are about to prosecute, (for, alas! if to any of us they be new,) are of a kind which, surely above all others, both demand and deserve our closest and most assiduous attention and application; and that not only during the few short weeks we hope to commune with one another in this place; nor even during the years, perhaps still fewer, we may be destined to spend in the earthly house of this tabernacle below, and during which our highest privilege is to behold only as in a glass darkly, many of those sublime subjects to which our investigations are directed; but also, through the whole of that glorious immortality brought to light by the Gospel, and, to use the beautiful words of Melancthon, in "that eternal academy" of angels, and the spirits of just men made perfect, to which we hope, through grace, to be admitted, and there to be associated with the highest, yet humblest and most diligent order of students, who unceasingly desire to look into the things which have a height and a depth, and a length and a breadth, which must forever pass the knowledge of all finite and created minds.

It is too obvious to require remark, that if the pursuit of knowledge be deemed employment peculiarly worthy of intelligent beings, and if the higher and purer the objects to which that knowledge relates, the worthier the employment be reckoned, then surely our inquiries touching the being and perfections of the infinite and eternal God, and the works he has performed, and is continually performing—above all, the most marvellous and glorious of his works, that of redemption; and the relations subsisting between himself and his creatures, especially those of a moral and spiritual nature, subsisting between himself and his new creatures, by virtue of that supernatural and gracious economy, of which they have been made the subjects, and in which, at once, his glory and their duty and happiness, are essentially involved—such topics must, without controversy, and beyond comparison, be the most dignified and ennobling about which it is possible for mortals, or indeed for beings of any sort, to be engaged. Again, if it be admitted that the exercise of our faculties, especially on subjects of an elevated description, is fitted to train and invigorate these faculties, and give a healthful tone to our whole intellectual nature, and is thus, apart from all consideration of the knowledge acquired, a most salutary and beneficial mental discipline; surely this highly important object never can be so advantageously secured as by a humble, earnest, persevering, and without reverential application to those glorious themes to which reference has just been made. But the chief recommendation of the study of divine truth, remains still to be mentioned. That truth is the great instrument by which, in the hand of the Spirit of Truth, the moral renovation of our nature is effected—by which men are turned, not only from darkness unto light, but from sin unto holiness, restored to the image of God, and made progressively

meet for serving and enjoying him both here and hereafter. That truth is thus evidently, at the same time, the great source from which, by the aids of Divine grace, all our spiritual comfort must be drawn. True, it may be said, but for the attainment of these high and holy ends, that exact, and, as it were, scientific study of Divine truth, to which Theologians afflict themselves, is not requisite; on the contrary, these blessed objects may be realized by the humblest believers, by mere babes in Christ, whose knowledge of the Gospel-scheme, is of the simplest and most elementary kind. We gladly admit the justness of this representation, and bless God that such is the case. But, if even a limited, indistinct, and confused acquaintance with Divine truth be in the experience of the weakest Christians, attended with such blessed consequences, it is surely quite reasonable to suppose, that where the same truth is more fully, and accurately and connectedly embraced, the same practical consequences, but in a still higher degree, should result. Perhaps, however, we may be reminded, that these consequences result not from the truth alone, however it may be studied and understood, but from that truth accompanied by the influence of the Holy Ghost. This we desire at all times humbly and devoutly to remember. But neither is there here a valid objection to our position. For these influences may reasonably be expected to be vouchsafed to the diligent, accomplished, and successful student of Divine truth, quite as readily and abundantly as to those whose attainments in knowledge are more slender. Nay, who could refuse us, were we to go further and say that, supposing other circumstances to be equal, especially supposing like fervent prayers to be presented, it might be hoped that the communications of Divine grace would bear some proportion to the diligence and assiduity with which one devoted himself to the study of the Divine word; and that thus we should see, practically illustrated, the connection between growing in grace, and growing in the knowledge of our Lord and Saviour Jesus Christ? The analogies of the natural world would countenance such views of the spiritual. The produce of the field results not from the labour of the husbandman, without the blessing of Him who giveth rain from heaven, and fruitful seasons, yet he who sows bountifully reaps also bountifully, and the hand of the diligent agriculturist maketh rich.

The preceding considerations are general, and admit of application in the case of all. But there is manifestly a special importance attaching to the study of Theology, in the case of those who are to engage in the office of the ministry. It is, in fact, their professional training. It is that which is to prepare them for the calling of their lives. And here, while we trust each of us is eager to repudiate such low and selfish ideas as that of learning an art for procuring a livelihood, and gaining a status in society—all which may, in general, be more easily and certainly acquired by some secular avocation—yet as it is incumbent on every man to strive after excellence in whatever he undertakes, and especially, as a minister of Jesus Christ, charged with the highest and holiest commission, and under responsibilities the most solemn and awful, ought, beyond all men, to be solicitous that he be prepared, becomingly to acquit himself, lest, through his inaptitude and inefficiency, the honour of the Redeemer's cause should be tarnished, and detriment done to the eternal interests of man's souls; so it is obviously the dictate, at once, of reason and religion, that every one contemplating the sacred office, should, before essaying the teaching of others, assiduously labour to be himself thoroughly versed in the glorious system of truth exhibited in Divine revelation. How otherwise can he hope to become a workman that needeth not to be ashamed, qualified rightly to divide the word of truth? Here a lesson may be learned from the children of this world, who are wise in their generation, and wisely discountenance embarking in professions without due preparatory education. It may again, however, be alleged, that without disputing the correctness of anything that has been advanced, but on the contrary, readily admitting the transcendent and incomparable dignity and importance of the study of Divine truth, and the special appropriateness of such study in the case of those who are to be professional teachers of religion, still it seems unaccountable that such close, assiduous, and continuous application should be required for becoming duly acquainted with such a subject. It is sometimes asked, Is not that subject one in which all men, even the weakest and most illiterate, have the deepest personal interest? And can it be supposed that, when God vouchsafed a revelation to mankind, he would not do so with a dignified simplicity resembling that with

which a wise and good Father instructs a little child in matters of the highest importance to be distinctly understood? Now, in reply, we may concede, that the truths of religion, so far as necessary to salvation, are, by the mercy of God, made level to the humblest capacity, and we bless him for the many delightful instances which present themselves of persons who would in vain have attempted to grapple with the mysteries of science, giving evidence that they have become acquainted with the only true God, and Jesus Christ whom he hath sent, which to know is life eternal, still it admits of no dispute, for experience abundantly demonstrates it, that there is much in the scriptures which men of the highest talent, the greatest learning, and the most diligent research, have not yet been able satisfactorily to unfold; and that the doctrines of the gospel, when followed out in their ramifications and bearings, transcend the loftiest faculties of man. Indeed, it is not difficult to account for the indispensable need which there is for earnest and patient application, in order to even a moderate and tolerable acquaintance with the subjects comprehended in a course of theological study. Let it be remembered, first of all, that the scriptures are written in foreign languages, one of which, as a spoken tongue, has long been extinct, and each of which pertained to a people far distant from ourselves, both in time and in place, and characterised not only by manners and customs, but by modes of thought and expression widely dissimilar to our own. Next, that the subjects to which these scriptures chiefly refer, though not very much of an abstract or metaphysical description, are still far removed from those affairs of sense and of time with which we are chiefly familiar. Further, that many of them embrace the idea of infinity, and relate, in fact, to that transcendently glorious Being whom no created intelligence can by searching find out unto perfection, and concerning whom, when we venture to speak, except in the very terms he himself has taught us, we are so exceedingly apt to darken counsel by words without knowledge. Further still, be it remembered, that many of the doctrines of scripture respecting ourselves as guilty, depraved, and abominable in the sight of God, as ruined, deserving only of eternal damnation, and incapable of effecting, in whole or in part, restoration and deliverance for ourselves, and, consequently, as capable of attaining to holiness and happiness only through free and sovereign grace, and entirely by virtue of the merits of another—all this, and much more of the same nature, is mortifying to our pride, and opposed to our prejudices; and hence we are constantly in danger of contemplating it through a medium which gives us false and distorted representations. In a word, be it remembered, that our minds, as blinded by sin, labour under strong moral disqualifications for fairly and fully appreciating a system so pure and holy as that which has come forth from Him whose word declares that he is a consuming fire. The conclusion from the whole, then, is, that theology demands, as well as deserves, the most close and assiduous attention and application.

