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THE
CANADIAN
UNITED PRESBYTERIAN
MAGAZINE.

VOL. VII.

Pray for the peace of Jerusalem, They shall prosper that love thee—Psalm cxxii. 6.
Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem—Psalm li. 18.

TORONTO:
PRINTED FOR THE COMMITTEE, BY LOVELL AND GIBSON, YONGE ST.
1860.

THE MAGAZINE.

We have great pleasure in informing our readers that under God's blessing, and through their kindness, the Magazine has had, financially another prosperous year—the income having somewhat exceeded the expenditure. But it will be recollected there was a considerable debt. Some we suppose will be startled, as we were, to be told that upwards of £400 is due in subscriptions, and will be lost, we suppose, unless the debtors agree with us in thinking that honesty requires it to be paid.

We have always said that our editorial labors would terminate at the Union, and we contemplated laying down our pen at the close of this year. A number of friends, however, have urged it on us that the Magazine for the next twelve months will be of more than usual importance—that a variety of matters in prospect of the Union will require to be brought under the consideration of the office-bearers and members of the Church—that the consummation of the Union itself cannot be announced earlier than in the Number for July—and that there will be subsequent arrangements to be made, for which the five additional numbers will be needed. We shall feel obliged therefore if our friends will continue their subscriptions for one year longer. Some have said that two periodicals should be permanently maintained in the United Church, one chiefly for intelligence and the other for discussion. On this point we say not a word. It may be afterwards determined as expediency shall seem to require.

At the close of the year—the season usually devoted to hilarity—we cordially wish to our readers such pleasant social intercourse with friends as Christianity permits and sanctions. The bounds of decency and propriety, we trust, will be strictly observed. And surely the lapse of time, so fleet, and so irreversible, cannot fail to awaken reflections serious and solemn. When a few years are come, then we shall go the way whence we shall not return. May He who has hitherto loaded us with benefits, cause goodness and mercy to follow us all our days, guide us with his counsel and afterwards receive us to glory.

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THE CANADIAN United Presbyterian Magazine.

VOL. VII.]

TORONTO, JANUARY, 1860.

[No. 1.

Miscellaneous Articles.

NEW YEAR'S ADDRESS.

Another year gone! A new year set in! These are very solemn facts, however lightly the multitude may regard and treat them. In the archives of the year that is gone there is preserved a record of the conduct and character of every individual. On the memory of God is indelibly written every deed done, every word uttered, every desire felt, and every resolve formed. What an alarming fact! for who of us could fearlessly face this full and accurate register of the bygone year? Numerous sins and shortcomings sadly chequer the record. These can never be forgotten—can never be erased from God's memory. But He can, and He will forgive them, if we seek forgiveness in the name and for the righteousness' sake of His dear Son. There is nothing for us, but to betake ourselves to Christ by faith for deliverance from guilt and its pending punishment,—to get under cover of Christ's righteousness. Then and there we are safe, and then and there only. Resting on Christ—trusting in Him our sins stand no longer as charges against us; legally, they are "*no more remembered*," judicially, they are "*blotted out*,"—Christ's blood has atoned for them and deprived them of all condemning power. Let each of us secure this by an immediate and cordial embracement of Christ as "*the Lord our righteousness*." A sad reckoning awaits us, unless we get thus settled our enormous debts to God's law and justice, contracted by us during the last year, and during our past life. For we have all, at the least, been unprofitable servants, if not wilful and flagrant transgressors.

Through Divine forbearance and kindness, we have got foot-hold on a new year. But whether our mortal life and our day of grace shall extend to its close is to us a startling uncertainty, though well

known to Him who claims and keeps the coming as His special property. Our duty, however, is abundantly plain, viz, to prepare and keep prepared to give an account of our stewardship at any hour. Christ faithfully warns us, saying "Be ye also ready, for in such an hour as ye think not the Son of man cometh." And this readiness is only to be attained, and maintained—believingly looking to Christ and devotedly living to Him. Let ours then be a life of faith in Christ,—of faith daily and indubitably attested by works, that when our change comes, be it soon or late, we may be found "about our Master's business."

Most, if not all of us enjoy abundant means of grace, and many of us have made a profession of faith in Christ. The present—the advent of a new year—is particularly a fitting time for solemn retrospection and for godly resolve. We know not any portion of holy writ more suitable for perusal by professors at the commencement of the year than the parable of the barren fig tree, recorded in Luke XIII. 6—9. Read it thoughtfully and prayerfully. It is singularly suggestive and stimulating. The possibilities it brings before us are of the most alarming character: to be "planted in the Lord's vineyard," the church, and not fruit-bearing!—and more to be actual "cumberers of the ground!" stunting the growth and holy fruitage of real christians around us, and positively and seriously retarding the advancement of Christ's cause in the world! Can such be the case in regard to any of us? We do well to inquire. And then the dread possibility that the command may have gone forth, "cut them down: why cumber they the ground!"—and that the whetted sword of justice may have been grasped, unsheathed and raised, ready to descend and do its dire work, but has been arrested and staid by the gracious intervention and potent advocacy of the Redeemer, saying "Lord, let them alone this year also," till I strive with them still further by my servants, my word, and my Spirit: if they repent and bring "forth fruits meet for repentance, well." It will indeed be well! But if not,—if any of us continue in unbelief and "in the bond of iniquity, despite all the appliances of grace—despite the suasive influences and remonstrances of the Holy Spirit;—What then? "*Then after that, cut them down!*" Who will say that? Who will consent to such a dread alternative? Why the merciful Redeemer,—the Lord Jesus Christ, who is able and most willing to save "the chief of sinners,"—even those who have long resisted the power of His truth and love,—who have been familiar with His blessed word from their early days and who have, year after year, sat under the faithful preaching of the gospel, but have never accepted of Christ as their Saviour,—have never opened the door of their heart to let Him in. If men will not be saved by Christ,—if they hold out, year after year, against His offers and His entreaties and the strivings of His Spirit, what can He do but consent to their being cut down. What a necessity for the merciful and compassion-

ate Son of God!—a necessity laid on Him by many gospel-hearers and professed christians who do not and will not come unto Him that they may have life. And must the loving and the lovely Jesus at last say of such “*then cut them down?*” What else can He say? What more can He do? He has done all for them that divine wisdom could devise and all that divine love could prompt.

In regard to some of us, perhaps, the “other year” for which the Saviour interceded has commenced. Perhaps we have entered on the last year, of gracious opportunity! Let this dread possibility prompt us all instantly to seek and devotedly to serve the Lord.

R. Y.

THE LATE REV. ALEX. MCKENZIE, OF MCKILLOP.

The subject of this short notice was a native of Nova Scotia. His father was Mr. Thomas McKenzie, of East River, Pictou, a farmer, a man of sound sense and much shrewdness; and his mother was a cousin in the first degree, of the late Rev. Dr. Fraser of Kennoway in Scotland.

His father, though not possessed of a liberal education, yet duly appreciated all its advantages in others; and resolved to confer upon his son the means of attaining them as far as it was in his power. Having made considerable proficiency in those studies which are usually pursued in the common school, he attended a classical academy in New Glasgow, N. S. About the close of the year 1824, he left this institution, and entered the Pictou Academy, of which the late Rev. Dr. McCulloch was Principal, and where he prosecuted studies in the Latin and Greek languages, and also in algebra, mathematics, mental, moral, and natural philosophy, astronomy, and chemistry, and completed the usual course of four years at that institution. As a student, Mr. A. McKenzie was distinguished throughout his whole course by the great diligence and perseverance with which he applied himself to his various tasks. Such was the constancy of his application that it is, perhaps, not too much to say that his constitution, naturally sound and vigorous, was in a great measure undermined and prepared for that disease which, humanly speaking, so prematurely terminated his life. He entered upon the study of theology in the year 1828, and was licensed to preach the Gospel by the Presbytery of Pictou at the close of the year 1832. He continued to supply the vacancies of the Presbyterian Church of Nova Scotia until the autumn of 1834, when, application having been made by the Mission Committee in Scotland to the Nova Scotian Church for Missionaries acquainted with the Gaelic language for Canada, he was ordained to the office of the Holy Ministry by the same Presbytery, and departed immediately for Canada, in which country he arrived about the end of November following. During the above period of his career those who were most intimately acquainted with him bear ample testimony to his eminent piety. He seemed habitually to walk with God; he was of all men the least obtrusive, but to his friends to whom he spoke freely of his exercises and feelings,

heavenly mindedness shone forth as a prominent feature of his character. After his arrival in Canada, he was sent by the brethren into the north-west parts of the London District, which have now become the County of Huron; and in the year 1835 he took up his residence in Goderich, and, by authority of Presbytery, organised the Congregation of Goderich; also that of McKillop about 25 miles distant, and that of Stanley about 20 miles distant. Sometime after this he was inducted by the Presbytery of London into the pastoral charge of these Congregations. He labored most assiduously in supplying them with sermon, travelling from forty to fifty miles a week, two weeks out of every three, for several years. In the pulpit his manner was solemn and earnest, his theology sound and evangelical, and his discourses replete with doctrinal and practical statements. With the colloquial phraseology of the Gaelic language he was well acquainted and conversed fluently in that language. His pulpit exhibition in this tongue, however, was not alike acceptable to every one, owing to the fastidious ear of the Highlander in regard to Gaelic composition and its pronunciation, yet he was perfectly intelligible.

In the early part of his ministry he taught the Grammar School of Goderich, and was the first Master of it, besides discharging his pastoral duties. This he continued to do until the death of his wife, which happened in circumstances somewhat peculiar. Their only child, a daughter, having been taken ill with scarlet fever, was attended with assiduous care night and day for about three weeks by its mother, when the child beginning to recover, and the mother's strength being now entirely prostrated, she caught the same disease and died, thus literally laying down her own life for the preservation of her child. This bereavement must have been severely felt by a mind so sensitive as that of Mr. McKenzie, whose grief was rather hidden than otherwise, and, therefore, more oppressive. Another circumstance which rendered this bereavement the more distressing to him, was that he was thereby deprived of that care and attention to his wants which one in his delicate state of health required, and which he could not expect at the hands of strangers, and the want of which must have greatly aggravated his complaint. Soon after the death of Mrs. McKenzie he resigned his situation as Master of the Grammar School, and devoted himself entirely to the duties of the ministry. The Congregations continued gradually to increase until, in the year 1839, he demitted the charge of the Congregation of Goderich and remained with that of McKillop and Tuckersmith. He continued to be their Minister till 1853, during a part of which time he was Preceptor in Hebrew to the students under the late Professor Proudfoot. The declining state of his health then rendered it necessary that he should go to Nova Scotia and try what effect his native air might have in recruiting him. He itinerated as a Probationer in the Presbyterian Church there during the years 1854-5. He afterwards visited the United States, and returned to Canada in the summer of 1857, and put himself under the care of his sister, Mrs. Grant of Granttown. His health still declining, he bore his sufferings with the meekness and patience of a Christian, anticipating his

approaching end and waiting for the coming of his Lord to release him from a body of pain and disease. About three weeks before his death he was taken to Goderich, where, in the house of Mr. John Haldane, his brother-in-law, he received the soothing attentions of his daughter, and of the warm-hearted brother who succeeded him in the charge of the Congregation of Goderich. His successor in the Congregation of McKillop says, that in the latter part of his ministry, though his health was much impaired, he was most diligent in his preparations for his pulpit and his pastoral duties. He was greatly beloved by his Congregation and also by the whole neighbourhood, who speak of him by the endearing epithet of the *good man*; and among the people of Goderich he is still remembered with affectionate esteem and spoken of as a *true Christian*, and one that *really was what he appeared and professed to be*. Truly "the memory of the just is blessed." Let us thank God that he raised up, and qualified, and sent forth such an one into his vineyard to be a light to mankind.

