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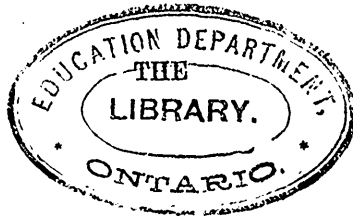
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UNITED CHURCH
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CANADIAN UNITED

PRESBYTERIAN MAGAZINE.

VOL. II.

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

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THE MAGAZINE.

We cannot close our labours, for the year, without gratefully acknowledging our obligations to our friends for their continued indulgence and kindness. We, therefore, offer our sincere and cordial thanks to our readers,—to our contributors (too few),—and especially to those ministers and others who have, so obligingly, acted as honorary agents and promoted our circulation. To these last, we owe existence itself.

It is gratifying to be able to state that our circulation, for the past year, has been quite sufficient to meet expenses, on the supposition that nearly all the subscribers will pay. But we do not disguise, that the financial affairs of the Magazine are in an unsatisfactory condition; and having never had any object of a personal or party nature in view, we should certainly desist from our task, but for two considerations;—first it is strongly represented to us by a number of persons whose judgment we respect, that the continuance of the Magazine is essential to the welfare of the Church; and secondly, we are assured, by many better acquainted with Canada than ourselves, that the generality of the readers will be found, in the long run, to act honestly, and pay what they owe. We have resolved accordingly to persevere for another year, humbly depending on the blessing of God, and hoping for the efficient support of the well-wishers of the U. P. Church. It is impossible not to perceive, that it is every day becoming more and more important, that we should have some periodical, both as a bond of union among ourselves, and also as a medium of communication with the public. In proportion as the hopes of our being able to effect a union with any other denomination are becoming faint, the more indispensable is it that we should mature our various schemes of christian usefulness, bring all our institutions into the highest attainable state of efficiency, and maintain and fortify the position we conscientiously occupy. All this, we hope, may be aimed at consistently with that spirit of brotherly love we ought always to cultivate towards all who hold the Head, and love the Lord Jesus Christ in sincerity and truth. To all such, as to ourselves, may grace, mercy and peace be multiplied!

As the termination of another year approaches let us not be so thoughtless as to forget that life itself is fast gliding away. Let us thank God for sparing mercy, and prolonged opportunities and privileges, notwithstanding such grievous misimprovement; and mourning over the past, irrecoverably gone, and imploring forgiveness through the merits of the Saviour, let us dedicate ourselves afresh to the service of our God and Redeemer. May he bless us, and make us blessings, and, after the duties and conflicts of this sublunary state are over, receive us to glory and honour and immortality.

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THE CANADIAN
UNITED PRESBYTERIAN MAGAZINE.

VOL. II. TORONTO, JANUARY 1, 1855. No. 1.

TO OUR READERS.

At the commencement of this new volume, we salute our readers with a greater degree of confidence than we were ever before able to muster; having now an actual list of subscribers sufficient for carrying on the Magazine, while the very liberal terms offered by our Publisher are daily bringing accessions.* The encouragement we thus receive, and for which we desire to be grateful both to God and to our friends, will, we trust, operate as an incentive to increased effort for the accomplishment of the special objects for which this periodical was undertaken—the peace and prosperity of the United Presbyterian Church, with which we are persuaded that the cause of enlightened piety, and of civil and religious liberty in this Province is very closely connected. The leniency and partiality of our friends have, so far as we know, permitted them to find no fault with the Magazine in time past, except what may evidently be traced to two considerations, first, that we are ourselves but imperfectly acquainted with the condition, taste, and requirements of the people of Canada; and secondly, that we have, to a very small extent, enjoyed the co-operation of those better informed respecting such matters. Both evils, we hope, are in the way of being removed. We trust that we shall ourselves learn from experience; and, if we may rely on promises obligingly made us, we shall not be so single-handed in time to come as we have hitherto been. Our readers will be delighted to see the commencement of Dr. Ferrier's historical papers in this number. They are fitted to give an interest more than ephemeral to our pages. We may hint, also, that we are not without expectation of obtaining the assistance of a well qualified correspondent at home, whose position affords him the best opportunities of knowing whatever of an interesting nature is afoot in our own denomination, and in the Church at large, in the Fatherland.

* Not only does he give the usual trade allowance to canvassers, but he engages, for this year, to forward the Magazine to the addresses of any nine *bona fide* new subscribers which any person will transmit to him, accompanied by \$6, thus leaving \$3 at such person's own disposal.

There is a point to which we scarcely know whether it is worth while to advert. Justice cannot be done to it without occupying more space than it deserves. It has been alleged, in a public print, that, in our last No., p. 361, when congratulating our readers on the passing of the Bill for secularizing the Clergy Reserves, we misrepresented the sentiments of our Church. It might be enough to reply generally, that we make no pretensions to speak in the name of the Church, which we hope is not servile enough to allow any man to be its mouthpiece. For our sentiments no one is responsible but ourselves, though we believe that generally they will be found to accord with those of the denomination to which we have the honour to belong, and, what is of more importance, with truth and soberness. But more particularly, whoever chooses to look to the page referred to, will see that we gave no unqualified approval of the Bill; though viewing it as past and irremediable, we saw no advantage to be gained by harping on its faults; and we did say that we regarded it as a "vast boon," and expressed a hope that, under Providence, it would be found conducive to the good of the Province. Such was the "head and front of our offending." Now we are not careful to show that the little word "vast" might not be a little too strong; but having used it we are prepared to stand by it. In the Bill the "Three Estates" commit themselves to the principle that there ought to be no connection between Church and State. Would not that have been a vast boon, though there had been no enactment whatever? Would not its moral effect have been great? How would it have been hailed twenty years ago? Again, does not the Bill effectually prevent all additions from being made to the number of incumbents participating in the Reserves? Would not that have been a vast boon, though it had secured the Reserves to the existing incumbents and their successors to all generations? Farther, it amazes us to hear that the *present value* of an annuity for twenty, or some other not very great number of years, is as good as (some say, better than) that annuity in perpetuity. Yet the Bill has substituted the one for the other. Consult an actuary, and he will tell you the vastness of this boon. As to the Commutation clause, we strongly disapprove of it. Several of its provisions seem to us to be highly objectionable, especially as they are to be administered by a Government for whose uncorruptness we have very imperfect security, and in a country where public opinion has unfortunately little controlling power. Some of the undesirable consequences likely to result from it, however, may be said to have been facilitated by it, rather than rendered possible. For, though provision had been made that each incumbent should individually receive his annuity, still, had they pleased, they might all have gone to an Insurance Office and got the *present value*, and, had they pleased, might have applied that to the endowment of their own Church; and it would not have been Voluntaryism, but intolerable tyranny to prohibit them. It is said that individuals or bodies of men will coerce them to consolidate. Be it so; that is not the fault of the Bill. It is a matter between them and the parties they choose to recognise as their ecclesiastical superiors—a matter with which no friend of civil and religious liberty will seek to interfere authoritatively, or in any other way than by advice and expostulation. With respect to the amount of public property the Bill is said to sacrifice, it should be recollected that the Imperial Statute absolutely required that existing interests should be protected; and

we may add that, during the heat of the Voluntary controversy at home, the extremest men always allowed that actual incumbents were entitled to the life-rent of their benefices. Upon the whole, then, we repeat that the Bill is far from faultless, but salutary in the main; and we have lived long enough to learn that in cases like this, where there are powerful conflicting interests, we must thankfully accept of approximations to reason and justice, when better cannot be obtained. We humbly advise, then, all well-disposed men to make the best of the arrangement, and to direct their attention to other amendments of the laws and institutions of the country.

Miscellaneous Articles.

REFLECTIONS FOR THE NEW YEAR.

Constituted as human beings are, there is unspeakable advantage to be derived from those circumstances in our condition which almost force us to take note of time—not merely the changes pertaining both to our bodies and our minds, which are constantly taking place in our own persons, and the events, many of them solemn, which are occurring in the history of ourselves, our families, our friends, and our fellow men at large, but such arrangements of our Father in Heaven as the succession of day and night, the recurrence of the Sabbath, the new moons, the seasons of the year, and the great annual cycle itself. All such things suggest and demand reflection by which, along with the grace of God, the heart may be made better, the life amended, and progress made towards glory, honour and immortality.

It is true that making the year to begin with January is altogether a matter of human arrangement, dependent entirely on the will of the civil authorities, having reference primarily to mere civil transactions, and in itself wholly artificial and arbitrary, while either of the solstices or either of the equinoxes might have been regarded as having a foundation in nature. Still, since this is the period from which we all date as the commencement of another year, moralists and divines have agreed in the propriety of attempting to improve the season for purposes of instruction and devotion. Let us not be backward to what is, at all times, good and profitable unto men.

In a meditation suited to such an occasion it seems natural to turn the thoughts both backwards and forwards. In the retrospective view, limiting ourselves even to the past year, which however, we need not do, how much is there to rouse the mind to intense, devout, and holy feeling. What cause for admiring and adoring gratitude to the Giver of all good, the God of all grace, whose mercies have been new to us every morning, who has waited to be gracious, who has crowned us with loving kindness and tender mercies, and who, if He has afflicted us, has done so in truth and faithfulness, chastening us as a father doth his child, and mingling conso-

lations in the cup of sorrow. Bless the Lord, O our souls, and forget not all his benefits. Again, with reference to ourselves, what ample occasion for regret, confession, humiliation and contrition! What opportunities and privileges have been despised and misimproved! What duties neglected and sins committed! We have been unprofitable servants, unthankful and evil. To us belong shame and confusion of face. Who ought not to say with the Patriarch, 'I abhor myself and repent in dust and ashes.' 'Have mercy upon me, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out my transgressions. Hide thy face from my sins and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me.'

Though politics is not our province, yet it is doubtless meet that we should devoutly recognise the hand of our Saviour-God, in his operations as Governor among the nations. Passing over many minor yet not unimportant occurrences of the past year, what christian can refrain from eager solemn thought respecting that stupendous war in which our nation is engaged, which has already occasioned the effusion of so much human blood, which in all probability cannot terminate without changing materially the aspect of Europe and of the world, which is doubtless contributing its part to the fulfilment of prophecy, and, in one way or other, to the development of the great providential scheme. Let us rejoice not only that the Lord God omnipotent reigneth and doth all things well; but also that all power in heaven and in earth is committed to Jesus Christ who is Head over all things to the Church, which is his body, and whose real interests he will infallibly and effectually promote by all that he brings to pass.

Every friend of Missions (and is not that another name for a Christian?) must look back with gratitude, mingled with anxiety, on the extension of the Kingdom of Christ during the past year. How much is there to call forth thanksgiving, and, at the same time, to stimulate to more earnest prayer and more self-denying, strenuous exertion, in the reports which have reached us from China, India, Turkey, and Africa, not to mention other mission fields throughout the world? Let the petition, "Thy kingdom come," be often on our lips and always in our hearts, and let us resolve to honor the Lord with our substance and with the first-fruits of all our increase.

With reference to our own church in Canada, let us bless God that by his good hand upon us, notwithstanding our unworthiness, peace and a measure of prosperity have been enjoyed. We have received a considerable number of additional preachers. New Congregations have been formed, vacant ones have obtained pastors, and as the statistics show, many have made very satisfactory progress in things outward, while we may hope that corresponding inward advancement has, by the blessing of God, on his own appointed means, taken place. 'The Lord doth build up Jerusalem.' 'Not unto us O Lord, not unto us, but unto thy name give glory.'

Looking forward to the future let our souls be pervaded and possessed with the truths so certain, so momentous, so often forgotten, that the time is short, that the end of all things is at hand, and that the Judge standeth before the door. Let us redeem the time, and work while it is day. Personally and in all our relations, civil, social, domestic and religious, let us do

whatsoever we do in word or in deed in the name of our Lord Jesus. Let us do all to the glory of God, and let us do with our might whatsoever our hand findeth to do. "Power," says an eminent author, "power to the last particle is duty." "To him that knoweth to do good and doeth it not," says the Spirit of God, "to him it is sin." Thanking God, then let us take courage, let us commit our way unto him and trust also in him, praying him to bring it to pass. And may goodness and mercy follow us all our days, and may we dwell in the house of the Lord forever.

