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THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

VOL. IV. TORONTO, SEPTEMBER 1, 1857. No. 9.

Miscellaneous Articles.

THE BOOK AND ITS SUBJECT.

(Concluded from page 197.)

The Railway Suspension Bridge at Niagara Falls is a wonderful triumph of engineering skill; the span from bank to bank exceeds, we believe, seven hundred feet; the great river rolls, more than two hundred feet below in surging, foaming, thundering, rapids, that sweep along at the rate of fifty or sixty miles an hour. Four immense wire cables stretch across huge square pillars, built of solid masonry, on either side, and are anchored at the ends, deep in the breast of the rock. From these cables numerous iron rods drop at different angles, that support the road-way for the rails; and the perpendicular iron bars bolted to this and interlaced with multitudes of cross stays sustain the carriage-way beneath. It is a marvellous achievement of mechanical genius; light, graceful, beautiful in appearance, and yet withal so firm and strong that a railway-train crossing causes in it scarcely any sensible vibration. As we stood some time ago on the centre of this bridge, on a glorious autumn day, and obtained from it our first view of the majestic cataract above, we experienced a thrill of emotion which we can never forget. We felt we were gazing on one of the grandest of the works of God, and witnessed here beside it one of the greatest triumphs of human skill the world has ever seen. While we looked on the noble structure, in the complexity of its parts, and its harmony as a whole, we could not help thinking with ourselves what evidences of mind are here, what proofs of design, what wonderful contrivance, what laborious calculations, what beautiful adjustments, what exquisite combinations, so that these great waterfalls, roaring beneath, are bridged over, and the people of two vast countries have a safe path-way for the interchange of their commerce and courtesies of life. It is a work this that bears the impress of the highest mechanical genius, and the names of the American engineers who designed and executed it will be known to history, for an achievement of skill over difficulties which even an age of invention had pronounced unsurmountable. Suppose now that through a period of fifty years previous to the erection of this bridge a series of tracts had issued from the press in America, assuring the nations it would certainly be constructed, giving first a general sketch of its plan, then furnishing minute details and drawings of it, till at length the work was actually commenced and completed, by its designer in person,—suppose that these tracts in order, had borne the names of a number of humble youths at school, as their penmen, but all had contributed to develop the idea of this w
contrivance—who could have doubted for a moment,

that whoever might be the *writer*, the architect of the bridge was the *author* of the whole series of tracts; that he employed others to pen his thoughts, to unfold his plan, and the number of serials when collected together into one volume must be accounted *his* Book.

We have yet to speak of the more wonderful Bridge of Salvation that spans the floods of guilt, and forms a secure passage for human sinners from a world of condemnation to a world of glory. It was a work this far more difficult to achieve than that of which we have spoken, and the result exhibits proofs of wisdom to which no human device can compare. For many ages a series of Tracts appeared in the world, recording the plan of this great work, penned all by men of like passions with ourselves, till at length the Author of salvation came into the world and wrought out his design in his life and death. This series of Tracts collected into one volume is now called the Bible, and what we maintain is that the Divine Mind utters its thoughts in it, that the God of human salvation reveals His plan in it, and as He alone is competent to form this plan, He alone is the Author of this Book. In our former paper we endeavoured to establish the negative side of this argument by proving the utter incapacity of man to devise such a plan of salvation as is revealed in the Bible. We now proceed to the positive proof of our position, by showing that the scheme of human redemption unfolded in the scriptures bears the impress of the Divine Mind as its alone Author.

In approaching this part of our theme it may be proper to cite a few passages from the Bible itself, announcing the great principles and provisions of the Christian salvation—"God so loved the world that he gave his only begotten son that whosoever believeth in him might not perish but have everlasting life—Christ also hath loved us, and given himself for us, an offering and a sacrifice to God for a sweet smelling savour—Who being the brightness of the Father's glory and the express image of his person, upholding all things by the word of his power when he had by himself purged our sins sat down on the right hand of the majesty on high—The blood of Jesus Christ, his Son, cleanseth us from all sin—This is the record that God hath given us eternal life, and this life is in his son—Every man that hath this hope in him, purifieth himself even as he is pure—Now God commandeth men everywhere to repent. Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and receive the gift of the Holy Ghost. Believe on the Lord Jesus and thou shalt be saved."—These words of this great Book teach us that the origin of the Christian redemption is the pure love of God, its ground of operation is the death of Christ as a satisfaction for human sin, its means of attainment by men is faith in the Lord Jesus, and its result is the holiness, the happiness, the eternal life of all the saved, to the glory of God by His Son. It remains for us now to prove that this plan of human salvation bears such manifest impress of the Divine Mind on it, that the book of which it is the grand idea is demonstrated thereby to be a divine book.

I. It is necessary to observe in the outset, that the principle of the substitution of the innocent for the guilty, is admissible in the government of God. This principle lies at the foundation of the Bible doctrine of salvation. We read, "God spared not his own Son but delivered him up for us all. He was delivered for our offences and raised again for our justification. And by these scripture words we are free to confess we do not understand, merely the delivering up of Christ as a teacher to devote his life to declaring God's will to men; or as an example to exhibit to the world a perfect pattern of holiness, or as a martyr to die in the cause of truth and righteousness, to whom all succeeding generations may look back with gratitude, as in some sense benefited by his noble life and heroic death. This may all be derivable from these texts but it is not the whole truth which they and many others of similar import convey. They plainly teach that Christ became the true and proper substitute of mankind sinners, that he did what they ought to have done, suffered what they deserved to have suffered, and all this by a *divine* arrangement,

which as it was appointed of God was accepted by him in their room. "He was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him and with his stripes we are healed. For He hath made him who knew no sin to be sin in our room, that we might be made the righteousness of God in him." This, as we understand it, is the scripture doctrine of Christ's substitution for human sinners. And we remark this principle is admissible in the divine government. We affirm not, it could have been discovered by our unaided reason, but we maintain this, that, as revealed in the Bible human reason can discern its perfect accordance with wisdom and righteousness. The law of representation seems to run through the whole structure of the divine government in our world. It is seen in the influence of parents on the health and happiness of their children. It is seen in the effects of the conduct of rulers on the prosperity and progress of nations. It is seen in the consequences of the sin of Adam, our first father, on the physical and moral condition of his posterity. The law of representation must appear to the divine mind to be on the whole fraught with beneficent results to the human race. The principle of substitution is thus according to analogy in God's moral administration, and is clearly admissible in the scheme of human redemption. We refer our readers, who may wish to see this subject fully discussed, to a discourse of the late Robert Hall, on the Substitution of the Innocent for the Guilty, where they will find the theme treated with that great preacher's accustomed eloquence and power. It may suffice here simply to indicate the conditions specified by him as apparently required in such a scheme of substitution. This procedure must be sanctioned by the supreme authority;—It must be perfectly voluntary on the part of the sufferer—The substitute must be wholly pure of the offence which renders punishment necessary—He should stand in some close relation to the guilty, whose place he takes—His offering of Himself should not be the effect of sudden impulse, but the result of deliberate purpose—He should justify the law, by which he suffers—He should be of equal consideration at least to the party on whose behalf he interposes—He should receive an ample reward for his generous and heroic sacrifice—The principle of substitution should be introduced very sparingly and never allowed to subside into a settled course.—When adopted the procedure and the design of it should be published to those for whom it is intended.—These are apparent congruities in a scheme of moral substitution; and it is not difficult to perceive how fully the great substitute in the scripture method of salvation meets them all. In this divine arrangement the Son of God by His Father's appointment, first freely takes the deepest place in suffering for the guilty, whose nature he assumes, and then He stands on the highest summit of honour at the right hand of the majesty on high. The admissibility of such a substitution as this can be denied only on two grounds,—either that divine Justice does not permit it, or that divine Mercy does not require it. But both positions are wholly untenable. That must be a mistaken view of God's justice which supposes Him bound in all cases to inflict the very penalty threatened on transgressors. It is enough if an *equivalent* is exacted, for securing the ends of moral rule, else there would be no room for the possible exercise of divine mercy. Again, that is a false view of God's mercy that imagines Him free to grant pardon without any satisfaction to his law, for the sin committed against it. This would be to encourage transgression, and to relax all motives of obedience in the universe. On the one hand here, that must be a mistaken idea of divine justice, which excludes from it the possibility of mercy in the God of love; and on the other, that must be a false view of the divine mercy which shuts out from it the exercise of justice in the God of righteousness. But the union of both Justice and Mercy proves that a scheme of substitution is admissible in the divine government.

II. The scripture plan of salvation reveals the glory of all the divine attributes. It is to Him "for a name and a praise and a glory." All His perfec-

tions are stamped on it in letters of living light. God's love here appears in sending His Son to be man's Saviour, in His compassion in pitying our misery—His wisdom in finding out a ransom for our sins—His holiness in upholding the honour of his law—His faithfulness in maintaining the truth of his word—His power in raising up a strong one to be the Redeemer of our race. And thus all the divine attributes are seen here in complete harmony. Mercy and truth meet together, righteousness and peace embrace each other." If God had pardoned sin without satisfaction to his injured law, the universe would have wanted evidence of his infinite regard for holiness, his inherent hatred of sin, and his *just* love of sinners. But in the scheme of redemption what a glorious union do we behold of divine majesty and mercy. God does not here forgive transgression by a mere act of pity and power. He does not pardon on seeing the sinful prostrate before him in penitence, nor yet by interposing a creature as a ransom for the guilty. No, "God spared not His own Son but delivered Him up for us all." By this wonderful substitution of his son in the room of the guilty, He appears "a Just God and a Saviour;" "Just, when justifying them who believe in Jesus." Nowhere does his love of holiness appear so glorious as in his pardoning sin through Jesus' blood; and nowhere is his mercy to man so conspicuous as in making exaction for their offences in the death of His Son." "Here justice is magnified in the way of pardoning iniquity; and pity exalted in the way of punishing it; holiness is shown more venerable than if mercy had been excluded, and mercy more winning than if satisfaction had been dispensed with." We challenge all the powers of human reason to show any where in the universe a manifestation of the divine perfections equal to this in glory. Go, if you will, over earth and sky, mark the working of God's power in the depths beneath, and trace the operations of his wisdom in the heights above, recount the treasures of his goodness in creation, and tell, if you can, all the bounties of his hand in providence; yet the full record of all falls immeasurably short of the revelation of his glory in the scripture plan of salvation. Either, then, He is the Author and Revealer of this scheme, or the unaided reason of man has conceived a higher idea of the Infinite one than He himself has given in his works. Who does not see that the latter supposition is an impossibility, and who can refuse then to believe that God has devised that plan which affords the brightest display of all his perfections.

There are numerous facts recorded in the working out of this scheme that are so God-like as to bear evidence they could emanate from him alone. It could not enter into the heart of man to conceive them, it was not in the power of man to record them, as they appear in the Bible, unless they had actually happened. Shall we revert here to the fact of the incarnation of the Son of God? It is the wonder of all wonders in the universe, the Son of the Highest comes to earth in human form, God's equal and man's brother, shades the divine attributes without shadowing them, unites two natures without blending their powers, wills and acts as a God, and yet feels and speaks as a man. Again, shall we speak of the fact of atonement by the obedience and death of Jesus? The scripture account of it is like nothing else, in the idea of sacrifice. The world has had enough of the shedding of blood for sin, but where, save here, has man ever heard of reparation being made to the divine law by a life of perfect obedience to its precepts. This is a thought that stands all alone in a scheme of satisfaction, and it can leave no candid mind in doubt of its proceeding from God only. Once more, shall we refer to the ascension and exaltation of the man Christ Jesus to God's right hand? The exaltation of man in the person of Jesus is as wonderful as the incarnation of God in his humiliation. His coming from God and his going to God, are facts of one great scheme of glorification,—a double miracle that is more credible than the one would be, if it stood alone; and as we look on either wonder, are we not constrained to say, "*This is the finger of God?*"

III. The scheme of redemption made known in the Bible completely meets

the wants of man, as a sinner. The facts and fears of the human conscience here present a grand difficulty. It is a law of conscience that a sense of guilt alarms it with a dread of punishment, and it can regain peace only by an assurance of honourable pardon. We say, an *honourable* pardon. It is a great mistake to suppose, as some have done, that if man only obtain pardon, it matters not to him, how it comes, whether honourably to his Maker or not. On the contrary, the human conscience is so constituted that it must see, that the forgiveness comes in righteousness, or its convictions are not satisfied, nor its fears allayed. The heart of man, fallen though it be, still retains this much of God's image impressed on it, that it cannot enter into peace, over the trampled justice and honour of its injured Maker. But the Bible plan of mercy, here meets the highest demands of the human conscience. It reveals a satisfaction in Jesus' blood, with which the Judge of all declared himself well pleased; and He being seen to be just in justifying the believing, conscience is pacified, and the penitent soul enjoys an honourable rest. The gospel plan of salvation meets man too with a power of love that touches his heart, and draws it back to God. "It was," says Brainerd, "when I discoursed to the multitude on that sacred passage, 'yet it pleased the Lord to bruise him,' that the word was attended with a resistless power; many hundreds in that great assembly, consisting of three or four thousand, were so much affected that there was a very great mourning, like the mourning of Hadadrimmon." And it is just the love of the cross every where, that touches sinners' hearts and causes them to flee for refuge to the hope set before them. "How was that," said the first convert in Greenland, as he heard a missionary read in John's Gospel, of the love of God, in giving his Son, "How was that? Tell me that once more, for I would fain be saved too." Where shall we find evidence of divine wisdom and power if it is not here? Who knows not, how difficult it is to pacify a troubled conscience, and yet millions of sinners have found peace from all their fears, in believing the truth as it is in Jesus. Who knows not, the deadly enmity of the human heart to God, and yet in myriads of instances, in all lands, the words of gospel mercy, have slain this enmity, and brought men in undying affection to "follow the Lamb whithersoever he goeth." To assert that the word which achieves these wonders is not divine, is to affirm the works of God, while his presence is denied. It is to unsettle all the foundations of our belief, in an Almighty agent, by confusing our perceptions and convictions of the effect of omnipotent power.