But, possibly, it may next be alleged, that if the subject be so pre-eminently grand and interesting, it is attended with these countervailing disadvantages, that our conceptions of its doctrines are necessarily vague and indefinite, and that the grounds on which our conclusions rest, are precarious and uncertain. Now to this we entirely demur. To admit, indeed, that our views are necessarily limited, is only saying that our faculties are finite and feeble. To allow that it is only inconceivably small portions of the whole truth which we know, is just saying, that while our faculties are such, the doctrines in question partake of the nature of the subjects to which they relate, and stretch out into immensity. But truth, though partially known, may be distinctly known to that limited extent, and known, in some cases, with absolute and infallible certainty. An illustration may be borrowed from the exactest of the sciences, that styled Mathematics, because supposed especially to deserve the name of learning. The tyro who has mastered only two or three of the first propositions in geometry, has, doubtless, exceedingly limited notions of the science. Indeed the most advanced of its cultivators, is probably scarcely beyond the boundaries of the entire domain of truth, respecting the relations of number, figure, and quantity. Still, if our tyro has mastered those few elementary propositions, his conceptions of what they include are perfectly definite and distinct; and the evidence on which he believes them to be true, is absolutely and infallibly certain. Its force must be admitted by every intelligence in the universe. Even so in Theology our views may be clear and correct, so far as they extend; and there is nothing in the case to prevent the evidence on which we

proceed, from being perfectly sound and satisfactory, suited to the nature of the subject, and fitted to produce a sound and stable belief.

Let us advert for a moment to the grounds on which our doctrines in Theology are based. And, at the outset, it is almost superfluous to remark, that we have the same faculties to exercise, and the same logic to apply, in reference to the proper use in this sacred department as in any of the sciences. We have also all the facts of nature around—creation and providence—and all the inward phenomena of consciousness, to be used in whatever way they can be legitimately made available. We have besides, what in the sciences is wanting, and this is a great peculiarity of our case, we have the inspired Scriptures as our chief indicator of truth, and in them also we find the simplest and most certain evidence on which this truth is to be surely believed, inasmuch as we know them to be God's own true and faithful word. But this, it will be said, is just confessing and glorying in the very thing which is alleged against us, namely, that we abandon reason, and slavishly yield implicit faith to a mere formula which has fallen into our hands. Now, while this is a very common and prevalent idea amongst a certain class of would-be-philosophers, we are prepared to demonstrate that nothing can be wider of the truth. Instead of abandoning reason, we never for a moment refuse to listen to its dictates. For, first of all, by the best exercise of reason of which we are capable, we have satisfied ourselves, on strict and rigorous grounds, that the Scriptures actually are what they claim to be—the word of God; and secondly, by the exercise of the same reason, we satisfy ourselves that such and such, is the meaning of that word, and then, by a process of reasoning, the simplest imaginable, we conclude that what reason has shown to be contained in a record which reason is satisfied is the testimony of the God of truth, reason cannot refuse to acknowledge to be truth, however different a supposition reason might have made as probable, had that clear and simple train of evidence been wanting. The enlightened theologian, then, is not less determined than any of the votaries of science, to hold by the guidance of reason. But while the Christian Divine affirms, and the infidel Philosopher denies, that the Scriptures are supernaturally and authoritatively the word of God, and are therefore the most perfect directory of belief, the question, Which of the two has here the truth on his side? must first be determined before the conclusion is come to, that we are the party who abandon reason, and believe without evidence. Nor does it affect this argument to say, that we also rely on the teaching of the Holy Spirit. For we utterly repudiate all idea of the Spirit's teaching, which goes in any degree to supersede the exercise of our own faculties. We expect it only to aid and guide us in our own mental operations. It follows, therefore, that if there be, as we firmly hold, any reality in the influences of the Holy Ghost—if there be any dependence to be placed on the declaration, that the Father giveth the Holy Ghost to them that ask him—if we be warranted to rely on the Spirit of Truth to lead us into the truth, then just so far we have the advantage over the mere cultivators of science, inasmuch as we have our own faculties unfettered and unimpair'd just as they have, and, moreover, this special assistance which they want. And if, on the other hand, as many of them would maintain it be fanaticism and delusion for us to imagine that any such aid is to be hoped for, still we are, at least, on a level with themselves—they and we having in common the natural powers of our own minds, to employ in the investigation of truth.

We glory in the Scriptures, then, as the infallible standard of truth; yet we hold by the adage, *μὴν ὅτιον τῆ ἀληθείᾳ*. To Truth alone must we sacrifice. In fact, we do homage at no other altar than that which we hold to be the altar of truth. For, first, we are satisfied it is a truth that the Bible is the word of God, and next we are satisfied it is a truth that the Bible contains the articles to which we subscribe; and in coming to these conclusions we trust we have freely exercised our own faculties and availed ourselves of all sorts of legitimate arguments to guide us to sound and satisfactory results. Neither do we at all suppress or dread the freest inquiry and discussion. "Prove all things" is the direction of our great oracle itself, and firmly do we believe that "Truth like a torch, the more it's shook it shines." The aids of all learning and science too, we earnestly invoke. Theology, as of old, still claims these as her handmaids. And in regard to all genuine discoveries of any kind whatever, we are prepared to say, in the words of our sublimest poet,

but in a sublimer sense than he intended, "Hail holy light." Once more, while we judge it reasonable, and therefore imperative, humbly and reverentially to bow to whatever reason leads us to believe is divine authority, we altogether abjure the dictation of human masters—Fathers, Councils, Synods, or Assemblies. Adoption of their Confessions and Formulas is justifiable only so far as our judgment and conscience tell us that these are founded on, and agreeable to, the word of God. We desire to imitate the dignified example of a Prelate of the Church of England, (who was no Puritan) of whom it is related, that, when presiding as Professor of Divinity in the Schools at Cambridge, during the Theological Disputations, as often as any appeal was made on either side, to tradition or to any uninspired author, however ancient or admired, he was wont to lay his hand on the Bible, and emphatically say, "Ecce liber!"

(To be continued.)

Original Articles.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

It cannot be expected, in the sketch of history which we have been endeavouring to prosecute, regarding the rise and progress of our Church, that every thing of importance and interest can be noticed. We refer to the excellent history of Dr. McKerrow, for minute and accurate details on almost every occurrence connected with the Secession; and to the valuable history of the Relief Church, by Dr. Struthers. We contemplate only an outline of proceedings and events, which may be considered as more prominent. We omit referring to the intercourse which was held with the celebrated Mr. Whitefield, on his visits to Scotland in 1741 and 1742, and to the extraordinary effects of his ministrations, especially in the Parish of Cambuslang, because, although the views of some of the Associate brethren were rather uncharitable, yet they afterwards expressed regret at having cherished them. We may safely say that whatever they said or did in that matter, arose from the peculiarity of the times, and from the corruptions against which they were called to testify, which made them jealous of all who could not exactly see as they did, and not from any bitterness of spirit, or want of Christian forbearance with faithful ministers of other denominations.