G. M.

DR. FERRIER AND THE BASIS.

To the Editor of the Canadian U. P. Mag. &c.

SIR,—You were kind enough to append a note to my paper on the Basis printed in your Sept No. to the effect that I had not seen the articles in your August issue previously to penning my remarks on the celebrated "Note." I suppose you were charitably inclined to believe, that had I seen Dr. Ferrier's paper it was not very likely that I should have said any thing on the subject.* It is a matter of regret for me to think that such would scarcely have been the result. Indeed, you will permit me to say, with the greatest deference and hesitancy, that I am not at all satisfied with either of the Doctor's papers. I have not the slightest doubt that it is my fault; still such is the fact; and as I feel I wish to get at the truth, altogether irrespective of what I may have held or hold now, on this matter, perhaps you will allow me to state my difficulties and objections as shortly as possible.

I need scarcely say, that there is very much in those excellent papers, with which I most cordially agree, and perhaps, if I had greater light, I might be able to take them as a whole. For this purpose I write, and if my difficulties be removed, I shall greatly rejoice.

It seems always to me a matter of regret that, in all those discussions, "magistrate" should be used in a very ambiguous manner. No man can possibly take the 23rd chapter of the Confession, and examine it ever so cursorily, without seeing that the "civil magistrate" spoken of there is the executive, and the executive alone. He is to "maintain piety, justice, and peace, according to the wholesome laws of each commonwealth," and may lawfully in certain cases, "wage war," &c. Now, whether that

* Our note proceeded from no such idea. We may now say that the present paper has been more than a month in our hands.—ED.

be the right meaning of the term, or not, it certainly is its meaning in the document that has raised all those discussions, I mean, not the Basis, but the Confession; and it seems to me a great pity that another and a very different meaning should frequently be attached, so that when one is using it in one sense, his neighbour may be fancying that he is employing it in the other. Besides this is not only its meaning in the Confession, it is its meaning in the language of common life, and if I mistake not, in the estimate of approved English lexicographers. It may be well enough to say that "magistrate" means all who are in any way connected with the legislative and executive political action of a community, but that destroys the well understood, and universally recognized meaning of the words "civil magistrate," and may be expected to result in very unnecessary misapprehension, inasmuch as very many things may be admitted as applicable if it bear the one sense, and altogether to be denied if it bear the other. Will Dr. Ferrier excuse me if I say, I think his papers exemplify, to a certain extent, this confusion in the use of the term? To meet our Free Church friends on their own ground, we must take this very novel and unnecessary definition of "magistrate," and be sure ever and anon to translate it, at any rate in our own minds, into "national action in general," and never use it in any connection in which it could not be so translated with propriety.

I am not sure that Dr. F. does this, and if he does not, all his arguments go for nothing. So far as I can understand the Free Church friends, it is not merely that every individual magistrate whether executive, legislative, or merely, shall I say? electoral, shall, when discharging the duties of a magistrate, be animated by the principles of the gospel, but that any embodied result of such action, shall not only be in accordance with these principles but shall formally recognize them as the one, and all sufficient basis. They do not charge us with the ludicrous absurdity of saying that an individual magistrate in his private capacity ought always to act according to the word of God, and as under law to Christ, but that as a public person, and in his public acts he is relieved from such obligation; but they hold, and many of them think that we do not hold, that the word of God ought not only to be the real but avowed groundwork of all public political action.

Dr. F. says, on p. 227 that all men are to be regulated by the precepts of the word of God, and the magistrate among the rest; and there as well as in other places, he shows that he misses the very point at issue, for magistrate is not to be spoken of as separate from subject, but, it seems, is the term for setting forth *national unity*; and the actions of magistrate, not the doings of this that or the other magistrate whether legislative or executive, but the action of a nation as a unit in the presence of other nations, whether that action may have any thing to do with its intercourse with these other nations, or simply with its own individual concerns. Now Sir, this point, I feel as if Dr. F. had left untouched, or if he has touched it, he has done so by practically admitting all that is contended for. He says, "we go all the length with our brethren in

saying that the laws of human government should coincide with the word of God." Of course then, when they do not, there is sin, national sin. When the law of the Sabbath, or marriage, or blasphemy is not in accordance with the word of God, or when the Bible is not allowed to be read in Common Schools (to take Dr. F's illustration,) there is a deliberate national sin. Though nineteen-twentieths of the people should declare, that they did not believe any thing of the kind, that would not modify the fact in the very slightest degree. It would surely then be the bounden duty of the remaining twentieth who thought, and according to Dr. F. thought correctly, that such a state of things did involve sin, to use every effort in their power to have it removed; and if they were successful in doing so, to hold by this removal, even though a very considerable number should reclaim against the course they had taken. Truth, right, and justice are surely not mere matters of opinion, or to be determined merely by counting votes. Dr. F. could not argue for the admission of the Bible into common schools, for instance, merely on the plea that its use would subserve the interests of morality. That is very true, but that would be to place the word of God in a very unworthy position, and to give Dr. F. but very little scope comparatively speaking for declaring its non-admittance a sin. I am not saying whether or not I agree with Dr. Ferrier in holding that the Bible ought to be admitted into schools but I should think twice, if I did, before I said that "it does not belong to the magistrate to legislate for the religious education of the young." If Dr. F. argue for the admittance of the Bible as for the admittance of Cowper's Poems, a "secularist" would find little difficulty in answering him; and if he argue for it as the word of God, then he must hold that nations as such not only may, but ought to, recognize religion; and I am not sure, but that if it is to be recognized and insisted upon in connection with the teacher's desk, Dr. F. would be driven by a "remorseless logic" to acknowledge it also, in connection with the preacher's pulpit.

but then the great difficulty is one of theology, it seems, in connection with Christ as mediator, being therefore King of nations. Many say, they don't like the phrase, and I cannot say I am partial to it, but I do feel as if Dr. F. did our Free Church friends less than justice in the matter; and that not intentionally, but from not making allowance for an ambiguity here too, in the use of the word nations. Nobody, will surely deny that nations as such have a corporate "existence," and are consequently capable of corporate acts. Now, so far as I understand, our Free Church brethren do not say what nations will do, any more than they say what individuals will do, they merely declare what they ought to do. Now every christian man will at once say every man is bound to acknowledge Christ as his King, and act accordingly, because every one is bound to believe the Gospel. His doing it, or not doing it, leaves the question of obligation exactly where it was. Dr. Ferrier declares this most strongly, and declares it with reference to the magistrate as well as others, but then here again in my estimation he misses the point at issue,

when he spends much of his time in showing that Christ as mediator has only a "Subsidiary Kingdom" in the "nations" or heathen, or ungodly as he understands it. Grant that we take it even as he says, and do we not find in his acknowledgment, that these heathens are rebels to Christ as mediator, that they are bound to serve him, whether they do so or the reverse. If as individuals they are rebels, as nations or communities they are rebels also, and are in the same way it would seem under obligations to the same glorious Being. Grant it, that as individuals they will never serve Christ till they believe the gospel, surely Dr. Ferrier does not think that their non-believing relieves them from the duty of obedience; any more than the fact of being rebels, excuses those who are such from the obligations lying upon loyal subjects. But this, I am persuaded is not the point; not what our Free Church friends hold as of prime importance. The abstract question of what the ungodly and unbelieving ought to do, like the question of the heathens' obligations, and eternal state universally, is not of chief moment with us, and is not specially to be discussed in connection with the Basis. The question to be brought to an issue is this, How far can christian men mould the political action of a country, and so compromise and restrain many others who may not approve of that action without being justly chargeable with either intolerance or "persecution?" By recognition of, and obedience to, Christ's requirements in national acts, as well as in individual life" say our Free Church friends; and says the 4th article of the Basis; and says, I verily believe, Dr. Ferrier; at least with that he has not grappled, and consequently that he has neither approved, nor overturned.

It is trifling to say that many in every nation do not believe in Christ's authority at all, for multitudes are opposed to every law enacted yet they are bound by it; and in many cases it would be a serious wrong, aye, even to themselves, to overturn it in deference to their wishes. But, then, on the other hand, it would be foolish to say that nations, as such, were bound to take every step, and make every acknowledgment, which every individual member of that community was bound to take and made. A nation, as such, can only sin by overt acts, and it can only obey by overt acts too. A nation's heart, we fear, is only a figure of speech; a nation's feeling, a nation's love, or a nation's hatred, we believe, could scarcely be thought of as anything different from the heart, or feeling, or love, or hatred of each of the community; but a nation's course of action is quite a separate, tangible, discussable (excuse the word) matter; and, even though we have to say that nations, in all their course of acting, were bound to recognize Christ as their Sovereign, we should not have to acknowledge as an inevitable inference that they were bound to do everything commanded in the word of God, any more than we should have to allow that because every man was bound to do all he did as unto Christ Jesus, his Lord and Master, he was therefore necessarily bound either to go forth as a preacher of righteousness, or to discharge a ruler's duty though he did not occupy a ruler's place.

With this persuasion, I feel that a great deal of what Dr. Ferrier has

written is—you will excuse me if I say so—irrelevant. The very idea of a Basis, as far as I can see, is that it should be taken in its integrity by both contracting parties. The Free Church friends were accordingly logical, when they said “the note, even as such, is part and parcel of the Basis, and will go down as such; we object to it accordingly, just as we should object to a note on our side.” Dr. F. says that “in the fourth article of the Basis, without the note, the Establishment principle is maintained.” And yet, he also avers that “we can explain it, so as to retain our peculiar principles.” If such be the case then he must hold that the note is not an explanation, not even an addendum, but an unsaying of what had been already said. Against this, I utterly protest. To acknowledge this would be to acknowledge our corporate, if not our individual dishonesty. And against the Establishment principle being in the fourth article, I protest, too, for even though I acknowledged what Dr. Ferrier does not deny, that whatever a nation, as such, did, ought to be done in accordance with the will, and in recognized subjection to the authority of Christ upon the Mediatorial throne, I should no more acknowledge that it had to provide Churches and Ministers for the people, than I should have to acknowledge that it should build them houses or sew them shirts. You may think it very strange, but I cannot help acknowledging it, that the more I have considered Dr. Ferrier’s papers, the more I am persuaded that the difference between even him and Rev. Dr. Bayne is a difference not of principle, but of detail. After all that Dr. Ferrier has acknowledged, I think the Free Church friends would be unreasonable if they did not admit him to be substantially “sound;” and, after all, Dr. Ferrier has declared, as his most assured belief, I think, (though I am almost afraid to say it,) he would be illogical if he did not take, in order to union, the fourth Article “pure and simple.” Dr. Ferrier ought to remember that he has acknowledged that a nation, *quâ* a nation, may take action which can only be defended on the plea of recognizing the divine authority in national proceedings (see especially his first letter *passim*) and our Free Church friends would do well to bear in mind that unless they would land themselves in most helpless absurdity, they must also acknowledge that it is not sufficient to settle that such and such a course of action is in accordance with the word of God, but also whether or not this be a matter on which Christ has meant that His people should seek that national action should ever be taken. That single idea, well thought out, may lead some in both bodies to perceive that there is, after all, not so much in the fourth Article as they suspected.

Just one word more. It will pain me more than I can describe if I have used a single word, not to say rude, but in the slightest degree disrespectful, to a father so, in every way, distinguished and venerable as Dr. Ferrier. If it be so, I cannot attribute it to haste, for I have carefully weighed each word, and in such a case, must ascribe the blame, not to intention, but to a certain obtuseness of sensibility which, sometimes, with the best motives, leads astray, from a person not duly feeling what is calculated to give others pain.