IV. The proof is augmented in force when we consider that the plan of salvation through Christ is the *subject* of the Bible, the great central truth, around which all others revolve. It is to develop this grand idea that scripture histories are recorded, devotional expressions preserved, prophecies penned, and epistles written. Just as redemption through the blood of Jesus, is the great event that adorns the annals of time, giving its true light to all history; so the revelation of this plan of salvation for man, is the grand theme of scripture, throwing the voice of redeeming love into all the words of this Book of life. As Gausson has eloquently said, "it matters not who holds the pen,—it may be Moses in the wilderness of Midian when time itself was young—or David, the sweet singer of Israel, in his own city of Zion—or Ezekiel, the youthful prophet on the banks of the river Chebar—or Daniel, the seed royal in great Babylon—or Paul, a prisoner of Jesus Christ at Rome—or John, the beloved in the Isle that is called Patmos." Still the testimony of Jesus is the spirit of their prophecy. With one heart and one mouth they all show to man the way of salvation. Now, why this perfect harmony of thought and sentiment among the sacred penmen through full thirty centuries? Does it not prove beyond controversy the presence, with them all, of the one presiding Spirit of God. In a piece of music composed by one of the masters in the science, a prevailing sentiment may be discerned running throughout, and the one producing mind may be attested in every chord touched by the

performer. So in the great hymn of salvation one grand idea is observed running through the whole, and whatever chord of the harp is touched by the chosen hand, its relation to the key note is felt in the listening ear—salvation through the Lamb shall sound forth, and the divine authorship of the Book is proved by the oneness of the divine thought that pervades it. It serves to strengthen this position to observe the gradual manner in which the great idea is developed in the Bible. It is not after the manner of man, who, when he has found a valuable thought, or devised a great contrivance, is impatient to make known to the world his wisdom. But it is God's method, we see, every where to work out his purposes with deliberation, and by slow progress. This is his plan of operation in nature, when the day advances from grey-dawn to the brightness of noon, and when trees grow from small seed to their full strength. This is his plan of operation too, in providence, where events travel to their issues by slow progress, and the Almighty hand moves the wheel in its deliberate revolutions. If the revelation of the method of salvation in the Bible had been sudden and complete at once, it would have been like naught else of God's doings. It would have born the impress of man's eager and impatient procedure. But gradual as it is, first in general promise, then in instructive type, then in fuller prophecy, and then in clear gospel truth,—it is like God in manner as well as in substance, in the mode of revelation, as well as in the mercy revealed.

We have now finished the line of argument we proposed, and the conclusion we have reached is briefly this,—The Bible plan of salvation is certainly divine in its origin, and therefore God is the author of the Book of which it is the great subject. The Bible asks but the open look of an honest eye in order to win the faith of the heart in its truth. It needs only to be read with a candid, tractable, earnest mind to secure an unshaken conviction that it is THE BOOK OF GOD. And yet unbelievers have been heard to boast, that they never read all the Bible. Not a few, we fear, may be found still, who deny the faith of it, nevertheless have not carefully read the Book through. What can equal this course in folly and presumption? John Foster, in one of the most powerful passages he ever penned, has the following remarks respecting the presumption of the atheist. Speaking of the pretended heroism attached to atheistic impiety, he says,—“But indeed it is heroism no longer if he *knows* that there is no God. The wonder then turns on the great process by which a man could grow to the immense intelligence that can know that there is no God. What ages and what lights are requisite for *this* attainment! This intelligence involves the very attributes of divinity while a God is denied. For unless this man is omnipresent, unless he is at this moment in every place in the universe, he cannot know but there may be in some place manifestations of a Deity, by which even *he* would be over-powered. If he does not know absolutely every agent in the universe, the one that he does not know may be a God. If he is not in the absolute possession of all the propositions that constitute universal truth, the one which he wants, may be, that there is a God. If he cannot with certainty assign the cause of all that exists, that cause may be a God. If he does not know everything that has been done in the immeasurable ages of the past, some things may have been done by a God. Thus, unless he knows all things, that is, precludes another Deity, by being one himself, he cannot know that the Being whose existence he rejects does not exist, but he must *know* that he does not exist, else he deserves equal contempt and compassion, for the temerity with which he firmly avows his rejection, and acts accordingly.” (Essays, pp. 48, 49.) This eloquent strain of reasoning against the atheist may be applied in a modified form to the presumption of the infidel, who refuses faith in the Bible, and yet owns he has not read it throughout. If he has not perused every sentence of it, that one he has not seen may be such as would constrain his belief of the divine authority of the Book. If he has not examined every word of it, that one which he has not examined may be a word evidently spoken by God. If he has not studied and discovered the meaning

of all the texts which reveal the Bible plan of salvation, the part of this wonderful scheme, which he does not know, may bear the impress of God. But he must know that no such sentence, or word, or thought is in the Bible, else he deserves equal censure and pity for his temerity, in rejecting it and refusing to believe it is the Book of God. We beseech all, especially do we entreat all young men to beware of this presumptuous sin. If your life depended on crossing to day the river Niagara at the great bridge, and you wished to know if this would bear the train in which you travelled,—if you had no other means of knowing its trustworthiness but a history of its contrivance, and its great use, would you rest content while a doubt remained in your mind, till you had read every sentence, and examined every thought in the book Reader, the life of your soul, in happiness, though eternity depends on your passing safely over the flood of your guilt, here is the bridge of salvation set before you in the Bible. Where, we ask is your reason if you throw the Book aside without reading it through? It tells you the bridge will bear you, and so long as a doubt remains in your heart, are you honest, are you earnest, are you rational, while you have not read every word in the great Book. We repeat to you the words of the voice addressed to the youthful Augustine fifteen centuries ago.—“Take and read, take and read.” And may the Lord give you an understanding heart to know his truth and believe His Holy Book.

W. R.

Dunse, Scotland.

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

The appointment of the Royal Commission (mentioned in our last communication) was not altogether agreeable either to the friends or to the opponents of Establishments.

The former did not approve of it because it struck at the root of their presumptuous demand for church accommodation for the whole population without regard to the accommodation provided by the various bodies of Dissenters, as said Dr. Cook,—“On the principle contended for by their enemies, it would just come to this, that it was a matter of no moment whether there was an Establishment at all. If the government was told that there was enough of religious accommodation, it was no matter of what kind, it would give the enemies of the church an opportunity to alienate the affections of the people from her; and if it came to this, it would soon follow as an argument, that there was no need for Establishments at all.”

The Voluntaries, on the other hand, disapproved of the appointment because,—“It appeared to them that their acquiescence in the proposed enquiry might involve, on their part, a concession that the matter in dispute afforded a proper case for government interference and parliamentary aid.” This sentiment was more fully and strongly expressed by the General Assembly itself; and earnest appeals were made to government to alter the construction of the Royal Commission, especially as some in it were opposed to religious establishments. But the government did not listen to their remonstrances. At the same time, denying this right of government interference in religious matters, or under protest against it, Dissenters were willing (having nothing to fear from investigation) to give all necessary information to facilitate the enquiry.

At the next meeting of the United Associate Synod, (Oct. 1835), the deputation which had been sent to London gave an account of their proceedings, and received the unanimous approbation and thanks of the Court,—“For the fidelity, wisdom, zeal, and ability with which they performed the services

assigned them:" and the following resolutions were adopted in reference to the appointment of the Royal Commission:—

"That the Synod learned with much satisfaction, that the Government had not acceded to the application of the Established Church of Scotland, 'for an immediate grant of money to all the Chapels of Ease, and new churches which have been built, or are now in progress of building throughout the country.'

"That although decidedly of opinion, that a demand for an endowment ought to have been rejected absolutely and unconditionally, they regard the appointment of a royal commission, to enquire into the ecclesiastical statistics of Scotland, as a matter of high satisfaction, being fully persuaded that no accurate and sufficient information on this important subject is at present possessed by the legislature or the government; and farther, they are of opinion, that the amount of church accommodation, and of religious instruction, and of pastoral superintendence, furnished by the several religious denominations in Scotland, as well as the amount of ecclesiastical funds, not at present employed for ecclesiastical purposes, are, in the present circumstances of the country, legitimate subjects of the proposed enquiry.

"That although, in the composition of the commission, it is obvious that no just or adequate proportion has been afforded to Dissenters, there being of the eleven commissioners only one Dissenter* for a population in which, at a moderate calculation, dissenters are to churchmen, as two to three, they are desirous to afford every aid and facility to such an enquiry.

"That they have learned, with much surprise and disappointment, that it is in contemplation to confine the inquiry to those places where, according to the statements of the established church, a deficiency of church accommodation, and of religious instruction, is said to exist, and would respectfully, but earnestly remonstrate against this limitation, because it will occasion just dissatisfaction to the dissenters throughout the country, and can only lead to partial and defective conclusions, instead of securing that ample and correct information, on the subject of enquiry, which constitutes the only safe and reasonable basis of wise and impartial legislation with regard to them; and to obtain which, was understood to be the object of the appointment of the commission."

The Synod further agreed that a memorial embodying these resolutions should be sent to Lord John Russell, which was done accordingly. To this, in the course of two months, the following answer was received:—

"Whitehall, 7th December, 1835.

"Gentlemen,—I have taken into consideration the memorial of the ministers and elders of the United Associate Synod of the Secession Church of Scotland, which reached me in the beginning of last month.

"It appears to me that the Synod have not sufficiently taken into their view, the origin of the church commission. It arose, not from any wish on the part of the government, nor indeed, as I understood, of the people of Scotland, that the strength of the different religious denominations should be measured, or from a desire to compare the efficiency of the dissenting system with that of the established church.

"I confess I do not perceive the justice of the last argument urged by the Synod. On the supposition that a dissenting chapel has been built for a population not provided for by the church, this must have happened either in a parish where churchmen do not complain of want of means, or where they do so complain. In the former case, no additional contributions from the dissenters will be required. If, on the other hand, the church complains of want of means in such a parish, the limitation stated in my letter to Lord

* Andrew Coventry Dick, Esq., Advocate, son of the Rev. Dr. Dick, Glasgow.

Minto* will not apply, and every circumstance of the case will be fairly and impartially investigated by the commissioners.

"I shall communicate a copy of the Memorial of the Synod, and of my reply, to the commissioners, and you may rest assured that no restrictions will be placed on their enquiries, except that which is required by anxious desire on the part of my colleagues and myself, not to render their labours fruitless and interminable."

"I have the honour to be, Gentlemen, your most obedient, humble servant,
"J. RUSSELL."

At the meeting of the Synod in April, 1836, this answer to their memorial was taken into consideration, and, after deliberation, it was resolved to send another memorial to his lordship, still explanatory, and still urging the matter on his serious attention. At the same time they appointed the ministers of Edinburgh and Leith, and their elders, a committee "to watch over the steps which may be taken to increase the number of places of worship and of endowments in connection with the Established Church." The various Presbyteries of the Church, and individual members, were requested to keep this object in view, and to give any information to the committee which might be of use in aiding their operations.

This mania for additional endowments was not cured by all the opposition it received. It continued for a succession of years, and had an unhappy influence in further dividing society, and in some cases 'separating chief friends.' In the election of a new parliament in 1837, after her present Majesty succeeded to the Throne, the granting of these endowments was one of the testing questions, and those candidates who favoured this measure, were opposed not by Dissenters merely, but by many liberal members of the establishment. Toward the end of this year it was rumoured to be the intention of government to grant endowments from what are called the Bishops' Teinds,—a fund which government considered at its own disposal, and as available for religious purposes. This rumour spread alarm among the liberal Dissenting Bodies, and called them forth again to active measures of opposition. Many public meetings were held throughout the country to petition Parliament against this proposal, on the ground that these Teinds were national property, which it would be as unjust to apply to a sectarian object, as it would be to make the appropriation from the consolidated funds of the nation.