Yet it must be acknowledged, that the Associate Presbytery were disposed to be exclusive, and that they carried some of their peculiar views to an unnecessary extent. They were sufficiently severe on gaitly ministers who remained in the Established Church, not considering but this might be wisely permitted by God to serve important purposes; they were rather rigid in enacting, what could never be practised, that joining in the Bond for renewing the Covenants, should be a term not only of ministerial, but of Christian communion; and they were, perhaps, lifted up with something of spiritual pride at the great success which had attended their movement, and the prospects of growing extent and influence. They were not all at one on every matter of ecclesiastical procedure, and from the beginning, there were shades of difference among them, and especially a party in the Association who would have been satisfied to stand on the Revolution settlement, and another party who were desirous to make advances in reformation. All of them were good men, and willing to see every abuse rectified, and their Church reduced to the perfect mould of the word of God. But some conceived that this might be attained by gentler and less sweeping means, whilst others were bold and uncompromising, and felt it their duty to persist in diligent and unceasing effort to conform, in everything, to the apostolic model. It was at first more the difference of natural temperament and disposition, than the actual difference in deliberate sentiment that, in this manner, led on to a two-fold party in the Associate Presbytery.—Slight alienation of feeling, arising from unimportant incidents, is said to have made this almost invisible line of demarcation still more apparent. But it was years before the elements, which were already working, burst forth, as they at length did, into open strife and division.

These are things which, to do justice to our narrative, cannot be passed over in silence; and they will fall to be noticed, although we must avoid everything like detail, as we proceed.

When the Act concerning the doctrine of Grace, was finally passed, in October, 1742, an Overture was introduced into the Associate Presbytery, for taking steps to renew the solemn Covenants of the nation. For at that time these Covenants were considered as binding on posterity, and the renewal of them as a duty to be practised "in a way and manner agreeable to the situation and circumstances of the period."

This Overture met with the approbation of all the brethren present, with the exception of Mr. Thomas Nairn, of Abbotshall, who dissented from certain expressions employed in it, declaring that his sentiments were the same as those of the old dissenters, or Covenanters. The expressions to which he objected, were the following:—

"We desire to be humbled for the dangerous extreme that some have gone into of impugning the present civil authority over these nations, and subjection thereunto in lawful commands, on account of the want of those qualifications which magistrates ought to have, according to the word of God and our Covenants, even though they allow us in the free exercise of religion, and are not manifestly unbinding the liberties of the kingdom,—an opinion and practice contrary to the plain tenor of Scripture and to the known principles of this Church, in her Confession and Covenants, and of all other Reformed Churches; and that some few carry their zeal against the defections and evils of the times to the dangerous extreme of espousing principles in favour of propagating religion by offensive arms, quite contrary to that disposition which ought to be in all the professed followers of Christ, who came not to destroy men's lives but to save them."

Mr. Nairn's dissent from this paragraph, and the consequent proceedings of the Presbytery in regard to it, occasioned a delay in advancing to the solemn work of renewing the Covenants, which was contemplated. When his declaration of dissent was first made, the Presbytery persuaded him to delay entering it till next meeting, when, if his sentiments remained unchanged, he would have an opportunity of doing so. At next meeting, in December following, Mr. Nairn again brought his dissent before the Court, and, after endeavouring in vain to remove his objections, it was received. But the consideration thereof was deferred till a subsequent meeting at Edinburgh, in February, 1743. Here the matter was again introduced, by other two members, namely, Messrs. Monierieff and Campbell, who objected, although on different grounds, to the same paragraph being retained in the acknowledgment of sins, as to them it appeared that the cognizance of civil affairs did not belong to a Church Court, and as the Presbytery had already declared, that it was not proper to swear civil allegiance in an oath, imposed only by the Church: besides as the sinfulness of opposing the civil magistrate in his just rights, was confessed in the acknowledgment of sins upon which the Bond reduplicated, this would be equivalent to a blending of civil and ecclesiastical matters in the oath of God.

In compliance with the suggestion of these brethren, the paragraph was withdrawn from the acknowledgment of sins; to be the subject of a separate Act. The views of these two last named brethren seem to have involved the acknowledged principles of our own times, on the power of the civil magistrate—entire separation of civil and ecclesiastical matters—disunion of Church and State.

But notwithstanding the change in the position of the sentiments expressed in the paragraph, Mr. Nairn persisted in his dissent; and, therefore, as in the opinion of the Presbytery, he held views subversive of civil magistracy, they felt themselves shut up to proceed against him according to the rules of the Church, unless he were prepared to retract.

When this was stated to him, he desired it to be noted that his opinions, on the points at issue, as he had before intimated, were the same as those of the old dissenters or Covenanters, and that he disclaimed those of the Presbytery; and when, on this statement being still made, he found that his brethren were resolved that he should either retract his anti-government principles, or be subjected to the censures of the Church, he dissented from the Presbytery in a written document and withdrew.—The Presbytery immediately appointed answers to be drawn up to Mr. Nairn's Reasons of Dissent.

Now, as these answers have ever been regarded as forming a valuable document, and as their value has been much enhanced in our own day, as they are sufficient to silence the calumny of those officious opponents of our Church, who would wish the public to believe that we have

mournfully departed from the principles of our fathers, it is necessary that we dwell on the subject. For in these answers to Mr. Nairn we can trace a striking resemblance between the principles held by our earliest fathers in the Associate Presbytery, on matters of Church and State, and those which have been so luminously brought forward in modern times. We do not mean that there is perfect identity, for that is not necessary, and could not be expected; but there is enough to identify ourselves with them as successors in the same christian cause. Let us take the following quotations from this document, in proof:—

“That as the defection of a nation from a reformation previously attained, doth not deprive them of a right to choose civil magistrates for themselves, and that as subjecti to them, and obedience to their lawful commands, continues a duty incumbent upon the minority who adhere to the covenanted reformation; so, also, that these civil rights of the nation and their magistrates, did neither arise from, nor were innovated by, the reformation once attained. True religion is not only the Church's blessing, but her very substance; so that true religion and a true Church cannot be divided. Now, if true religion became a part of the civil constitution, it inevitably follows, that the Church became a part of the State—which doctrine, as it is absurd in itself, so it lays a plain foundation for Erastianism, overthrowing the distinction betwixt the kingdom of our Lord Jesus Christ and the kingdoms of this world. Moreover, if true religion (which is spiritual and supernatural) became a part of the civil constitution, then it could no longer remain a civil, but become a religious, a spiritual, a supernatural, constitution.”

Again, “The public good of outward and common order, in all reasonable society, unto the glory of God, is the great and only end which those invested with magistracy can propose, in a solo respect unto that office. And, as in prosecuting this end civilly, according to their office, it is only over men's good and evil works that they can have any inspection; so it is only over these which they must needs take cognizance, for the said public good; while, at the same time, their doing so, must be in such a manner, and proceed so far alienarly, as is requisite for that end, without assuming any lordship immediately over men's consciences, or making any encroachments upon the special privileges and business of the Church: and, moreover, as the whole institution and end of their office are cut out by, and lie within, the compass of natural principles, it were absurd to suppose that there could or ought to be any exercise thereof towards its end in the foresaid circumstances, but what can be argued for, and defended from, natural principles; as, indeed, there is nothing especially allotted and allowed unto the magistrates by the word of God and the Confessions of Reformed Churches, but what can be so.”

Such are the principles on the head of civil magistracy, and on the entire distinction between Church and State matters, which were entertained by the first fathers of our Church. It were difficult to say wherein they differ from our own, except in the fact and privilege of more full development, to which the light of the age and clearer views of divine truth and duty, have enabled us to reach. But these statements are sufficient to repel the slanderous aspersions of those who, having never examined the subject, are, with gross inconsistency between their practice and the theories they profess to hold, still loud in their ungracious and unfounded criminations. How long will the absurd figment of an establishment principle, as compatible with voluntary practice, and as in any respect scriptural, perplex the minds of many good men, and retard the progress of peace and unity, in different parts of the christian church! Those who favour religious establishments, have too often, and we fear maliciously, delighted themselves, and thought to injure us, by representing our peculiar sentiments on these circumstantial points as at variance with those of the founders of our Church, and have even scandalized us as “Apostate Seceders.” In this Province, too, the voice of calumny, on these points, has been lifted up in the most ungracious and disgraceful manner, from a quarter whence it should never have proceeded, at a season, and in a manner the most unsuitable, and with results which, whilst they have left a stain on a denomination otherwise respectable, have been productive of no inconsiderable benefit to ourselves. It is remarkable how God permits, not only his enemies, but sometimes his own friends, to misrepresent and oppose the truth, that it may be more fully exhibited, more clearly understood, more triumphantly vindicated; and it sometimes happens, and we doubt not will turn out in

the case referred to, that extremes meet, that opponents become friends, and see the hand of God in their own defeat, and in bringing them from a labyrinth of prejudice and error, into the pure and simple paths of Scriptural truth. But this is a digression, in which, however, the writer having facts and experience for confirmation, must be excused.