ADDRESS ON THE PREVALENCE OF INTEMPERANCE.

BY A COMMITTEE OF U. P. SYNOD, SCOTLAND.

The prevalence of intemperance having been brought under the consideration of the United Presbyterian Synod at its meeting in May last, the following Resolutions were adopted on the subject :—

I. The Synod deploras the prevalence of intemperance in this land, and the frightful evils, domestic and social, of which it is the parent ; and laments the extent to which the intemperance of this country has inflicted injury on the Church, by marring the purity of her communion, counteracting her efforts of usefulness, and erecting a formidable barrier to the revival and progress of vital religion.

II. The Synod affectionately calls upon all sessions, in watching over the members of the Church, to show due fidelity in regard to all who, from their occupation or other circumstances, are exposed to peculiar temptation and danger from this evil.

III. The Synod recommends to ministers to draw the attention of their congregations to this subject on some Sabbath in the month of December, and earnestly exhorts the members of the Church to exercise vigilance in reference to all practices which tend to promote drunkenness.

IV. The Synod, without pronouncing any judgment on the question of abstinence from the use of intoxicating liquors, or infringing on the liberties of the members of the Church on this point, earnestly desires, and will cordially rejoice in the success of every benevolent effort, and every well-advised public measure which is designed to arrest and abolish the intemperance of our country.

V. The Synod appoints a Committee to prepare an Address on the subject to the members of the Church, to be widely circulated.

In fulfilment of their appointment, the Committee would address a few words of counsel to the congregations of our Church relative to this great evil.

Regarding intemperance in every form, and to whatever extent, as a sin and curse, the Synod “deploras” its prevalence in our land. Viewed merely in its temporal consequences to the individual, it is an evil of fearful magnitude. The man who falls a victim to its enslaving power speedily becomes a wreck in mind and body ; and, with regard to judgment to come, the doom of the intemperate is written in words that may well make the most thoughtless tremble, “The evil servant, who shall begin to eat and drink with the drunken, his Lord at his coming shall cut asunder, and shall appoint him his portion with hypocrites ; there shall be weeping and gnashing of teeth.”

Intemperance, however, is seldom an isolated vice, injurious only to the individual. To drunkenness, as a diffusive source of evil, are to be traced the most appalling crimes and the deepest wretchedness that characterize our “social” condition. What utter desolation does it work in families when husband or wife, or—what, alas ! so often happens—both together fall under bondage to this raging lust, and starve their children for the means of feeding it ? The records of criminal courts, the history of our prisons and penitentiaries, the testimony of city missionaries, and the experience of parochial boards, bear witness to all and more than all we say.

But there is a feature of the case which, in some respects, affects us more nearly still. The Synod deploras intemperance on account of the

“injury which it has inflicted on the Church, by marring the purity of her communion.” We beseech you brethren, to ponder this. The true Church of God is “a holy nation,” a “peculiar people,” and every true member of the Church is a “temple of the Holy Ghost.” How flagrantly at variance with such a character is a habit of intemperance? The toleration of it within the pale of our communion would be ruin to the discipline of the Church. Were sessions to wink at intemperance, what breach of morality or of order could they consistently condemn? In this part of their duty they stand much in need of the support of their fellow-members by co-operation and example. For notwithstanding vigilance on the part of office-bearers, intemperance sometimes proves a serious hindrance to the right ordering of the Church’s fellowship. The love of strong drink is an insidious propensity. The overt acts and outward signs by which excess is manifested are, within certain limits, not easy to be proved by the testimony of observers. The habit may have grown to an extent prejudicial both to the soul of the backslider and to the purity of the Church, before her office-bearers may be enabled to bring the case home to the erring brother, and to deal with him for the removal of the offence. Is not this a powerful motive for all who love the Lord Jesus Christ in sincerity, to be watchful over their own conduct, and to care for the souls of others, by not suffering sin upon a brother?

And therefore, while the Synod affectionately calls on sessions “to show due fidelity to such as, from their occupation or other circumstances, are exposed to peculiar danger, we would say to members of the Church and to all alike, *beware*. Startling facts show how full of warning is the state of the times. From the enormous consumpt of ardent spirits, as shown by official returns, it is but too evident in what quarter the watchfulness of the Church requires to be mainly directed. Such are the temptations to intemperance arising from the multiplication of places entirely devoted to the retail of spirits; and so many and manifest are the consequent evils to society, that not a few of our patriotic citizens and public men have deemed it a necessary measure of internal police, to impose legislative restrictions upon this trade as fruitful of temptation. It is gratifying to know that the result has been a decrease in the consumpt of spirits in this part of the island; but we may well ask, how alarmingly great must be the evil which has induced the Legislature, on social grounds, to adopt a compulsory check, and still more, which has brought a great body of our countrymen—many of them office-bearers and members of our own church—to account it a matter of duty to abstain entirely from the use of intoxicating liquors:—and, what would be the remissness of the Church, if we were not to see in the above facts a virtual summons to be more watchful than ever in what is peculiarly the Church’s work and care? How great the responsibility that devolves on her members to exhibit, in their personal conduct, the strictest sobriety; while sessions do *their* duty in maintaining, by the exercise of their legitimate authority, the preservation of our fellowship from the blot and contamination of this debasing vice?

Need we say how resolved and how careful every one should be in the social circle, never to approach excess or to connive at it in others, by being so much as consenting spectators of insobriety. Let the friends of temperance consider in how many ways they might convey a practical reproof, by renouncing usages for which no reason but mere custom can be alleged. We invite attention to this without thereby pronouncing any judgment on the question of “total abstinence,” a subject on which the friends of the cause are known to differ in opinion.

Suffer us also, dear brethren, to allude to temptations connected with business, and earnestly exhort you to avoid, in your own conduct, and to discountenance in others, the practice—not uncommon, we fear, in some places—of transacting business in taverns or other places where intoxicating beverages are sold. We need not tell you how often this custom has laid the foundation of demoralising habits, and blasted the fairest prospects of success in the world. When account is taken of the numerous instances of loss of substance, trade, and prospects of well-doing,—much more when we consider the sacrifice of religious character resulting from this practice, is it too much to say that when men conform to such dangerous courses, they walk with their eyes open into “temptation and a snare?”

We are especially solicitous for the young. Our bowels yearn over them amidst the perils by which they are compassed. Not unfrequently is the cup that inebriates associated with the recreations of youth, and we tremble to think of the dangers which they run. We cannot impress on them in words sufficiently strong the duty and the prudence of avoiding scenes of temptation. We would earnestly dissuade them from all connection with clubs or associations where strong drink is resorted to as a means of exhilaration. Your taste, dear young friends, is as yet unperverted; preserve it so, and dread nothing more than learning to look without aversion and alarm on convivial excess, associating the enjoyment of life with the hilarities of the intemperate.

Let all take warning from the helpless and all but hopeless condition of the habitual drunkard. Few, indeed, are those who, having become a prey to intemperance, are recovered from the snare of the devil. For these unhappy persons there is but one course to take. Medical testimony and painful experience combine to show, that refraining altogether from intoxicating liquors is indispensable to their return to habits of sobriety and their firmness to resist temptation.

The connection between strict temperance and the prosperity of religion is at present forced on men’s attention by unwonted tokens that the hand of God is in the lesson. We have but to look at the invariable fruits of revival, as these have shown themselves in recent awakenings in America, in the north of Ireland, and yet more recently, nearer home. A cold orthodoxy and a routine of religious service may comport with what is commonly called a free and easy life; but let the conscience awake to the reality of a lost condition, to the worth of the soul, to a due concern about the things of eternity, and forthwith the fruit is seen in the renunciation of worldly conformities, instead of making provision for the flesh to fulfil the lusts thereof.

Among other examples may be mentioned a remarkable awakening in the town of Campbelton and neighbourhood, of which an esteemed brother there gives the following account:—“In this locality, in which we have been singularly blessed, the awakening had produced certain moral results that were deserving of attention. I remarked that one of these results was the obvious diminution of intemperance. I was authorised by Mr. Miller, who has the charge of our police, to say, that public-house drinking, since the revival work commenced, was reduced over the whole town to one-twentieth of what it had been before. I am not sure if I would be authorised by the same party to make the same statement now. The profligate portion of our community are becoming more abandoned. They seem to be striving against conviction. This, however, I can say, that I have not met a person the worse of liquor for the last three weeks. Many of our publicans have nothing to do, and some of them, I am glad to say, are sick of their

vocation. They shut up their houses, and come, night after night, to our prayer meetings. We have some counteracting agencies arising out of this great work ; I hope God will give us wisdom to meet them."

There is no reason to think, but quite the reverse, that in the times of the Old Testament and in the days of the Primitive Church, intemperance prevailed to anything like the same extent as in the present state of our country, and yet how fervent, even to vehemence, are the scriptural representations of the debasing nature of drunkenness and the denunciations of divine wrath against addictedness to this odious vice :—"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." "Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? they that tarry long at the wine, they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright; at the last it biteth like a serpent, and stingeth like an adder." "The works of the flesh are—drunkenness, revellings, and such like: they who do such things shall not inherit the kingdom of God." "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares." "The day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light."

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

In the name of Committee,
J. HARPER, Con.

Reviews of Books.

SERMONS, BY THE LATE JAMES HENDERSON, D. D., *Minister of the East U. P. Congregation, Galashiels. With Memoir.* By JOHN CAIRNS, D. D., Berwick. Foolscape, 8vo. pp. 352. Edinburgh: Thomas Constable & Co., 1859.

A notice of this volume, we believe, will be highly acceptable to many of our readers by whom the author was known and admired. It awakens in our own minds a very peculiar and melancholy interest. Well do we remember Dr. Henderson's ordination. Almost from childhood we were honoured with some measure of his acquaintance; and, in maturer years, it was our privilege to enjoy much pleasant and profitable intercourse with him. This egotism, we hope, may be excused, as shewing that we have some advantages for appreciating the estimate Dr. Cairns has formed of the venerable dead. The admirable memoir assigns to its subject a very lofty position; but we entirely concur with what, we understand, is the general opinion, that Dr. Henderson's character, personal and professional, has been very faithfully delineated, and not at all overdrawn.

We find it necessary at present to confine ourselves almost entirely to the *Memoir*. From the exceedingly beautiful *Sermons*, we hope afterwards to give some extracts, and we should be delighted, if the volume were brought into request, and widely circulated in Canada. Viewing the discourses as pieces of pulpit composition, they are in our estimation quite equal to those of Mr. Caird, while in point of the rich evangelical sentiment with which they are imbued, they are incomparably superior. There is obvious truth in the remark, which has been made, "that the author was more of an engagingly contemplative, than an energetically rousing, preacher." But there is justice also, in the sentiment expressed in the preface, which, if we mistake not, is the production of a very ingenious member of another profession, "These discourses," says he, "so elevated, and so spiritual, conduct the reader into the Holy of Holies, place him directly before the Mercy-seat, and invite him, while he listens to the ecstatic voices of angels and redeemed men, to contemplate the unveiled glories of the enthroned Saviour."