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

To the Editor of the Canadian United Presbyterian Magazine.

My Dear Sir.—The papers on the history of our church, which you kindly agree to admit into your pages were prepared for the *Canadian Presbyterian Magazine*, now discontinued. I had prosecuted the narrative in that periodical from the origin of the Secession to the time of the Old Light controversy in the Associate Synod. In your magazine I propose to commence where I left off in the other, presuming that most of your readers have seen what has been already published. Some of my friends suggested the publication, of what has appeared and what is in reserve, in a pamphlet form. But having no thought of this at present, I incline rather, through your indulgence, to proceed from time to time with the unpublished parts of the narrative. Yet for the sake of such readers as may not have seen the papers already published, I beg to present the following short summary of what has preceded the paper I now send you.

It is well known that the Secession originated in Scotland in times of great declension in the Established Church, from scriptural truth and order. In 1733, the prevailing party in that Church, who were zealously opposed to Evangelical doctrine, were so infatuated as to cast out from their pale, four holy and faithful ministers, who were justly considered among the "chariots and horsemen" of the spiritual Israel. These "four brethren," the Rev. Ebenezer Erskine, Wm. Wilson, Alex. Moncrieff, and Jas. Fisher, constituted themselves into a Presbytery, called the Associate Presbytery, with a view to preserve sound doctrine, and to carry on the work of reformation from which they had been interdicted. They were soon joined by others, and had pressing invitations to dispense ordinances in many parts of the country where the pure Gospel was valued. They chose one of themselves to be their Professor of Divinity, under whom many young men were trained to the holy ministry. The Associate Presbytery increased rapidly, and in twelve or thirteen years was erected into a Synod, called the Associate Synod. But an unhappy controversy arose among them respecting the lawfulness of swearing the Burgess-Oath; one party contending that it was not inconsistent with their testimony to take this oath, and the other party as zealously opposed to it. "The contention was so sharp between them that they departed asunder one from the other," (like Paul and Barnabas,) and formed two distinct Synods, in separate denominations, each of which claimed to be the lawful Associate Synod, preserving hostile attitudes to each other. For more than seventy years they remained separate; and both churches very successfully spread their influence over the whole of Scotland, and over much

of England, Ireland, and America. We proposed to present a sketch of the history of these rival denominations separately, and afterwards of their reunion, and of their being joined latterly by the Relief Church, intending to close the narrative with an account of the present state of the United Presbyterian Church, both at home and in foreign lands, forming now, as it does, "a threefold cord which is not quickly broken."

We had proceeded so far to narrate the Acts of the Associate (Burgher) Synod, tracing in a succession of papers, their many important movements from 1747, the year of the unhappy breach, till about the close of last century, when they were engaged in keen discussion on the power of the civil magistrate in matters of religion, a subject which still agitates and divides the Christian Church, although it might reasonably be thought that different views might be entertained on this subordinate subject, whilst genuine christians were faithfully "endeavouring to keep the unity of the Spirit in the bond of peace."

The subjoined paper takes up the subject precisely where we left it twelve months ago. I shall be happy that you give it a place in your January number; and, health permitting, should the subject be deemed worthy of appearing in your magazine, I shall furnish the subsequent parts with as much regularity as possible.

I am, my dear Sir, your's faithfully,
ANDREW FERRIER.

Caledonia, December, 1854.

In the month of April 1797, the Associate Synod met and was constituted. Great was the interest felt by many, both ministers and people, in the important discussion on the subject of the magistrate's power in matters of religion, to which they were now to proceed. The opening sermon was preached by the Rev. John Dick, of Slateford, afterwards the celebrated Dr. Dick, of Glasgow, who although then a young man stood deservedly high in the estimation of his brethren for his learning, talents, and piety. This sermon, which was published, had pointed reference to the expected discussion, was sufficiently explicit as to his own views on the questions to come before them, and, at the same time, expressed strongly the duty of forbearance with those who differed on matters of only a subordinate nature. As to the manner in which the Covenants are obligatory on posterity, he considered it a subject of doubtful disputation, which should be left to every man's conscience, and as to the power of the civil magistrate in religious matters, he considered it no way surprising that serious persons might have such a view of the spirituality of the Redeemer's Kingdom, as to suppose it to be entirely distinct from the kingdoms of this world.

The public mind was so much excited in reference to the proposed alterations on the formula, that at this meeting of Synod, not fewer than 41 petitions from congregations and sessions, were addressed to the Court. Twenty-seven of them were against alterations, nine were in favour of making them, and five craved delay. This presented the cause in a most serious and threatening aspect to the Synod. The members delivered their sentiments with candour and caution; after which the Rev. James Hall, (afterwards Dr. Hall) of Edinburgh, proposed the following motion:—

"That the Synod defer the consideration of the alterations in the second and fourth questions of the Formula, till a future meeting; it being understood, that when this cause shall be re-considered, intimation of such design shall be given at the meeting of Synod which shall precede the discussion of it; and that when they re-consider this cause, they shall not give a final decision on it, till they have given sufficient information to all concerned; and in the meantime that the following declaration be prefixed to the present Formula, and read before the questions in it be put at license or ordination, viz:—'That

whereas some parts of the standard books of this Synod, have been interpreted as favouring compulsory measures in religion, the Synod hereby declare, that they do not require an approbation of any such principle, from any candidate for license or ordination. And, whereas a controversy has arisen among us, respecting the nature and kind of the obligation of our solemn Covenants on posterity, whether it be entirely of the same kind upon us as upon our ancestors who swore them, the Synod hereby declare, that while they hold the obligation of our Covenants upon posterity, they do not interfere with that controversy which has arisen respecting the nature and kind of it, and recommend it to all their members to suppress that controversy, as tending to gender strife rather than godly edifying.”

The Rev. Michael Gilfillan of Dunblane proposed a motion somewhat different, viz:—

That the Synod dismiss Mr. Fraser's petition,* and the overture of the Committee, and adopt the following overture, to be prefixed to the Formula, and read when the questions in it are put at license, and ordination. viz:—That, whereas, &c., (the same as in the former motion to the end), it being understood, that the Synod shall not revive this cause, till they have given sufficient information to all concerned.”

Five members dissented from putting either of these motions. They were, however, put, when the latter was carried. But against this decision, no less than eighteen ministers entered their dissent.

It is proper to state that the words which are common to both motions constitute that declaration which was afterwards called the Preamble. To this they all agreed, with the exception of those who wished the formula to be undisturbed. It requires, indeed, some consideration to see the difference between these two motions, at least to see why the loss of the first should have induced so many ministers to enter their dissent against the decision in favour of the second. It would seem that the supporters of the first motion, from the agitated state of the Church, were afraid to come to a hasty determination of this cause, and wished it delayed till the public mind was better prepared for it, and till it was more likely to be brought to a more satisfactory and harmonious settlement: whilst the supporters of the second motion thought that by dismissing Mr. Fraser's representation, and the overture of the Committee, and simply adopting the Preamble, the cause would at once be terminated.

The Synod, by agreeing to this preamble, can scarcely be said to have made any change of principle, though the contrary was maintained by those who opposed the motion. They seem to have left things as they found them, and only to have opened, as it were, a safety-valve for the consciences of those who thought that their assent to the questions in the Formula committed them to the approval of the exercise of compulsory power by the civil magistrate in matters of religion, and of the descending obligation of the covenants, as to the manner of enforcing these by civil pains and penalties, as well as to the scriptural matter which they contain. Notwithstanding the Preamble, the Synod still held the obligation of the National Covenants, leaving it to every man to exercise his own judgment as to the character of that obligation; and they still held the power of the civil magistrate in matters of religion, it being understood that it was neither competent for him to propagate christianity by offensive arms, nor, either to enforce duties, or suppress heresies' by civil punishments.

So far as the obligation of the Covenants is concerned, it is clear to us, that

* The Rev. John Fraser, A.M., Auchtermuchty, had, in 1795, introduced the subject by a representation and petition, addressed to the Synod; and, in consequence, the Synod had appointed a Committee to bring in an Overture, which might unite the members of Court in their sentiments respecting the obligation of the Covenants, and the civil magistrate's power in matters of religion.

the Synod made no change by simply declaring that they did not interfere with the controversy which had arisen among the members, but left every one to his own judgment. In regard, however, to the power of the magistrate in matters of religion, which they professed still to hold, whilst they denied compulsory power; our opinion is that the opponents of the movement were in the right in saying that if the magistrate had power at all in religious matters, it must be compulsory. On this principle those opponents, who afterwards left the Synod regarded the Preamble "as a thorough disowning of the connexion between the Church and the State." The Synod, however, did not mean at this period to disown that connexion, or, in other words, to object to a civil establishment of religion.—Although their language might be so interpreted, they did not mean to go thus far. They were still so far behind in enlightened scriptural sentiment on this point. This additional step was left for their successors in the next generation. They made, at this time, a distinction which we cannot allow to exist between simple power in the magistrate in matters of religion, and compulsory power. They wished their candidates for license and ordination to be relieved from giving their assent to any doctrine which would allow the magistrate to compel the subject to embrace the national faith, or to put down by force any form of religion which was not sanctioned by the civil powers. The amount of their meaning was a disowning of the doctrine of persecution for conscience sake.*

God, however, was at this time leading the Synod in "a way that they knew not," and preparing them for further light and further progress on this great question with which the destinies of the Redeemer's Church at large are so much connected. God was directing them to lay a foundation, without intending it, for those enlightened views which now prevail among their descendants, which are rapidly pervading Christendom, and which, we doubt not, will yet revolutionize the whole visible church in its various denominations, that they may be gathered into one.

The Synod as a body still hold that the magistrate had power in matters of religion. But it is evident from one of the reasons of dissent brought forward by the supporters of the unsuccessful motion that not a few members of the Court went so far as to refuse him all such power. They saw the fallacy of the distinction between simple power in the magistrate, and compulsory power. They were further advanced in enlightened sentiments on this subject than the majority of their brethren; and they considered that by the present decision the Court had finally declared their judgment that the civil magistrate has power, though not compulsory, in matters of religion.

But what power of the magistrate, as was well said even then, is not compulsory? Why does he bear the sword, but to enforce his laws? If obedience is refused, it is his duty to compel, and the transgressor becomes liable to punishment. Is there no compulsion in the magistrate's interference with religion except where he proceeds to violent persecution? The mere establishment of religion, by endowing any church at the expense of the nation, is compulsion; and although other churches be tolerated, yet what is that but the restraining of the exercise of a power which is understood to exist.

When the Synod declared that they did not require an approbation of compulsory measures in religion, they adhered strictly to the doctrine which had previously been asserted on several occasions by the church to which they belonged. About ten years after the commencement of the Secession, the Associate Presbytery condemned, in an Act passed by them (3rd February, 1743), the dangerous extreme of expressing principles in favour of propagating religion by offensive arms. When the Associate Synod published, in 1778, a

* They made a distinction between the power of the civil magistrate "circa sacra" and "in sacris." The former they admitted, the latter they refused. What the difference was, it is happily not obligatory on us to explain.

re-exhibition of the Testimony, it contained the following declaration:—"It must be acknowledged that the enforcing of religious duties with civil penalties, and, in too many instances, blending the affairs of Church and State with one another, is totally inconsistent with the spirituality of Christ's kingdom." When the Synod adopted, in 1797, the Preamble, they did nothing more than renew the declaration which had been once and again made before that period, by the church courts of the Secession.

But the adoption of this Preamble occasioned serious agitation in several sessions and congregations, and the opponents of the measure seem to have been active in keeping the public mind in a state of excitement and discontent. Not only were the pulpit and the press employed in calumniating the Synod, but from the misrepresentations which were made, the people in many places were stirred up to strife and contention. In consequence, when the Synod met in 1798, there were petitions from several sessions and congregations, praying that it would review its decision, and set aside the Preamble. This ferment was kindled and kept alive, under the impression which had been industriously, though unjustly produced, that, by the measure adopted, the Synod had dropped the whole Secession Testimony. These petitions led to much discussion in the supreme court. It was at length moved, "That whereas the Synod is precluded, by their deed in April, last year, from entering on the immediate consideration of these petitions, allow them to lie on the table till a future meeting, the Synod hereby giving notice to all concerned, that they will then resume the consideration of the whole cause respecting the Formula." A counter motion was made as follows: "That the Synod finds that in consequence of its deed, in April, 1797, it cannot grant the prayer of the petitions, and therefore dismisses them; but, at the same time, the Synod declares that it will be at liberty, at a future meeting, to recur to the discussion of the cause respecting the Formula, and hereby gives intimation to all concerned." By a great majority the first motion was preferred, and it was agreed that the petitions shall be considered at the meeting of Synod, in September, 1799.