The Associate Presbytery spent nearly three weeks at Stirling, in September, 1743, in completing their answers to Mr. Nairn, with a defence of their principles respecting civil government. These were afterwards published in a pamphlet entitled “Answers by the Associate Presbytery to Reasons of Dissent, given in to them by the Rev. Thomas Nairn, together with a Declaration and Defence of the Presbytery's principles against the present civil government.”

After the case of Mr. Nairn had been thus concluded, we find the Presbytery engaged in the solemn work of religious vowing, or covenanting,—swearing, with uplifted hands, to be faithful, through grace, in their allegiance to God, and subscribing their names to the solemn engagements. They attached much importance to this work, regarding it as a moral duty, and enjoining it as a term of ministerial communion, and also to be practised by all the members of the Church so soon as they may see their way clear for its observance. Perhaps their views on this subject were carried too far, but that arose from the circumstances of the times, and the veneration which was justly cherished for the reforming fathers, whose honourable exertions, in the cause of religion, they felt themselves bound to imitate. There are, doubtless, occasions when the Lord's people may be called, in providence, to enter into such solemn confederation and vows for mutual recognition and encouragement. But from the settled and peaceful state of our own times, and our enjoyment of christian privileges without molestation, this work has fallen into desuetude, and there seems to be no particular call for its practice in this special manner. But all will admit that it is the duty of christians, in some way or other, both in public and in private, to devote themselves to the service of God, and in the strength of His grace to engage to follow Christ through good and bad report.

The number of ministers in the Associate Presbytery had now so much increased, and their business so greatly accumulated, that it was felt expedient for them to divide into different Presbyteries, and therefore, on the 11th of October, 1744, they resolved to constitute themselves into a Synod, to be called The Associate Synod, and to consist of the three Presbyteries of Dumfries, Glasgow, and Edinburgh. Each of these Presbyteries was appointed to hold its first meeting on the fourth Wednesday of November, ensuing, and to observe that day in fasting and religious exercises; and the whole Church was appointed to meet in Synod for the first time, at Stirling, on the first Tuesday of March, 1745.

Without entering at present on any of the early proceedings of the Associate Synod, we shall close this communication by referring to the political commotions of the country, during this memorable year, in which the ministers and people of the Secession took the deepest interest. We have adverted to the loyal principles which were maintained and published by the Associate Ministers, and have seen that, notwithstanding their Secession from the Judicatories of the Church of Scotland, they maintained their allegiance to their Sovereign, and yielded obedience to all lawful commands. They, indeed, disclaimed the authority of the King in ecclesiastical matters, in which they acknowledge no king but Jesus. But in the exercise of legitimate authority, in all the laws of the State, they felt it their duty and their privilege to render due submission to existing authority. They were the most consistent loyalists in the land. For whilst they were conscientiously loyal to the Great King, and Head of the Church, and would permit no infringement on His rightful prerogative, they were at the same time true and faithful in all things to earthly rulers. Theirs was the divine maxim, “Render to Cæsar the things which are Cæsar's, and to God the things which are God's.” The pure scriptural principles of loyalty which they professed, and had published, were very soon brought to the test. For the Rebellion broke out in this year, 1745, and threw the country into a state of tumult and alarm; and among those who supported the reigning Monarch and the existing Government, the Seceders, both ministers and people, took a most prominent part. It is not our business to give details in regard to this last effort to restore the House of Stuart to the throne of their an-

cesters; but we refer to the agitation which it occasioned in order to introduce some anecdotes respecting the part which the fathers of our Church, so honourably to themselves, took in this important and perilous crisis.

"When General Hawley was at Edinburgh, making preparations for opposing the rebel army, three hundred Seceders, connected with the congregation of Edinburgh, and neighbourhood, applied to the Lord Provost to be allowed to take part in the defence of the city. They were accordingly furnished with arms and ammunition from the castle. They hired a sergeant to teach them the military exercise, and marched under colours bearing the following inscription: 'For religion, the covenants, king, and kingdoms.' On the night when the rebels were admitted into the city, this band stood to their post in the Infirmary-yard, and did not carry back their arms to the castle, till they were informed that all others in the city had already done so.

"During the period that the rebels kept possession of Edinburgh, Mr. Gib assembled his congregation for public worship at Dreghorn, near Colinton, about three miles west of the city. On the first Sabbath of their assembling at this place, he addressed his people in the following terms: 'The place where we are met should be putting us in mind of what occasions our removal from our ordinary place of meeting, that we may bring a concern of these things before God. And here I would notice unto you, that our not assembling in our ordinary place, appears warranted in point of necessity, and in point of duty. 1. In point of necessity: that this congregation may, as far as possible, attain composure in worship, as therein we have God and not man to deal with. 2. In point of duty: that thus we may give an open testimony, proof and document, that we are resolved, through the Lord's grace, to come to no terms with the enemy that has power in the city; but to look on them as enemies, showing ourselves to be none of their confederacy. In our public capacity, it is felt that we even make a voluntary removal from the place where they are, as from the seat of robbers, showing ourselves resolved that their seat shall not be ours.'

"After the rebel army marched south to England, Mr. Gib, and his congregation, returned to their usual place of worship, when he made the following address to his people: 'We have reason to acknowledge providential kindness, in that, when removed from this place, we have yet been allowed to meet within our own bounds, where we had access to something of that composure, without which, worshipping assemblies are in vain; and our very meetings elsewhere, during the time that the Antichristian and malignant party now in arms had their seat here, have been an open and necessary testimony against them, and of our purposing no confederacy with them, nor putting any confidence in them.'

"One of the stations where the rebels kept a principal guard was Colinton, in the immediate vicinity of which, Mr. Gib preached for five successive Sabbaths in the open air. On these occasions, some of the rebel guards were ordinarily seen standing in the out-skirts of the congregation, listening to his prayers and discourses. He had the courage to express, in their hearing, his abhorrence of the rebellion, and a hope that it would be brought to a speedy termination. He presented, also, public prayers in their hearing, each Sabbath, for the safety of the reigning sovereign, King George, for the support of his government, for a blessing on his family, and for the preservation of the Protestant succession in that family. He prayed also, at the same time, for the suppression of the rebellion, characterizing it as 'an unnatural and antichristian rebellion, headed by a Popish Pretender.' On one of these Sabbaths, while some of the rebels were standing before him, he read an Act of the Associate Synod for a solemn fast, to be observed on the following Tuesday, which Act was mainly levelled against the rebellion, with a call to pray for the King, and against the rebellion, in such express terms as those already mentioned. During the reading of the Act, the rebels showed great displeasure, and threatened, in the hearing of some of the people, to prevent the observance of the fast, but though they then attended, they were restrained from using any violence.

"When intelligence was received that the rebel army were on their return from England, and when apprehensions were entertained of their paying another visit to the Scottish Metropolis, the Edinburgh Seceders were called upon by the Sheriff, to take part in defence of the city. This call they cheerfully obeyed. The post assigned them was the College

Yard, which post, (says Mr. Gib) they kept 'learning their exercise all at their own expense, till a sufficient body of military arrived.'

"The Glasgow Seceders were not behind their brethren in Edinburgh in manifesting their attachment to their Sovereign, at the present crisis. They asked and obtained arms from the government. They readily obeyed a call that was given them to attend the army at Falkirk, and some of them lost their lives in the disastrous battle that was fought in that neighbourhood. In several districts of the country the congregations met for the purpose of drilling, that they might be the better prepared for co-operation with the regular troops, whenever their services might be required." (Dr. McKerrow's History.)