In Dr. Henderson's life there were exceedingly few incidents, and its story may be soon told. He was born at Stirling, 8th April, 1787. His parents were, as his remoter ancestors had been, very pious persons, connected with some of them office bearers in the Congregation of which Ebenezer Erskine was first minister. He displayed from infancy, a very thoughtful, studious turn, and received a first-rate education, first at the Grammar School of his native town, where the celebrated philologist, Dr. Doig, was at that time Master, and afterwards at the University of Glasgow, which he attended four Sessions, before entering the Divinity Hall at Selkirk. He was licensed as a Preacher, in 1809, and ordained at Galashiels, on 29th August, 1810. There, at twenty-three years of age, he entered, with the dignity of a sage, on a pastorate, which lasted more than forty-eight years, without one break or jar, and which was distinguished chiefly by his growing influence and usefulness, the augmentation of his congregation, and the increasing love and admiration with which they contemplated a minister under whom they enjoyed such signal advantages. In 1814, he was happily married to Miss Isabella Hay, sister of the late Rev. Robert Hay, of Stow—the worthy sister of one of the most Christ-like men the world has seen. In 1817, he originated Sabbath School teaching in Galashiels, and had soon an attendance of three hundred scholars. In 1843, he published, in compliance with urgent request, a volume of exquisitely beautiful sermons, which was speedily out of print, and which he never could be induced to re-issue. In 1844, he received from the ancient University of St. Andrew's, the degree of D. D.,—a very well merited honour—but one, which to him, was of very little consequence. In 1854, his health declining, he obtained an able and efficient colleague, in the Rev. Alexander Oliver, by whom his labours were lightened, and his comfort promoted. We shall now afford our readers the gratification of reading the conclusion of the memoir, in the words of Dr. Cairns:—

For about twenty years before his decease, Dr. Henderson had laboured under disease of the heart, and had before his mind the shadow of that

sudden death in which his malady at length ended. He suffered much, hardly a day passing without severe pain. This would not have been inferred from the tranquillity and even cheerfulness of his manner; but it warned him to have his house constantly set in order. Not that in any sense he feared death. He rather longed, more especially after the removal of beloved companions, to arise and be gone, and often repeated with peculiar emphasis these lines of one of our elder English poets:—

“They are all gone to the world of light!
And I alone sit ling’ring here!
Their very memory is fair and bright;
And my sad thoughts doth clear.

“He that hath found some fledged bird’s nest may know
At first sight if the bird be flown;
But what fair dell or grove he sings in now,
That is to him unknown.”

So far as he had any preference in regard to the manner of dying, there is reason to believe that the event was according to his wishes. The words were verified, “He giveth His beloved sleep.”

On the 20th of October 1858, he had formed one of the vast concourse which carried the remains of his friend, Dr. Brown of Edinburgh, to the grave. He was deeply affected with the bereavement, and returned to preach, in his own pulpit, a funeral sermon, on the words, “To me to live is Christ, and to die is gain.” This sermon exhibited all Dr. Henderson’s wonted finish of style and elevation of thought; while there was in the manner of its delivery a peculiar tenderness of feeling, and something of that prophetic strain which has often marked the last services of Christian ministers. He never preached again; but his lecture on the following Sabbath forenoon from the Epistle to the Philippians included his former text; and with the exposition of these words he stopped, and also ended his lecture by quoting them, so that they were the last he ever uttered in the pulpit.

These allusions were made “against the day of his burial;” but no one supposed that event to be so near, as to all appearance he was in his usual health. On Tuesday the 2nd of November, he was somewhat ailing; but on Wednesday he was so far recovered as to attend the weekly prayer-meeting, and visit some of his flock. On Thursday a severe attack of vomiting and diarrhœa came on; but this was supposed to involve no special danger, and he did not retire to rest till near his usual hour. As he felt a little relieved by the remedies which his medical attendant had prescribed, he refused all offers of his relatives to watch with him, and bade his sister-in-law, who had attended him to his room, his wonted farewell. This relative, however, waited the effect of other remedies which had been used to induce sleep, and supposed them to have been effectual, taking a last look of him at eleven o’clock. At four o’clock next morning she again drew near his bed, and left, under the impression that he was in a peaceful slumber. Two hours afterwards, another member of the family paid a similar visit, and, struck by the unusual stillness, made more minute inspection. He had been dead for hours. His spirit had fled so gently that his posture was not changed nor a feature altered; and with his hands clasped upon his breast and his eyes closed, sleep had passed into death, or rather into immortality. It was almost literally the same series of steps as in the memorable case at Bethany: “Our friend Lazarus sleepeth;” “Lord, if he sleep, he shall do well;” “Then said Jesus unto them

plainly, Lazarus is dead." It was death in its gentlest guise. It fitly closed a life so tranquil, and in all its deepest passages so "hid with Christ in God."

This brief narrative may be followed by a few remarks illustrative of Dr. Henderson's character. In adding these, the hand of friendship is bound to respect the rigid truthfulness of the man, and to repress every tendency to overcolour the picture.

* Dr. Henderson's nature was beautifully simple. There was much that did not appear to strangers; but the outlines could not be concealed. His affections were strong, stronger than his passions; and more powerful than both was his love of truth and right. There was a fine amiability in his temperament, without selfishness, malice, or guile. He was naturally cheerful and genial, with a quiet but deep enjoyment of humour; though this feature was often hidden by reserve, and at last dimmed by the pressure of disease. Happy in society, he was also capable of the deepest solitude; and his nature rather struck its roots downward in a few directions, than spread itself abroad upon a multitude of objects. His intellect was of singular strength, clearness, and precision, penetrating into all truth congenial to it, with independent vigor, and mastering completely whatever it touched at all. But so much stronger was his affectionate and moral nature, that intelligence did not seem in him the leading power. Almost the only intellectual quality that stood out, was his rich and copious fancy, which again was so restrained by a taste of classic purity, that it melted away into the moral depth and harmony of his whole being. He was altogether a man without violent contrasts or turbulent elements in his constitution; but with a reserve of latent power which hardly any impulse could rouse to its full greatness. His whole character, moral and intellectual, was original, not so much from the novelty of his views, as from the entire self-reliance of his mind, and the profoundly meditative faculty which cast everything in its own mould. He realised to the life Isaac Taylor's striking description of the man of meditation. "There is a serenity, might we say, a *lentitude* of the physical temperament; there is a native translucency of mind; there is a correct keeping of time, a rhythm and melody in the movements of the passions, there is a steady tranquil flight of the fancy; and there is a habit of abstraction (not philosophical but imaginative) which altogether supply to the mind that combines them, a far higher and more constant happiness than is even under the most favorable circumstances to be drawn from the ordinary external sources of pleasure. The man of meditation is happy, not for an hour or a day, but quite round the circle of his years."

The natural elements, both mild and grave, of Dr. Henderson's character, were all beautified and harmonised still more by his deep but unaffected Christian piety. It was indeed difficult to distinguish in him between nature and grace. It was as if his love of truth had grown up with his reception of the truth of God; his humility ever been associated with profound self-abasement in the Eternal presence; his warm affections been nursed by the love of the Saviour; and his delight in the grand, the beautiful, and the pathetic, been entwined with the sublimity and tenderness of the Gospel revelations. It might have been feared that his habits of meditation, and his lively fancy, would have given a dreamy and poetical aspect to his Christianity. But the sound and robust structure of his mind averted this danger, and kept him true to the realities of ordinary life and duty. Nor was the deepening shade which his meditation

sometimes assumed in his later years, allied to gloom. He brooded upon the darkness and mystery of this fallen world more than in his earlier days. But unshaken faith sustained his cheerfulness. The basis of all was devotion. It was the rumination of a quiet heart stayed upon God, and leaving all things in His hands.

Dr. Henderson's eminence did not lie in any one department of learning, but in his varied accomplishments in general and theological literature. He had read far more widely than most ministers of the Gospel in philosophy, history, and poetry; and his study of theology was conducted on exactly the same principle, which was to supply aliment for his own thoughts, rather than to master a series of treatises or text-books. He was a moderate Calvinist; but with no fondness for the subtleties of theology, and little faith in the usefulness of many of its disputations. He loved to recur to the breath and amplitude of Scripture with a feeling akin to his delight in the freshness of natural scenery. He was, indeed "mighty in the Scriptures;" and no other book can be pointed out as having had the least visible influence on his theological creed, or the cast of his style. The readers of his sermons will seek in vain for any author whose manner they in the least degree recall. It may be said of them, as of the *Pilgrim's Progress*, that they are written entirely from the Bible, from nature, and from the preacher's own heart. Nature, too, blends with Scripture in them, as the vehicle of a message from God. The fine imagery is yet more exquisite from its being always attuned to the moral seriousness of preaching. No man had ever less sympathy with pulpit scene-painting as a substitute for Christian theology.

The ordinary qualities of Dr. Henderson's preaching were vigorous sense and elevated sentiment, conveyed in the clearest and chastest style, with a voice solemn and musical, but somewhat monotonous, and with little gesture. But at certain irregular intervals, when the loftier themes of the Gospel ministry were to be handled, his manner underwent a transformation which was startling and even electrical. He became rapt and excited as with new inspiration; his utterance grew thick and rapid; his voice trembled and faltered with emotion; his eye gleamed with a wild unearthly lustre, in which his countenance shared; and his whole frame heaved to and fro, as if each glowing thought and vivid figure that followed in quick succession were only a fragment of some greater revelation which he panted to overtake. The writer of this notice has witnessed nothing similar in any preacher, and numbers the effects of a passage which he once heard upon the scenes and exercises of the heavenly world, among his most thrilling recollections of sacred oratory.

The retiring disposition of Dr. Henderson, satisfied with the quiet circle of study, of pulpit labour, and of pastoral duty, made him altogether averse to the prominence of authorship. He totally despised the love of fame as a motive to publication, and he could not bring himself to believe that he had any of the qualifications which might have warranted such a step on the higher ground of usefulness. He yielded only to the importunity of friends, or the claims of irresistible duty. Besides the volume of Sermons already alluded to, and of which he would never consent to issue a second edition, he contributed a discourse to the volume published in 1819 by ministers of the Associate Synod; another, entitled the "Bright and Morning Star," in 1835, to the *United Secession Magazine*; and to the same periodical a few other articles, embracing a memoir of his brother-in-law, the Rev. Robert Hay of Stow. He also commemorated his friend

ship with Dr. Balmer, in a beautiful memorial prefixed to the posthumous works of that lamented divine, which has been justly declared by Dr. Brown, their common friend, to be "worthy of the discriminating judgment and the classic taste of its accomplished author." These are all the fruits of a lifetime of unwearied study and finished writing which have yet been given to the world. It is not doubted that the additional volume which now appears will be generally welcomed, and may help to perpetuate the name and influence of one who was more willing than most men to be forgotten, but whom his God may in this way be pleased to "remember for good."

It might be added that Dr. Henderson was an ardent lover of liberty, and published during the Voluntary Controversy, one or two pamphlets, characterized by the taste and talents of their author. In estimating his character, too, it is necessary to observe what Dr. Cairns calls "a reserve of latent power, which hardly any impulse could rouse to its full greatness," and what in a note, is called "a touch of the love of ease." A person who knew him well, and cherished for him a profound admiration, once said to us: "In that immense brain of his, there is a *terra incognita*, both to himself and to everybody else."

APOSTOLIC TIMES REVIVED: *A Lecture on the present progress of Christ's Kingdom in the North of Ireland.* By the REV. J. OSWALD DYKES, A.M. *With a Postscript.* By the REV. WM. HANNA, LL.D. Small 8vo., pp. 30. Edinburgh: T. Constable & Co. 1859.