So great was the excitement on this occasion that an extraordinary meeting of the United Associate Synod was called† to consider what measures it would be necessary to take in this emergency. For the deceptive representations which were still made on the subject of endowments by the over-heated friends of establishments, determined the liberal dissenters to leave no stone unturned to prevent this unjust and ungenerous measure from being carried.

The Synod met accordingly on the 3rd of January, 1838; and at their second sederunt, "after a long discussion, and a strong and unanimous expression of sentiment respecting the unscriptural and unrighteous character of the claims of the Church of Scotland for additional endowments, and the duty of immediately and strenuously opposing these claims by every proper means, the Synod resolved to present a memorial to her Majesty's Government, and a Petition to Parliament on this subject, and also to send a Deputation to London for the purpose of more effectually calling the attention of the Government, and other members of the legislature to the views of the Synod, and enforcing the reasons of the Synod's opposition to any grant of endowments.

With this view they appointed a committee to draft a series of resolutions to be submitted to the Synod's consideration at the next sederunt, on which a

* Chief Commissioner.

† Other denominations, as the Relief Synod, and the Congregational Union, were called for the same object.

memorial to Government was to be founded. The following is a copy of the memorial:—

“To the Right Honourable Viscount Melbourne, First Lord of the Treasury, and the other members of her Majesty’s Government,

“The Memorial of the ministers and elders of the United Associate Synod of the Secession Church,

“Humbly sheweth,

“That your memorialists have held an extraordinary meeting, in consequence of an impression becoming prevalent that a measure is about to be submitted to Parliament, respecting additional endowments to the Church of Scotland, which may injuriously affect the interests of dissenters particularly, and of the nation generally. The Synod has not thus assembled, apart from its stated meetings, for a specific object of engrossing interest, in the memory of its oldest members, but although our churches are situated in widely different localities, and though the season of the year is unfavourable for travelling, there has been nearly an average attendance of members, and the most cordial unanimity displayed, in resolving to take all proper steps for averting the anticipated infliction of additional grievance.

“These facts are mentioned because they speak for themselves, and constitute a manifestation of deep and wide conviction, which may well engage the serious consideration of Government. A local meeting, easily convened and attended, may be indebted for success to limited and transitory influences, but nothing short of general and intense solicitude could have brought ministers and elders in such numbers, from such varied and remote districts of the country, to testify their disapproval of the obnoxious proposal understood to be contemplated. Your memorialists have never in the slightest manner countenanced the supposition that they approve of the principle on which the Royal Commission was appointed, or would accede to any Parliamentary grants of any kind, to the Church of Scotland, founded on its Reports: on the contrary, they have from the beginning protested explicitly and solemnly against any such misunderstanding of their conduct, in readily furnishing information which could not have been demanded. They are consequently doing now, what they have all along done, and are acting with untainted consistency in this entire matter, when they unequivocally aver, that though the Reports of the Commissioners, as far as they have gone, had made out a case as strong for the Church, as it appears to them weak and untenable, they could have assented on no such grounds, that the funds of the nation should be expended on a party. Neither are your memorialists implicated by any participation in the gains of State partiality. Though their denomination has encountered greater difficulties than can be supposed now to obstruct church extension by the Establishment,—having struggled for many years with paucity of numbers and poverty of circumstances, against the powerful prejudices alike of the mighty and of the multitude—they have never solicited the smallest pittance from Parliament to extricate them from embarrassment; and now, when by the blessing of God, on Christian and unconstrained exertion, they occupy a position more prominent and influential, they are not availing themselves of this growing strength to extort sectarian and exclusive advantages; but are pleading the common cause of religious liberty, and withstanding the application of public money to all party purposes whatever.

“Your Lordship and the other members of Government, cannot but be aware that the principle of compelling any man to support a system of faith, or mode of worship, of which he conscientiously disapproves, has lost favour with a large portion of Scotland’s population, and that Establishments consequently, as presently upheld, are accounted, by this large and ever increasing class, as a galling anti-christian yoke, not easy to be endured. They have restrained, however, the full expression of their impatience in the desire of not embarrassing your Lordship’s Government, conjoined with the hope that tranquil discussion would recommend ecclesiastical equity to all classes of

their fellow-countrymen, and secure the gradual abolition of all obnoxious exactions and distinctions, for conscience' sake.

"When a party in the Church presented statistics to the Government, in which Dissenters were classed with the alleged heathen, and church accommodation demanded indiscriminately for both, the procedure appeared so infatuated, as to excite alarm only to their friends. The accession of your Lordship and colleagues to power, was hailed as a guarantee, not merely for the dismissal of the odious proposal in all its forms and modifications, but also for liberal ameliorations and relief. And now that report ascribes the intention to your Lordship's Government of entertaining this wildest scheme of sectarian ambition, the only relief from the surprise and pain which would thereby be occasioned, is found in discrediting the rumours, in looking to your Lordship's love of justice, (for your memorialists appeal to no kindlier attribute), and saying—*It is impossible!*

"Your memorialists have heard that the Bishop's Teinds are likely to be selected as the most fitting grant to the Established Church. This they would consider no palliation of the threatened evil. These Teinds never belonged to the Presbyterian Church,—they are as much guaranteed to the public by long possession, as any similar property is to the nobility; and they have been consigned by the Crown to the disposal of Parliament, with other personal estates, in lieu of a fixed and stated provision. A grant of these Teinds would therefore be considered as really a public grant as if it were made from the Consolidated fund, and would be deemed even specially objectionable on the two-fold ground that it would wear an aspect of shift and evasion, more fitted to irritate than to persuade; and besides sanctioning the principle of additional endowments, would sanction this other and yet more dangerous principle, that the present establishment has strong claims on all properties that ever pertained to a previous establishment, and is not to be held, in alienating them from public use, to be receiving public money.

"Your memorialists consider the proposed grant objectionable in more points of view than can be well stated in this brief address. The more destitute parts of the country would not be thereby supplied with Christian worship, but Dissenting Congregations deserving well of the country, and not least of her Majesty's government, would be invaded and annoyed, for few of the churches for which endowment is asked, are situated in such localities as the Highlands. They are almost all erected in such pleasant fields as Dissent has cultivated and recovered from the wilderness.

"Such a grant would interfere with the free operation of benevolent principle. The Church is making unwonted voluntary efforts; and however the designing may turn these to party and persecuting account, your memorialists require to believe, that much of the money is contributed from beneficent impulse, and to recognise in its amount a cheering proof of the adequacy of the gospel to accomplish its own ends. The Dissenters are also enlarging their missionary operations yearly; and your memorialists are willing to bring the question to an issue at once, by deliberately pledging themselves, in addition to the support of their own worship, to provide their full proportion of religious instruction for all cases of proved destitution, leaving it to the Establishment simply to supply its proportion, in like manner, out of benevolent resources. Let the gospel of peace be diffused by such peaceable means, and let not its diffusion be attempted, when it can only be obstructed and embittered, by the unhallowed instrumentality of favouritism and coercion.

"If your Lordship and Colleagues suppose that the section of the establishment demanding endowments will be satisfied or quieted by such allowance as your Lordship's Government will make to them, it can only be from overlooking their public avowals to the contrary. It is not concealed, it is boldly declared, that the present demand is the first of a series, that stipends must be indefinitely enlarged, as well as multiplied, since the best paid ministers of the Established Church, are decidedly under-paid, that all these alleged defi-

ciencies must be filled up out of the Treasury; and the only effect of your Lordship's anticipated compliance has been to heighten the expressions of exorbitant expectation, and unsparing intolerance.

"In the conviction of your memorialists, it will be a principal calamity attending the proposed grant, that it cannot fail to weaken essentially your Lordship's administration, in this portion of the empire. They have no intention by saying so, to assume an attitude of threatening: they speak simply as to the state of facts, with which it is their duty to acquaint your Lordship and Colleagues. The dissenters are not inclined to be extreme or unreasonable; but if on that question, which of all questions now agitated, they deem the most important, their convictions of sacred obligation are totally outraged, in the vain endeavour to satisfy the insatiable, and conciliate the irreconcilable, and all this by a ministry to support whom multitudes of Dissenters have willingly encountered personal hazards and sacrifices, and from whom they looked in return for protection and redress, then the hope is, in their judgment, chimerical, that general confidence and attachment can possibly surmount a probation so desolating.

"Your memorialists are persuaded that your Lordship's Government must have received inaccurate representations of the state of public feeling, or the disastrous proposal could not be entertained. A large portion of liberal churchmen are decidedly opposed to additional endowments; another section of the established church is callous to the controversy; and the new endowment zeal is restricted chiefly to an ultra High Church party, who have very rarely adventured to test open meetings in support of their pretensions.—But conceding that your Lordship and colleagues may have difficulties in this question, greater perhaps than your memorialists, in ignorance of them, can appreciate, they are fully assured that these difficulties would not be extenuated, but increased and aggravated, by the adoption of a measure unjust in itself, perilous as a precedent, requiring opposition with largesses, and friendship with oppression.

"Your memorialists trust to your Lordship's kindness for an early reply, and though they have recommended to all the congregations under their inspection, (nearly four hundred in number), to petition against additional endowments, they earnestly desire that your Lordship's answer will be such as to arrest this agitation, by rendering it unnecessary."

Such was the memorial of the United Associate Synod on this critical occasion. We have given it at full length because it presents the whole subject with firmness and perspicuity. We shall speak of the Deputation to London, and their success in opposing the measure for additional endowments in our next communication.

(To be continued.)

PROPOSED UNION OF THE FREE AND U. P. CHURCHES.

To the Editor of the Canadian United Presbyterian Magazine.

My Dear Sir,—The Synods of the Free and United Presbyterian Churches at their late meetings, expressed their satisfaction and delight at the measure of success that has attended the labours of the joint committee on union, as evinced in the resolutions which they had unanimously agreed to bring forward and recommend to the respective Synods as a basis of union. The letter of our esteemed brother of Caledonia, which appeared in the August number of your Magazine, will have the effect, I fear, however unintentional on his part, of throwing cold water upon the "live coal from off the altar," which, by these joint resolutions has been happily kindled in the hearts of not a few of the ministers and members of both Churches; and the more especially as they have always been led to regard the great obstruction to union to lie, not so

much in opposition of principle, as in the misapprehension and consequent misrepresentations, to say nothing more, of some of the extreme men of both Synods. It appears to me that it would have been better for the general interests of the kingdom of our common Lord in these lands, had our venerated and esteemed brother allowed these explanations, so peculiar to his situation, to retain their lodgment in his own bosom till some more convenient season. And with regard to his remarks upon the third article proposed by the joint committee, I should be inclined to think that the better way would have been to have left them, where both Synods seemed willing to leave theirs, in the hands of the joint committee, whose business it is to see how far they could agree in their views "in respect to the practical application of the principles referred to." It is possible that the sentiment intended to be brought out in the third article, on which your correspondent comments, might have been differently expressed, so as to render it unexceptionable. It might have been expressed by leaving out the word "avowedly," as being superfluous, if not implying an absurdity, and also the words "in subordination to the divine glory," as being also superfluous and unnecessary. The same remark might also be applied, were we disposed to criticise, to the expression, "important part which he [the civil magistrate,] has to act in his public capacity in relation to the kingdom of Christ," inasmuch as the important part he has to act in that respect is immediately defined, or at least attempted to be defined, by the Committee, in the following clause of the same article. These words and expressions have evidently been suggested by the fears, and I have no hesitation in saying, the groundless fears of some of our Free Church brethren. We regard them as quite unnecessary, after what has been stated in the preceding articles; and without them the sentiment expressed in the third article is nothing more than what has again and again been expressed in explanation by our former Committee, and by some of our most extreme Voluntaries, in various ways. But why should we stand carping and cavilling about mere words and modes of expression, while an unseemly breach in the wall of God's vineyard in which he hath made us overseers, remains unhealed. Let us go forward. Your correspondent admits, as almost all the ministers and members of both Churches admit, that the difference between the two bodies is but "small," so very small as to be only a "shade" of difference; and seeing that it has become in the hands of the Committees so attenuated, why not leave it with them to be completely dissipated? Why insist on having that small shade of difference wrapped up and clandestinely concealed under the very general and indefinite term of "forbearance?" However desirable by some, it requires but little discernment to perceive that the use of the term *forbearance* in a basis of union to cover our differences, would not mend the matter; it would not be more likely to prevent a rupture in future, than the use of a declaratory statement mutually agreed to, even although that statement should be liable to be differently interpreted by different individuals. In my opinion the former is more dangerous than the latter. An adder concealing its head under grass is more likely to bite, than when its nose has been muzzled. But whether the term "forbearance," be used in the basis of union or not, it is manifest there must be *forbearance* on both sides; and if our Free Church brethren be all that your correspondent represents them as being, "good men, —evangelical, conscientious and zealous in a high degree," I have neither doubts nor fears as to the future. There are *shades* of difference about small matters amongst ourselves; and such is my opinion of the Free Church brethren, that were we united to-morrow, I am convinced, we would have no more difficulty in acting with them, than we have in acting among ourselves, in all matters affecting the doctrine, government and discipline of the Church. Indeed your able correspondent, notwithstanding his unwillingness to adopt the third article in its present shape, seems almost willing to admit this much in the close of his letter, when he refers to the Sabbath question and other kindred topics. It is earnestly to be hoped that the Committees to whom this im-

portant business has been entrusted, will proceed to deliberate, adjust and compare their respective views in their practical bearing, so that by the blessing of God upon their labours, the prospect of union so auspiciously begun, may in due time be happily consummated.