The loyal spirit which the Seceders, throughout the country, displayed, was encouraged and regulated by the instructions of their ministers. Even the first fathers showed their prowess and loyalty. The venerable Mr. Ebenezer Erskine, when an attack on Stirling was expected, made exertions in raising soldiers to defend the town, and is said to have acted as captain to one of the companies. One night, when danger was apprehended, he appeared in the guard-room in military costume. Some of those who saw him expressed their surprise, and urged him to go home to his prayers, as being more suitable to his profession. But he replied, "I am determined to take the hazard of the night along with you, for the present crisis requires the arms as well as the prayers of all good subjects."

To these notices may be added, in conclusion, an anecdote, hitherto unpublished, but which has been carefully transmitted and preserved in the family of the writer, from its incidental connexion with his maternal grandfather. When the city of Perth and its neighborhood were in the hands of the rebels, Mr. Moncrieff, of Abernethy, gave proof of his bold and decided loyalty, in opposition to the interests of the Pretender, by praying publicly, and in the hearing of many of the rebels, for King George the Second. In consequence of the activity and zeal of this distinguished father of our Church, in the cause of British liberty, both he and his family suffered considerable annoyance. In his neighborhood the Pretender's friends were numerous and powerful, and indeed had such command over the district, that they exacted Cess from the inhabitants in support of their cause. Mr. Moncrieff, who was proprietor of the estate of Culfargie, peremptorily refused to pay the Cess. The consequence was, that the rebel army seized his son, Matthew, afterwards his successor in the ministry, and Mr. John Muckersie, afterwards minister at Kinkell, then living in the family, both being students of divinity under Mr. Moncrieff, and carried them as hostages to Perth jail. When the news of the seizure of these young gentlemen, who were great favorites with the people, spread through the neighborhood, the large congregation of Mr. Moncrieff seemed to turn out in a body, and, indignant at the insult done to the family of their beloved pastor, they proceeded to Perth, and, crowding around the jail, demanded the surrender of the two prisoners. They were told, however, by the leaders of the rebellion, that their request could not be granted—that if they continued to barricade the jail, and to create disturbance, orders would be given that the two prisoners should be suspended from the windows—a threatening which they would have unscrupulously executed; but that if they returned home quietly, no harm would befall the young men. This calmed the multitude, and induced them to return, to which they were exhorted by the two students themselves, who addressed the people from the window, assuring them that they need be under no apprehension, as they were quite safe and comfortable. They were kept for several days in the prison, where they regularly engaged in the worship of God with all who joined them. They were at length set at liberty, and permitted to return to Culfargie.

To be continued.

ERRATA IN AUGUST NUMBER.

- Page 24, col. 2, line 11th from foot, for "expressed" read "exercised."
 — 25, col. 2, line 13th from top, for "did suffer" read "did they suffer."
 — 25, col. 2, line 18th from foot, for "1745" read "1741," as the year of Mr. Wilson's death.
 — 26, col. 1, line 23rd from foot, for "previous" read "precious."
 — 26, col. 1, line 21st from foot, for "reasonable" read "seasonable."
 — 26, col. 1, line 4th from foot, for "serenity" read "necessity."

THE BIBLE THREATENS ETERNAL PUNISHMENT IN
THE OTHER WORLD.

[TRANSLATED FOR CANADIAN PRESBYTERIAN MAGAZINE FROM MICHAELIS.]

The Sacred Scriptures threaten the continued punishment of sin, after death, which they describe in very fearful language, without accurately determining in what it consists; but the most dreadful element is, that this punishment is eternal. It is indeed true, that there is still a controversy respecting the exposition of those passages, in which the endless duration of this punishment is the subject of discourse. I believe, for my own part, that to affirm the restoration of all things without love, would force us to a position that would lead us in the easiest and most natural way to admit the eternity of hell punishment, yet we should expound passages of Scripture, not as if the eternal punishment of hell was unreasonable, that is, that it conflicts with the goodness and righteousness of God. When one reads at least the word *eternal*, which, at all events, can well denote a lengthened period of duration, extending through Platonic ages, but in the New Testament is not used merely in this extent of meaning, not even like the Hebrew *Olam*, but more in the determinate philosophical sense, like our German, *eternal*, which also comes from *ævum*, an age, and like the Latin word *æternus*, also derived from *ævum*—it therefore appears, at least, that this is the first sense that would strike a reader that the New Testament speaks of eternal punishment, and consequently we find no mention whatever of an end of this punishment, nothing of improvement or pardon in the other world. All the passages which Origen, on the fifth chapter of Daniel, and the old advocates of the restoration of all things, (even some in the first half of the present century,) urge for their doctrine from the Bible, are so weak and completely torn from the connexion, that the later opponents of the eternity of hell punishment, do nothing more than quote them. It is indeed true, that from this silence, it is not at all probable, that it can be maintained, that in the world of punishment there is improvement, pardon, and after long punishment, consequent blessedness, or even destruction; for God requires not to tell us what in the place of punishment follows; and does he not allow us to conjecture the most dreadful, that we might the more avoid that dreadful place, and thus not experience what succeeds, even if escape were afterwards possible? That we require not to know. But by this complete silence and by the word *eternal*, every reader must think, as it behoves him, to avoid that punishment, must be really eternal, not in the indeterminate Hebrew, but in the more determinate Greek, Latin, and German sense of the word.

Some passages of the New Testament, (for in that alone, and not in the Old, do we find the eternity of hell punishment)* are more remarkable on this point than others, and seem to possess a strange demonstrative power. The advocates and opponents of the eternity of hell punishment, have generally directed attention to Matthew xxv. 46. "These shall go away into everlasting punishment, but the righteous into life eternal." Since the expression *eternal*, when *eternal life* is the subject of discourse, must certainly denote in a peculiar sense, *eternal*, that is *unending duration*, so must *eternal punishment*, on the contrary, be taken in the same sense. An acute author of the present age, to whom it seems impossible to reconcile *eternal punishment* with the goodness of God,† felt this so strongly as to be tempted to venture, not a critical, but a theological conjecture, and to strike out the word *eternal* in its first connexion. What I have chiefly to urge against such theological conjectures, will be found in the 104th paragraph of the Introduction to the New Testament, and here the chief objections against it is, that *eternal punishment* is determined to be the reading by all the manuscripts and ancient translations. Some think the religion of the New Testament cannot be divine, if it threaten *eternal punishment*, when it would be more natural to maintain the foregone conclusion, the religion of the New Testament is not divine, than to alter the reading; for by the alteration of the reading, according to sound reason, one could certainly purgo the Koran from every thing unreasonable, from objections against

its divinity. It may be here noticed as a remarkable circumstance, and as altogether inconceivable, that were it false, in every paragraph where *eternal* occurs, it should have been forced into our manuscripts and translations. Origen, by far the most learned of all the Church fathers, who treated the Bible in a peculiarly critical manner, and with much diligence, denied, as is known, the eternity of hell punishment. This man exerted such an influence over the readings of the New Testament, that even his mere conjectures, which he found in no manuscript, on that account certainly unjustly, after his time, were introduced into the greater part of manuscripts, and into our common editions. He certainly would have changed the mode of reading had he then possessed or found any manuscript (he lived in the third century) in which *eternal* did not stand with *punishment*; and it would be inconceivable, did they ever exist, how they could be so completely blotted out of all manuscripts and versions, that we can find no variation. For he is not the only ancient who maintained that there is an end of hell punishments,* and, therefore, it will be more inconceivable how orthodox zeal could have falsified these passages, in all copies, in all versions; and that *eternal* could be so inserted, that it is wanting in no hitherto collected manuscripts; this is certainly the boldest interpolation and change by a heretic in any manuscript extant. It ought to be noticed that this discussion is merely about a word, which the orthodox transcriber would never think about, if he did not find it in his ancient manuscripts; the word *eternal* would not merit attention in the first century, and at least, long after the time of Origen, except we have it in many manuscripts. The copyist, for the most part, wrote down mechanically what he found before him, like as a compositor does in printing, and consequently we continually find something omitted.