The author of this Lecture is a Free Church Minister at East Kilbride in Scotland, who, among a number of others, lately paid a visit to Ulster, and addressed his congregation respecting the Revival, after his return. He holds very decidedly that a great work of God has taken place; but makes a number of distinctions regarding both the spiritual condition of those who have been under impressions, and also the physical manifestations which some of them have exhibited. He views very many as truly converted, and others as only so far awakened and affected. The latter he considers to be in a hopeful and interesting condition, but not yet to have given evidence of having actually accepted salvation. With respect to the "striking down" he regards some of them as the effects on the body of strong spiritual emotions; others he considers as unreal or diseased cases, and attributes them to "sympathy and hysteria." Dr. Hanna, the son-in-law and biographer of the late Dr. Chalmers, has added an interesting Postscript, in which he expresses his approval of the views of Mr. Dykes, and says, that he regards the judgment once formed respecting the "manifestations" as vague and incorrect. "The manner," says he, "in which they were frequently treated I could not help regarding as injudicious. I was satisfied that had they been differently dealt with from the beginning they might have been re-

strained or repressed. I was convinced that a nervous malady obeying its own natural laws of origination and propagation was running its course along with the great spiritual movement, a malady whose progress everything should have been done to check. At the same time these cases were comparatively so few—they formed so insignificant an element in that wonderful movement with which they were coljoined,—they had been so unduly magnified by some, and so unworthily made use of by others to throw discredit upon the whole Revival, that I longed to see some fair and discriminating representation, in which, while their true character was acknowledged, their right place of relative insignificance should be assigned to them.”

Missionary Intelligence.

OLD CALABAR—DUKE TOWN.

The following letter of the Rev. Wm. Anderson, dated 30th August, was written soon after the coronation of Archibong II., the new King of Duke Town. Our readers will be gratified to observe that he has begun his reign by abolishing the market held *within* the town on the Lord's day, and that matters are at Duke Town assuming, externally, a more peaceful and promising condition than for some time they have had.

I am very glad to be able to report to you that I have not so much time for writing, by the present mail, as I have had for a good many months back, from the fact that my work has been doubled on my hands during the last two or three weeks. The daily attendance at school has mounted up from thirty-five to eighty. A number of these new-comers are untrained lads of about twenty years of age; and having no assistance in school, for the present, save what I can get from the more advanced scholars, my strength is pretty well taxed in keeping order and endeavouring to communicate instruction. When I last wrote, the town and country in general were in a very unsatisfactory state, occasioned by the capture and detention, by one of the supercargoes in the river, of two of the principal men in Duke Town as hostages for debts, real or alleged. Both of these gentlemen were set at liberty, some weeks ago, and matters have assumed a more settled aspect in the country generally.

Three Sabbaths have now passed away since the law was made about the Sabbath market, and the change in the aspect of the town is very great. After a ten years' struggle, Duke Town at length partakes, at least externally, of the hallowed stillness of the sacred day. Both Mrs. Anderson and Mrs. Edgerly feel the advantage of the change in their Sabbath labours among the women. Formerly, the great body of their audiences were usually impatient for the conclusion of their meeting, that they might get away to market. Now, multitudes of market women (and men too,) who would attend market were it held in the town, do not go to it at all, and have ample time on hand to await patiently till their instructresses feel it proper to conclude their services. And many do wait patiently, and even cheerfully, till the conclusion. Our Sabbath morning congregation has also considerably increased. It is a matter of great thankfulness to us to see Duke Town gentlemen take even one short step in the right direction.

Since writing the above, I have been up at Old Town, with Mr. Baillie, seeing our friends who have been sick. Mrs. Sutherland has had a pretty sharp attack of fever. My wonder is, that she was not utterly knocked up long ago. How she manages to hold meetings on Sabbath, travel so much as she does among the Qua

towns and villages, and teach a school of eighty or ninety children, is a mystery to me. I do not consider myself remarkably feeble; but a fortnight of her work would, I feel pretty sure prostrate me. She much needs a *change of climate*, but cannot bear the thought of leaving her loved work. She has considerably exceeded the five *statute* years of labour here. Mr. Baillie has been sufficiently long here at a spell. He has been seized with fever since we came down from Old Town. When one has an attack of fever weekly, or thereabouts, it is high time—if his life is worth preserving—that he get out of the fever region for a time. Mr. B. preached here on Sabbath, P.M. He will be much missed by all of us during his absence, and his return will be greatly longed for by many both blacks and whites. [The Rev. Mr. Baillie arrived in Edinburgh on 15th October.]

COMPETITION FOR THE SERVICES OF THE REV. Z. BAILLIE.

Our readers will be interested by the following rather curious documents that have been sent to the Mission Board from Duke Town and Ikorofiong. They can scarcely be regarded as competing calls, as the Duke Town people wish Mr. Baillie for his medical services, and the people of Ikorofiong desire to retain him for his services as a Christian teacher. However, we trust that the day will ere long come, when regular calls shall be presented by the converted children of Africa to servants of the Lord, to come and take the pastoral oversight of their souls.

“DUKE TOWN, OLD CALABAR, July 30, 1859.

“To the Mission Board of the United Presbyterian Church in Scotland.

“GENTLEMEN,—We, the undersigned, king and head men of Duke Town, having held a meeting at the king's house, have agreed to send to you this our petition in reference to your missionary, the Rev. Z. Baillie.

“We are badly off in this town just now for a doctor. Mr. Baillie lived here for two years, and was always ready to help us when we were sick. Any time we sent for him, by day or by night, he was always ready to come to us, and to give us medicine. We know his fashion, and he knows ours. So we want him back to our town again.

“So we beg you send out book tell him not to stop any longer at Ikorofiong, but to come to this town to stop with us. We want them two men, him and Mr. Anderson, to stop with us all time. Them be old men for Duke Town now.

“We hear Mr. Baillie want to go home next mail. Then when he get rest at home, and be ready to come out again, we beg you no send him to Ikorofiong—send him to Duke Town. We are, gentlemen, your obedient servants, King John Archibong, Thomas Hogan, Ephraim Duke, Mr. Young Eyamba, Bassy Henshaw Duke, Adam Archibong, Black Davis, Yellow Duke, Ephraim Henshaw, and Toby Tom.”

“IKOROFIONG, OLD CALABAR, August 1, 1859.

“To the Mission Board of the United Presbyterian Church, Scotland.

“GENTLEMEN,—We, the undersigned, head men of Ikorofiong, beg to thank you because you have sent us a missionary. We are too glad because you have sent to us the Rev. Z. Baillie. We will try what we can to make him comfortable, and we will hear what he teaches us from God's big book.

“We make law already say no man must beat drum on God's day to spoil church or meeting, and we will stop Sunday market by and-by. We try to do all our minister tells us, because we know the word is God's word, it no be man's.

“We have heard that Duke Town gentlemen beg you to take Mr. Baillie from Ikorofiong, send him to Duke town. We beg you no do so. Duke Town have missionary already. Mr. Baillie know our fashion, and we know his, and we no want to have him changed for any other man. Suppose you take Mr. Baillie from us, we no want other missionary at all. Mr. Baillie no come for doctor, he come to teach man God's word. We hear Duke Town man want him for doctor, then they no want him for God's word.

"So we beg you very strong, let him stand with us all time. He be friend for us, and we be friends for him.

"We beg you to send answer next mail.

"We beg God to bless you all. We are, gentlemen, your obedient servants, David King (King of Ekricock), Eton Eyamba, Young Etam (Ekricock), Ekanam Ekpri Ngwong, Okun Adiaha Esien, and Etam Okun."

CAFFRARIA.

The following extracts from a letter of the Rev. Tiyo Soga, show that there is now a population of Caffres and Fingoes around the station of nearly 4,000, and that there are two places which it is desirable to occupy as out-stations. The notices respecting the wife of Dukwana, exhibit another instance of the triumph of the grace of God in the mission field.

I must once more call your attention to the increasing population of the Umgwali and neighbourhood. When I make my report I shall strive to sketch a map showing the relative positions of the districts in which the Fingoes, recently arrived, have been located. There are two very important places that offer well for becoming future mission stations,—the Bolo and the Izincuka rivers.

The former lies to the north of the Umgwali, and in its most distant point will be about eight miles from it. This river, with extensive lands, both for pastoral and agricultural purposes, is now filled up by a population of Fingoes, with herds of cattle, sheep, and goats, and horses, from the colonial districts. Some of these Fingoes possess waggons, teams of oxen, and ploughs. Five or six miles from the station, and on the Bolo, there is a kraal of well-inclined Fingoes, where, as soon as the principal man of the kraal comes back from the colony, whither he was obliged to return three months ago, I intend setting up my first out-school. I have a teacher already for it, the youngest grown-up son of Koti, the late teacher of Mitchell School. The liberality of Mr. Fotheringham of Orkney, will furnish a salary for him. I should like to call the school after the name of our generous friend. The people of the place, who are most anxious to have their children taught, are going themselves to build the hut for the school. The people of this kraal have had religious opportunities when they were in the colony; indeed, I think it not unlikely that some of them may come forward, by and by, as candidates for church fellowship. They come regularly to the church on Sabbath, when the state of the weather allows them. In this kraal the school will occupy a central situation; and, as there are eight or nine adjacent kraals, we may anticipate a flourishing school. I introduced Philip Koti, two weeks ago, to the people in all these kraals, as the future teacher of their children. They all received him with every mark of kindness. And, indeed now, both to Kaffirs and Fingoes, the importance of educating their children becomes manifest every day. The Bolo takes its rise from a hill four miles to the north of the station, and after a north-easterly direction, loses itself in the Great Kei river, about fourteen or fifteen miles from the Umgwali.

The next important district is the Izincuka, about ten miles east of the Umgwali. The people are just arriving in this place,—others are very likely to follow soon. The stream is not so large as the Bolo, yet the country round about is most excellent, and never suffers from drought. The distance between the Izincuka and the Bolo may perhaps be from nine to ten miles, and the country between them is now well filled up by Fingoes. Both these rivers are promising sites of future stations or out-schools, and just now their spiritual interests are attended to by itinerations.

The number of souls now under the spiritual supervision of the missionary at the Umgwali amounts to 3867; of these 2530 belong to Sandilli. Between the Bolo and the Izincuka there are 35 horses, 2466 cattle, and 601 goats. The Tyololu, a populous stream, seven miles east of Umgwali, is not included in this enumeration; there must be about six or seven hundred souls in it more.

Dukwana, one of our elders, has lately lost his wife. Ever since we left Peel-ton, indeed before, she had not enjoyed good health. But a happier end I have never seen. I have made two entries in my journal about her, which I shall transcribe for your perusal.

"Umgwali, Lord's Day, May 1, 1859.--Dukwana's wife is worse, her voice is almost gone. After speaking and engaging in prayer with her, she said she wished to say something in relation to her sickness. She then said she felt herself getting weaker and weaker every day, and that all had been done that could possibly be done for her. 'I have already,' she said, 'given myself to the Lord in believing; I have given myself over to Him, and am entirely waiting His will. If I live, it is well if I die, it is well.'"

"Umgwali Miss. Station, August 9th, 1859.—At half-past one o'clock, afternoon, departed this life, Notasi, the wife of Dukwana, and one of our members. I was a witness of the last conflict with the last enemy, and I bless God that I was there. From the previous night to within half an hour before she died, she was in a state of insensibility. There was then a very remarkable, short, lucid interval, and her last words on earth were spoken to me during that short interval of consciousness. For a minute or two before we plainly understood what she said, she audibly called the name of God. Then she said, in a loud whisper, which produced the stillness of death itself among all present, 'Tell me who that person is that is speaking.' 'The teacher,' was the reply. 'Who? Tiyo?' she inquired again. 'Come and let me salute you, my teacher; I was hitherto waiting for you.'" She never uttered a syllable more on earth. I pressed the cold hand of Notasi into mine. In half an hour after she calmly and peacefully fell asleep. A greater pattern of simple unwavering faith in the Lord Jesus, of patient, uncomplaining suffering, it has never been my privilege to witness until now. Months before she calmly anticipated the day of her departure."