I am, dear Sir, yours, very truly,

Chinguacousy, August 12th, 1857.

D. C.

[We are exceedingly unwilling to say anything which may, to any, seem a placing of obstacles in the way of a union which we sincerely and earnestly desire, and which we trust Divine Providence will in due time realize. But considering the remarks we made on forbearance in our last number, pp. 237-8, we may be allowed to add, what may prevent subsequent discussion, that we have no fondness, nor so far as we know has any one else, for the term "*forbearance*." It is about the thing, not the name, that we are solicitous. The simple fact is that many, we believe most, of the U. P. Synod are Voluntaryists, and if they be honest men, they can subscribe no article containing any thing seen by them to be inconsistent with Voluntaryism; while at the same time, in the exercise of that forbearance for which they contend, they do not require their brethren to subscribe any thing in which Voluntaryism is implied. Let this be arranged, and the term "*forbearance*" may be dispensed with. Perhaps our worthy correspondent will excuse us for saying also that we have an extreme aversion to phraseology "liable to be differently interpreted by different individuals." That seems to us to be just a snake in the grass. In such documents every thing equivocal ought to be carefully eschewed.—We understand some distinguished persons at home are alleging that the U. P. Synod in Canada has surrendered its Voluntaryism. That mistake must have arisen from supposing that the articles of the Committee were adopted by the Synod. We meet with no sensible person who expects Union very speedily. A free and brotherly expression of opinion on both sides we hope will have a favourable tendency. In the meantime it is surely desirable that there should be a state of un-union rather than dis-union—the absence of union rather than its opposite. And may it please God, in the best time, and the best manner, to bring all to the proper issue.]

Reviews of Books.

THE GLORY OF GOD IN THE CHURCH: *A Sermon preached at the opening of THE UNITED PRESBYTERIAN SYNOD on the 4th May, 1857.*
 BY REV. W. MACKELVIE, D.D. *Balgedie, Moderator.* 8vo., pp. 22.
 Edinburgh: W. Oliphant & Sons, 1857.

The subject of this sermon is in the highest degree momentous and solemn, and exceedingly appropriate to the occasion. The Church needs, at such a season, to be reminded of the chief purpose for which it exists, and to be exhorted to aim at the accomplishment of that object. The Author's plan is to answer, in a series of particulars, the question, How shall we, as professing Christians, subserve the end of our existence—the promotion of God's glory? He answers: I. By maintaining the truth which Christ has revealed, II. By aiming at the purity and love which He exemplified, III. By promoting the union for which He prayed, IV. By labouring to diffuse the gospel as He commanded. Each of these topics is handled with great ability and success, so that it is not wonderful that "the discourse is published at the earnest request of many of the members of Synod." We subjoin, as a specimen, what we hope will be

especially interesting in Canada at present, the illustration of the head relating to union.

"Order, union, and harmony, pervade all the works of God, and glorify Him, by indicating His claims to sovereignty and supremacy—the foreknowledge which guides His operations—the definiteness of His purposes—the plenitude of His wisdom—and the benevolence of His character. He whose unity is made known by nature, has revealed Himself in Scripture as subsisting in Trinity. And how shall such a one be shadowed forth and come to be believed in by His creatures? Shall it be by disorder, division, and discord? That would be proving fitness by incongruity, which is impossible. No! God is not the author of confusion, but of peace, and every thing proceeding from Him will indicate the source whence it has been derived, by its arrangement of parts and harmony of operation. And where shall we look for these, if not in the Church, God's last great work, and noblest of them all? But alas! whatever she may have been in the past, or may yet become in the future, as seen outwardly at present, she bears a strong resemblance to the ancient Jerusalem, when called in prophecy "The city of confusion," and described by the seer as "broken down."

"Can this state of things be agreeable to the Divine Founder of the Church, and permitted to continue, because of His indifference to any other? That cannot be, seeing He has attached the highest importance to union among His followers, by asking God four times in one prayer—and that the last He ever offered in company with His disciples—to maintain and promote it among them; rising each time higher and higher in his request; "I pray that they may be one;" "I pray that they may be one in Us;" "I pray that they may be one, as Thou, Father, art in Me, and I in Thee;" "I pray that they may be perfect in one." Not one in nature or mode of existence, but one according to their capacity of becoming such among themselves, and their power of showing that oneness to others—a oneness manifesting itself in sameness of mind, of will, of aim, and course of operation. Union in these respects resembles that subsisting among the persons of the Godhead, and in so far reflects it.

"That for which Christ prayed, His people must labour for. It will not come of itself, nor by any instrumentality other than that which God has appointed, and is itself to be effected by it. A holy purpose must be formed, a moral energy put forth, by all who love the Church, to wipe out the foul disgrace which rests upon her, through the animosities raging within her; and to make every opportunity available for restoring peace and concord to her. Till this be done, no expectation can warrantably be entertained, of God smiling upon the Church, or Christ being glorified in it; and every one must be held blameworthy who suffers such opportunity to pass unimproved.

"And is this a day for yielding to such neglect?—a day when truth is assailed with an energy and virulence which it has rarely been called to encounter before; when infidelity and immorality stalk forth in concert, unabashed, and boldly deride the Church as the fomentor of quarrels, instead of being, as it ought and professes to be, the great promoter of peace; when "he who opposeth and exalteth himself above all that is called God, or that is worshipped," is labouring assiduously to extend his dominion, and is robbing the one living and true God, even now, of the glory due unto Him alone. Shall the friends of evangelical truth engage in deadly feuds with one another, at such a time, and allow Rome to plant her standard in their citadel, and conquer them, as did the Jews, at the destruction of their metropolis? If so, let the blame and the ruin be theirs; and the dread of that blame and ruin is not at present without warrant, seeing that portents are now abroad seeming to foretoken a testing time in the Church; and, if the friends of truth are not prepared for it, it may prove "a day of wrath, a day of trouble and distress, a day of weakness and desolation, a day of darkness and gloominess, a

day of clouds and thick darkness, a day of the trumpet and alarm, against the fenced cities, and against the high towers." The present indifference of Protestants to the great work of Reformation, once so dear to them, seems altogether unaccountable upon any known principle. Can it be that God has given them over to infatuation, and is about to teach them the value of the privileges which they seem to despise, by removing "their candlestick out of its place?" Has persecution become necessary to drive them, since their mutual interests have failed to draw them, together? Must they be made to share in common suffering, in order to their participation in common sympathy? Be it so, if such a result cannot be secured in any other way. But let all those who wish union brought about without such antecedents. "stand fast in one spirit, with one mind striving together for the faith of the Gospel, in nothing terrified by their adversaries." The differences subsisting among most of them are not worthy to be named, compared with the important points on which they are agreed. And if they are already at one on that which is important, why not be also at one on that which is trivial? Many of the matters in dispute have been laboriously discussed for centuries, and are no nearer settlement than ever; and though the contention in reference to them be carried on for centuries more, it is not likely to be attended with any better results. The maintenance of a subtle and disputatious theology, is not the way to produce peace in the Church, but to hinder and destroy it. Let candour and love take its place, and it will be soon found that the much wished-for object is nearer than was supposed. Were the sects, whose views approximate nearest to each other, united, in a very few years at most, scarce a difference would remain among them on any theological or practical question that can be deemed at all important. Our own history as a Church is a confirmation of our statement, and may be fairly pleaded by all who are favourable to the extension of the principle implied in it.

"That history affords great reason of thankfulness to God, who, in His providence and grace, has subdued the enmity, once so inveterate and long-continued, between parties represented by this Synod, and has brought them into a state of amity and concord glorifying to His name, beneficial to themselves, and promotive of His cause. After the long experience we have had of the happy effects of that union, who amongst us does not wish it perpetual? and not only so, but that it may extend, till it take within its ample embrace all who, with us, hold the Head, and wish to see the crown-rights of Christ Jesus everywhere owned as they should be, careless what names are obliterated, or cease to be acknowledged if His be preserved and honoured.

"Such a widely extended union would be speedily practicable, if those who would be affected by it would learn to distinguish between unity and uniformity, and come to understand that absolute sameness is no more desirable in the Church than it is in nature, where it was never yet found, and would be as little glorifying to God in the one sphere, as it would be in the other. Such views, we think, are extending, and we are mistaken if they shall not be found, before long, very generally prevailing. But, whether we are permitted to live to see their adoption or not, it is matter of undoubted certainty, and ought to be a ground of present rejoicing, that the Church manifested in glory, will fully accord with the spirit of the prayer offered by the Great Intercessor, and be perfect in one, as the Father is in the Son, and the Son in the Father, and that this absolute unity will be the source of unmingled and unending bliss."

Few persons are better entitled to speak on the subject of Union than our friend. It is well known in Scotland that he, far more than any other individual, was the instrument in the hand of providence, for bringing about the very felicitous junction of the Relief and United Secession Churches. So great an achievement few men can have the honour to accomplish. We hope it may please God to spare him to see what would

doubtless rejoice his heart, a still more extensive union of the people of God.

THE YOUNG MEN'S MAGAZINE. Conducted by Richard C. McCormick, Jun. Svo., p. 48. New York, 1857.

The only number of this Periodical we have received is the 4th, that for August. The department it occupies is exceedingly interesting and important; and we cordially wish it success. It is not strictly a religious publication, but seems to be pervaded by a sound and pious spirit, and there is one portion of it entitled "Christian" which consists chiefly of intelligence respecting religious bodies. It has a list of distinguished men, including several eminent ministers, as "special contributors." It appears monthly; price, \$1.50 per annum.

Missionary Intelligence.

JAMAICA.—ROSEHILL.

The following extracts from a letter of the Rev. Thomas Boyd, describe the commencement of his labours:—For a week or two after our arrival in Jamaica, we did not deem it advisable to proceed to Rosehill, on account of the house not being in good repair. After staying therefore for a short time with kind friends in Kingston we went to our brother, Mr. Martin's house, at Carronhall, and enjoyed his society for a week or two, till our house here was habitable. We reached Rosehill on the 28th of March, and this being a Saturday, I began my labors on the following day, by preaching to a large and attentive audience, from 2 Cor. v. 20, "Now then we are ambassadors for Christ," etc. The appearance of the congregation showed that there was a great deal of excitement; and after the services were over, many came forward and grasped our hands, saying, "Glad to see Minister and Missus. Pray God spare Minister and Missus to we." They are very grateful to God for having sent (as one of them said) "one to take care of their souls." Their expressions were very warm; but this is the nature of the people. They seem to be very emotional; their feelings are easily excited; and, while under this excitement, they are led to say many warm things—things which sometimes, when the excitement has passed off, they do not feel. Yet making all allowances for this, which is the temperament of the negro, their reception of us was very warm, and the kindness expressed sincere. I have labored every day since; the attendance has continued good; nay, I may say, the house has been, on many occasions, quite full, and on others almost so. They listen with great attention, and the glistening eye shows, likewise with understanding, and let us hope, with profit too. They have shown us no small degree of kindness during the short time we have been here. Our furniture on account of the nature of the roads, we were not able to have conveyed by waggon, farther than about three miles from us: this however the people carried up for us on their heads.

There is a large Sabbath school connected with the congregation. The number of scholars is about 197, and of teachers about 22. To people at home, however, the Sabbath schools of Jamaica would have a strange appearance; for, instead of being confined to the young, here we have the greyheaded man of seventy, as well as the child little more than able to speak. None in Jamaica think themselves too old for the Sabbath school. In the afternoon, at the close of the services, I catechise them upon what they heard during the day; and it is wonderful how much of the sermon they can remember. Yes; many of them would put some of our church-going people in our native land, to the blush. After I had laboured for a few Sabbaths here, they petitioned the presbytery for a moderation, which was granted. This was held; a call was brought out, sustained by the presbytery,

and was accepted, and the day of my induction appointed. This was held on the 19th of May, when our brother, Mr. Martin of Carronhall, preached, Mr. Simpson inducted and gave the charge, and Mr. Gillies addressed the people. The services were very interesting; the church was crowded, and all were highly delighted. Let us hope that the blessed Spirit made the good seed sown at that time take root in the hearts of those who heard it. Some of the scoffers, of whom we have no small number in Jamaica, were present, through mere curiosity. Let us trust that some of the pointed appeals made at a venture, found their way to some of the despisers' hearts. Last Tuesday I was present at similar interesting services at G. shen, where our dear brother Mr. Gillies, was inducted to his charge. May the Master strengthen his hand and encourage his heart, and give him great success in winning souls to the Saviour.