I must, nevertheless, admit, that this passage is not clearly demonstrative. The rule, that when a word occurs twice in the same passage, it ought to have the same signification, is not so universal as is sometimes stated in hermeneutics. When I would say, that *eternal punishment* follows the sins, which we commit in a moment of time, and express it poetically thus:

"When eternal pain follows on eternal transgression,"

then would the first and second *eternal* not mean the same thing, and I could only be understood by means of the connexion. But how will this apply to our present passage? Whether it is likely that *eternal* must be differently understood in connexion with punishment than with life, every one must determine for himself, according to his judgment and appreciation of language.

It has truly surprised me, that among the opponents of the eternity of hell punishment, I should know of none who has advanced with a bold step, and has said, that *eternal* both times, is to have no wider signification than, long enduring, and that *eternal life* itself shall have an end, as well as *eternal punishment*. Perhaps it may be said, and it may be ascribed merely to the deficiency of my reading in this species of books, that I do not know more. This objection could only really affect an enthusiast, and not a philosopher, for the most powerful philosophical objection against the eternity of hell punishment has always been, that it is better not to be born than to possess an eternally unkindred existence, and that the individual can rightfully demand of God that he should rather not be, than endure such overwhelming misery in the world. But this objection remains the same, even if punishment is not of eternal duration, but only extends through an untold duration, and if it then as well as *eternal life*, terminates in destruction.

Stronger than the preceding passage, in my opinion, is Mark ix. 43—50. Its conclusion is so deeply and decisively expounded, that I shall not here point out any other translation, but shall transcribe mine own, when I propose to my readers what peculiarly appears to me as a demonstration of the doctrine of the eternity of the punishment of the other world. "If thy hand prove to thee an offence and a cause of salvation, cut it off! It is better for thee to enter maimed into life than

* The Old Testament certainly teaches us that there is punishment in the next world, as in many parts of the Book of Job, the 17th and 29th Psalms, at least according to my view, but of the eternity of that punishment, I do not find in the Old Testament one express witness.

† Eberhard, in the Apology of Socrates, vol. I. page 370.

* Hieronymus has still friends who deny the eternity of hell punishments. On Isaiah xxiv. 22, he writes. But that which follows, "and after many days they shall be visited," seems to favour those who give repentance to the devil and demons.

with both hands to be cast into hell, into the unquenchable fire, where their worm dieth not, and their fire is not quenched. And if thy foot offend thee cut it off! It is better for thee to enter lame into life than with two feet to be cast into hell, into the unquenchable fire, where their worm dieth not and their fire is not quenched. And if thy eye offend thee pluck it out! It is better for thee to enter with one eye into the kingdom of God than with both eyes to be cast into hell fire, where their worm dieth not and their fire is not quenched; *for the entire man shall be salted with fire, like us every sacrifice is salted with salt.*" I do not here adduce the expression, unquenchable fire; for I am fully convinced that it may mean a fire which no one can quench till it has completely destroyed every thing; but much stronger is the thrice repeated denial, "where their worm dieth not, and their fire is not quenched." Were it here said "their worm dieth not, and their fire is not quenched," is as much as to say their worm dieth not, and their fire is not quenched, so long as they exist, not till they are destroyed; yet there would be no advantage gained to the advocates of the termination of punishment, for there follows upon punishment, not pardon, not a more favorable state of things, but destruction, and the difficulty would only be changed, not removed. For how can it be said that the strongest objection against the eternity of future punishment is, that the punished one is more wretched than if God never created him, and could also demand that God should not have created him? But there is no difference, since after he has endured through centuries, and spent his entire existence in pain, yet no future happiness should follow, which should compensate for his previous long misery. This favorable alternative does not seem to be once admitted, for the entire man, &c., which is equivalent to saying,—even as an offering by which punishment of sin is indicated, must be previously salted by divine command, so must this in which the punishment in the next world will be fully manifested, be salted with fire, that is, rendered unchangeable; for salt is the image of preservation, to render an object unchangeable.—That this is really Christ's meaning, very many passages assert. Of the meaning of that very much debated passage, I know of no exposition hitherto given, which satisfies the words and the connexion.

In this place we adduce the example of One who, in this controversy, is not always thought of. The most perilous objection against the eternal punishment of the other world is, that it would be better for the damned that they had not been born. The Bible seems not merely to grant this consequence, but expressly at least to affirm it of a single damned person. Christ says (Matt. xxvi. 24) of Judas Iscariot: "Woe to that man by whom the Son of Man is betrayed. It had been better for that man that he had never been born." If the punishment of the next world closed after over so long a period, there then would be certainly eternally enduring blessedness for the reformed; but of this Christ makes no mention.

My aim is not peculiarly to demonstrate a doctrine of Scripture, but to compare what I hold to be a threatening of sacred scripture with the principles of reason.

"Thoughts on the Doctrines of the Holy Scripture on sin and satisfaction as a doctrine conformable to reason, by John David Michaelis." II.

Miscellaneous.

THE INFANT'S DREAM.

O cradle me on thy knee, Mamma,
And sing me the holy strain,
That soothed me last, as you fondly press'd
My glowing cheek to your soft white breast;
For I saw a scene, when I slumbered last,
That I fain would see again, Mamma,
That I fain would see again.

And smile as you then did smile, Mamma,
And weep as you then did weep,
Then fix on me thy glistening eye,
And gaze and gaze till the tear be dry,
Then rock me gently, and sing and sigh,
Till you lull me fast asleep, Mamma,
Till you lull me fast asleep.

For I dreamed a heavenly dream, Mamma,
While slumbering on thy knee,

And I lived in a land where forms divine,
In kingdoms of glory eternally shine,
And the world I would give, if the world were mine,
Again that land to see, Mamma,
Again that land to see.

I fancied we roamed in a wood, Mamma,
And we rested as under a bough;
When near me a butterfly flouted in pride,
And I chased it away through the forest wide,
But the night came on—I had lost my guide,
And I knew not what to do, Mamma,
And I knew not what to do.

My heart grew sick with fear, Mamma,
And loudly I wept for thee;
But a white-robed maiden appeared in the air,
And she flung back the curls of her golden hair,
And she kissed me softly, ere I was aware,
Saying, "Come pretty babe with me," Mamma,
Saying, "Come pretty babe with me."

My tears and fears she quelled, Mamma,
And she led me far away;
We entered the door of a dark, dark tomb,
And we passed through a long, long vault of gloom,
Then opened our eyes on a land of bloom,
And a sky of endless day, Mamma,
And a sky of endless day.

And heavenly forms were there, Mamma,
And lovely cherubs bright;
They smiled when they saw me, but I was amazed,
And wondering, around me gazed and gazed,
While songs were heard, and sunny robes blazed,
All glorious in the land of light, Mamma,
All glorious in the land of light.

But soon came a shining throng, Mamma,
Of white-winged babes to me;
Their eyes looked love, and their sweet lips smiled,
For they marvelled to meet with an earthly child,
For they gloried that I from the earth was exiled,
Saying, "Her, ever blessed shalt thou be, pretty babe,"
"Oh! here ever blessed shalt thou be."

Then I mixed with the heavenly throng, Mamma,
With seraphim and cherubim fair;
And I saw, as I roamed in the regions of peace,
The spirits who had fled from the world of distress,
And theirs were the joys no tongue can express;
For they knew no sorrow there, Mamma,
For they knew no sorrow there.

Do you mind when sister Jane, Mamma,
Lay dead—short time ago;
And you gazed on the sad but lovely wreck,
With a flood of woe that you could not check,
And your heart was so sore, that you wished it would break,
But it lived, and you aye sobbed on, Mamma,
But it lived, and you aye sobbed on.

But oh! had you been with me, Mamma,
In the realms unknown to care,
And seen what I saw, you ne'er had cried,
Though they buried pretty Jane in the grave when she died;
For shining with the best, and adorned like a bride,
My sister Jane was there, Mamma,
Sweet sister Jane was there.

Do you mind of the silly old man, Mamma,
Who came late, late to our door,
When the night was dark and the tempest loud,
Oh! his heart was meek, but his soul was proud,
And his ragged old mantle served for his shroud,
Ere the midnight watch was o'er, Mamma,
Ere the midnight watch was o'er.