Both Mr. Johnston and I improved the occasion of her death in our Sabbath ministrations. Her remains were followed to the grave the next day, by a large company of men and women, who thus testified of their respect to her and her husband. Notasi joined the church under the ministry of Mr. Chalmers, with whom she is now singing the song of Moses and of the Lamb in glory. She was baptized by Mr. Chalmers, along with Festiri. Her husband was "in Christ" before her. I wish I had the dates of first membership of our old communicants. One of the grandest arguments for the adaptation of the Gospel to the spiritual wants of all men is, that in the savage and the untutored it produces the same blessed fruits—faith, love, comfort, joy, and peace—that it produces in the civilized and the learned.—*U. P. Missionary Record.*

A MISSION SUPPORTED BY AN INDAN PRINCE.

The Rev. J. S. Woodside, one of the missionaries of the American P. esbyterian Board of Foreign Missions, writing to George H. Stuart, Esq. of Philadelphia, conveys the remarkable and gratifying intelligence that a native prince has undertaken himself to sustain a Christian mission. The prince's ideas and practice on the Sunday question we especially commend to the attention of some who "call themselves Christians." Mr. Woodside, whose letter is dated Dehra Doon, August, 31, writes:—

"I want you and every member of our Church to take a map of India, and in that part of it known as the Punjab look up the town of Kapurthala. You will find it between the rivers Sutledge and Beas, about ten miles from Jalandhar. We are now to try an experiment in that place unprecedented in the history of missions in this land. We go among a native population ruled over by an independent native chief. There will be no European society whatever within ten miles of us, and therefore we will need more than ever the countenance and sympathy of friends in America. The mission is to be supported by the Rajah. He is to pay my salary and other expenses connected with our labours. He has already commenced pre-

parations for building a house for us to live in. Now, although Kapurthala will be a kind of self-supporting mission, I fondly hope American Christians will not altogether overlook it. The Rajah in this matter is setting a noble example to every other native prince throughout the land. He is taking a step which will, sooner or later, be followed by every chief in his position. It will please you to learn that the Rajah (although not yet baptized) is gradually coming up to the attainments of the Christian. He has lately issued orders *strictly forbidding all labour on the Sabbath*, and is erecting a large poorhouse for the accommodation of all the really destitute in his territory. How different this from the common native custom of bestowing charity on swarms of lazy scoundrels who prowl over the land in the garb of religious mendicants! The Rajah has completely discarded all this class, and intends to give his alms to the really destitute. No doubt the new mission will have much prejudice to encounter, and many obstacles to overcome. This is only to be expected in any undertaking of the kind; but it would not do for us to shrink from these. Their existence, however, is an urgent reason why I should ask a continued interest in your prayers. We need them now more than ever."

Ecclesiastical Notices.

DISTRIBUTION OF PROBATIONERS OF THE U. P. CHURCH,—JANUARY—MARCH, 1860.

Names.	Jan'y, 5 Sabbaths.	Feb'y, 4 Sabbaths	March, 4 Sabbaths.
Rev. William Clark . . .	D, 1, 2, 3, 4, 5.	D, 1, 2, 3, 4.	D, 1, 2, 3, 4.
" William Donald . . .	F, 1, 2, 3; L, 4, 5.	L, 1, 2; B, 3, 4.	B, 1, 2; F, 3, 4.
" James Howie	L, 1, 2, 3, 4, 5.	L, 1, 2, 3, 4.	L, 1, 2, 3, 4.
" Robert Hume, M.A. . . .	F, 2, 3; B, 4, 5.	B, 1, 2; L, 3, 4.	L, 1, 2, 3; B, 4.
" Donald McLean	D, 1, 2; G, 3, 4, 5.	G, 1, 2, 3, 4.	G, 1, 2; W, 3, 4.
" George Murray	B, 1, 2, 3; L, 4, 5.	L, 1, 2; F, 3, 4.	F, 1; L, 2, 3, 4.
" John Paterson	L, 1; G, 2, 3, 4, 5.	G, 1, 2, 3, 4.	G, 1, 2, 3; D, 4.
" John Scott	W, 1, 2; D, 3, 4, 5.	D, 1, 2, 3, 4.	G, 1, 2, 3, 4.
" Walter Scott	L, 1, 2; G, 3, 4, 5.	G, 1, 2, 3; D, 4.	D, 1, 2, 3, 4.

The vacancies are thus reported: London, 5; Brant, 2; Flamboro, 2; Wellington, — Grey, 8; Durham, 6.

No reports of vacancies had been received from the Presbyteries of Huron and Canada East, up to the 14th December, when the appointments of Preachers were posted to Presbytery Clerks.

JAMES DICK, C. C.

GALT.

The fruit service in the United Presbyterian Church, on Thursday Evening Dec. 8th, was highly successful. The Church was crowded to its utmost capacity, by an intelligent and respectable assemblage of people. Many turned away, being unable to gain admittance. At half past 6 o'clock Adam Ker, Esq., of Brantford, took the chair, and called upon the choir for the opening piece of music. This was done in good style, the company rising to their feet, during its performance. After the asking of the blessing by the Rev. J. Porteous, of Beverly, refreshments

were served. Mr. Ker began the intellectual part of the Soiree by a brief and appropriate speech. He was received with much warmth, and in the course of his remarks complimented the Congregation on its continued progress and prosperity.

Addresses were delivered in the course of the evening by the Rev. Mr. Duff, Elora, on Man considered Physically; Rev. J. James, pastor of the congregation, on Man considered Mentally; Rev. Mr. Ormiston, Hamilton, on Man considered Spiritually.

These subjects, which were prescribed beforehand to the respective speakers, were treated by them in an interesting and masterly manner, the audience paying the most marked attention during the delivery of the addresses. The interesting proceedings terminated with votes of thanks to those who had assisted in making the arrangements, to the chairman, choir, &c, an impressive prayer by the Rev. Mr. Hay, of Galt, and the singing of the doxology by the choir. Everything passed off in the most agreeable manner. The money realized at this soiree, which amounted after deducting expenses, to \$114.00, is to aid in paying off part of the congregational debt. A collection, for the same purpose, was taken in Church a few Sabbaths ago, which amounted to \$118.22. It is also gratifying to notice the active co-operation of the ladies of this congregation. In a very quiet and unostentatious manner a few weeks ago they handed a purse containing \$60 to Mrs. James, as an expression of their affection and esteem. And now, to aid the managers in clearing off debt, they are busy preparing for a bazaar; which is expected to be very successful. It may not be out of place to notice here also, that lately at a meeting of the congregation, by a unanimous vote the Minister's stipend was raised to \$800."

U. P. PRESBYTERY OF FLAMBORO.

This Presbytery met at Hamilton on the 11th of last October, and was constituted by Dr. Ferrier Moderator.

The Revd. Messrs. Lees and Scott were appointed a committee to examine the Session minutes of Hamilton and Thorold congregations, to retire for this purpose, and to report during the present sederunt. On the return of this committee Mr. Lees reported, that the minutes of the above mentioned congregations were correctly and accurately kept; while Mr. Scott reported as follows; "after examining the Session Records of Hamilton and Thorold congregations, I find that the Session Clerk of the former, has omitted to state that the Session was constituted by prayer at two different periods; and I consider that two parties belonging to Thorold congregation, who had been reconciled, were suspended from the Lord's Supper contrary to the injunctions of Christ." In answer to a question by Presbytery, the moderator of Thorold Session explained, that the suspension was pronounced on account of circumstances connected with the history of the case, which gave it dimensions that it would not otherwise have had,—an explanation which satisfied Presbytery as to the propriety of the course taken by the Session. At this point Presbytery engaged in a good deal of conversation about terms of communion, and church discipline; and, with the solitary exception of Mr. Scott, were unanimous in affirming that our Blessed Lord and his Apostles have laid down rules in the New Testament, both for the admission of members into the Christian Church, and also for their treatment when thus admitted. Presbytery also agreed to adopt the first portion of the above report, and to reject all the rest.

The Presbytery met at Dundas Nov. 8th, at the call of the clerk by the authority of the moderator, and was constituted by Rev. Mr. Ormiston moderator *pro tem*. The Presbytery approved of the calling of this *pro re nata* meeting and proceeded to business.

Two letters of date Oct. 19th were read, the one from the session clerk, the other from the session of the Dundas U. P. congregation, informing Presbytery

that the Rev. T. J. Scott had wished to introduce his peculiar views of communion, namely, "that every man, woman, and child were entitled to a seat at the table of the Lord," a sentiment in which the elders could not concur with him, that at a certain congregational meeting, they were all deposed for giving the above mentioned opposition to Mr. Scott, and that a provisional Session was appointed; that Mr. Scott intended to leave the country next day, the 20th, and that the congregation was in a state of anarchy; concluding with the expression of a strong desire for a meeting of Presbytery to be held in Dundas as soon as the rules of the church would allow.

A letter of same date from Mr. Scott was also read; whereby he resigned his charge of the Dundas U. P. congregation, for reasons of which the following in the words of his own letter, are specimens, namely: "the unanimous expression of fraternal exclusion, proposed suspension, determined opposition and threatened excommunication, elicited at last meeting" of Presbytery held in Hamilton, Oct. 11th: "the circulation throughout the Church of garbled reports of my conversation, by certain parties who crossed the Atlantic with me:" "a conspiracy concocted and carried out by certain servants of Christ, for the purpose of compelling me to retract my opinions or to retreat from their communion:" together with attacks from Presbyteries and from various clerical individuals. The letter was signed, "Thomas J. Scott, a member of the Holy Catholic Church." Presbytery after hearing the above documents, proceeded at once according to chapter VI. section III. clause 20 of the Form of Procedure, &c., to declare Mr. Thomas J. Scott, to be removed from his charge of the Dundas U. P. congregation, to be cut off from, and to be no longer in communion with, the U. P. church in Canada.

The moderator of Presbytery now asked if there were any person present to represent the congregation, when three of the five managers appeared, expressing their sympathy with Mr. Scott, tendering their resignation, and laying the key of the church upon the table of the Presbytery.

On investigation, it appeared, that the congregational meeting above referred to, had not been regularly called, had had no clerk to record its proceedings, and had exceeded its powers, even if it had been properly called and conducted; whereupon Presbytery declared it illegal, pronounced all its proceedings null and void, and appointed Mr. Ormiston to preach in Dundas on the evening of Sabbath first, declare the church vacant, and preside in session, that it may call a meeting of the congregation for the following week, and report proceedings to Presbytery on Nov. 22nd.

The Presbytery met in Dundas Nov. 22nd, according to appointment, and was constituted by Rev. Mr. Ormiston moderator *pro tem*. The moderator reported that he had fulfilled the appointment to Dundas given him by Presbytery at its last meeting.

A letter containing the minutes of the congregational meeting of the U. P. church there, held on the 15th instant, was read, from which it appeared that the motion to retain its present ecclesiastical connection was carried unanimously, that they petitioned Presbytery to give them as much supply as possible and that they were determined to sustain ordinances among themselves to the utmost of their ability. Messrs Dickie and Davidson appeared as commissioners, and were heard by Presbytery.

The court expressed its satisfaction at finding the congregation so resolute and united after the crisis, through which it had passed, expressed sympathy with them in their present circumstances, exhorted them to implicit confidence in the promises of our great and gracious Head, and proceeded to give them what supply it could at present.

The letter written by Rev. Mr. Inglis in the name of the Synod's committee on Self-Sustentation and on Funds, recommending certain matters believed to be of present importance, and published in last number of Magazine, was read. Presbytery agreed to adopt the suggestions made, and to make arrangements to carry them out at next meeting. Closed with prayer.—*Communicated.*

ENGLISH PRESBYTERIAN CHURCH—PROPOSED DECLARATION RESPECTING THE
CONFESSION OF FAITH.