My dear partner and myself have enjoyed good health since we arrived. We are placed in a fine healthy situation, and the scenery round about is really grand.—With respect to the work itself, I cannot say much as yet; but my first-impressions are very favourable. The field of labour is extensive; oh to be faithful in cultivating it! Many of the people are, I have reason to believe, sincere believers and it is encouraging to a minister's heart to know that he has such. It is difficult, however, to arrive at a true knowledge of this. Many make great professions when they think you hear, that are anything but religious when you are away. Yes, already my heart has been grieved at finding some who, by their words and actions, have caused me to entertain a hope that they have passed from death unto life, yet showing, after all, that it was mere pretence. These are a few of the disappointments we meet with.

The church is not in a very good state; during the heavy rains which we have had lately, the water comes through the roof, and occasions much annoyance to the people inside. It is in a very bad state of repair. Our dwelling-house, too, which, before the rains came on, was considered almost weather proof, has likewise let in the water, which is very disagreeable. The people, however, are going to put a new roof on, and this very day have been carrying shingles sufficient, I dare say, to cover it, so that in a week or two this inconvenience will be remedied.

I have not yet been able to form all my plans. I have, however, a candidates' class, which meets every Monday morning at seven o'clock. This is attended by about thirty. Then there is an evening prayer-meeting on the Wednesday evening, when I deliver a short address. On the Thursday I have a class expressly for the aged.

The work has its difficulties, and these are many; but it likewise has its encouragements. I trust that the Master will cause success to follow the efforts put forth in order to snatch souls as brands from the burning.

MONTEGO BAY.

The Rev. Adam Thomson says, 22d May—Our beloved brother Mr. Robb, has left us. He embarked at this port in the "Trelawny," on Tuesday, the 12th instant. Mr. Hogg, Mr. W. Dewar, and myself, accompanied him as far as Luca. Mr. Carlile and Mr. Renton were also there. May prosperous gales waft the gallant ship across the waters of the mighty deep.

On the previous Sabbath we had a "good day" here—Mr. Robb having preached in the forenoon at ten, Mr. Hogg at two p.m., and Mr. Robb again in the evening at seven o'clock. The church was filled in the forenoon and afternoon, and in the evening it was crowded. At the close of the last of these interesting services, a collection was made in behalf of the African mission; and I am proud to say it amounted to upwards of £17. Subsequently it was increased to £20, which I have had the pleasure to transmit to Mr. Peddie by this packet.

On the Monday morning a meeting remarkably well attended, was held for the purpose of commending Mr. Robb to the care of God, and of imploring the divine blessing on his future labours. On that occasion he bade us all an affectionate farewell. We have parted from him with much regret. He had greatly endeared himself to all who had the privilege of intercourse with him during his residence in this island, by the warm-heartedness and sincerity of his friendship, while his reputation as a person of superior talents and learning soon spread far beyond the

scene of his pastoral labours. A few such men, were they located among us, would soon, under the divine blessing, make their influence felt in Jamaica. Some of us are disposed to think that he has been removed from us too soon; but we must bow with submission to what appears to be the will of God regarding his faithful servant. Jamaica's loss will be Africa's gain. It is matter of thankfulness that Mr. Robb's successor at Goshen had arrived before he quitted our shores, and that the congregation who enjoyed the benefit of his able and devoted ministrations, have not been left as "sheep without a shepherd," as has, in several previous instances, been most unfortunately the case. It will be well for us to profit by past experience in this respect.

NEW BROUGHTON.

The following is from a letter by the Rev. A. G. Hogg, giving an account of his people taking leave of Mr. Robb.

The hearty consecration of himself, by our able and most estimable brother, Mr. Robb, to the Calabar Mission, is likely to have a very favourable influence on our churches in Jamaica. Take him all in all, he is the best man our church here could surrender; he had greatly endeared himself to all the brethren; besides being a very successful and most instructive preacher to our black congregations, it was well known among them that by his pen and through our island press he was the zealous and uncompromising asserter of their rights on all befitting occasions. I know that by my people he was much prized and loved, and the two or three Sabbaths he passed with us at New Broughton, previous to his leaving the island, have been seasons of great spiritual refreshment to us all, and have very greatly deepened the interest previously felt in the Calabar Mission. Indeed there has been nothing like the zeal in the cause of Africa in my congregation for twelve years past that I now have the pleasure to witness. It was the wish of the elders that we should observe the Lord's Supper on the last Sabbath Mr. Robb was to spend with us; and as this was agreed on, we had our usual preparatory service on the Friday. After a short sermon by Mr. R., I called on two or three of the brethren, to say publicly, in the name of the congregation, what messages they wished Mr. R. to carry to our brethren at Calabar, and what were their feelings about our brother going to their fatherland. You would have been gratified, perhaps melted, had you listened to the utterance of their hearts, and especially had you marked the deep sympathy between what they expressed and the evident feelings of the congregation, which was large. One asked, "How they would have felt, had it been their own minister who was leaving—how much more painful the parting would have been! He would praise God for the courage with he had inspired Mr. Robb, to be willing to follow dear Mr. Jameson to Calabar, and perhaps, like him, to be laid in an early grave there. But he hoped the Lord had a great work for his servant to do there, and nothing could harm him till that work was done. Mr. R. must tell Mr. Waddell, and the brethren there, that we have not lost our first love for Africa; we love this mission more than ever, and God forbid that we should ever cease to pray for it and them. Minister made my heart weak lately when he said, that not one of our black or coloured teachers was willing to go to Calabar; but I hope the day is coming when this shall not have to be said. The Lord will not honour me to call me to Calabar; but I pray that God may put this honour on one of my children. Before I have done (said Mr. Johnstone), I must say one word in explanation of what I once said. I was asked, two years ago, at the Synod, if any of our females would be suitable wives for our native teachers, and I had replied, I did not think so—that you could only boil pot, sew a little, and work the ground. I wanted to see something more done for the elevating of our daughters. Now I may mend what I said. I believe two or three of you would do very well; but I tell you all of you my young sisters, that unless you give your hearts to Christ, be good scholars, and get on better, you won't do for teachers' wives—you won't do for Africa."

Mr. Bryant, on being called, said,—“In that beautiful address from the Goshen church to Mr. Robb, it was observed, he was not going among another people, or to a strange nation, but to labour among the same people he had been preaching to for four years. Now we rejoice at this; it is to our brethren and kinsmen according to the flesh our dear friend goes. Men meant it for evil selling our fathers as

slaves for Jamaica, but the Lord meant it for good; and we are called on to help to send the bread of life to our fathers, our cousins, our family in Africa. Ah, my friends, we don't even know our own family in Africa; perhaps Mr. Robb will preach to our own full brothers or sisters. My father is an African—he is from Congo; well, a few weeks ago I was up in Kingston, and I saw an old man on the streets; his hair was white, and he was so like my old father, I could not help gazing after him. I went up to him and said, 'Old friend, are you an African?' 'Yes.' 'From what part?' 'Congo.' 'Oh! then I think you must be family to me, you are so like my own father, who is from Congo; I think you must be my uncle.' I put a little money into his hands; I said a word or two to him about Jesus; and in parting said, I hoped we would meet in heaven, and then we could know better about it. Now,' said Mr. B., 'Mr. Robb is going to our fatherland—to our uncles—our cousins; and how should we praise God for this! Don't you feel as Paul felt? Brethren, my heart's desire and prayer to God for Africa is, that they may be saved. Some say they could not go to Africa, for if they did wild people there would kill and eat them. Ah! but they could not kill nor eat the soul; and God would take care of his servants. There is a good day coming for Africa.'

Mr. Clegg asked,—If the white man is to give himself for Africa, what is the black man to do? If Mr. Robb is to go and live and die in their fatherland, are we not to uphold him by our prayers and our substance. You have all agreed to have a collection on Sabbath for this mission; this I know, it will be a hearty collection. It may be small, but it will be given very cheerfully. Now we have got a spiritual uncle in Africa, I mean Mr. Baillie. Were not Mr. Patterson and Mr. Hogg our spiritual fathers? Is not Dr. Brown our grandfather? and then Mr. Baillie must be our uncle. We must send a letter to Mr. Baillie, that he may be encouraged to plant another New Broughton in Calabar; and we must write each other more frequently than in times past.

OLD CALABAR.—DEATH OF REV. SAMUEL EDGERLEY.

The Rev. W. Anderson who has laboured during five years in Old Calabar, has returned to Britain on account of his health, and writes as follows, from Liverpool on the 14th July, 1857.

In compliance with the advice of all my brethren in Old Calabar, and with the urgent and oft-repeated injunctions, cautions and remonstrances of our esteemed medical attendant, Dr. Hewan, Mrs. A. and I embarked in the mail steamer *Candace*, on the 31st of May, and after a very pleasant passage, we reached this place on the 9th instant. It was judged by the brethren and felt by ourselves, that we needed a change of clime for a season, for the recruiting of health and prolongation of life. We have both been greatly invigorated by the voyage, although, while on the deep, Mrs. A. had a very sharp attack of fever, and I had several touches of ague.

Mr. Edgerley, as you have been already informed, departed this life on the 28th of May. I leave it to his medical attendants to report to you in reference to the nature and progress of his disease which took him away. They have probably done so already, so that all that I shall attempt, shall be to intimate to you what were my impressions regarding the state of his mind when he was about to enter the eternal world.

Mr. E. had a rather severe attack of illness about the beginning of May, but he had got pretty well over it by the middle of the month. So well was he, as to be able to step over and spend the greater portion of a day at our house. About the 22d of the month his illness returned. By the 25th it was evident that it *might* terminate in death. He gradually sunk till the evening of the 28th. On that evening was held our weekly prayer-meeting. The questions of the Shorter Catechism under consideration that evening (in usual course) were, "What benefit do believers receive from Christ at death?" and "What at resurrection?" I had just finished catechising on these questions when Mr. Baillie was sent for by Dr. Hewan. I feared Mr. E. was worse. I had already read out the Christian's dying song to be sung. I refer to the noble anthem beginning,—

"My race is run, my warfare's o'er,
The solemn hour is nigh," etc.

We had sung two verses, when Mr. Baillie came and whispered to me, "You had better finish; Mr. Edgerley is at his last." I intimated this to the meeting, and we joined in earnest prayer for the departing spirit. Accompanied by others, I proceeded to the chamber of death. The hand of the last enemy had our brother firmly in his grasp. Mrs. E. requested me to pray. I prayed—for what else could one pray at such a season?—than that our friend might have a speedy and safe passage across the Jordan, and a glorious entrance into the heavenly Canaan. The breathing became shorter and shorter, and somewhere about eight o'clock of that Thursday evening all became still. "Thou didst change his countenance and send him away." There were standing around that bed, the widow and the two children of the departed, Mrs. Anderson, Miss Barty, Mr. Baillie, Dr. Hewan, and myself. We could accompany our brother to the banks of the river, but we could go no farther. But we doubted not that the Angel of the Covenant was there (though invisible to us), cheering the soul of his dying servant.

I visited Mr. E. daily, sometimes twice or thrice a-day, during his illness. I frequently prayed with him, and repeated to him promises of Scripture and verses of hymns. During his latter days his mind frequently wandered, and he was to a great degree, at times, in a state of unconsciousness and stupor. At such seasons, a text of Scripture or a verse of a favorite hymn generally recalled him. Not long before his departure, I repeated a portion of a hymn to him. When I stopped, he repeated the first verse of the hymn—if I remember rightly, it was the last time I heard him speak. Articulation was very indistinct, but he managed to falter out these four lines,—

"Just as I am, without one plea,
But that thou bidst me come to thee,
And that thy blood was shed for me,
O Lamb of God, I come!"

On Friday, May 29th, in compliance with a wish which the deceased had expressed while yet with us, his remains were committed to the dust near the spot where two other brethren "rest in their beds." And there repose in dreamless sleep till the resurrection morning, all the three, Jameson, Sutherland, and Edgerley.

The bereaved family will, doubtless, have the sympathy and prayers of the church under this their sore affliction.

GUINEA.