But during this whole interval of a year, the agitation seemed to augment, and additional petitions to the same purpose were forwarded to the Synod, when met to enter on this subject. From the interest excited, there was a full attendance of members. The discussion occupied two sittings. At the close the following motion was made by Mr. James Hall, "That the Synod adjourn the further discussion of this question till a future meeting of Synod; and, in the mean time, appoint a committee of the house to draw up a Synodical address to the people of their charge, expressive of our adherence to the doctrine, worship, discipline, and government of the Church of Scotland, and for repelling the calumnious reproaches which have been circulated in the public, that the Synod, by what they have done in this business, have abandoned their avowed principles, and that this is designed to be the forerunner of future and more dangerous innovations." Mr. William Willis proposed another motion, viz:—"That the Synod dismiss the Preamble, and appoint a committee to draw up an address to the public, in order to remove any undue impressions made on the minds of the people." Ninety-one members voted for the first motion, and twenty-eight for the second. This vote brought on the crisis, and led to the separation of some of the brethren from the Synod; and in this the Old Light denomination originated. Three ministers, namely, Messrs. William Fletcher, William Taylor, and William Watson, and ten elders, dissented from this decision, and Mr. Willis, joined by Mr. Ebenezer Hyslop, and two elders, gave in the following protestations:—"I protest in my own name, and in the name of all ministers, elders, and private christians who may adhere to this protest, that as the Synod hath obstinately refused to remove the Preamble prefixed to the Formula, and declare their simple and unqualified adherence to our principles, I will no more acknowledge them as over me in the Lord, until they return to their principles." Mr. Hill entered his dissent, and was

joined by Mr. Porteous in the following terms:—I George Hill, minister of Cumbernauld, do, in mine own name, and in the name of all who shall adhere to my dissent from, and protest against, this deed of Synod, in retaining the Preamble to the Formula, hereby declare my adherence to our received principles, and that I shall be at liberty to testify against this deed from the pulpit, or otherwise, and shall also be at liberty to afford relief to all who are aggrieved by this deed, and shall adhere to the same principles with myself, and to carry this my dissent farther at next meeting, if I shall see cause.

As the two former had declared themselves no longer subject to the Synod, their names were taken from the roll, all who adhered to them were declared to have cut themselves off from the Synod, and the Presbytery of Glasgow were authorized to give intimation of this to the congregations of those brethren, and to look after their spiritual interests.

According to the motion which carried, a committee was appointed to prepare an address to be circulated among the people, in order to disabuse their minds of the misrepresentations which had been made. The committee presented a draught of it to the Synod before it closed its meetings, and they were authorized to get it printed and circulated without delay.

“The address,” says Dr. McKerrow, “was written in a style of great manliness, and was eminently fitted, by the plainness and honesty of its statements, to remove any false impressions that might have been produced by the proceedings of the Synod concerning the formula, and to restore confidence to the minds of those who were in danger of being led away by the misrepresentations of prejudiced or interested individuals.”

The object of the address was to undeceive the minds of many of the people, who had been led to believe that the Synod had made some radical change in their principles, and to re-establish that confidence which they had hitherto reposed in their spiritual rulers, and which nothing had occurred to shake. It was intended to silence the tongue of calumny, or at least to enable candid Christians to see that their opponents had occasioned a false alarm. In the address they plainly intimate that the controversy which had arisen turned simply on the question whether the Confession of Faith gave the civil magistrate a compulsory power in matters of religion. It was the opinion of many that it did, and others were of the contrary opinion; whilst all were of one sentiment that the civil magistrate had no such power given him by God. Now what was meant by the Preamble was not to decide what doctrine on this head the Confession taught, but simply to relieve the consciences of those who thought that the confession allowed too much power to the civil magistrate, by letting it be understood that in assenting to the Formula they were not giving their sanction to any intolerant or persecuting principles. “The Synod,” say they, “have not presumed to determine the meaning of our standards on these points, much less have they dared to condemn them as teaching unscriptural and anti-tolerant doctrine. But they are not surprised that many of their members were, and continue to be, of opinion that they give to the civil magistrate a power inconsistent with their doctrine elsewhere, respecting the Headship of Christ, and the liberties of conscience. The known opinions and practices of the times when our Confession was composed, favour their supposition. The Synod revered the scruples of their brethren on this point, therefore, as proceeding from delicacy of conscience in the matter of a solemn vow, and considering them entitled to every relief which could constitutionally be given them. They deemed it necessary, for the consistency of the Secession Church, that her profession should, beyond controversy, in every thing be consistent with itself. They thought it proper, for the character of the body, that no doubt should remain whether they hold persecuting principles; and that those who have affirmed it of them should be put to silence by an explicit

avowal of their sentiments; and the Preamble was adopted as the least objectionable method that occurred of obtaining at once these several objects."

But we do not pursue the subject further at present.

(To be continued.)

UNION AMONG PRESBYTERIANS.

[The following able letter by the Rev. Robert Ure was addressed to the editor of the "Ecclesiastical and Missionary Record of the Presbyterian Church of Canada," from which periodical we take the liberty of transferring it to our own. It refers partly to an article which appeared in a preceding number of this Magazine; and *Audi alteram partem* is a maxim to which no candid mind can object. Our friends of the other Church regret the want of a joint-meeting of the Committees. The course we now adopt may be regarded as compensation in part. Should any reply be offered us, we trust that it will be of the same calm and argumentative character as the letter. The deliverance of the Committee of which Mr. Ure is Convener, was given in our December number. We may add that we are glad to understand that Sir George Sinclair's Letter on Union, which has been repeatedly printed in Scotland, is in course of being reprinted here, and will soon be offered for sale at such a price as ought to secure for it a wide circulation.]

MR. EDITOR,—I beg to acknowledge the receipt of your letter of the 13th inst., in which you request me to forward for insertion in the *Record*, the minutes of the recent meeting of our Union Committee. In complying with this request, I shall crave the liberty of prefacing my notice of that meeting, and its result, with such explanatory statements as may be necessary to enable your readers generally, to form a correct idea of the question at issue between the United Presbyterian Synod and our own Church, and of the causes which have succeeded for the present in arresting all negotiation on the subject of a union between the two bodies. In other circumstances I would have satisfied myself with simply transmitting to you the deliverance of the Committee, which you asked for, and would have permitted that deliverance to go forth to the public eye without note or comment; but it is manifest, I think, that this would now be unadvisable; inasmuch as we have been publicly accused, through the columns of the *Canadian United Presbyterian Magazine*, with a violation of Christian charity in the course we have pursued in this matter, and with cherishing a disposition to interpose barriers in the way of union on a Scriptural basis. These, sir, are not very pleasant accusations to lie under; and it will be allowed by most persons, that charges of this sort should be made, when made at all, with extreme caution. It is certain that they can serve but rarely to promote any good end, even when they happen to be based upon tolerably adequate grounds; and it is no less certain, that they seldom fail to operate mischievously when they originate, as they seem to do in the present instance, merely in a little unnecessary warmth of feeling, proceeding, as that in its turn may do, from a misconception of the views and sentiments of the party accused.

Let us see what are the exact bearings of the case as it now stands, and the sum of the difficulties which have thus far prevented a joint-meeting of the Committees.

Our brethren of the United Presbyterian Church did themselves the honour, at their last Synodical meeting, of issuing a public testimony expressive of their earnest desire for union, on certain grounds, with other Presbyterian Churches, and with our own Church in particular. The resolutions which they drew up on this subject, and transmitted to our Synod, were conceived in an excellent spirit, and they were no doubt considered by their framers, as exhibiting a fair basis for the union which they desired to see achieved.

Unfortunately, however, this overture has thus far been barren of practical effect; and, from present appearances, it is not likely ever to lead to the harmless experiment of bringing the committees on union together, and giving them an opportunity of comparing views on the points upon which they are supposed to be at issue. This failure of a movement so well intentioned in its origin and aim is doubtless to be regretted; but there is nothing whatever in the circumstances of the case, to furnish parties on either side with any feasible temptation to the display of temper, or the use of recriminating language. A correspondent of the Magazine above referred to, fancies indeed, that he can perceive the ultimate cause of the whole difficulty in the workings of an uncharitable spirit among the members of our Synod; and finding, as he imagines, a firm footing on this hypothesis, he is plainly under the impression, that it is his bounden duty to rebuke us sharply for our waywardness, which, accordingly, he does not fail to do. It would serve no good purpose to attempt anything like a formal reply to the effusions of this anonymous brother; but it may be of use to remark, that if obstacles have arisen, of such a description, as to render them, in the opinion of our United Presbyterian friends, a sufficient reason for their declining any present attempt at negotiation with us, they must, in this case, consent to bear what, upon enquiry, may appear to be their fair proportion of blame.

In my opinion, their first error, if they really wished us to appoint a Committee and leave it unsaddled by any conditions, lay in their setting the example of announcing the conditions by which their own Committee were to be controlled; their second error, as disclosed more particularly by the course which their Committee have pursued, consisted, as it would seem, in the somewhat extravagant estimate they had formed, as to the amount of concession necessary on our part, in order to justify them in even consenting to meet with us, for the purpose of mutual consultation. The terms laid down in their Synodical resolutions, and proposed for our acceptance, constitute professedly a draft of the platform on which, as a Church, they have taken their stand; and our instant acquiescence in the terms of these resolutions, our unhesitating adoption of this platform, appears to have constituted the first instalment in that line of concession which our brethren deemed requisite, not to a union merely, but simply to clear the way to a joint-meeting of the Committees. Even thus far, however, they might have found us disposed to be perfectly pliant to their wishes; but their refusal to meet with us is apt to breed the suspicion, that this measure of compliance would not have sufficed, and that the demands upon us *in limine* were really intended to be of a more extensive sort than the obvious rendering of their resolutions would seem to indicate. The fourth of these resolutions, and the cardinal one, reads thus:—

“That considering how much unhappy and mischievous division among Evangelical Presbyterians has been occasioned by the question respecting the power of the Civil Magistrate in matters of religion, or, in plainer terms, by the question of ecclesiastical establishments, the Synod take the present opportunity of stating that the principle of this Church, in regard to that question, has always been, that it shall be a matter of forbearance; and the Synod has great pleasure in reflecting that while this principle seems just and sound in itself, it has this special excellence, that it presents a basis on which persons differing widely in their views respecting establishments, may nevertheless conscientiously and honorably unite, provided none of them regard these views

of such vital and momentous importance as to demand that they be made a term of Christian or ministerial communion."

I presume, Mr. Editor, that we would have no difficulty as a Church in giving in our adherence to the principle here stated, and joining heart and hand with our brethren on the basis it presents, provided we were not asked to suppress our united testimony to other principles in reference to the power or duties of the Civil Magistrate, besides those immediately connected with the question of ecclesiastical establishments. The principle of forbearance on that latter question is, for all practical ends, as fully recognized in our own Church as it can be among the United Presbyterians themselves. We quarrel with no brother, ministerial or lay, for the views which he may happen to hold in the abstract as to the expediency or lawfulness of State-aid in favor of ecclesiastical bodies; nor do we demand a confession of faith from any one as to his views of the relation in which any particular Church should stand to the State. Questions of this kind we are quite willing to leave in abeyance; and our "deed of Synod," to which so serious exceptions have been taken by the other Committee, and on the ground of which they refuse to meet with us, does not so much as moot the propriety of having points like these transformed into tenets of "such vital and momentous importance," as to render it worth while for us to "demand that they be made a term of Christian or ministerial communion."

The truth is, our Synodical deed practically cedes all that our brethren ask for in their resolution as above quoted; but at the same time, and in order to save our credit for candour, we state openly in that deliverance that, aside from the question of ecclesiastical establishments, we entertain certain views on the duty of the Civil Magistrate, and the responsibility of nations to God, the expression of which we are not inclined to erase from our Church's testimony, being convinced that they have practical bearings of a very important character.