The Presbytery of London, at their ordinary meeting in November, transmitted an overture to the ensuing Synod, proposing that the Church should pass a declaratory Act similar to that passed by the Free Church in 1846, explaining in what sense the Church holds the doctrine of the Confession of Faith regarding the power of the civil magistrate in sacred things, and repudiating all persecuting principles which might be supposed to be involved in the language of the Confession. The overture was introduced by Dr. M'Crie, and supported by Mr. Chalmers, and transmitted unanimously. It is understood that this step is taken with a view to facilitate negotiations for a union just about to be opened with the United Presbyterians in England.—*Banner of Ulster*.

[We cut the above paragraph from the *Witness* (Edinburgh) for 19th November. It contains almost all the information we possess respecting the intended movement; but, if the view we take of it be correct, what is proposed seems substantially the same as took place in Australia prior to the union there; and it is just what is wanted here and everywhere, in order to a satisfactory junction of the Free and United Presbyterian Churches. Let the Free Church in Scotland adopt such a measure as we suppose to be contemplated in England, and a coalescence of that church and of ours might at once be effected. So also in Canada. It is true, indeed, that we condemn not only persecuting, but also intolerant, and compulsory principles. But if there were a disposition to repudiate persecution, we should hope an arrangement might be made respecting the terms. It is satisfactory to see that the measure has originated with Dr. M'Crie, who possesses great influence, and is likely to carry his point. We hope his coming into contact with liberal minded men in the south has exerted a salutary influence over him.]

U. P. MISSION COMMITTEE.

This committee is to meet on Tuesday 10th January. All parties having business to bring before it are requested to transmit their papers to the Convener without delay.

Clerks of Presbytery are reminded of the law of Synod respecting Statistics, and are respectfully requested to give all diligence in procuring reasonable returns from congregations, and sending them to the subscriber.

As some have applied to him for blank forms for Statistical Reports, he may say that when the Questions now in use were printed, he distributed the copies to the various Presbyteries according to the number of congregations whose names appeared on the Synod Roll, not reserving any in his possession. No blank forms for Presbyterial Statistics were prepared, the state of the Synod Fund being such as not to allow of the expense of printing.

R. TORRANCE, *Conv. Mis. Com.*
Guelph P. O.

DETROIT.

The Rev. Stephen Balmer was inducted to the pastoral charge of the U. P. congregation here, by the Presby-

tery of London, on Wednesday 14th Dec. The Rev. Mr. Walker of Chatham preached, the Rev. Mr. Waddell, of Harwich presided, offered up the induction prayer, and addressed the congregation. The Rev. Dr. Jennings, of Toronto, at the request of the Presbytery, addressed the Pastor, and the Rev. Mr. Ormiston, A. M., of Hamilton, also by request, concluded with devotional exercises. The attendance was good, and a very cordial reception was given to Mr. Balmer.

In the evening a soiree was held in the Firemen's Hall, which was numerously attended. Tea was served up in the best style, and eloquent and suitable addresses were delivered by the Rev. Mr. Scott, American U. P. Church, the Rev. Messrs. Hogarth and Elridge, New School Presbyterians, the Rev. Mr. Ormiston, and the Rev. Dr. Jennings. The music was admirable, and the whole getting up of the highest order.

PAKENHAM AND ARNPRIOR.

We understand the U. P. Congregations of these places have called Mr. John Scott, Probationer, to be their pastor.

TORONTO.

The U. P. congregation of Gould Street held their fourth annual soiree on the evening of Wednesday, 21st Dec. The attendance was good and the arrangements excellent. Admirable and appropriate addresses were delivered by the Rev. Dr. Burns, Rev. A. Kennedy, Dunbarton, Rev. F. H. Marling, Hon O. Mowat, M.P.P., and Rev. William Gregg A. M. Mr. Douglas and the choir supplied exquisite music. The Rev. Dr. Fyfe pronounced the benediction, and the audience retired highly satisfied with the entertainment.

OWEN SOUND.

The Rev. James Gibson has been loosed from the pastoral charge of the

U. P. Congregation here, in consequence of his having accepted the invitation of the Fourth Associate Reformed Congregation, New York.* We have long known Mr. Gibson, and have always very highly esteemed him, as, we are persuaded, all his brethren do. We regret his withdrawal from our Church as no small loss, and cordially wish him great prosperity and comfort in his new and important sphere.

NEW GLASGOW, O. E.

The U. P. Congregation here have called Mr. John Scott, Probationer, to be their Pastor; but we believe he has declined.

Gleanings.

STUDY OF THEOLOGY.

[The following is the conclusion of the lecture delivered by Principal Cunningham at the opening of the session of the New (Free Church) College, Edinburgh, on Tuesday 8th November last. The lecture itself was chiefly on what the author called one-sidedness. He considered largely two popular notions; first, that Christianity is not a doctrine, but a life, and second, that the true object of saving faith is, not a proposition but a person. Each of these, he shewed, is a half-truth, but partial and defective, and in the negative portion, false. Christianity is a life, but a doctrine also, and a doctrine in order to its being a life. The object of saving faith is a person, but also a proposition, or a series of propositions, by which it is that we come to know the person in whom we are to trust.]

Great efforts indeed are made in the present day to discountenance and discourage the study of theology, in the sense which that expression properly bears, *i. e.*, as implying the steady and concentrated exercise of our faculties, in the first place, in ascertaining the exact meaning of the individual statements of Scripture; and, secondly, in collecting and combining the whole result of what these statements indicate or express, into propositions or doctrines, through which we may see and realize the objects, whether persons or things, which they bring before us. A variety of different, and even in some respects opposite influences, observable in what may be called the religious thought and literature of the present day, combine to discourage the attempt to form clear and accurate conceptions upon the great doctrines of theology. There is a loud demand now-a-days from different quarters, not for clear and definite views, but for vagueness, obscurity, and confusion, in regard to all the great topics of theological investigation. Men of mystical tendency of course love darkness and confusion, and discountenance every attempt to pour a clear and steady light upon religious topics. Men of a sceptical tendency are disposed to deny the competency of the human faculties to enable us to form clear and consistent views upon these matters. And even Rationalists, although opposed

* In last No. of the Magazine, this Congregation, was, through inadvertence, styled a Congregation of the American United Presbyterian Church in New York. It has not joined the Union.

ordinarily to the peculiar notions both of the mystics and the sceptics, are very willing to take refuge in obscurity and confusion, as the readiest mode of escaping from the clear and definite testimony of Scripture in support of the fundamental principles of evangelical truth. On all these grounds, there is in the present day a considerable weight of authority and a good many plausible pretences, all brought to bear upon the object of discouraging men from taking any great pains in the way of forming clear and consistent views upon doctrinal questions. It used to be supposed in former times that vagueness, obscurity, and confusion in men's conceptions, were indications either of a want of mental power or of a failure to exercise it aright, and that it really required superior intellectual capacity, and a diligent use and improvement of it, to form clear, definite and accurate conceptions upon important and difficult subjects. But we have changed all that now-a-days. Obscurity and confusion, nay, even inconsistency and contradiction, are now held, and by able men too, as exhibitions of the perfection of wisdom and talent in theological investigation. Anything, however extravagant, seems to be preferred by many to precise, definite, and consistent views of Christian doctrine. It is but too easy to gain plausibility for such notions. There are many motives, some of them of a low and degrading kind, which tend to commend such notions to your adoption. The result which they advocate and encourage is very easily brought about. You can easily, if you choose, continue ignorant and confused, destitute of all distinct and definite conceptions upon theological subjects. You can have no difficulty, it will really require no great effort, in getting to the end of the session with at least as much of ignorance and confusion attaching to your conceptions upon theological subjects as exists at present. It is easy enough to continue in this condition, especially when you have been led to imagine that it indicates great power and elevation of mind. It is not so easy to escape from it. This requires really good mental powers, and a diligent and a conscientious application of them. It requires that you lay aside all sloth and self-seeking, that you practise much self sacrifice and self-denial, "that you scorn delights, and live laborious days," that you concentrate your whole powers and faculties in the investigation of the subjects brought before you, and that you abound and persevere in the use of all the means by which the result may be effected. I trust that you are all resolved, by God's grace, to grow in knowledge of the Divine Word and of the great doctrines of Christian theology, and that you will gird up the loins of your mind and cordially devote yourselves to a due measure of attention to everything whereby this important end which you are so solemnly bound to aim at, may be secured.

Let me just in conclusion, remind you that Christ is the great author as well as the object of faith,—that, as the Prophet of the Church, it is His delight as it is, we may say with reverence, his duty, to reveal to men the will of God by his Word and Spirit; and that in realizing this great truth, and in waiting under its influence on Christ himself, and applying to Him for his Spirit, we may be sure of growing not only in knowledge, but in faith and wisdom,—of making progress, not only in doctrine, but in the experience of the Divine life—of getting through all our increasing acquaintance with propositions, more enlarged and impressive conceptions of Christ's person; in short, of growing up in all things to Him who is the Head.

UNITED PRAYER IN ALL LANDS.

A meeting on this subject was held in Toronto on Friday, 23rd Dec., and attended by Ministers and others connected with various evangelical denominations. A circular signed by many eminent persons in England was read, recommending the measure; and a series of Resolutions was adopted, to the effect, that the meeting fully concurs in the desirableness of united prayer for the outpouring of the Spirit in all lands, and agrees to set apart the second week of January for united humiliation, supplication, and thanksgiving, leaving each church to decide on the measures it may be desirable to pursue. That in addition to the action of the several churches it is desirable to hold in this City one or more general meetings for united prayer, and that the first of these meetings be held in Knox's, or Cook's

Church, on the evening of Monday, 9th January, at 7 o'clock. Also, that the Secretaries be authorised to take such steps as they may deem advisable for securing the co-operation of all Christians, not only in this City but throughout Canada.

LOVE OF DISPLAY.

There are multitudes who will readily enough condemn the conduct of the miser, while yet their own way of life, though entirely different, is really no better than his. Mere sordid avarice is not the prevailing vice of the present day. It is not saving but spending—it is not penuriousness but prodigality, which is the characteristic of our times. Men are, indeed, hasting, with unprecedented eagerness, to be rich; but it is not in general, so much with a view to amass and hoard up a fortune, as to indulge in luxurious living, and surround themselves with everything that is fitted to gratify the lust of the flesh, the lust of the eye, and the pride of life. At no previous period, perhaps, was the love of display and of carnal self-indulgence so prevalent or so conspicuous. Frugality seems everywhere to be giving way to a wasteful extravagance in dress, in the style of entertainments, and of pleasure-seeking in every form. Who can doubt that this state of things is pregnant with evil? Is there not cause to fear that, by the shifts to which it tempts many to betake themselves, it is breaking down that commercial honor by which our country was wont to be distinguished, and begetting a laxity of principle in regard to pecuniary transactions the painful results of which are becoming so common as almost to have ceased to startle the public mind. Every day is bringing to light frauds so flagrant, and breaches of trust so shameful, as are fitted to shake all confidence between man and man. If these distressing occurrences be traced to their source, they will be found, to a large extent, to originate in that passion for show and self-gratification which is one of the most noticeable, and, to a thoughtful mind, one of the most ominous signs of the times. Verily it would seem as if we were falling on those perilous times when 'men shall be lovers of their own selves, covetous boasters, proud; . . . traitors, heady, highminded, lovers of pleasure more than lovers of God.' It is surely high time that both the pulpit and the press were lifting up a voice against this great and growing evil—an evil which, in proportion as it spreads, must sap the very foundations of spiritual life, and dissolve the very bonds which keep human society together.—*Dr. Buchanan on Ecclesiastes.*

WALDENSIAN COLONY IN SOUTH AMERICA.