The Rev. Z. Baillie says:—I have lately been seeing a little more of the country. About the New Year time I went up to spend a few days with Mr. and Mrs. Waddell at Creek Town. Whilst there, we had a very pleasant trip away up the Guinea Company branch of the river. As we sailed up, we passed two or three villages, on pretty high ground. By and by the river widened out, and on rounding a point, a long stretch of it, like a large beautiful lake, burst at once upon the view. It was bounded at the upper extremity by a high rising ground, on which were scattered several villages. On landing, we found that the most of the people were away at their plantations. After leaving the village at the beach, we passed a fine cool-looking stream, and on ascending a rude set of steps, got to a market place, from which we had a fine view of the surrounding country. Near this was another village; and on going into the palaver house, a number of people soon collected around us, some of whom looked very much astonished when they saw Mr. Waddell put on a pair of spectacles. One of them sat down beside me with gun in hand and shot-bags over his shoulder. He paid little attention, at first, to what was said about divine things. Soon, however, he turned round, and apparently listened attentively to what Mr. W. said. He at last rose up, went right before him, leant upon his gun, and looked earnestly in his face so long as Mr. W. continued to speak. He said nothing afterwards, I trust, however, that the Holy Spirit deeply impressed upon his heart what he heard.

On leaving, we gave the people some fish-hooks, and sundry other little things, which seemed greatly to delight them. We left them all apparently well pleased, the most of the inhabitants accompanying us down to the beach. It seems a very healthy, and, in many respects, very desirable place for a new station. The country around is, I understand, thickly populated.

Although it was in the beginning of January, the day was beautiful as the finest summer day in Britain. When sailing home again, we sang together the hymn containing the words,—

Where Afric's sunny fountains
Roll down their golden sand ;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain.

I never felt so much the beauty and force of these words as I did that afternoon, when sailing on one of Afric's noble rivers, and at the same time looking at thousands of lofty palms towering up in the forest around us. Although there was much to please, at the same time no one seeing the deluded people could help having somewhat of the feelings of him who, "when he saw the multitude, had compassion on them."—*U. P. Missionary Record*.

NEW MISSIONS TO CENTRAL AFRICA.

New missions have been resolved upon to Central Africa, in the one case amongst the Makololo, on the Zambese river, about 500 miles west of Quillimaine, under Dr. Livingston himself, in the other by Mr. Moffat, amongst the Matabele, the subjects of the potent chief Moselkatse. To carry out these important and interesting objects, the Directors of the London Missionary Society make an earnest appeal to their friends and to Christians in general. In a circular issued by them, they state "that on the first announcement of this new enterprise, an unknown friend, from a deep conviction of its importance, generously commenced the fund by a donation of £500. A second anonymous donor, not aware of this liberal contribution, but impressed with a similar conviction of Christian duty, also presented £500. and a third offering has since been received from a benefactor, also unknown, of £200." This auspicious commencement of the Special Fund has been followed by liberal contributions from several attached supporters of the society. "Never," say the directors, "was an appeal presented to the Church more powerfully sustained by considerations of consistency, benevolence, and Christian obligation. From the interior of South Africa, where the intrepidity and zeal of our devoted missionary have corrected the errors of geography, and transformed the Great Desert of our maps into a land of rivers and fertility, God proclaims by His providence that the curse of Ham shall not for ever rest upon his children, and the voice of her hitherto unknown and outcast millions is sent across the seas to 'the country that loves the black man,' in the loud and piteous cry—Come over and help us." Can this appeal from suffering Africa to Christian Britain remain unanswered."—*Christian Times*.

EAST INDIES.

The following letter from the Rev. G. Stevenson, Missionary of the Presbyterian Church of Canada, appears in the *Ecclesiastical and Missionary Record* for August. Bancoorah, April 17th, 1857.

My Dear Friend,—Since I last wrote you the Bengali year has come to a close. The last month of the year coincides with the latter part of our March and the former part of our April. On the three last days of the year, the most cruel and debasing of all the Hindoo festivals annually takes place. It is in honour of Shiva the Destroyer, and is signalized by the public exhibition of practices alike shocking to humanity and revolting to Christian feeling.

I went along with my fellow-labourer, Baikuntha Nath De, to the neighbouring village of Rangong, to witness the two closing days of the festival, or as it is called by the natives the Doorga Poojah. The principle which actuated me was that of which the Prophet speaks in Lamentations iii. 51: "Mine eye affecteth mine heart." I wished to have my heart drawn out in deeper compassion for the perishing multitudes around me, and in more enlarged commiseration for their miserable condition. In relating shortly what I witnessed, my desire and prayer is that this may be the effect produced on those who read the account.

On the evening of the second day of the festival, I went to witness the inhuman and abominable custom of boring the parts of the body; and on arriving at the place where this horrid cruelty was practised, I saw one man holding an iron bar in his hands, and on looking more narrowly I perceived that his tongue was slit, and that the iron bar was put through the incision which had been made in his tongue. In this dreadful state, the man enduring the most racking pains, was moving on amidst a dense body of people who appeared gratified with the horrid spectacle. Turning away with heart-loathing from this sight, my attention was next arrested by the sight of several men, amongst whom were two boys apparently of fourteen years of age, with spears driven into their shoulders from which the blood was seen to flow, and judging by the anguish depicted in their countenance, the pain endured by these wretched victims of cruel superstition must have been extreme. Around these sufferers, and marching in procession with them, was a band of musicians, who with tom-toms and drums, kept up a dreadful noise. Close to this group I saw another revolting sight—a man lying on a bed of thorns, and carried in this fearful state of suffering on the shoulders of four men. I was glad after witnessing these distressing sights to turn away breathing the prayer in Psalm lxxiv. 20: "Have respect unto the Covenant, for the dark places of the earth are full of the habitations of cruelty."

On the next morning—the last day of the Bengali year and the great day of the festival, we went again to the village of Rangong, and there was the Churruck swinging. Before the swinging commenced, I took my stand beside one of the temples of Shiva, and saw one company after another bringing baskets of flowers and fruit, which they placed upon the image of Shiva. I also witnessed the sacrifice of a goat and two kids which were offered as an expiation in behalf of those who were about to take part in the swinging. I then beheld the Sannuasis (as they are termed) before their backs were pierced with the hook, stand before the temple, and in the presence of the Brahmans, with closed eyes and clasped hands, join in prayer. Then they bent forward, and a smith after feeling the back of each with his hand several times, so as to get the right place, bored the back with a sharp hook. Whereupon the wretched Sannuasi was led to a large pole of about twenty feet height to which a cross beam was attached and after being tied with ropes to one end of the transverse beam, was raised to the top of the pole, twenty feet at least above the ground. The cross beams were then set in motion, and the miserable devotee described a painful circumference around the upright pole for about the space of twenty minutes, supported only by the hook in his back. When taken down the blood was seen to be streaming from the lacerated back, and the wretched man appeared completely exhausted. I saw no fewer than four individuals performing this painful and degrading ceremony, and I left the place long before the inhuman rites had terminated. The place around the swinging tree was a scene of great excitement and uproar. Several of the swinging Sannuasis held in their hands baskets full of sweetmeats which they threw down to the gaping crowd beneath. All the time of the swinging there was a horrid din of deafening tom-toms, which was most grating to the feelings. But looking at the crowd of people, amounting to several thousands, the sight seemed to yield them no little gratification.

Who is there that will not join in the prayer that the time may speedily come, when all these cruel and bloody rites will give place to the peaceful and blessed religion of the Lord Jesus Christ, and when instead of the crowds which I had seen gathered to witness such cruel and debasing rites, there may be yet witnessed by me the pleasing spectacle of an equal number gathered to listen to the joyful sound of the gospel which proclaims, "Glory to God in the highest; peace on earth and good will to men."

As the Synod will be close at hand when this letter reaches you, I may mention shortly the state of the Mission here.

1. We are engaged in the great work of preaching the gospel to the heathen in their own tongue by the best of all agency—that of a thoroughly educated native ministry, which by the grace of God has passed through severe trials. Three times in the week I accompany Baikuntha to the surrounding villages where he preaches, and at the close I add a few words occasionally which he interprets. Frequently upwards of 100 people listen, and that most attentively, to the close of the services.

We may say in the words of Scripture, Acts xiii, 49: "The Word of the Lord was published throughout all that region."

2 I have every week visits from English-speaking young men, with whom I converse about the Christian religion, and Baikuntha has visits of both old and young with whom he converses in their own native tongue on the truth as it is in Jesus.

3. We opened a Bengali school on the 1st of April which is attended by upwards of twenty scholars. Dr. Cheek has kindly fitted up one of the out premises which we use as a school-room. I have engaged a teacher at the rate of six rupees a month, and if the school increases we will require another teacher. The present teacher is a heathen, for no other is to be had here; but Baikuntha opens the school with prayer, and exercises a superintendence over it.

4. Mrs. Stevenson and myself are busy studying Bengali with Baikuntha, having dismissed the Moonshoe when joined by Baikuntha. We are thus preparing ourselves for speaking to the people around us in their own native tongue the blessed Gospel. But in this hot season, the thermometer standing at 93° in the shade, we find it very hard work to study much. The wind during the day is as hot as the flames from a furnace.

I have only heard from you once since coming to India, and am now longing much to hear from you again. I have not yet received any *Records* or Ecclesiastical Intelligence from you, but I hope to receive them soon.

There is much to try our spirits, living as we do in the midst of a heathen people and in an enervating climate. Let us have your prayers and those of the Lord's people, that grace may be given us to glorify God among the heathen, and to have God's presence with our souls, as well as His blessing on our work.

With kindest regards to all enquiring friends, I remain,

Yours in the Gospel of Christ,

GEORGE STEVENSON.

Ecclesiastical Notices.

SYNOD OF THE PRESBYTERIAN CHURCH, NOVA SCOTIA.

We have been favoured with a copy of the Minutes of this Synod, and will give a few particulars. The Synod met at Truro, on Tuesday, 23d, and closed on Monday, 29th June. The Rev. George Patterson was chosen Moderator. The roll exhibits the names of 36 Ministers, of whom 25, together with 20 Elders, were present. A Committee of two Ministers and one Elder, was appointed to examine minutes of Presbyteries. The Committee on Colportage reported that during the year, 8,457 volumes had been imported, and mostly circulated, making, since the commencement of these operations, a diffusion of 44,036 volumes, valued at £3,558. The Colporteurs had visited 2000 families, and engaged in prayer with many of them. The Committee on Correspondence reported that they had received a very interesting letter from the Rev. James Thomson, written by appointment of the U. P. Synod, Jamaica. The Moderator stated that he had received a telegram, intimating that a deputation from the Synod of the Free Church were prepared to wait on the Synod. The deputation were cordially received, and after addressing the Synod on "many subjects of common interest and of great importance, and also on the subject of Union," the resolution given in our last number, was adopted; and it was agreed that the Committee of Correspondence should "hold friendly conference with the Committee of the Free Church, with the view of promoting the growth of Christian affection between the two bodies, and leading ultimately to union." Thanks were tendered to the Professors of the Free Church College, Halifax, for their kindness to Messrs. Gordon, Johnston, and Murray, in prosecuting their studies as candidates for the Foreign Mission field. Highly interesting reports were given by the Boards on Foreign and on Home Missions. A Committee was appointed to inquire how far the Synod's recommendation to spiritual office-bearers to discountenance

the use of tobacco had been carried out. The Educational Board reported that the sum of £2,467 was safely invested at interest for the support of the Seminary.* It was agreed that the salaries of Professors Ross and McCulloch be augmented by £25. The Synod resolved itself into a committee for holding a friendly conference respecting the state of the church. The Clerk read two letters from the Clerk of the U. P. Synod in Canada, the first intimating the resolution of the latter Synod to institute, as soon as practicable, a mission to the South Seas, the second intimating that said resolution, so far as the field of labour is concerned, had been rescinded. The Synod of Nova Scotia unanimously agreed: First, "To express regret that the expectations which the Synod and people of the Presbyterian Church of Nova Scotia have been cherishing of engaging the valuable co-operation of the Canadian Church in the evangelization of the New Hebrides are not likely to be realized." Secondly, "that while this Synod will rejoice to find the Canadian Church occupying *any foreign mission field* which their prayerful and deliberate judgment may select, it will be specially gratified should the Canadian Church yet see cause to choose a field of operations where our missionaries while engaged in the same glorious work, may be able to afford each other, in a high degree, mutual sympathy and support." Professor Keir resigned the Professorship of Systematic Theology. The Synod sent down to Presbyteries and Sessions an Overture proposing that Presbyteries should use their influence to induce congregations receiving Pastors either to pay in whole or in part the rent of their residences, or to procure for them manse as the property of the congregation. It was remitted to Sessions to report what progress they have made in carrying out the recommendation of the Synod in 1853 respecting Temperance, namely, "That as the traffic in intoxicating drinks is one involving the most destructive consequences, the Synod are of opinion that in these days of light, those who follow it, pursue a course inconsistent with the solemn engagements and important ends of a Christian profession, and that Sessions be directed to use diligence in bringing the church to a higher state of purity in this respect." The Synod remitted to the Presbyteries of Truro and Halifax the supplying of preaching to labourers on the Railway. The Synod approved of forming a Protestant Alliance for Nova Scotia in connection with the Protestant Alliance of London. It was agreed that the salary of the Synod's Clerk should henceforth be £10. Thanks were returned to the Congregation of Truro for their kind attentions to the Synod and their hospitality to its members individually. The Roll was then called, and members not having obtained leave of absence were found present. It was agreed that next meeting be held at Pictou on the 3rd Wednesday of June, 1858, and the Synod closed with praise, prayer, and the Apostolic Benediction.