And think what a weight of woe, Mamma,
Made heavy each long drawn sigh,
As the good man sat on papa's old chair,
While the rain dropped down from his thin, grey hair,
As fast as the big tear of speechless care,
Ran down from his glazing eye, Mamma,
Ran down from his glazing eye.

And think what a heavenly look, Mamma,
Flashed through each trembling tear,
As he told how he went to the Baron's stronghold,
Saying, "O let me in, for the night is cold,"
But the rich man cried, "Go, sleep in the world,
For we shield no beggars here, old man,
For we shield no beggars here."

Well; he was in glory, too, Mamma,
As happy as the blest can be;
He needed no alms in the mansions of light,
For he mixed with the patriarchs clothed in white,
And there was not a seraph had a crown more bright,
Or a costlier robe than he, Mamma,
Or a costlier robe than he.

Now sing, for I fain would sleep, Mamma,
And dream as I dreamed before;
For sound was my slumber and sweet was my rest,
While my spirit in the kingdom of light was a guest,
And the heart that has throbb'd in the climes of the blest,
Can love this world no more, Mamma,
Can love this world no more.

DR. DODDRIDGE'S DREAM.

Dr. Doddridge agreed with Dr. Watts, Dr. Jortin, Dr. Johnson, and other distinguished men of that period, that *Supernatural interferences of Providence may, to a certain extent, still occur.* The following is related by the Rev. Samuel Clark, of Birmingham, then a pupil at Northampton:—

"Dr. Doddridge and my father, Dr. Clark, had been one evening conversing upon the nature of the separate state, and of the probability that the scenes on which the soul would enter upon leaving the body would bear some resemblance to those with which it had been conversant whilst on earth; so that it might, by degrees, be prepared for the sublimer happiness of the Heavenly World. This, and other conversation of the same kind, was the immediate occasion of the following dream:—

"Dr. Doddridge imagined himself dangerously ill, at a friend's house, in London, and that after lying in that state for some time, his soul left the body, and took its flight in some kind of fine vehicle, which, though very different from the body it had just quitted, was still material. He pursued his course until he was some distance from the city, when turning back and viewing the town, he could not forbear saying to himself 'how trifling and vain do the affairs which the inhabitants of this place are so eagerly employed in, appear to me, a separate spirit.' At length, as he was continuing his progress, although without any certain direction, yet easy and happy in the thought of the universal Providence of God, which extends alike to all states and all worlds, he was met by one who told him, that he was sent to conduct him to the place appointed for him, from which he concluded that it could be no other than an angel. They went on together, till they came in sight of a spacious building, which had the air of a palace: upon which he inquired of his guide what it was, and was told that it was the place assigned for his residence at present.

"The Doctor then observed, that when upon earth he had read, that 'Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.' 1 Cor. ii. 9. 'For since the beginning of the world, men have not heard, nor perceived by the ear, neither hath the eye seen, O God, besides thee, what he hath prepared for him that waiteth for him.' Isa. lxiv. 4.: whereas he could easily conceive an idea of such building as that before him, though somewhat inferior in point of elegance. The answer his guide made was such as, from the conversation he had had with his friend, the evening before, might easily suggest; it was that some of the first scenes that presented themselves to his view, would bear a resemblance to those he had been accustomed to upon the earth, that his mind might be gradually prepared the more easily to behold the unknown glories which would be presented to his view hereafter. 'By this time they were come up to the palace, and his guide led him through a saloon into an inner apartment, where the first things he observed was a golden cup upon a table; on this cup was embossed the figure of a vine bearing grapes. He asked his guide the meaning of it, who told him that it was the cup out of which our Saviour drank new wine with his disciples in his kingdom, and that the carved figures were to signify the union betwixt Christ and His people; implying that as the grapes derive all their sweetness from the vine, so the saints, even in a state of glory, are indebted, for their virtue and happiness, to their union with their immortal Head, in whom they are all complete.' Whilst they were thus conversing, he thought he heard a gentle tap at the door, and was informed by his guide that it was a signal of his Lord's approach, and intended to prepare him for the interview. Accordingly, in a short time, he thought that he beheld his Lord enter the chamber, upon which he cast himself down at His feet, when He graciously raised him up, and with a look of inexpressible complacency, assured him of His favour, and kind acceptance of his faithful services; and as a token of peculiar regard, and of the intimate friendship with which He intended to honour him, He took the cup, and after drinking of it himself, gave it into his hands, which the Doctor thought he declined, as too great a favour and honour; but his Lord replied, as He did unto Peter, with regard to washing his feet, 'If thou drink not with me, thou hast no part with me.' This scene, he said, filled him with such a transport of gratitude, love, joy, and admiration, that he was ready to sink under it; his Master seemed sensible of it, and told him that he should leave him for the present, but that it would be long before he repeated his visit, and that in the mean time he would have enough to employ his thoughts, in reflecting on the past and in contemplating the objects around him. 'As soon as his Lord was re-

tired, and his mind became a little composed, he observed that the room was hung around with pictures, and upon examining them attentively, he discovered, to his great surprise, that they represented the history of his own life; and all the remarkable scenes he had passed through, being thus portrayed in the most lively manner, it may be easily imagined how they would affect his mind. The many temptations and trials he had been exposed to, the signal instances of the Divine Goodness to him in the different periods of his life, which by this means were at once fully represented to his view, again excited the strongest emotions of gratitude and love, especially when he considered that he was beyond the reach of future distress, and that all the purposes of the Divine Love and Mercy towards him, were at length happily fulfilled. The ecstasy of joy and thankfulness into which these new ideas threw him was so great, that he awoke.'

"For some considerable time, however, after he arose, the impression continued so strong and lively, that tears of joy flowed down his cheeks, and he said that he never remembered, on any occasion, to have felt sentiments of devotion, love, and gratitude, equally impressed on his mind. "It was under the influence of this dream, that Dr. Doddridge wrote the following beautiful Hymn. Philippians i. 24:—

- While on the verge of life I stand,
And view the scene on either hand,
My spirit struggles with its clay,
And longs to wing its flight away.
- Where Jesus dwells my soul would be;
It faints, my much-loved Lord to see;
Earth, twine no more around my heart,
For, oh! 'twere better to depart.
- Come, ye angelic envoys, come
And lead the willing pilgrim home;
Ye know the way to that bright Throne,
Source of my joys and of your own.
- That interview, how blessed and sweet,
To fall in transport at his feet,
Rais'd in his arms to view His face,
Through the full beamings of His grace.
- To see Heaven's shining courtiers round,
Each with immortal glories crown'd!
And while His form in each, I trace,
With that fraternal band embrace.
- As with a seraph's voice to sing!
To fly as on a cherub's wing!
Performing with unwearied hands,
A present Saviour's high commands.
- Yet with these prospects full in sight,
I'll wait thy signal for my flight;
And in thy service here below,
Confess that Heavenly joys may grow.'

THE FAMILY.

The word family is a sacred one, even among the children of the world. There is a hallowed tenderness about it, which few, save the wickedest, do not in some measure feel. One of their own poets has thus expressed the feeling:

Beneath the foulest mother's curse
No living thing can thrive;
A mother is a mother still,
The holiest thing alive.

I by no means accord with the sentiment contained in these words; the language is too strong. Still it shows the world's feeling as to the strength and sacredness of the family bond. And there is much of truth contained, or at least implied in it. No other earthly circle can be compared with that of the family. It comprises all that a human heart most values and delights in. It is the centre where all human affections meet and entwine, the vessel into which they all pour themselves with such joyous freedom. There is no one word which contains in it so many endearing associations and precious remembrances, hid in the heart like gold! It appeals at once to the very centre of man's being—his "heart of hearts." All that is sweet, soothing, tender, and true, is wrapt up in that one name. It speaks not of one circle or one bond; but of many circles and many bonds—all of them near the heart. The family home, the family hearth, the family table, family habits, family voices, family tokens, family salutations, family melodies, family joys and sorrows; what a mine of recollections lies under that one word! Take these away, and earth becomes a mere churchyard of crumbling bones; and man as so many grains of loosened sand, or at best, but as the fragments of a torn flower, which the winds are scattering abroad.