On Thursday, the 24th Nov., a meeting, called by private circular, was held in the George Street Hall, Edinburgh, to hear a statement from the Rev. F. H. Snow Pendleton, late British chaplain at Monte Video, regarding the colony of Waldensian emigrants established in that settlement.

Sheriff JAMESON was called to the chair; and, after prayer by Sir H. W. Moncreiff, Bart., introduced Mr. Pendleton to the meeting as the warm and energetic friend of the poor Vaudois colonists, who had, by his enterprise and wisdom, saved them from imminent danger from their Jesuit enemies, and procured for them religious toleration and an advantageous settlement.

Mr. PENDLETON then gave a most interesting narrative of the arrival of the Vaudois emigrants at Monte Video in 1856, 1857, and 1858, to the number of about 300, of the difficulties and dangers to which they were exposed, until, chiefly by his own exertions, they were saved from the machinations of the Jesuits, and collected together on a fertile piece of land, where each family had an allotment, and several have become proprietors. He described them as most industrious and exemplary in their conduct; and, by their Christian principles and observance of the Sabbath, exercising already a most beneficial influence on the district, which is in a great measure Roman Catholic. Complete religious toleration has been secured to them, but they are still much too poor to support a pastor and schoolmaster; and yet without such of their own faith, they will be liable to be dispersed or perverted.

The object to which Mr. Pendleton has now devoted himself with the most disinterested zeal is to procure the funds necessary for the expense of sending out a pastor and schoolmaster, and forming an endowment towards their maintenance, for which the sum of £3,000 will be sufficient. He obtained, by a journey to La Tour, the sanction of the Waldensian Synod at its last meeting to his plan, and a pastor has already been fixed on, should the requisite funds be raised. Mr. Pendleton anticipates that this colony may become a valuable missionary centre for South America.

VOLCANOES AND EARTHQUAKES.

At the second general meeting of the Leeds Philosophical and Literary Society lately held, a valuable paper by Sir John F. W. Herschel, "On Volcanoes and Earthquakes," was read before the members by P. O. Callaghan, Esq., one of the honorary secretaries. Sir John Herschel he said proposed to tell them something about volcanoes and earthquakes, and to lay before them a sketch of the nature of these phenomena in general, and the principal instances of them recorded in history, as well as the part they played in the great scheme of nature. It might be asked whether these dreadful visitations were not sent by the Almighty for some beneficent purpose, or at all events that they formed part and parcel of some great scheme of providential arrangement, which was at work for good, and not for evil; and he thought he should be able to show that the volcano and the earthquake were in fact unavoidable, he had almost said necessary, incidents in a vast system of action to which they owed the very ground they stood upon,—without which neither man, beast, nor bird would have a place for its existence, and the world would be the habitation of nothing but fishes. Geology taught them that foot by foot, or inch by inch, and century by century, the sea was constantly wearing away the land on every coast of Europe, Asia, Africa, and America, and what the sea was doing the rivers were helping it to do. There was power enough at work then, and that power had been long enough at work utterly to have cleared away and spread over the bed of the sea all present existing continents and islands, had they been placed where they were at the creation of the world. From this it followed that without some process of renovation or restoration to act in antagonism to this destructive work of old Neptune, there would not be remaining a foot of dry land for any living thing to stand upon. This process was found in the volcanoes and earthquakes, and as instances he referred to the elevation of the coast line of Chili on the 19th November, 1822, which was only one of many such previous occurrences, and to a similar elevation of the coast of Pozzuoli, near Naples, in 1838. This was the manner in which the earthquake did its work, and it was always at work, somewhere or other in the world, not a day perhaps, certainly not a month, occurring without an earthquake taking place. Earthquakes, however, did not always raise the land—there were numberless instances of their producing depressions, but they were exceptional occurrences. It was not everywhere that this process of upheaval or subsidence went on by fits and starts. For instance, the whole of Scandinavia was rising out of the sea at the average rate of about two feet for a century; but as this fact was not so evidently connected with the action of earthquakes, he should say no more about it. All that he wanted to show was, that there was a great cycle of changes going on, in which the earthquake and volcano acted a very conspicuous part, and that part was a restorative and conservative one. The mystery of this enormous power was not so great as it at first seemed. Experiments showed that the heat of the earth increased with its depth at an increasing ratio, the rate of increase being about one degree of the thermometer for every 90 feet of additional depth; so that at a depth of 20 miles the ground must be red hot; and at a still greater depth either the whole must be melted, or only the nonfusible and intractable kinds of materials preserve some degree of solidity. He did not mean to say that there was no solid central mass. Upon the whole he thought it likely enough that there was, kept solid in spite of the heat by the enormous pressure, but that had nothing to do with his argument; and all he contended for was the existence of a great

internal sea of liquid fire upon which they were all floating. If, therefore, the dry land was perpetually wearing down, and thus becoming lighter, and the bed of the sea was continually filling up, and thus becoming heavier, it was a reasonable hypothesis to assume that the latter would sink, whilst the former would rise. It was a fact that the bottom of the Pacific was now sinking, though the depth of the ocean was neither increasing nor decreasing, the actual bed of the ocean remaining at the same distance from the surface. It was impossible but that this increase of pressure in some places, and relief in others, must be very unequal in their bearings, so that at some place or other the solid floating crust must be brought into a state of strain, and if there was a weak point or a soft part, a crack would take place, and down would go the land on the heavy side, and up on the light side. Following out this idea, where should they naturally expect such cracks and outbreaks to happen? Why, of course, along those lines where the relief of pressure on the land side was the greatest, and also the increase of the pressure on the sea-side, that was to say, along or in the neighbourhood of the sea-coast, where the destruction of the land was going on with most activity, and it was a remarkable fact in the history of volcanoes that there was hardly an instance of an active volcano at any considerable distance from the sea-coast. Out of 225 volcanoes which had been erupted during the last fifty years, he remembered only a single instance of one so far as 320 miles from the sea, and that was at the edge of the Caspian, the largest of inland seas namely, Mount Demawend, in Persia. On a crack taking place not only would the melted matter ooze up quietly, but there would be the pressure of steam and condensed gases acquiring a greater explosive power as they neared the surface and expanded, until the surface was fairly broken up, and forth rushed the imprisoned power with all the awful violence of a volcanic eruption. Having said so much in illustration of the causes and the nature of the forces and action, he proceeded to mention some of the principal events in the history of volcanic eruptions and earthquakes, and in doing so referred to the eruptions of Vesuvius, Etna, Hecla, of others in Mexico, of Tumboro in Sumbava, and of Kiraneah in Owyhee, remarking that volcanic eruptions were almost always preceded by earthquakes; and it was chiefly when the force below was sufficient to heave up and shake the earth, but not to burst open the crust and give vent to the gases and lava, that the most destructive effects were produced. This was the case in the principal earthquakes which he proceeded to mention; and after referring to the peculiar richness of volcanic soil, he said they would perhaps expect him to say something as to the manner in which an earthquake was propagated from place to place. It ran along the ground precisely in the same manner and according to the same mechanical laws as a wave along the sea, or rather as the waves of sound run along the air, but quicker. Their rate of travel might be taken to vary from as low as 12 or 13 miles a minute up to 70 or 80. After passing allusions to extinct volcanoes, and lunar volcanoes, Sir John observed, in conclusion, that in the study of these vast and awful phenomena they were brought into contact with the immense powers of nature acting in obedience to the immutable laws of the Creator: and however terrible it might be that 20,000 30,000 beings should be swept into eternity by the outburst of a volcano or an earthquake, it formed but the manifestation of creative power, and they could only say with the Psalmist—

"Oh ye fire and heat, bless ye the Lord—praise Him and magnify Him for ever."

[We take the above from the *Family Herald*, Montreal. The subject is deeply interesting; and Sir J. Herschel is very eminent as a philosopher, and distinguished for soundness and sobriety of mind.]

TOBACCO.

In a recent lecture in England, the Very Revd. the Dean of Carlisle stated that in 1856, 33,000,000 pounds of tobacco were consumed in that country, at an expense of \$40,000,000, over \$26,000,000 of which went in duties to the government. In 1821 the average annual consumption was 11½ ounces to each person; in 1853 it had risen to 19 ounces. There are in London 19 manufacturers of tobacco, 1,569 shops, and 7,380 workmen engaged in the different branches of the

business, and no less than 250,048 tobacco shops in the united kingdom. In France much more is consumed in proportion to the population, the emperor clearing \$20,000,000 annually by the government monopoly. In Denmark the annual consumption averages 70 ounces to each person, in Belgium 73 ounces, and in America the average is vastly higher. It is calculated that 2,000,000 tons, or 4,480,000,000 pounds of tobacco are annually used in the world, at a cost sufficient to pay for all the bread corn used in Great Britain. It is boasted that 100,000,000 of the human race are smokers. In New York city it is stated that there are about 200,000 smokers, each using two cigars daily, making, at an average of four cents each, the sum of \$16,000 daily, or \$5,840,000 a year, wasted in smoking in this city alone. There are about 900,000,000 cigars manufactured in this city annually, amounting, at the same price to \$36,000,000.—*American Messenger*.

TRICENTENARY OF THE REFORMATION IN SCOTLAND.

Our readers are aware that it is intended that this Commemoration be held in Edinburgh, on four successive days, beginning with Tuesday, 14th August, 1860. The committee propose that a series of papers be read, and that there be also free conversation, and devotional exercises. The following list of subjects has been issued as suitable for the essays, and it is in contemplation that they be afterwards published in a volume :

1. State of Scotland, civil and religious, before the Reformation.
2. Immediate causes that led to the Reformation.
3. The hand of God in the Reformation.
4. The Reformation itself and what it accomplished.
5. The principal characters that figured in the Scottish Reformation.
6. The imperfections of the Reformation in Scotland.
7. Contrast of the Scottish Reformation with the Reformation in other countries.
8. Leading doctrinal principles of the Reformation in Scotland.
9. Subsequent history, and present state of Scotland in reference to Protestantism.
10. Recent advances of Rome, and the causes of them.
11. Present duties of Scottish Protestants towards their own land.
12. Importance of a Protestant Institute at Edinburgh, to reach the educated youth, and the future ministers and teachers of Scotland, and recent experience in connection with the training of students in the distinctive principles of the Reformation.
13. State of Protestantism in England, with the dangers thence arising.
14. State of Protestantism in Ireland, and causes of the limited diffusion of the principles of the Reformation in that country, with its present state and prospects in connection with the late remarkable Revival of religion.
15. State of Protestantism in the various Colonies of Britain, and the support given to Popery by their respective Governments.
16. State of Protestantism in the Continents of Europe and America, with the duty of Scottish Protestants in reference thereto.

Obituary.

PROFESSOR GEORGE WILSON, M. D.

This excellent and distinguished Scotchman, died at his residence in Edinburgh, after a very short illness, on Tuesday, 22nd November, aged 41. He was Director of the Industrial Museum, and the first Professor of Technology in the Metropolitan University. Prior to his receiving these appointments he had gained celebrity as a lecturer and writer on Chemistry, and as the author of several interesting biographies. He also contributed to periodicals, a number of valuable papers on various scientific subjects, and was understood to be engaged, at the time of his death, with a Life of his friend, Professor Edward Forbes. He was well known, as eminent for piety, combined with great liberality of sentiment, and remarkably free from sectarianism. From a funeral sermon, by his Pastor, the Rev. Dr. W. Lindsay Alexander, it seems that he first came under religious impressions, after undergoing a dangerous surgical operation, and a student in Divinity, (Dr. Cairns, we suppose,) is said to have been chiefly instrumental in producing the effect. He was a man of real genius, remarkable for gentleness and modesty, and amiable in no ordinary degree.