GREENOCK AND CULROSS.

Do many of our readers, in the older settlements, know anything of the County of Bruce? We suppose they would scarcely regard it as an imputation upon their geographical knowledge, if we were to answer the question for them in the negative. If they ever heard the name at all, it gave them only some vague indistinct idea of some wild district of country, "away nor.h," very cold, very bleak, and very inhospitable. We take the liberty of saying to all such, that they are very much mistaken. The County of Bruce is not the least noticeable among the Counties of Canada. It has been settled with great rapidity, not so much on account of its superiority of soil, for there are as fertile counties not a thousand miles from its borders which are still comparatively wilderness, but because, we believe, the Crown land agent has been something like an honest man. Six years ago its entire inhabitants did not amount to 300; now they are to be reckoned by thousands; its rivers are among the finest in the Province; and many of its settlers are of a class superior to the ordinary pioneers of civilisation in the Canadian bush.

While anxiously desirous to better their worldly condition, the inhabitants of this County have also shown a praiseworthy determination to secure for themselves and

* If our own Synod had such a sum, we believe it might be so invested as to defray all the expenses connected with our Hall, except the exhibitions to students.—Ed.

their children a supply of the ordinances of religion. Struggling, as they are still doing, with many of the difficulties connected with a new settlement, they have not been able to do *very much* for the support of the Gospel, yet, even as matters are, many of them have done more in this way than not a few in localities and circumstances when very different things might have been expected. We could with very little difficulty lay our finger upon "old settlements," where the exertions for Christ's cause, made by professed Christians who have enjoyed & preached Gospel for many years, are positively scandalous—enough to make men believe that their profession is a falsity, a delusion, and a snare—in comparison with which the exertions of the struggling settlers in Bruce rise to something like noticeable liberality. When we think of the amount of money that can be "afforded" for tobacco and whiskey, we should be saying what in conscience we do not believe, if we were to assert that the professed followers of Christ in Bruce have done *all* or nearly all that they could for the support and propagation of His cause; but we do affirm that, *considering their means*, considering their opportunities, and the comparatively small amount of evangelistic labour that have been expended upon them, they would, in not a few cases, bear favorable comparison with others in more propitious circumstances.

The U. P. Congregation of Greenock and Culross is a very young one, and in a very "new" locality. As was noticed in the *Magazine* for August, it has but very recently had a minister settled over it; and in the circumstances in which both minister and people are placed, while there may be some things to try and dishearten, there is not a little also well calculated to strengthen their hands and encourage their hearts in the way and work of the Lord. The Sacrament of the Lord's Supper was dispensed, for the first time since Mr. Inglis' settlement, at Riversdale, on Sabbath, the 9th of August. The attendance was good, and, with the accession made on the occasion, the members on the roll amounted to 74. We trust that the friends in Greenock and Culross will proceed vigorously and unitedly in the erection of Churches and manses, and that they and their Pastor may more and more enjoy the presence and blessing of the great King and Head of the Church. We cannot help adding that it is our strong conviction it would do a great amount of good in such localities, were some of the more influential of our ministers occasionally to take an evangelistic tour to the "backwoods." We are sure it would do our young congregations and stations a very large amount of good, and we are somewhat inclined to believe that it would exercise a beneficial influence upon our honoured fathers and brethren as well.—*Communicated.*

PENETANGORE.

Many of our readers may never before have heard of such a place as Penetangore, and may be unable to conjecture whereabouts it is situated. Some 40 miles along the shore, northwards, from Goderich, this thriving little village has, within the last few years, sprung up in the Township of Kincardine. Some eight or nine years ago, the whole country was an unbroken wilderness, where the red man could wander at will; but now we have almost every "lot" occupied, and the village numbering its thousand inhabitants. Penetangore (the old Indian name of the place, which, by the way, we hear the people stupidly propose to change to Kincardine, the name of the township), is pleasantly situated on Lake Huron, at the embouchure of a small creek, where a safe and commodious harbour might be constructed, at no very extravagant cost. Its inhabitants are largely Presbyterian, and the prospects of the U. P. Station there are very encouraging. Some few members of the U. P. Church have, ever since settling in the locality, been anxious to secure a supply of sermon from the body to which they had formerly belonged, but all their efforts were unsuccessful, till a few months ago; and now they have the satisfaction of seeing in their midst a regularly organised congregation, and of enjoying the administration of the word and ordinances in connection with a Church of which they most thoroughly approve. Surely they have good reason to thank God and take courage. By appointment of the London Presbytery, the Sacrament of the Lord's Supper was dispensed, for the first time, in connection with the U. P. Church, in Penetangore, on Sabbath, the 26th of July. The services were conducted on Saturday, Sabbath, and Monday, by the Rev. William Inglis, Westminster. Although it was also the Communion in the Free Church, the place of meeting was,

on Sabbath, full, and the interest manifested throughout very gratifying. On the succeeding Sabbath there was an election of elders, and four individuals were recommended to that office. At present there are 40 names on the Communion roll, and when it is remembered that it is not four months since the first sermon was preached in connection with the U. P. Church, we think it will be allowed that considerable progress has been made. It may be still the "day of small things" in Penetangore, but it is a day by no means to be despised. Our prayer is, that the Lord may abundantly prosper His own cause, in that locality, and that the station in connection with the U. P. Church may be greatly owned and blessed in advancing the best interests of the community for time and eternity.—*Com.*

BRANT AND WALKERTON.

The U.P. Congregations of these places have unanimously called Mr. Robert C. Moffatt, Probationer, to be their Pastor. The Rev. Walter Inglis presided.

U. P. DIVINITY HALL.

Next Session of the Hall will (D.V.) be opened in Gould Street Church, Toronto, on Tuesday 20th October, at 7 P.M., the Synod's Committee on Theological Education will meet the same evening at 6 o'clock. It is hoped that Presbyteries having students under their inspection, will endeavour to arrange their times of meeting for examination, &c., so as to allow students to be present at the beginning of the Session, and not require them to leave till the close, on the second Thursday of April next.

SUPPLY FROM SCOTLAND.

It is stated in the U.P. Magazine (Edinburgh) that on the 14th July, Mr. Daniel Todd, Preacher, obtained from the Presbytery of Glasgow, an extract of his license, with a view to proceeding to Canada. We understand he has arrived in the Province. His services here are greatly needed, and we trust will be abundantly blessed. The U. P. Magazine (Edinburgh) for July, exhibits a list of 69 Preachers and 82 vacancies including places where colleagues are wanted. What a contrast does Canada present! In our number for July there is a list of 5 Probationers and 27 vacancies. Of the 5 Probationers, 3 have the prospect of being speedily settled; and the vacancies, we suppose, might be immediately doubled were there supply.

Gleanings.

EVANGELICAL ALLIANCE.—BERLIN CONFERENCE.

Many of our readers are doubtless aware that the Alliance are about to hold a Conference at Berlin in Prussia. This matter has excited great interest in Britain, and in many parts of Europe. Several meetings with reference to it have been held in London—one at Lambeth Palace, the residence of the Archbishop of Canterbury, where His Grace presided. Another was held at Willis' Rooms on 22nd July, the Earl of Shaftesbury in the chair. On that occasion the two following resolutions, among others, were adopted,—

1. Moved by the Right Rev. the Bishop of Ripon; seconded by the Hon. Arthur Kinnaid, M.P. :—

“That this meeting is of opinion that the Berlin Conference, in reference to which an Assembly was lately held at Lambeth Palace, under the presidency of the Archbishop of Canterbury, is calculated, by the Divine blessing, to be of great service to the interests of Religion throughout Christendom.”

2. Moved by Sir Harry Verney, Bart, M.P.; seconded by James Ford, Esq. :—

“That the present condition of Religious Liberty on the Continent, as well in Protestant as in Roman Catholic countries, and also in the Turkish Empire, is such as to require that Christian public opinion should be called forth in its behalf; and that the Berlin Conference seems to us calculated to effect that object.”

In support of his resolution the Bishop of Ripon said,—“It would very ill become me to occupy more than a few moments in briefly commending this resolution to the adoption of the present meeting, but I cannot refrain from expressing my entire concurrence, and hearty sympathy in the Conference about to take place; and I

fully believe that it is adapted, by the blessing of God, to prove of great service to the highest interests of Christendom. This Conference will, undoubtedly, bring together a large number of Christians from all parts of the world; they will meet in the name of our common Saviour, and for objects connected with his glory and the extension of his kingdom; they will enjoy opportunities of united worship; they will bend in supplication for common mercies, and offer up praise and thanksgiving for common blessings. All experience shows that such assemblies of the Lord's people are always attended with spiritual profit. But the good that we anticipate in connexion with that assembly will not be confined to those who will actually be present. It will serve a most important purpose with regard to Christendom at large. For example, it will serve to indicate the existence of a unity amongst all true Christians, whatever the ecclesiastical denomination to which they may belong, whatever the country from which they may come, or whatever the clime in which they may live. In this point of view it will be a refutation of the taunt, not unfrequently directed against Protestants, that by their Protestantism they are divided and sub-divided into such a variety of different sects. This assembly will prove that, however great may be the circumstantial varieties existing amongst true Protestants, there is a deep substantial unity amongst them, a unity which Rome, with all her efforts, has never yet been able to effect. Now, if the assembly accomplishes these results, there can be no doubt that it is calculated, by the Divine blessing, to be of great service to the interests of religion. I earnestly trust that the assembly will not separate without being enabled to frame some course of united action which shall enlist the energies of all true Christians, for the advancement of the Redeemer's kingdom on earth, and for the opposition of whatever error obstructs its progress. The only objection that I have heard urged against the assembly, of any value at all, will thus be disposed of. Probably there are many here that will not have the privilege of taking part in it; but I would suggest that we may be present in spirit. Let us carefully record the days upon which our fellow Christians will meet together, and remember them at the throne of Grace; and thus while our prayers and supplications rise up with acceptance for the merits sake of that gracious Redeemer in whom we trust, we shall have a precious foretaste of that coming kingdom in which all the Lord's people shall be gathered together from among all kindreds, and peoples, and nations, and tongues, to stand around the throne of God and of the Lamb, and to be fellow partakers of the inheritance of the saints in light."

Sir Culling Eurdley, Bart., said,—“I do most cordially rejoice in seeing your lordship present with us on this occasion; and I hail it as an omen for good that friends are surrounding this chair who have not been in the habit hitherto of acting together, but who feel that this great European object now proposed to us is one which well deserves the sympathies and the energies of Christians of every shade and of every communion. The religious benefits that may be anticipated from the Berlin meeting are chiefly of a threefold character. In the first place, I believe that if Christians from all nations merely met together, looked one another in the face, shook hands, and then parted, they would do one another good. But beyond this, there are great subjects for united consultation; and most heartily do I subscribe to the sentiment of the Lord Bishop of Ripon that we ought not to separate at Berlin, without having conceived and planned some method by which we may all practically unite together for the promotion of Christ's kingdom. We shall have brought before us circumstances requiring all the wisdom that the Christian Church can exercise in order to decide upon the right course of action. Your lordship is to a great extent, and I am to a little extent, behind the scenes as to what is now going on in Italy. The whole of that fearful system that has so long weighed upon the Italian mind and the mind of Christendom, the Papacy, is now trembling on its very foundation; and it is perfectly notorious that but for the arms of France and Austria it would not have twenty-four hours lease in Italy. How important, then, is it, under such circumstances, that the Christian Church should be united, should understand the true principles of Christian liberty, which consist not merely in opposition to the tyranny of the Papacy, but in a mutual accord of liberty to one another. There has arisen, and I bless God for it, in the north of Italy, an Evangelical spirit of attachment to the Scriptures and to the principles of the Reformation; but alongside with this principle of inquiry and of progress there is

one natural consequence of our Protestantism, the assertion of the individual right of private judgment, accompanied with the danger which that right often brings with it—of opposition to those who do not think exactly with ourselves. Now, by the great goodness of Almighty God, for 300 years we in England have been working out the principles of religious liberty; and here we are to-day, a proof that to some extent we understand them, because, differing in many respects, we are assembled on the same platform for the one Gospel of our Saviour. What we desire is that those principles should be established in Italy. In the kingdom of Piedmont, where, thanks to the admirable government of the present King and Count Cavour, so much religious liberty already exists, there are two parties—the ancient Church of the Waldensians, and a modern party of Italian Christians, who have separated from that Church. There is nothing in Italy more important to the progress of the Gospel than that these brethren should cordially act together and reverence one another's freedom; and I trust that one effect of our meeting in Berlin will be the accomplishment of that object. Then, besides the religious good of each country, there is a third great object, the defence of religious liberty as regards its direct opponents. The sentiment of England will not be satisfied if justice is not done to that question when we meet at Berlin. There is scarcely a country of Europe in which the Governments and authorities do give full religious freedom; and there is nothing more humiliating to us as Protestants than that the countries in the north of Europe, professing the Protestant faith, are not allowing those who differ from the established Churches to assert their religious rights, and are thus furnishing our common enemy, the Papacy, with the strongest argument against us. It is one object, then, with which we go to Berlin to see in what way we can induce the authorities throughout Europe to accord more religious freedom than their subjects have hitherto possessed. If I advert to Turkey, the mere fact of Christians of all nations consulting about the return of Christianity to the ancient lands of the Bible will give an impulse to that work, such as, I believe, nothing else could give. At the commencement of the present year a native Mohammedan was for the first time ordained a minister of the Gospel. Till the year 1857, such a thing had never happened. But a man has now been raised up by God from the Turkish race who is preaching the Gospel in Constantinople. I received this morning, from the Dutch ambassador in that city, a communication mentioning that the Rev. Dr. Dwight, and perhaps the Rev. Dr. Schaufler, accompanied, I trust, by several native friends and the Turkish minister whom I have mentioned, proposed to be at Berlin. My Lord, it will be worth while to go to Germany and back if only to support such objects as these."