What these sentiments are, our Church in various ways has once and again explicitly avowed, and we but repeat the substance of her reiterated statements on this subject, in announcing the following positions, to which we invite the attention of the reader, requesting him to mark as he proceeds in the perusal, how studiously we avoid the "question of ecclesiastical establishments," and how carefully we refrain from meddling with the conflicting opinions that may be held in reference to it.

1. We believe, then, in the first place, that the Almighty sustains a moral relation to nations as such, just as he sustains a moral relation to families as such; and hence we hold that, as from the fact of the latter relationship, there arise such things as family duties, family sins, and family chastisements, so in like manner from the existence of the former, there result such things as national duties, national sins, and national judgments. To rule men in "the fear of the Lord," implies, according to our ideas of the matter, not only the duties included in personal deportment, but likewise the obligation on all concerned in the management of public affairs, to see to it that, the constitution and laws of the nation be founded upon, and controlled by the dictates of the Divine will. When the laws of a country, for example give sanction or encouragement to atheism or superstition, to gambling or licentiousness, to Sabbath-breaking or slavery, or any sort of injustice or oppression, the nation in that case, and the nation *as such*, we hold, stands chargeable with guilt in the sight of God. The enactment of such laws, their existence on the statute book, and the practical administration of them constitute in our esteem instances of national sin, which if persevered in, or unrepented of, must without fail bring down the vengeance of heaven upon the guilty nation.

2. We believe, farther, that the moral supremacy which the light of nature points to, as belonging to God, has, by the Father been delegated to Christ in his Mediatorial capacity, and that the supremacy thus vested in Christ, extends

over nations as *such*, or over men in their civil relations; so that the possession of his revealed will on their part, places them under obligation openly to recognize that will as their directory, in so far as its directions bear on the discharge of their civil and political duties. And the nation therefore, that refuses to acknowledge the authority of revelation, and neglects to comply with the duty of framing its laws, in harmony with the moral principles which revelation inculcates, sins, as we believe, against the headship of our Lord Jesus Christ, and renders itself amenable in his judgments.

3. We believe, still farther, that the word of Christ imposes new duties upon nations; that besides what it furnishes in the way of a fuller and more authoritative exposition, than natural reason and conscience can give, of the moral principles which should guide men in their civil, as well as in their other relations, it makes, at the same time, specific additions to the number of those duties, which the light of nature more or less clearly points out as appropriate to the civil relation. This position may be more briefly stated thus:—That the light of revelation imposes duties upon nations, for which, the authority of that revelation must of necessity be asserted. The Sabbath supplies an instance of this sort. Regarding that institution, the light of nature gives no information whatsoever; and yet the State, as we hold, is bound to protect the day from open profanation, and to do so on the ground that God claims the day as his own. The bill on this subject, which is likely soon to be brought before our Colonial legislature, will, we sincerely hope, embody in its preamble a distinct assertion of the Divine authority of the institution; if it does not, the gentleman who introduces the measure will not, we believe, be the party to blame for the omission.

Other examples, in point, may be found in the subjects of marriage, bigamy, polygamy, and divorce, in reference to which, the laws of the State should square with the teachings of Scripture. We would be indisposed, for instance, to treat his *Excellency* the Mormon Governor, with the rights of Canadian citizenship, and suffer him to parade his hundred wives through our streets, however he might choose to plead in defence of his monstrosities, the rights of conscience, or the authority of his so-called religious dogmas, or perchance, as he might happen to conceive it, his more accurate rendering of the light of nature on this particular point. We would deny him or any others like-minded in this matter, the boon of toleration, so long as it might be in our *power* to withhold it; and we would think ourselves justified in doing so, not simply or chiefly from any abstract reasonings founded on the "fitness of things," but because the word of God has given a decision on the subject, which should be held as final, and to the authority of which society ought reverently to bow.

I am tempted to give an additional instance, which may be reckoned by some as none the less pertinent on account of the quarter from which it hails; I select it from the *Congregationalist*, a Massachusetts paper, as quoted by that excellent and highly useful family journal, the *Montreal Witness*:—

"To me," says the writer, "the Bible is the higher law, in Church and state, in all the relations of life. * * * * *

Suppose that, in the flood of immigration that is pouring in upon our shores, there should come a company of Hindoos, bringing with them their habits, customs, and modes of worship. Suppose that at stated periods, an infant is cast into Boston harbour, as a religious offering, to appease the wrath of an offended deity. If expostulated with, the Hindoos reply, that they are quite conscientious in this act. Their fathers for ages were in the habit of performing this religious rite, and from their earliest infancy they have been taught that it is a duty binding upon all Hindoo parents. But the Massachusetts Legislature take the matter in hand, and it is proposed that a law be passed forbidding the casting of children into Boston harbour under any circumstances whatever. In the midst of the debate there rises up in the House of Representatives a young and aspiring politician, who is anxious to secure Hindoo votes

and argues, First, that this is a land of perfect religious liberty, and hence all religions should be tolerated and protected. Secondly, these Hindoos are perfectly conscientious, and consider this rite as essential to their peace here and happiness hereafter. Thirdly, they have been naturalized, and pay taxes, which it is true does not amount to a large sum, yet they ought not to be persecuted. Fourthly, their religion in this age of toleration ought to be respected on account of its antiquity, and the vast number of human minds over which it has held sway. Indeed the young orator might become almost eloquent in his praises of the Ganges, of the sacred books of the Hindoos, called the Vedas, which are written in the Sanscrit or holy language, and of the noble self-denial of the people in swinging on hooks, and keeping their limbs in a certain position until they are rigid."

This extract is a portion of an able article on the right and duty of the American people to resist the efforts which Romanists are making to oust the Word of God from the public schools in the United States; and it may assist, with the other illustrations adduced, in making plain what we mean by the assertion, that the light of Scripture imposes new duties upon nations as such.

Not to enlarge upon this point farther at present, it may be remarked, in brief, that we simply homologate the maxim, which we are happy to see, is growing so widely into favour upon the other side of the lines; "the Bible or higher law," say our neighbours there, "is Americanism;"—the Bible or the higher law, we re-echo is Canadianism,—that is, it is our prayer that it may become so, and our humble influence as individuals, and as a Church united with that of others who think in unison with us, will be put forth in earnest and unflinching endeavours to achieve this result, and to conserve it, in so far as it may have been already realized.

The reader is requested to note the three leading principles enumerated in the foregoing statement; and he is asked to bear in mind that they exhaust, so far as I am aware, the sum of our Church's testimony, in reference to the subject of the duties of the Civil Magistrate in matters of religion, or the responsibility of nations to God. *Our Synodical deed, so much complained of, covers the ground here marked out, and it covers no more than this.* And if our United Presbyterian friends assent to these views, they may rely upon it, that a union may be consummated with the utmost facility.

Meanwhile it is not to be concealed that, in our estimation of them, the principles referred to are of prime importance; and it is obvious, that they are of such a nature as would render jarring sentiments in regard to them, among members of the same ecclesiastical court, peculiarly adverse to cordial co-operation and practical unity of action. Rarely, for example, does the supreme court of our Church meet and separate, without the members of it feeling themselves obliged, as they conceive, to address the Government upon some one important point or other; and it would be the reverse of pleasant, if on every such occasion, and in the way of a preliminary to such action, we were compelled to debate the question as to the right of Church Courts to approach Government at all, in their capacity as Church Courts; and it would be certainly not less unpleasant, if the petitions we may see fit to draw up in regard to the Sabbath, or the retention of the Bible in our public schools, or on any other cognate question, were to be resisted on the floor of our Synod by a reclaiming party, who might cherish the opinion, that the objects of such petitions were foreign from the ends of civil government, and that even the style of them was exceptionable, in consequence of their being prefaced by a reference to the sanction and authority of inspiration. A prospect of this sort would not be an inviting one.

I hope that a union with our United Presbyterian brethren is not far in the distance; but while cherishing this hope and earnestly praying for the realization of it, I am at the same time firmly convinced, that the very first step toward the desired end lies in a calm but thorough sifting of the points on

which we are presumed to be at issue; and I know of no better way of accomplishing this, than by the plan of frank and friendly conferences conducted by a joint-Committee of the two Churches.

I am, Mr. Editor, yours respectfully,

Streetsville, Nov. 22, 1854.

ROBERT URF

Reviews of Books.

DISCOURSES AND SAYINGS OF OUR LORD JESUS CHRIST: Illustrated in a series of expositions, by JOHN BROWN, D.D., Professor of Exegetical Theology to the United Presbyterian Church, Edinburgh; complete in two volumes, 8vo., pp. 646 and 599: New York, Carter & Bros., 1854.

The work before us was first published in July, 1850, and a second edition appeared in March, 1852. Both of these editions were in three volumes; and a portion of the second impression was issued by the Messrs. Carter, in New York, bearing their imprint. The edition now on our table is, speck and span, American,—is in two volumes, which we feel bound to say have a very respectable appearance,—and sells for the moderate price of \$4. A book which has been so long before the public, and been in such request on both sides of the Atlantic, and is moreover the production of an author some of whose other works, in the same department, have been still longer known and appreciated by the lovers of first class theological literature,—such a book has its character fixed, and could not be either benefited or injured by any remarks of ours. The object we have chiefly in view at present is to acquaint our readers with the easy terms on which a work hitherto rather costly for Biblical Students in Canada may now be obtained. We shall also enrich our pages with an extract; because, though the work is intended and adapted for popular perusal, it may probably fall into the hands of a comparatively small portion of the private members of our Church.

“Ye are the salt of the earth.” The earth here plainly symbolises the human inhabitants of the earth, or the earth viewed as their residence, and affected by their moral state. The use of the figure indicates that the earth needs salt. It is in a state of spiritual decomposition—moral putrescence. The world, mankind, are in a state of ignorance and error, of guilt and depravity—a state of which animal matter, tending to, undergoing, the process of dissolution, is a striking figure: offensiveness and danger to other sentient beings, and destruction of the putrifying substance itself, are the significant parts of the figure.

Mankind, under the influence of ignorance and error, guilt and depravity, are the proper objects of the disapprobation and loathing of the Divine Being, and of all the wise and good beings in the universe. They are perishing and—continuing under these influences—they must utterly perish—“perish in their own corruption.” The seeds of disorganisation, the elements of ruin, are within, and at work; their operation is discoverable by all who, in any measure, have “their senses exercised, to make a distinction between good and evil,” just in proportion to their spiritual perspicacity and sensibility;

the process, as it goes forward, makes the world an uncomfortable and unsafe residence for human beings; and the miserable objects of the malady, unless restored to health, becoming every day more loathsome, must soon be thrust into the mystical valley of the son of Hinnom, the charnel-house of the universe—the horrid receptacle of that spiritual filth, the accumulation of which would, in no long period, make our world not only uninhabitable, but without an inhabitant.

At the period our Lord uttered these words, the whole world, with scarcely an exception, was a mass of moral rottenness. The unutterable abominations of the impure and bloody systems of Paganism—manifested not only in their infamous orgies, mis-called religious rites, but in the general prevalence of vices, which ought not even to be once named among Christians—overspread the earth; and Judaism, which, even in its state of purity, having in but very small measure the power of diffusing itself, had done little to counteract the growing corruption of mankind, had now, except in a very few individuals, not only lost its savour, but become the seat and the source of an offensive pestilential disease. The language employed by the sacred historian, respecting the state of mankind immediately before the deluge, is equally applicable to the state of the world at the time our Lord uttered the words:—"The earth was corrupt before God." "When God looked on the earth, behold it was corrupt; for all flesh had corrupted his way upon the earth."

Now, of this corrupted and corrupting earth, this mass of decomposing spiritual organisation, our Lord pronounces his disciples "the salt:"—"Ye are the salt of the earth."