All that is beautiful in human relationship, or tender in human affection, or gentle in human intercourse—all that is loveable and precious in the movements of a human heart, from its lowest depth to its uppermost surface, all these are wrapt up in the one name of family. For close-knit bonds, for steadfast faithfulness in love, for depth of sympathy,

endurance in trial and danger—where shall we find any that can be compared to the story of earth's family circle? Conjugal love, parental love, filial love, brotherly love, sisterly love,—all are here. The many streams of human affection empty themselves into it, or flow out of it for the fertility and gladness of the earth.

We need not wonder, then, that this name should be chosen as one of the Church's peculiar names. God delights in it as the name by which his company of chosen ones is to be specially called. THE FAMILY OF GOD—that is the Church's name. As such he dwells in the midst of it, and watches over it. His dealings with it are those of a father—fond yet strict—loving yet wise—sitting amongst his children, having his eyes on each, and ordering in his gracious wisdom all the concerns of his household.

There is one thing that strikes us much concerning this family. It is the way in which Christ speaks of the special interest which he takes in each member. "Those that thou gavest me I have kept, and none of them is lost." How like the family feeling! Each name, each face is known; known so familiarly that the least and youngest would at once be missed. The place where each sits, the room which each occupies, the time of their going out and coming in, their looks, their habits, their tones, are so thoroughly known, that the moment any one is absent he is missed. And then no other can supply his place. His absence makes a blank which none but himself can fill. An acquaintance or fellow-townsmen may drop away and never be missed. His place is easily filled up by another. Not so with a member of the family. A blank there is a denial blank, and when death has carried off a brother, a sister, or a parent, who, or what, can ever fill their room? When one flower fades, another springs up, fresher perhaps, and more fragrant—and we forget the faded one. But the withered family flower can have no successor: it dies, and there is a blank forever. Might it not be with some such feeling that Jesus looked round upon his vast household circle, and, while surveying each well-known face, gave thanks that not one was lost: as if he could not have spared so much as one of those whom the Father had given him.—*Rev. H. Bonar.*

SELF KNOWLEDGE AND RESTRAINT.

The reflections to which I have been led in speaking of consistency of Christian character, suggest the importance of urging upon you the government of your passions. A man who has no control over his passions, is justly compared to a ship at sea, which is driven by fierce winds, while she neither is governed by the rudder nor steered by the compass. By indulgence, the passions gain strength very rapidly; and when once the habit of indulgence is fixed, the moral condition of the sinner is most deplorable, and almost desperate. To preserve consistency, it is necessary to be well acquainted with the weak points in our own character, to know something of the strength of our passions, and to guard beforehand against the occasions and temptations which would be likely to cause us to act inconsistently with our Christian profession. Many men have successfully contended with their own passions, and although naturally of a hasty and irritable temper, have, by constant discipline, brought themselves into a habitual state of equanimity; so that, however they may be conscious of the strugglings of the natural passions, they are kept so completely under restraint, that to others they do not seem to exist.—The anecdote which is related of Socrates and the Physiognomist, is instructive on this point. When the latter, upon examining the lines of the philosopher's face, pronounced that he was a man of bad temper, and exceedingly irascible, the disciples of Socrates laughed him to scorn, as having betrayed the weakness of his art, by so totally mistaking the true disposition of their master; but he checked their ridicule, by acknowledging that his natural temper had been truly represented by the physiognomist, but that by the discipline of philosophy, he had been able to acquire such a mastery over his passions, that their existence was not apparent. To achieve a victory of this kind is more honourable than to conquer in the field of battle; according to that of the wise man, "He that is slow to anger is better than the mighty; and he that ruleth his spirit, than he that taketh a city." And again, "He that hath no rule over his own spirit, is like a city that is broken down, and without walls." Learn then, my young friends, to bridle your passions, and govern your temper, from your earliest days.—*Dr. Alexander.*

"THIS HAND NEVER STRUCK ME."

We recently heard the following most touching incident. A little boy had died. His body was laid out in a darkened room, waiting to be laid away in the lone, cold grave.

His afflicted mother and bereaved little sister went in to look at the sweet face of the precious sleeper, for his face was beautiful even in death. As they stood gazing upon the form of one so cherished and beloved, the little girl asked to take his hand. The mother at first did not think it best, but as her child repeated the request, and seemed very anxious about it, she took the cold bloodless hand of her sleeping boy and placed it in the hand of his weeping sister. The dear child looked at it a moment, caressed it fondly; and then looking up to her mother, through the tears of affection and love, she said, "Mother, this little hand never struck me."

What could be more touching and lovely?

Young reader, have you always been so gentle to your brothers and

sisters, that, were you to die, such a tribute as this could be paid to your memory? Could a brother or sister take your hand, were it cold in death, and say, "This hand never struck me."

What an alleviation of our grief, when we are called to part with friends, to be able to remember only words and actions of mutual kindness and love. How bitter must be the sorrow, and how scalding the tears of remorse of an unkind child, as he looks upon the cold form, or stands at the grave of a brother or sister, a father or a mother, towards whom he had manifested unkindness. Let us all remember, that whatsoever we sow, in this respect, that we shall also reap.—*Well-Spring.*

DAD TEMPER.—When moralists and philosophers of all sorts set about reasoning on the phenomena of the world we live in, and contemplating the mass of human misery to be found therein, trace it to all the fearful crimes that since the fall of man have found their way into the heart, they overlook one little cause of suffering, which brightens more happiness and neutralizes a greater portion of God's bounteous favours than all the other heinous enormities of our depraved race put together. This hateful, stealthy, heart destroying blight is often found where everything like atrocious vice is utterly unknown, and where many of the highest virtues flourish. Probity, liberality, temperance, observant piety, may all exist with a sour temper, yet, many a human being has been hung in chains whose justly punished deeds have not caused one hundredth part the pain to his fellow-men which a cross temperament is sure to give. How often has a bright sunny day risen upon a healthy, prosperous, gay-spirited race, each hour of which, though blessed with all that Heaven can, has been poisoned, muddled, and rendered hateful to every member of it by the habitual ill-humor of its head! Yet all the reprobation cast on such a one is summed up in the gentle phrase, "He is a tiresome man," or "She has a disagreeable temper, poor woman."

FETERS ON THE PRESS IN FRANCE.—A Protestant journal in Lower Brittany recently stated the fact, without reflection or comment, that five Romanists in Edinburgh had been converted to Protestantism. The prefect of the department, regarding this as an attack on the Papal religion, addressed the editor a tearing, in which he says, "If you do not abstain absolutely from all allusions of this kind, I will not hesitate to make you feel the power with which I am armed."

RECENT SCENE IN "THE VALLEYS."—On Sabbath 11th July last, about two hundred workmen, Roman Catholics, had assembled in La Tour to hold a *soiree*. After having attended the Popish worship in the forenoon, they came to hear M. Peyrot, the Protestant minister, in the afternoon. On leaving the service, they said they had never heard anything like anything so good. They also saw baptism administered by him, and were struck with the Protestant mode. "Why," they said to some of the Vaudois, "you are Christians too, as well as we, there is no difference." "No," was the reply, "no difference, except the Pop and the payment." They afterwards came asking Bibles, which were given them, to the number of twenty-two or twenty-five.—*H. & F. Record.*

"What shall I preach about?" inquired a clergyman on a visit to a neighboring pastor, as they sat together in the pulpit; "are the people who are here to-day principally professors or non-professors?" "Preach the Gospel," was the reply; "they are all sinners, and they need it."

Many husbands are kept from following the Lord fully by their wives; and many wives kept back by their husbands; it is happy when such are "helps meet" for each other. It is Satan's policy to tempt, by those who are dear to us. Adam by Eve, and Christ by Peter.

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