We trust many of our readers will practically adopt the suggestion of the Bishop of Ripon, to "remember the Conference at the throne of grace." The meeting will commence on the 9th, and terminate on the 17th Sept. The Rev. John Cairns, of Berwick, has an important part to act on the occasion. The King of Prussia is quite favourable, and has subscribed 200 Frederichs d'or (£170 sterling) to the Fund. There is, at the same time, much opposition.

SABBATICAL LEGISLATION.

There lately appeared in a Scotch paper, some remarks on the resolutions so extensively subscribed, in favour of a union between the Free and United Presbyterian Churches. A letter bearing the signature "A Lover of Truth, Liberty and Peace," and said to be the production of one of the most eminent of living divines in Scotland, was afterwards published in reply, and contains the following passages:

"The Divine authority and perpetual obligation of the Fourth Commandment," and "of the Lord's Day," are by you confounded. With the exception of a small but respectable religious denomination (the Seventh Day Baptists), of which the late Dr. Samuel Stennett, and Mr. Burnside, author of "The Religion of Mankind," are favourable specimens, I do not know any who hold in the strict sense the perpetual obligation of the Fourth Commandment. There are comparatively few Christians of any denomination who, along with Archbishop Whately, deny the direct Divine origin and authority of the Lord's Day, regarding it merely as an ecclesiastical institute.

I have long been persuaded that the whole Sabbatical legislation of this country is based on a false principle, and that nothing would be a greater improvement than

to sweep away the whole of it, substituting, however, in its place a law for the universal cessation of labour on the first day of the week, for reasons competent to a civil legislature to decide on (that day being chosen in preference to any other, in consequence of its being already, on religious grounds, devoted to rest by so large a portion of the community,) and a law for protecting religious worship, by whomsoever performed, from disturbance at whatever time it may be observed.

PROVING RELIGION.

O, Christian, instead of disputing, let me tell thee how to prove your religion. Live it out! live it out! Give the external as well as the internal evidence; give the external evidence of your own life. You are sick; there is your neighbour, who laughs at religion; let him come into your house. When he was sick he said, "O, send for the doctor;" and there he was fretting, and fuming and whining, and making all manner of noises. When you are sick, send for him; tell him that you are resigned to the Lord's will; that you will kiss the chastening rod; that you will take the cup and drink it, because your Father gives it. You need not make a boast of this, or it will lose all its power; but do it because you cannot help doing it. Your neighbour will say, "There is something in that." And when you come to the borders of the grave—he was there once, and you heard how he shrieked, and how frightened he was—give him your hand, and say to him, "Ah! I have a Christ that will do to die by; I have a religion that will make me sing in the night." Let him hear how you can sing, "Victory, victory, victory!" through him that loved you. I tell you, we may preach fifty thousand sermons to prove the gospel, but we shall not prove it half so well as you will through singing in the night. Keep a cheerful frame; keep a happy heart; keep a contented spirit; keep your eye up, and your heart aloft, and you will prove Christianity better than all the Butlers, and all the wise men that ever lived. Give them the analogy of a holy life, and then you will prove religion to them; give them the evidence of internal piety, developed externally, and you will give the best possible proof of Christianity. Try and sing songs in the night; for they are so rare, that if thou can'st sing them, thou wilt honour thy God.—*Spurgeon.*

THE BIBLE FOR POOR AND RICH.

I must protest against a phrase which is now becoming a common one with reference to the Word of God—we hear it constantly said that the Bible is essentially the poor man's book. It is true that it is the poor man's book, but it is essentially the rich man's also—it is a book necessary to every human being, from the Queen on the throne down to the naked child in our streets. It is essentially the poor man's book, because it affords him comfort and knowledge, because it lifts him above the storms and distresses of life, and raises him out of the mire and sets him amongst princes, if not here, at least in the world to come. But it is also the rich man's book, and, if you doubted it before, you will not do so no longer, when you see the state of things developing itself in the metropolis, and the enormous development of sin elsewhere. When day by day you find gigantic frauds perpetrated by the wealthier portion of the community, will you tell me it is not the rich man's book, one which could furnish that guide to his conscience which no human care or superintendence can afford, inculcating that eternal principle that God is present with him always, and knows whether he peculates to the extent of a million or only of one farthing. Nothing but the full force of this great conviction, in the spirit of traffic and money-making which now prevails, can prevent those gigantic frauds, and therefore the rich man should lay seriously to heart that this is his book, and that whatever is contained in it is for his good both here and hereafter.—*Earl of Shaftesbury.*

RIGHTS OF COLOURED MEN IN MAINE.

The Supreme Court of Maine has decided that free coloured persons of African descent are authorized, upon complying with the same laws that qualify white men, under the provisions of the Constitution of the State, to be electors for Governor, Senators, and Representatives. The decision of the Court was rendered in compliance with a joint resolution of the Legislature passed last winter. The decision is in direct conflict with the opinion of the United States Court in the Dred Scott case.—*American Paper.*—[Is the Union breaking up, as the *Westminster Review* alleges?]

PENSION TO MRS. HUGH MILLER.

Government has marked its sense of the services rendered to science by the late Hugh Miller, by bestowing upon his widow an annuity of £70 sterling.—*Edinburgh Witness*.

SPURGEON JUNIOR.

The Rev. J. A. Spurgeon, younger brother of the famed Spurgeon, appeared in Boston, England, one Sunday lately. He preached two sermons in the Corn Exchange Hall, on behalf of the Zion Chapel, West street. At the morning service the immense hall was crowded to excess, and on the preacher making his appearance a sensation of surprise at his youthful appearance seemed to pervade the audience; his age is said to be seventeen years. He took the text of his sermon from 1 John iii. 1, 2. His distinct utterance, fluency of speech, and earnestness of soul, together with the graceful ease and dignity of all his movements, are qualifications calculated to excite an extraordinary amount of interest in favor of a preacher of his early years. The younger Spurgeon's style of speaking possesses nothing in common with that of his brother, but in command of language and the choice of words he is, though still but a student, at the very least equal to his brother.—*Lincolnshire Times*.

Obituary.

OBITUARY NOTICES.

THOMAS DICK, LL. D., F. R. A. S.

This very popular and useful writer died at Broughty Ferry, near Dundee, on the 29th of July. The following narrative of his life is given by the *Dundee Advertiser* :—

“Thomas Dick was born in the Hilltown, Dundee, on the 24th November 1774, his father being Mungo Dick, a small linen manufacturer, and a member of the Secession Church, by whom he was brought up with the exemplary care common amongst Christian parents in Scotland in those times. As early as his ninth year he is said to have had his mind turned to astronomical studies by the appearance of a remarkable meteor. At the age of sixteen he became an assistant teacher in one of the schools at Dundee, and began to prepare himself for the University of Edinburgh, which he entered as a student in his twentieth year, supporting himself by private teaching. At this period he began to contribute essays to various publications, and was preparing himself for the works which were afterwards to give him a name and make him more conspicuously useful to his fellow-men. In 1801 he was licensed to preach in the Secession Church, and officiated for some years in different parts of Scotland; at last, however, he settled for ten years as teacher of the Secession School at Methven, where he experimented as to the practicability of teaching sciences to adults; established a people's library; and may be said to have founded the first Mechanics' Institute in the Kingdom—a number of years before the name was applied to it. For ten years more he taught at Perth, where he wrote the ‘Christian Philosopher,’ which at once and deservedly became a favorite work, and in a short time ran through several editions. The success of that work induced him to resign his position as a teacher and retire to Broughty Ferry, near Dundee, in 1827. From that time until within the last few years, when the chill of age stayed his hand, his pen was ever busy preparing the numerous works in which, under different forms and by various methods, he not only, as an American divine has said, brought down philosophy from heaven to earth, but raised it from earth to heaven. The number of editions through which Dr. Dick's works have run, both in this country and in America, where they were equally popular, could not be readily told. Unfortunately the author, through careless arrangements with his publishers, did not always reap the rewards of his labours that he

should have done, although in other instances, and especially by a London publisher, he was liberally treated. About eight years ago he was prostrated by a severe illness, from the effects of which he never wholly recovered. In the year 1850 a number of gentlemen of Dundee subscribed a small fund, from which, between £20 and £30 a-year have since been paid him, and about £70 remains unexhausted. An effort was made at the same time to procure a pension for the Doctor from the Literary Fund, which did not succeed. It was renewed, however, successfully two years ago, and £50 per annum was awarded."

We may add that Dr. Dick was settled at Stirling as colleague to the Rev. Mr. Heugh, of the Secession Church, in the old age of the latter, and was succeeded, after a very short ministry, by the celebrated Dr. Heugh, afterwards of Glasgow, who thus became colleague to his own father. Dr. Dick, in after life attached himself to the Congregationalists, and frequently preached in that connection. A few years ago, he usually attended public worship in the United Presbyterian Church at Broughty Ferry. He delivered a number of courses of lectures on astronomy, and other scientific subjects in the towns and villages of Scotland. By his talents, industry and general character, he commanded a very high respect. He was three times married, and had several children.

REV. JOSEPH SCOTT, BLANDFORD.

We hoped to receive some communication respecting Mr. Scott, from some of his neighbours in the ministry, but have been disappointed. His removal which took place in the end of May, is to us attended with a peculiar interest. He was our only Selkirk fellow-student in the Synod. We regret however that we can make only a few very general statements respecting him. In early life he enjoyed the pastoral care and, partly, the professorial superintendence of the venerable Dr. Lawson; and was a good theologian, and an excellent preacher. He was settled about 1825, as successor to a distinguished man, the Rev. David Greig, at Lochgelly, in Fife, where he continued for a few years. Afterwards he was engaged chiefly in teaching in different parts of Scotland. Shortly after coming to this country, he became pastor of the U. P. Congregation of Blandford, and exercised his ministry very comfortably and successfully. His loss is felt as a very painful bereavement. The U. P. Presbytery of Brant, of which he was a member, have put the following on record:—

We, the members of Presbytery, have heard officially with concern and grief of the demise of the Rev. Joseph Scott, a co-presbyter, and late pastor of the United Presbyterian Congregation of Blandford. It gives us comfort to learn, that he died as he lived, in the Gospel assurance and Christian hope of a glorious immortality. In this trying and unexpected event, we bow submissively to the will of God, who ordereth all things in perfect wisdom, and who removeth his servants from their work on earth to their heavenly reward whensoever he pleaseth.

We sympathize deeply with the congregation of Blandford, bereaved so early of their late beloved pastor; one who laboured so faithfully among them, ever ready to spend himself and be spent in promoting their spiritual interests, and to carry forward that holy cause—the cause of Christ, which was so dear to his heart. We trust that the congregation will remember the word he spake unto them as the servant of the Lord Jesus; that they will follow the meek, patient, and holy conversation he exemplified among them, and thus continue to adorn the Gospel of God our Saviour, in which he so ably and assiduously instructed them. We would remind the congregation, likewise, though their late pastor has been removed by death, the Lord liveth, as Head of the Church, as he who sends unto her pastors and teachers for the work of the ministry, and is still thus addressing them: "Wait on the Lord. Trust in the Lord Jehovah. The Lord will provide."

We ourselves, the members of Presbytery, by the removal of our beloved brother and fellow laborer would be admonished, that our time is short, that we ought to fill it, up with earnest, energetic, and diligent service in the Lord's work, who thus, by the death of our father in the Presbytery, addresses us: "What I say unto you I say unto all—watch. Be ye also ready."