In these figurative words, our Lord announces the wonderful truth, the full import of which is, even yet, after eighteen centuries, but imperfectly unfolded, that, through the instrumentality of his disciples, then so few in number, so humble in circumstances, so utterly destitute of all the forces, physical and political, by which changes among great bodies of men are usually effected; an important and salutary alteration was to take place on the characters and circumstances of mankind. The pestilence was to be in some measure arrested, the nuisance abated; the earth made a safer and more comfortable dwelling for moral agents, beings connected with God and eternity; many individuals restored to a healthy state; and their ruin—their utter ruin—as spiritual beings, which was so certainly in progress, prevented. "Ye are the salt of the earth," is equivalent to, 'You are to be the means of improving the world, and of saving its inhabitants. By your instrumentality, the ignorant are to become enlightened, the guilty are to be brought to seek and obtain pardon, the depraved are to be made holy, the unprofitable useful, the miserable happy, men are to be made fit for presenting themselves a sacrifice to God—"holy, acceptable, rational worship."' You are to be the grand instrumental means by which God is to renovate the earth, to make it a wholesome, pleasant residence for men to dwell in, and superior beings to visit—to regenerate society, and to save men.

It is never to be forgotten, that the immediate instrument of these blessed changes is truth, divine truth—truth from God, truth about God, operating on the minds of men, influencing and guiding all their active agencies, according to the principles of their rational and moral nature; and that, in man's depraved state, a special divine influence is absolutely necessary, so to bring the mind, and keep it in contact with this saving truth, as that these blissful consequences may be realised. Men are "transformed by the renewing of the mind;" and it is the good Spirit that, by the truth, creates "the new mind," and puts "the right spirit" within men.

But that truth is not immediately revealed to every one in whom, when believed, it effectually works in arresting spiritual putrefaction, and restoring to spiritual health. Our Lord taught his disciples, personally and by his holy Spirit, the saving truth. He transformed them by its instrumentality. He

made them holy and happy beings. But this was by no means all. He not only stopped the plague in them, restoring them to health, but he constituted them his agents in healing others. Not only were they the recipients of the water of life, but out of them flowed rivers of these healing waters. The truth preached by them, and rendered permanent in their divinely inspired writings, confirmed by those miracles of which, in their writings, we have an abiding, authentic record, and illustrated by their holy lives, which, in the sacred narrative, are still held up to us—was the grand means by which the Holy Spirit, not only in their own age and country was, but in every succeeding age, to the end of the world, and to the remotest borders of the earth, is, to prove himself “Jehovah Rophi—the Lord that healeth.”

The words, “Ye are the salt of the earth,” as they were primarily applied to the apostles, and the other inspired teachers of Christianity, so they have obviously an exuberance of meaning in reference to them; but they may be employed as strikingly descriptive of the position and duty of christian teachers in all countries and in all ages. Nay, we do not rightly apprehend our Lord’s meaning, if we do not consider them as referring to the place which his people, whether holding official situations or not in his church, occupy with regard to the world, and the purpose which he means to serve by them. “Jacob,” the spiritual Israel, is intended to be “in the midst of many people as a dew from the Lord, as the showers upon the grass,” for refreshing and fructifying the nations. All who know the truth, are bound by their obligations, both to their Lord, the author of the truth, and their fellow-men, to make known the truth by which they themselves—slaves as they lately were—were made free, and by which alone others can be made “the Lord’s freemen.” In their character, as the salt of the earth, they must bring themselves into contact with the corrupting substance. Every Christian, however limited his sphere of influence, must still, within that sphere, exert the influence which he possesses. He must exhibit truth in its meaning, and evidence, and influence: he must be a living epistle of Jesus Christ, seen and read of all men.

In the language of our Lord to his primitive disciples, “Ye are the salt of the earth,” I cannot help thinking, that there is an intentional intimation, that the benignant influence of his religion, producing a favourable moral change, through the instrumentality of those who embraced it, was not to be confined within the narrow limits of the promised land, but was to pervade the whole earth—the world—reaching “to every kindred, and people, and tongue, and nation.” The whole earth was corrupt before God; and, as the divine counteractive of corruption was needed by all, it was ultimately to be extended to all lands. The prophets and the pious Jews were the salt of Judea; but the apostles and their followers were to be the salt of the earth.

It is an intimation of what is the undoubted truth, that all true holiness and happiness among mankind is the result of christian truth known and believed, that the knowledge and belief of christian truth, so far as they depend on created agency, are diffused through the instrumentality of christian men; and, that it is the will of Christ that christian men should diffuse this knowledge and faith as extensively as possible. The earth—the whole earth—is labouring under moral putrescence, and, therefore, throughout the whole earth is the divine counteractive to be diffused. There are two or three very important practical conclusions, which come out of this statement of the case.

In the first place, there can be no doubt of the propriety and obligation, as there can be no doubt of the necessity, of christian missions to heathen and infidel nations. They are wide extended, putrifying marshes, and can only be healed by that spiritual salt, of whose healing virtue, the salt thrown by the prophet into the bitter empoisoned waters is a striking figure. Christians who take no part in such undertakings, seem to deny either the need of the heathen world or the power of christian truth, or to disclaim at once the pos-

session of the knowledge, and the obligation of the duty, implied in the words, "Ye are the salt of earth." Their conduct seems to say, the earth does not need salt, or Christianity is not salt, or we are not Christians.

In the second place it seems equally beyond doubt, that Christians must mingle themselves with society, in order to serve the purpose of their being constituted the salt of the earth. It is not the will of our Lord, that we should be monks or hermits. It is his will that christian churches should be select bodies, "a people taken out from the Gentiles"—"a people dwelling alone." It is his will that his people in their most confidential friendships, should follow the law of the elective affinities of their new nature. But while all this is true, it is not only not their duty to go out of the world, but in all ordinary circumstances they cannot do their duty unless they are in it. The world is surely the place for the salt of the world. Christians must mingle with society, and in mingling with society, they must, in the various ways which may seem best fitted to gain their object, apply to their fellow-men truth by which alone they can be saved.

And in the third place, it seemed a natural conclusion from what has been stated, that the capacity of a Christian to produce saving good, and his obligation to attempt it, correspond with the closeness of the relation in which he stands to the individuals who are the proper objects of his christian benevolence. The closer the salt can come to the body that needs it, the more intimately it can insinuate itself into the substance, the greater probability of its serving its purpose. He does not act like a Christian, who does not do what lies in him, that the whole earth should be salted. But he acts very like a fool, who makes great exertions to put down moral putrescence among the antipodes, while he allows it to exist and increase in his own country, his own city, his own neighbourhood, his own family. Home attempts to put down spiritual corruption, should not supersede foreign enterprise for the same purpose. But since the pestilence is universal, while I will do what I can to send remedies to the inhabitants of Calabar or Japan, I will especially look after my own country, my own city, my own relations, my own family. My securest way of extending the influence of Christianity, is first to influence those I am mostly intimately connected with, and then through them, those with whom I have a comparatively remote connection. I expect to find the best missionary agent in the man who is most diligent and conscientious in attending to the spiritual concerns of "his own, especially those of his own house." I shall come to doubt whether that be salt at all, if what is constantly in contact with it be not salted.

The whole of our Lord's statement goes on the supposition, that, to be successful in making them holy and happy, we must be ourselves Christians, we must ourselves be christianly holy and happy. We must "have salt in ourselves," if we would be the salt of the world. To be really useful as foreign or home missionaries, or christian instruction agents, or sabbath-school teachers, men must be Christians indeed; not merely men who have learned a system of theology by rote, and are fluent enough in imparting it to others, but men who know, and believe, and experience, the truth as it is in Jesus. How can men teach what they do not know? How can they exemplify what they have never experienced? It is christian truth, under divine influence, that makes men christianly good and happy; and it is just in the degree in which we find in a man christian truth embodied, and christian influence exemplified, that we find him a fit agent for advancing Christianity, "Let the dead bury their dead," but let them not pretend to be fit agents for promoting their spiritual resurrection.

If the professed followers of Christ, instead of holding the truth, embrace error—if, instead of leading holy lives, they live in conformity to the present evil world—it is plain they cannot serve the high and holy purposes for which they are separated from the world. Unconverted members of christian churches

are plagues to the church, and plagues to the world. And however active such persons may be made in a kind of promoting the cause of Christianity, by such motives as they can alone feel the force of—and it is astonishing what exertions they can be brought to put forth—little good is to be expected, and much evil is to be feared, from their exertions. Worldly minded, untender-walking, while at the same time, loud, noisy, bustling, professors of Christianity, are among the worst enemies of Christ and Christianity, of the church and of the world. Instead of being such salt of the world as counteracts and even cures putrescence, they are like salt of another kind, which, when brought into contact with putrifying substances, accelerates the progress of decomposition. These men may well make the world worse, but they will never make it better. As true consistent active Christians are the greatest of all benefactors to mankind, so there are not worse enemies to society than worldly, wicked, profane of the religion of Christ. They are “to every good work reprobate”—useless to others—and in a situation even more deplorable and less hopeful than that world, obviously lying in wickedness of which, from their profession, they would be the active efficient reformers.

These sentiments are stated with terrific plainness, though, in appropriately figurative language, in the words that follow:—“But if the salt lose its savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast forth and to be trodden under foot of men.”

The salt used by the Jews, was by no means so thoroughly purified as that which we employ. It was native salt, mixed up with earthy substances, which formed a considerable portion of the whole mass. With us salt cannot lose its savour or taste, without being itself lost. With them the compound substance called salt, when long exposed to the atmosphere, had the saline particles exhaled or wasted away, and there remained an inspid, useless, earthy mass. An old but singularly trustworthy oriental traveller states, that in passing through the Valley of Salt, near Aleppo, in Syria, he took up a piece of salt, and breaking off portions of it which had been exposed to the sun, and air, and rain, found that though they had all the external appearance of salt, they had entirely lost its taste. This inspid substance is good for no purpose. It is entirely useless. It does not even serve the purpose of manure.

We noticed, in our last, that some British publishers have resolved to send us their books at such prices as to render re-publication here unprofitable, and so retain the whole workmanship to the parent country, at the same time, we believe, securing a small remuneration to themselves, and certainly giving far superior copies to us. Whether Dr. Brown’s Edinburgh publishers could have done this, we cannot tell; for, as Milton saith, “of the clenches and sophisms of merchandise we skill not;” but in the wide diffusion of books of this sort we greatly rejoice.

MISCELLANEOUS DISCOURSES AND EXPOSITIONS OF SCRIPTURE: by
 GEORGE PAXTON YOUNG, A.M., one of the Professors of Theology in
 Knox’s College, Toronto, C.W. Crown 8vo, pp. 352. Edinburgh:
 Johnston and Hunter; 1854.

It gives us pleasure to introduce to the favorable notice of our readers this handsome volume, which we regard as a valuable contribution to our popular evangelical theology. The discourses, several of which are expositions (lectures as they are called in Scotland), embrace a considerable range of interesting and important topics, both doctrinal and practical, which are judiciously and ably handled. The author’s cast, both of

thought and expression, seems to us admirably adapted for homiletic purposes, his style being everywhere simple, clear, graceful, and nervous. There is also appended a somewhat elaborate and interesting commentary on the book of Habbakuk. The following extract, forming the conclusion of a discourse on Romans v, 3-4, may be taken as a specimen.

“To take up the several links of the argument, then, and to present the whole chain at once, the apostle’s statement is to this effect: First, afflictions are instrumental in destroying whatever unsubmitiveness or tendency to rebellious feeling may be in the heart, and in bringing the Christian to a truly resigned frame of spirit. ‘Tribulation worketh patience.’ Secondly, patience in its turn tests Christian character, and demonstrates its genuineness. ‘Patience worketh experience.’ Thirdly, the establishment of an individual’s Christian character fills him with hope; the hope of soon beholding the end of his trials—the hope of exchanging a world of sin and distress for one where these have no place—the hope of joining the general assembly and church of the first-born which are written in heaven, and meeting again with friends in whose society he once rejoiced, but who have fallen asleep in Jesus, and whom he shall see no more on earth—the hope of being with Christ where he is, sharing his throne, and reigning with him for ever and ever. Now I ask, if this be so, what are afflictions to the Christian but blessings in disguise—blessings in which (strange as at first the language may appear to unconverted men) he has cause to glory?

“‘Hear the conclusion of the whole matter.’ The Gospel does not promise to those who embrace it an exemption from earthly trials. Quite the reverse. Its language is, ‘We must through much tribulation enter into the kingdom of God.’ Think not, therefore, Christian, if you are called in God’s providence to suffer affliction, that any strange thing hath happened unto you. You are but bearing the ordinary lot of believers.

“The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown.”

But the practical lesson of this morning’s discourse is, be patient under your trials. Acquiesce cordially in what the Lord does. Be assured that every painful dispensation which he sends, is both meant for your good and fitted to promote your good. ‘No chastening for the present seemeth to be joyous but grievous. Nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.’ Endeavour, therefore, to be suitably exercised by your afflictions; acknowledging God’s hand in them; and saying, ‘The will of the Lord be done.’ Seek that the griefs you feel may, like bitter but salutary medicine, have the effect of rendering your souls more perfectly submissive. Labour and pray that, by developing your graces, and causing them to grow to loftier stature, and to bloom with greater beauty, they may add to the good hope which, as believers, you entertain. But while I thus speak, let it be understood, that I address myself exclusively to Christians. Patience, in the scriptural sense of the term, is impossible to unbelievers. They are not in a position to take those views of affliction which alone can lead to patience. They have no unfailing spring to which they can go for consolation in the day of trouble; no spring whose waters well forth exuberant and sweet in proportion as earthly cisterns dry up. They are without any resource whatever under distress. We cannot therefore say to them, ‘Be resigned, be joyful amidst your tribulations; all things shall work together for your good.’ But we invite them to cast in their lot with the people of God, by believing on God’s Son. The first step necessary, in order to comfort, whether with reference to spiritual or to common earthly causes of trouble, is to betake yourselves to Christ; as he himself says, “Come unto me, all ye that labour and are heavy laden, and I will give you rest.” O, then, my unconverted friends, come to Christ. Put your trust in him, as you are warranted

and invited in the Gospel to do; and then you too shall know the meaning of the prophet's words, 'A man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land.'"

We are glad that a Professor of Knox's College gives the sanction of his example to pulpit exposition, without which, in form or substance, we cannot comprehend how any congregation can be thoroughly and scripturally instructed. The testimony, on this point, of two of the most celebrated English preachers the age has produced may be worth listening to. The Rev. R. Hall of Bristol, when reminded by his friend, Mr. Greene, of the expositions he had given at Cambridge, and of the interest the people took in them, replied :

"But, sir, my people at Leicester do not like expositions. I have frequently tried them, and it does not do to expound when the people are not interested. My congregation, sir, is composed principally of plain people, who are engaged in manufactures, and who have not enjoyed the advantages of education. They are by no means so intellectual as our friends at Cambridge. I am sorry they do not like expositions, for I am convinced that more solid instruction may be derived from them than from sermons. I have been astonished, sir, at the superior knowledge of the Scotch, compared with the English, in this respect. It is the uniform practice of clergymen in the Church of Scotland to expound every Sabbath morning. On these occasions the people have their Bibles before them, and by this plan are accustomed to hear and read the Scriptures in their connexion, which is a great advantage, sir."

¶ The following from the Autobiography of the late Rev. W. Jay, of Bath is equally decisive :

"It is, perhaps, now too late for me to resume the thing (expounding); but I here record it as my settled judgment, that nothing would be more profitable to the hearer, and useful to the preacher; and I only wish that our English churches would more encourage it, and our ministers seek to excel in it."

Missionary Intelligence.

TRINIDAD.

It will be seen from the following note of Rev. George Lambert, dated Arouca, 23d October, that the cholera has nearly disappeared; that the Lord has been pleased graciously to preserve our esteemed missionaries; that He has laid his hand but lightly upon their congregations, and that hopes are entertained that the severe visitation will work for spiritual good:—

I write you a brief note simply to say, that though we have had much sickness for the last few weeks in this neighborhood, it has now all but disappeared, both here and in Port-of-Spain. We have abundant reasons of thankfulness to the author of all our mercies, in the fact that we have been exempted from sickness, while very many have been cut down; and also, that few either of Mr. Brodie's flock or of mine have been taken away. We have lost only two members in town, and two at Arouca. Nor have many of our hearers in either of our churches been carried off. The deaths in Port-of-Spain up to this date, are a little above 2,000. In Arouca the deaths have been about 100, in a population of about 800. Though I have had, during the time of the sickness, a very great amount of fatigue, yet I never enjoyed better health, and feel that I have gained an influence in the district which I did

not formerly possess, and which, I trust, will yet tend to the advancement of the interests of our Redeemer's cause. I am glad to say that here the effect of the sickness has been to cause a greater anxiety about divine things. We have had services in the church every night for the last four weeks, the attendance at which was good (from 60 to 80.) Several have made application for membership, six of whom I will be able to admit, I expect, next month. Our Sabbath attendance is also a little better, and comparatively small, yet considering the character of the population we have to work upon, it is in one sense encouraging. There are many things which lead me to hope, in the meantime, that cholera will be blessed to many. The Romish priests have had a busy time of it too—confessing, baptizing, and marrying people. Many have been baptized and married on their death-beds. All their ordinary marriages have of late been celebrated after one proclamation, contrary to our law, which provides that proclamations of marriage should be made for three separate Sabbaths. I see that the question of the illegality of these marriages will be discussed at our next meeting of council. We shall see whether British law or the authority of the Popish bishops must be obeyed. The practice among the Catholics hitherto has been to tolerate mixed marriages, now they insist on all who are married confessing and taking the communion. I think this will ultimately tell against themselves.

I enclose you a prayer composed by the Bishop for the use of the faithful. Many more similar prayers stitched in little bags round their necks as preservatives against cholera. And all good Catholics had them pasted on their doors and windows for a similar purpose. My experience would lead me to say, that the disease and death have been busiest where they were so to be found.

I should have said that cholera is still very bad in some parts of the island. I hope it may soon be removed, and that God may make it the means of arousing many from the death of sin to the life of faith.

AUSTRALIA.

The Committee on Foreign Missions, at their meeting on the 7th November, accepted the offered services of the Rev. Peter Mercer, Drymen, as a missionary for Australia. A very liberal member of the church, who does not wish his name to be given, has, as an evidence of his interest in the mission, intimated his intention of giving to each of the three missionaries, whom the Foreign Committee have accepted for Australia, namely the Rev. A. D. Kininmont, James Ballantyne, and Peter Mercer, the sum of £100 "for family comforts in settling there." This generous gift may, we trust, be regarded by these brethren who are so soon to leave their native land, as a token that the Lord will provide."—*U. P. Miss. Record.*

MISSIONS TO CENTRAL AFRICA

A public meeting was held on the 28th of November, in the Hall of the United Presbyterian Synod, Queen Street Edinburgh, for the purpose of instituting a Scottish Association in aid of the "Society for Exploring and Evangelizing Central Africa by means of native Agency." Among those present were Rev. Drs. Duncan, Grey, M'Crie, Alexander, and Johnston; Rev. Messrs. Cullen, Robertson, and Graham; Charles Cowan, Esq., M.P.; Dr. Handyside; and Professor Davidson and the Rev. N. Davis, late of Tunis, the deputation from the parent Society in London. Dr. M'Crie, in the absence of the Lord Provost, was called to the chair; and the meeting was opened with prayer by Dr. Johnston. The Chairman having stated the object of the meeting, and the claims of Africa, said they had no reason to despair of the evangelization of Africa, if the proper means was used; especially considering the flourishing state of many Churches on that continent in the early period of Christianity, the openings which recently had presented themselves in various parts of that quarter of the world for engaging in missionary work, and the

success which had attended operations on the coast, the promise that Ethiopia was yet to become acquainted with the knowledge of the Lord, and also that native agency was to be the means employed for this great work.

Professor Davidson, and Mr. Davis, Secretary of the Society in London, in explaining the plans of the Society, referred to the catholicity of the cause, the fact that nothing had been done in Central Africa, with a population of from 60,000,000 to 80,000,000 immortal beings, for bringing them under the influence of the gospel, and the suitableness of employing trained native agents as colporteurs in distributing copies of the Scriptures, as Europeans were unfitted for the climate, and the people were hostile to them; and stated that the society did not contemplate commencing operations until they had succeeded in raising £5,000. The district of country within which the Society's operations were to be carried on, was in the tract north of the equator, as far as the 34th degree of north latitude. The tenth portion of the population in this extensive district were Mohammedans, and the rest were Pagans and Jews. The Edinburgh Missionary Society in 1801 was the first Society that directed attention to Central Africa; but their principal missionary was killed, and the other three or four returned, and the Society was forced to discontinue its attempts in so far as Central Africa was concerned. Of late, however, fresh interest had been felt in the cause of Central Africa: and hence the proposal now submitted to the meeting. The Society proposed to employ the natives of the regency of Tunis as their agents, and to make the district the focus of their operations, as they were the most suitable for various reasons. Mr. Davis stated that he found from his experience in Africa that Mohammedans had no objections to receive copies of the Bible, which was an encouraging circumstance, and Christians had been greatly to blame for not having taken advantage of this state of things. The exploration of Central Africa, although a subordinate object with the Society, was of importance, and their agents could enable them to determine the geographical position of the various cities, and thus be of service to science. Science had ever been found to be of service to religion, especially in proving the erroneous principles upon which Paganism and Mahomedanism were based. The Society also hoped to be useful in abolishing slavery, which was carried on on the coast of Africa in spite of British cruisers, but chiefly in Central Africa, and the many millions now spent in connection with this accursed traffic might be diverted into the channels of legitimate commerce. The Society had therefore many claims upon the Christian public, and upon every well-wisher of his race. Mr. Davis also stated that the Society had already obtained the services of a Christian Arab for the School which they proposed to open at Tunis.

Resolutions, commending the proposal to the support of all classes of British Christians, and taking steps for the formation of a Scottish Association in aid of the Society, and appointing a Committee, were moved by Mr. Cowan, M.P., Rev. Dr. Duncan, Rev. W. Robertson, Rev. Dr. Johnston, and Rev. Dr. Alexander.—*Scottish Paper.*

COLPORTAGE FOR SCOTLAND.

The office and value of the *colporteur* have long been known on the Continent of Europe, from which the term by which the functionary has been designated has been imported. The object is simply, not merely to distribute or effect the sale of Bibles, books, and tracts, but to make such publications effectual for their end, by an agency in the circulation of them which, by pious and friendly counsels, may commend them to the attention of those who purchase them, or gratuitously receive them. In America, the Tract Society, so far back as 1842, saw it needful that their efforts should take this new direction. They instituted a system of colportage, and from eleven agents thus employed the number has gradually risen to 531. During the year, 568,032 families have been visited, 499,776 books sold, 136,696 distributed gratuitously, and all at a cost of £18,000 per annum. The Committee of the Edinburgh Tract Society have taken the hint, and followed the example of the kindred society across the Atlantic.

They, however, do not seem to have been aware that they have been partly forestalled in this movement, at least so far as relates to the circulation of the Bible. The facts are replete with encouragement to them to proceed in the larger field which they propose to embrace, and may well induce Christian men in all our large towns to consider if there is no call to them to institute similar missions in their own localities. In the course of 1846, the Committee of the Edinburgh Bible Society were led to make inquiries with the view of ascertaining the nature and amount of Bible destitution in the poorer districts of Edinburgh. They issued a series of queries to city and congregational missionaries, and afterwards secured several interviews with them, to receive what hints their experience in their evangelistic labours might be able to suggest. The facts elicited were appalling. It was found that in one district 50 families, in another 90 families, and in another upwards of 150 families had not a single copy of the word of God in their possession. These statistics are exclusive of families, which, though a Bible was found amongst them, were in truth nearly destitute of a copy—such as old people who had only copies in small print which they could not read; houses where, though a Testament was found, it was so torn as to be unfit for consecutive perusal; and families where, though a copy existed, it was the only one among a considerable number of persons. On ascertaining these facts, the Ladies' Auxiliary to the Bible Society took up this field of usefulness, and have persevered in it with a quiet and zealous energy which has never received the public recognition it deserves. They employed a colporteur, with instructions to exact payment for every Bible disposed of, as the pledge of a real desire to obtain a copy, and a guarantee that it would not be abused, and that at least nothing would be lost to the cause of Bible circulation. The success of the movement has been remarkable and encouraging. By means of this colportage, in 1849-50, 863 copies were dispersed, for which nearly the full price was realized, amounting to £68 9s. 3d.; and in 1850-51, 1479 copies were sold, the sum collected was £170, and the number of visits paid was 11,261. The colporteur had often to receive the money by small instalments at a time, but this served only to give him opportunities of conversing with the parties, ascertaining if they read what they purchased, and making suitable appeals to the conscience, founded on what they had been reading. Instances occurred in which even higher results seemed to be attained than the sale of a Bible. These results may well stimulate to similar efforts, and are sufficient to justify the Tract Society in the somewhat new direction which its benevolent activities are taking.—*News of the Churches.*

Ecclesiastical Notices.

U. P. PRESBYTERY OF WELLINGTON.

The Rev. Alex. Kennedy, in drawing up a Report of his labours in the bounds of this Presbytery for the month of July last, after mentioning the vacancies in which he preached, remarks:—

“The people attested their appreciation of ordinances by attending thereon in large numbers, and the efforts made to secure their regular administration are, in general, exceedingly creditable. What little intercourse I had with the people in the several localities, failed not to give me a very favourable opinion of their Christian character as a whole, and of their zeal in regard to God's house in

particular. The districts of Brant and Owen Sound possess a present and prospective importance, equalled by few, if any, in the Province. From these centres the word of the Lord should go forth to the regions around, and *must* go forth, or great guilt will lie at some door. The Presbytery merits commendation and gratitude for opening up such large and interesting fields in its northern portion, and for tending them so assiduously. And it is to be hoped that its zeal and efforts for the establishment and extension of the Church in these parts, will continue, and, if possible, increase. In addition to all the supply which the Synod can place at the disposal of the

Presbytery, periodical and not unfrequent visits, by members of Presbytery, would, I am confident, be of great benefit. The people need encouragement and frequent counsel in carrying out their ecclesiastical plans. To whom can they look with such confidence as to those who sought them out, and supplied them with the bread of life in the wilderness?"

A. K.

REPORT BY THE REV. A. W. WADDELL.

Detroit, 30th October, 1854.

To the Rev. R. Torrance.

Rev. and Dear Sir,—When I left your Presbytery, I had no time to write to you; and since that time I have found but little rest for "the sole of my foot," so that this Report comes somewhat late.

After filling up the blank as desired, there is but little that I wish to add; the state of things in the different sections being much the same as before. In the Report I have made out, I can easily see that you have no means of knowing the amount of attendance at the different stations, when there are more stations or preaching places than one. Thus, when I marked 200 as the attendance at Sydenham, the number is intended to include both the sections, and the proportion was as follows:—at Lake shore, 150; at the village, 50. Again, the attendance at Esquesing is marked 170. There was not that number at the usual place of worship; but there was a meeting in the evening, at the house of Mr. Pherson, which was attended by 70 persons. To understand the Report from Euphrasia and St. Vincent, it is necessary to know that there are four places where preaching is kept up, two of them being supplied each Sabbath. The attendance on the second sabbath was about 220; but I supposed about 50 of that number in attendance at the other place, on the Sabbath previous. I reckon 300 people connected with the whole four places.

As I have not been at Euphrasia before, I may claim the liberty to lay before the Presbytery a few facts in connection with that station.

The chief station at present in connection with this congregation is, very evidently, the one which is called Green's Corners; and if you suppose a line running from the Bay southward, right through the centre of the two townships, and suppose again a point on that line

about five miles from the Bay, or the Village of Meaford, you will then have a true notion of the position of Green's Corners. It is on the town line, or near the town line of the two townships.

Meaford has a country behind, and a bay before, which are very sure to make a big village or a small town of it in very few years; and in that case it would be wonderfully convenient to have a section of a congregation there also, in connection with Green's. The two places lie at a fine distance.

The next best position is one which they do not now occupy exactly. About six miles east of Green's, on the mail road, at the point where the Beaver River crosses the town line of Collingwood and Euphrasia, about a mile and a half from the St. Vincent town line, is the spot to which nature directs us to look, as the certain position of a good village. There they intend to build a meeting-house sometime soon. So soon as there is a meeting there, the 300 people could be very easily supplied every Sabbath they have service. They are all within reach of the one place or other.

Besides the 300 mentioned, there are still about twenty families, (Scotch) residing chiefly on the 9th line of St. Vincent, i. e. four miles west of Green's, which is on the 5th line, which now stand aloof from our cause there, and which are divided from the other fraternity by the *mare magnum* of nationality and politics. These families are worth looking after, but in the event of becoming a part of the same pastorate, I think it might be desirable to give them a separate session. It is not likely they should very cordially fraternize with the society they are disposed to call "an Orange Lodge."

On the Monday after the last Sabbath I was there, I met with the congregation at Green's, to appoint managers and elect elders. They appointed eight of the former, and of the latter they chose five. The people were quite unanimous in their proceedings.

Leaving Green's, and proceeding northward to the Lake, the traveller suddenly emerges from the woods, and his eye rests on one of the most magnificent prospects it has ever beheld; unless indeed that eye has seen more than mine ever saw. On each hand nature stretches out a mountain arm, clothed, when seen by

me, in living green, while the glittering waters of the Nottawasaga Bay, lie cradled in her bosom. The scene is enchanting.

Leaving this place, I took the high road to Sydenham, in passing over which, and looking back on the rich and beautiful township of Euphrasia, one is very apt to think of Adam when leaving Paradise. About midway on this *via dolorosa*, I halted, and preached in a school house, on the farm of a Mr. McCallum. The sermon had been intimated, I suppose, and it was attended by only fifteen old women and about one-half of their husbands.

I left next morning, and reached Sydenham in good time for the mail stage to the south.

These few particulars I beg leave respectfully to submit.

(Signed) A. W. WADDELL,
Preacher.

GLEN-MORRIS.

On the evening of Wednesday, the 3rd instant, the children in connection with the Sabbath School in this place, to the number of nearly four score, were treated to a New Year's Tea, with all its attendant *et ceteras*, in the capacious village school-house. The provision for the occasion was the free-will offerings of the people, which in quality as in quantity bespoke the spirit in which it had been given; and while the whole arrangements displayed at once the taste and the tact of the directors, the house full of happy faces gave the crowning grace to the whole.

After tea, and at the hour appointed for the general meeting, the whole company passed over to the Church, the children marching in a lengthened line, two and two, hand in hand, and took their seats in the centre of the church, and speedily the whole house was crowded with the parents and others interested in the proceedings. The chair having been taken by the Rev. John Dunbar, the meeting was opened with praise and prayer, when after a few introductory remarks by the chairman, able and interesting addresses were delivered in order by the Rev. John Porteus Beverly, to the Teachers; by the Rev. P. D. Muir, Paris, to the children; and by the Rev. A. A. Drummond, Brantford, to the parents; which were listened to

throughout with marked and becoming attention. In the intervals of the addresses, &c., all the children, led by their leaders, sung, standing, five different pieces, appropriate to the occasion, to the evident gratification and delight of the silently listening audience. The meeting upon the whole was not only pleasing but profitable, and not the least pleasing feature of it was in the accomplishing of its ulterior design, in the liberal collection that was given to procure a new Sabbath School Library for the children.—(Communicated.)

SECULARIZATION OF THE CLERGY RESERVES IN CANADA.

The bill for appropriating this ecclesiastical fund to civil purposes has passed, by an immense majority, the Canadian parliament. Provision is properly made for securing to the regular clergymen, such as Episcopalians, during their lives, the stipends now paid them by the state. The government, however, are prepared to pay them at once the present value of their annuities, or to distribute the payment over a few years, so that the whole transaction may be closed as soon as possible. With regard to those denominations, such as Romanism and Wesleyanism, whose ministers are perpetually shifting, and who have thus no life interest for which provision need be made, another plan is adopted. A proportionate sum will be paid to these denominations, in their character of churches. We have thus to congratulate our readers,* that at the close of 1854, with the exception of some of the petty, superstitious, and demoralized states on the Southern Ocean, Voluntaryism is now triumphant over the vast American continent, and waves her flag of victory from Cape Horn to Baffin Bay.—*Scottish U. P. Magazine.*

DETROIT.

The U. P. Congregation here have given a call to the Rev. John Hogg, of Hamilton.

ST. CATHERINES.

The U. P. Congregation of this place and of Port Dalhousie have given a call to the Rev. Archibald Cross.

* This language is almost exactly what we used in our last No. We beg to assure our readers that we had no communication with the editor at home on the subject.

CALEDONIA.

To the Editor of the Canadian United Presbyterian Magazine.

Sir,—I have been directed to forward a copy of the following resolutions, and to request you to do us the favour of publishing them in your valuable Magazine, in the hope that the example may be followed by other congregations in the Church, many of which are more able than ourselves.

It may be proper to state that our congregation, as is known to many, was in 1850 subjected to a revolution, by which, though its members were for a few months somewhat diminished, it gained much in spiritual tranquillity, and its pecuniary circumstances were no ways injured, but rather improved by the change. A new and commodious Church was soon afterwards erected in Caledonia, which is now almost free from incumbrance. In 1851 a new congregation was formed in Indiana by our members there, to worship in *Thompson's Church*, the valuable legacy to our denomination of the late David Thompson, Esq., M.P.P., which is now equally large with the Caledonia Congregation. The Congregation in Oneida suffered little from the revolution alluded to; but it was weakened considerably from the fact that not a few of its members availed themselves of the elegant accommodation providentially furnished at Indiana, which was nearer their places of residence. It is however steadily attached to our principles, and embraces many of the most respectable settlers in the township. Another congregation, namely, that of Ancaster East, was affiliated with us till June last, when our minister found it necessary, from the progress of the Indiana congregation, to demit the charge thereof, when it was united with the Congregation of Ancaster West, with which it now receives supply from the Presbytery, in the hope of soon obtaining a pastor of their own.

I am, Mr. Editor,

Your most obedient Servant,

HUGH KENNEDY.

Caledonia, 27th November, 1854.

At a meeting of the office bearers of the United Presbyterian Congregation of Caledonia and vicinities, held in the vestry of the Church, on the 2nd of November, 1854, the Address of the Committee of the United Presbyterian Synod to the sessions and congregations under their inspection, relative to the temporal support of the ministers of the gospel, was taken into deliberate consideration.

Mr. John Stark, Elder, Oneida, being called to the Chair, and Hugh Kennedy, Elder, Caledonia, being requested to act as Clerk, the following resolutions were moved, seconded, and unanimously carried, namely:—

1. Moved by Dr. Wm. McPherson, Caledonia, seconded by Mr. Henry Jackson, Deacon, Indiana, that the stipend of the Rev. Dr. Ferrier, their minister, shall be £150 currency per annum.

2. Moved by Mr. Andrew Murray, Deacon, Caledonia, seconded by Mr. James Stewart, Elder, Caledonia, that the different stations shall contribute their proportion as follows, namely, Caledonia, £60; Indiana, £60; and Oneida, £30.

3. Moved by Hugh Kennedy, seconded by Dr. McPherson, that a meeting of the Elders and Deacons of the several stations shall take place on the first Monday of February each year; the first at Caledonia, the second at Indiana, and the third at Oneida, to be continued in this rotation, for the purpose of keeping up a friendly and religious correspondence among the several stations. Public notice to be given of said meetings as the seasons return.

(Signed)

JOHN STARK, *Chairman.*

HUGH KENNEDY, *Clerk.*

CHINGUACOUSY.

At their annual meeting on the 3d of January, the First United Presbyterian congregation here presented their pastor, the Rev. D. Coutts, with the sum of one hundred dollars, as a New Year's gift, and in token of their affection and esteem.

In returning thanks to the congregation, Mr. Coutts said that such a handsome present as that which they had now tendered to him was at all times acceptable, but more especially in the present state of the markets, and at such a season as this, when he, in common with many others, was under the necessity of laying out considerable sums of money, in order to implement his engagements and make provision for the winter. Their liberality on the present occasion would greatly relieve his mind from embarrassment and undue anxiety about worldly matters, and thus leave him free to devote his time and energies to preparation for the pulpit, and the due performance of those ministerial duties which were needful for winning souls to Christ and meeting saints for heaven. He was happy in being able to say that this was not the only gift of the kind, or of other kinds, which he had received at their hands, and which drew forth his gratitude; for since the time he first came among them (now more than twelve years ago) he could say, with an Apostle, "Ye have ministered to my wants, and do still minister." And more especially of late years, since his ministerial connection with the congregations of Albion and Vaughan was dissolved, and a new relationship formed less likely to yield him support, they had rewarded him, both as individuals and as a congregation, with repeated pledges of their Christian affection and generosity. Indeed he might say, that from the time he first came into Canada, about nineteen years ago, and was honoured with the oversight of a congregation down to the present time, he had invariably found it to be both pleasing and profitable to confide in the Christian liberality and good faith of the people of his charge. By the direction of an all-wise and indulgent Providence, it had been his lot from that period downwards to have been, at different times, ministerially connected with not fewer than five different congregations, inclusive of the two over which he now presides; and although each of the congregations were but small in number, and for some time poor in circumstances, he was free to say, that never had he cause to complain of want, or to bow down under the pressure of worldly care. And notwithstanding the migration that was going on to new settlements, yet, by the blessing of God upon his labours and a God-fearing, Gospel-loving people, he would desire to confide in them still, believing that He whom we serve in the Gospel of His Son, will not leave His faithful servants to perish with hunger, nor their children to beg their bread.

There are other considerations, of a higher and holier nature, which the gift now offered and accepted is fitted to suggest to a reflecting mind. He could not be wrong in regarding it, in some measure at least, as one of the happy effects of the Gospel of grace and of love upon their own souls. It was bringing out into actual development the well known axiom of Bible philosophy, "the liberal soul deviseth liberal things," and it gives full play to the fulfilment of the promise, "he that watereth shall be watered also himself." He would fondly take it, therefore, as a proof that the Lord had opened their hearts, as He did the heart of Lydia, to receive the things spoken to them of the Lord Jesus; and that they had felt, and therefore acted in this matter under the influence of the soul-melting appeal, "freely ye have received, freely give." He would also desire to view it as a pledge for the future, that having shown a commendable concern for the servant, they would henceforth manifest a becoming zeal for the honour and glory of the Master and the prosperity of His cause. With this view, he would earnestly hope and pray that this and all their other acts of Christian sympathy and beneficence may be made subservient, under the direction and the smile of Heaven, to the furtherance of the Gospel amongst them, and to the stimulating of both minister and people to greater diligence than heretofore in every good word and work, for the sake of Him, who, although rich, yet for our sakes became poor, that we, through His poverty, might become rich.—(*Communicated.*)

Gleanings.

SCHOLARSHIPS IN THE UNIVERSITY OF TORONTO.

At a Convocation holden on the 24th Nov., the Chancellor concluded a very eloquent speech by saying:—

“ Before I sit down I am anxious to refer to the munificent provision which has been made by the University for the promotion of literature and science, by the considerate foundation of ninety scholarships. The Senate, after the most anxious deliberation, has found itself at liberty to appropriate to this high object no less a sum than £3,000 a year. It may be thought, and, indeed, I have heard it said, that this is an extravagant expenditure of the national endowments of this national institution. I admit that it is, so far as I am aware, unprecedented. Larger funds, indeed, are devoted to this particular object in other countries, but that has been the fruit of individual munificence, accumulating through many ages. But there will not be found any instance, I believe, in which an institution of this sort has devoted so large a portion of its funds to that object. The Senate, however, felt that our social position was peculiar. Ours has not been a natural growth, in which, by a gradual and simultaneous development of all the powers, nations, like individuals, grow up to manhood. Our physical powers, if I may be permitted so to speak, have received an undue development. The avenues to wealth lie open all around us, and are everywhere coveted by men pressing onward to fortune. The national industry is stimulated, therefore, to the highest point, and the love of money, with all its kindred evils, is becoming deeply rooted in the hearts of our people, while the pleasant paths of literature are becoming deserted, and the general tendency is towards a state of mental decrepitude, destructive of all our national greatness. We have a fertile soil and a salubrious climate, and we live, by the favour of Providence, under free institutions, which secure to us that most inestimable of all privileges, civil and religious liberty; and we enjoy all under the fostering care of that mighty empire, of which it must ever remain our greatest glory that we form a part. (Great applause.) But what will any or all of these advantages avail us if our moral and intellectual faculties are suffered to lie dormant? True national greatness is not the necessary growth either of fertility of soil or salubrity of climate. Look around the globe and you will find everywhere, fertile regions once the abode of civilization and art, now sunk to the lowest point of poverty and degradation, while the barren island and pestilent marsh have become the seats of empire and wealth. Look at Holland or at Scotland—consider what these countries have been, and what they now are; and then look at the past history and present condition of Spain, or of Italy, and you will find the contrast a melancholy proof of the truth of the statement. Melancholy in truth it is, but full of instruction and full of hope, for it demonstrates with unmistakeable clearness that it is to the cultivation of the moral and intellectual faculties that man owes all his God-like pre-eminence. (Applause.) And when the faculties are suffered to lie dormant, when the human mind becomes stunted, then nations, like individuals, sink by the inevitable law of our nature to the level of the beasts that perish. If it be an object then to lay the foundation of true national greatness—if we desire to achieve for ourselves a position among the nations of the earth, like that of the glorious empire to which we belong—if we hope to stand out, even as she now stands out, pre-eminent not only in power, but in the grandeur of her intellectual being, we must imitate the example and walk in the footsteps of our forefathers. (Great Applause.) We must elevate the national mind by the careful cultivation of our moral and intellectual faculties. We must cherish the arts by which habits are formed and manners embellished. We must implant the love of truth, of beauty and renown in the hearts of our people. This is the noble object to which this University aspires, for the accomplishment of which she esteems every sacrifice small. Failing to accomplish this, she feels that all is lost. But if she is enabled to fulfil what she must believe to be her destiny, she feels she will have laid the foundation of true national greatness, and she indulges

the confident hope that we may one day point to a long line of heroes and statesmen, of philosophers and poets, only less glorious than that which adorns the annals of our native land." (Great Applause.)—*Journal of Education*.

If our young men disposed to devote themselves to the ministry could procure for themselves a reasonable preparatory education, these scholarships would afford great facilities for securing the advantage of a University course. Scotland to which the Chancellor was pleased to advert in complimentary terms, has (numbers considered) a greatly inferior amount of encouragement and assistance to offer her poor sons struggling forward to a profession.

REGISTRATION OF MARRIAGES.

We have been observing in the newspapers the announcement that every person celebrating marriages must make a return of them to the Clerk of the Peace for registration, on or before the 5th of January every year; and that the fee usually demanded, in such cases, is not legally exigible. We have learnt in a quarter which ought to possess the best information, that unless the fee is paid, the clerk is not obliged to register; but that securing registration is quite optional, not being required by law at present. It seems to us, that apart from statistics altogether, registration may be of no small importance to the parties married, and their descendants, even in remote generations. Patrimonial and other weighty interests may be seriously involved. If registering be not compulsory, perhaps the best method would be for the person celebrating, in every case to give a certificate duly signed and attested, and in all respects so framed as to be a regular, unexceptionable, probative writ, and leave it to the parties themselves, for their own behoof, to attend to the registration.

IMMACULATE CONCEPTION.

The question so long pending in the Church of Rome—Whether the Virgin Mary was born free from original sin has at length been authoritatively determined. The Franciscans have triumphed over the Dominicans. On the 10th of December, the Pope, officiating in St. Peter's at Rome, announced the dogma in favour of the Immaculacy, and declared that whosoever denies it is a heretic. It is stated that 200 bishops were present on the occasion, and that Rome was intoxicated with joy. At the consultation which previously took place, the votes, including proxies given by cardinals and bishops, were 576. Of these 540 were in favour of the dogma; 32 were to the effect that the discussion was inexpedient at present; and four were against both the dogma and the right of the Pope to decide the question without a regular Council. One of the four was the Archbishop of Paris, and another a French bishop.

The worship of Mary, which has already, to a considerable extent, superseded, in the Church of Rome, that of Jehovah Himself, may be expected now to be carried further than ever. Surely the greater the amount of absurdity and impiety which Popery embodies in itself, the more speedily may reasonable persons be expected to abandon it. There are many sober-minded men of opinion that the Pope may soon have cause to regret the rashness of the step he has just taken.

FUGITIVE SLAVES.—The *Detroit Advertiser* says that four hundred and eighty-two fugitive slaves crossed by that route to Canada, since the first of May last.

OBITUARY NOTICES.

JOHN KITTO, D.D.

This eminent writer died at Cannstatt, Wirtemberg, on the 25th November last, in the 50th year of his age. Dr. Kitto has for a considerable time occupied a distinguished place as an author and editor in the Biblical department. The chief works with which his name is associated are "The Pictorial Bible," "The Cyclo-

pedia of Biblical Literature," "The Journal of Sacred Literature," and "Daily Bible Illustrations,"—all publications of a high order of merit. A year or two ago he became paralytic, and a subscription was raised in Scotland and elsewhere for behoof of himself and family. The following paragraph from the *Athenæum* will show that he had the credit of acquiring his learning under difficulties:

John Kitto was born at Plymouth on the 4th of December, 1804. His family was of Cornish origin; and in his "Lost Senses—Deafness," he speculates on the probability of his descent from a Phœnician ancestry. His father, who began life as a master builder, had, like Falstaff, a kind of "alacrity in sinking;" he became reduced to the position of a jobbing mason, in which business young Kitto's help was required at a very early age. While the boy was thus occupied, in February, 1817, a fall from the top of a house totally destroyed his sense of hearing. His previous education had been meagre; but the love of reading, which he had already acquired, became the solace of his loneliness and the foundation of his attainments. In 1819, his parents, being unable to maintain or to find suitable employment for him, placed him in the workhouse; whence he was removed, in 1821, to become an apprentice to a shoemaker. His master was a coarse tyrant. The poor boy appealed to the magistrates. His written statement was marked by a striking propriety of sentiment and diction. The indentures were cancelled, and he returned to the workhouse—to him a welcome refuge. He was not idle there. In 1823, his talents and capabilities being better understood, he was enabled, by the kindness of two gentlemen of the neighbourhood, to publish a small volume of essays and letters, and was placed in a position less unfavourable to self-improvement. The next ten years of Dr. Kitto's life appear to have been spent in travelling or residing abroad. He journeyed over a large part of Europe and Asia, and acquired that familiarity with the scenery and customs of the East which was afterwards of such signal service in the department of literature to which he became devoted. Returning to England in 1833, he gained attention by a series of papers in the "Penny Magazine," under the title "The Deaf Traveller;" and, having married, commenced a course of literary activity, which was continued without interruption till within a few months of his decease. His exertions seem to have been prompted, from an early age, by a strong sense of *duty*—the duty of self-improvement, and of doing some service to the world. More palpable motives to laborious diligence were presented in the claims of an aged mother and a rapidly increasing family. But his physical infirmity placed him at a disadvantage; and for several years before his death he was exposed to penurious difficulties, which his pension of £100 stg. a year did not wholly remove. It is feared that he fell a victim to hard work and overpowering anxiety.

REV. ANDREW MARSHALL, D.D., LL.D.

This well known divine died at Kirkintilloch, Dumbartonshire, Scotland, on the 28th November last, in the 75th year of his age, and 53d of his ministry. He was universally allowed to be distinguished for talents and learning. To him, also, unquestionably belongs the honour of being the originator of the late "Voluntary Controversy;" and if it be said that the controversy must have sprung up though he had never existed, it may, in like manner, be affirmed that America must have been discovered independently of Columbus. During the whole of that controversy, no more powerful nor effective pen was wielded than Dr. Marshall's, and his writings on this subject are by no means ephemeral.

Few contests of the sort are conducted in a manner which can be afterwards reflected on with unmingled satisfaction, and his was no exception. Hosts of belligerents speedily appeared, and it must be acknowledged that the conflict, on both sides, was marked by a fierceness sometimes approaching to ferocity. Nevertheless, He whose prerogative it is to bring good out of evil, and to make the wrath of man to praise Him, was pleased to render the controversy the occasion of signal advantage to the interests of religion. The Free Church and many other good things undoubtedly issued from it. Dr. Marshall's name will go down to posterity in connection with the Disruption—the most important event which has occurred in Scotland during this century.