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THE CANADIAN United Presbyterian Magazine.

VOL. VI.]

TORONTO, JUNE 1, 1859.

[No. 6.

Miscellaneous Articles.

PRACTICAL SUGGESTIONS AS TO PENDING UNION.

To the Editor of the Canadian U. P. Magazine.

DEAR SIR,—Should you give the following thoughts, as I request, a place in your number for June, they will be read but a few days before the meeting of Synod in Toronto. Indeed, two Synods will be about to be held there, that of the Presbyterian Church of Canada, and our own. Now, this coincidence of place and of time rises up solemnly in my mind, as I think it ought to do in many minds, as having been arranged, in June 1858, in the pleasing expectation that, by June 1859, these two fraternal branches of the Christian Church in this land, under the banner of simple Scriptural Presbyterianism, might be nearly ready by June 1859, to unite into one body to strive together for the faith of the Gospel over this country. Such was the fond anticipation, at any rate, the fervent wish, last year, or many, I believe I may say, of nearly all on both sides. Surely, it was a most proper, and a most eventful wish, for who can tell what would be the happy results, were it accomplished. Look back to unions in Scotland, and see how plentiful are their good fruits. Well, is that wish now likely to be realised? Fears and tremblings respecting it have arisen, lest there should be a disappointment of cherished hope, inasmuch as there have been fresh disputations, or objections so far, regarding the “Basis of Union” which was drawn up, and presented to the Synods last June, by the Joint Committees on Union; and there is some apprehension that thus, instead of speedy incorporation there may be still jarring discussions in the Synods, putting the prospect of Union into a receding and dark back ground of the picture. Should this be the case, it will be matter of deep lamentation to the concord-

loving people in both the Churches, constituting a large majority ; and of triumph to Satan, whose maxim is "keep them divided, and this will still be greatly to the advantage of my kingdom of darkness and evil."

The writer of this paper would earnestly and respectfully call on all the members of our Synod who shall be at Toronto, to consider seriously and prayerfully their great individual responsibility to Christ, the head of His Church, and whose special will is that all his followers may be one,—for the manner in which they feel, and think, and speak, and act, on this momentous business. Let them be gently warned against any merely personal, or hitherto sectional feelings. Let a noble, and generous, and comprehensive desire for Union duly subordinate every petty consideration. Let there be a sincere willingness to make every concession to brethren in the other Church, not incompatible with an approving conscience. (It is hoped that this readiness to conciliation, on the part of brethren, will be mutual.) Let there be a calm and far extending contemplation of the many strong grounds and reasons which exist for uniting, compared with the single point on which there is difference of opinion—a difference consisting more in shades of meaning connected with words, than in any real and broad contrariety of sentiment ; at most a difference not relating to any thing essential in the "system of doctrine," held firmly and faithfully in both the Churches,—but only to a question as to the duty of the civil power respecting religion, and that question one, as exhibited in the Westminster Confession of Faith, Chap. XXIII, with respect to which both Churches have formerly, and irrespective of union, found it necessary to adopt a qualifying clause. Surely, then, on this question, which is not at all likely to become a practically test-question in these latter days,—a reciprocally honourable understanding may be come to, by the candid minds of enlightened Christian men, who should avail themselves of the wise, but not rash enlargement of views, obtained since the Westminster Confession was framed and adopted, more than two hundred years ago. That venerable and masterly book will ever be a glorious monument to the praise of the Assembly of Theologians who constructed it, but who at that time, and in their peculiar circumstances, could not have been expected to have got clear and thorough notions concerning the separate distinction between the Church and the civil Government. And as to any partly conflicting views on the subject that may still be entertained by some it would not only be a great pity, but it would be wrong, that these views should be allowed to stand in the way of a most desirable Union, to which there is no other barrier.

May HE who has the hearts of all men in his hand, at the approaching meeting of the two Synods, open up to them a straight course by which they may soon, if not presently, meet as one body, and occupy a sound platform of Union, from which all may go forth, individually, and collectively as local Presbyteries, to labour zealously and harmo-

niously for gathering souls to Christ, and forming them into congregations, throughout the length and breadth of Canada. *That* will be a new and propitious era to the interests of religion in this land. And there is every reason to believe that it will be in delightful unison with a similar work in the sister Churches of Nova Scotia and New Brunswick, and of far-off Australia. Indeed, if we do not take care to keep clear of bickerings, these Churches will get before us in attaining the honours and benefits of Union. May there be a willingness in Canada to learn from them in part, by collating their bases with our own one, as to how the desired event may be happily realised and consolidated. And thus shall it appear that from the northern latitudes of British America to the antipodal Australian gold regions, the Spirit of the Lord has spread and guided a seeking for Unity among Presbyterian Churches, much younger than the parent ones in Britain, and now setting them an example to take down their walls of separation, and become a powerful compact organization doing a great work for Christ, and for counteracting demoralising infidelity, practical atheism, and the insidious and dangerous operations of Popery, ever plotting to thwart and overturn Protestant Christianity, of which the Bible is the great text book.

It will be readily admitted that the Union, which has now been so long under process, should be the subject matter of special and abounding prayer,—prayer in the closet, in the social devotional meetings throughout the Churches, and in the public services of Sabbath in the Sanctuary. But the question is, has it been really so, to any proper extent? I greatly fear there has been culpable forgetfulness here. Oh, if there had been more prayer, supplicating the out-pouring from above of a spirit of brotherly love and fellowship, the designed consummation would have been nearer at hand, nay, would have taken place ere now. However, as things are, when the Synods are on the eve of convening, and difficulties are looming up, there appears to be a very particular call for what the Apostle James designates “effectual fervent prayer” being offered every where, entreating from the Lord guidance and decision according to the mind of Christ. It is, therefore, anxiously suggested that on the first, or second Sabbath of June, just before the two Synods meet, earnest prayer for Union should have a marked place in the services of the day. And how good a thing would it be, if, during the Synodical sittings, there were particular prayer-meetings in the congregations; that while the members of Synod were deliberating, the people were imploring the God of all grace that their proceedings in the great business might be rightly directed, and brought to a successful issue. Moreover most suitable would it be that, in course of the first or second day of synod, there were concerts of prayer expressly for obtaining necessary divine influence from on high—necessary because without that heavenly influence no real good results as to Union will come. But in return to combined prayer, along with other means employed, it might well be expected that God would

send his Holy Spirit of peace and love into the hearts of all his true servants, melting them into harmony with other Christian brethren, and disposing one and all to say with intenseness of feeling, "let us and our esteemed brethren be more united, so soon as the requisite preliminaries,—and they should be few and simple, can be arranged." Once more, on this point, if the two Synods would hold a meeting together, not for set discussion, but for brotherly conference, speaking face to face, and the blending of hearts in conjoint prayer,—why two hours thus spent would do more towards actual Union than days occupied in argumentative speechifying,

I would just add that it is of very great importance that as many members of Synod as possible should be present on an occasion, when, in all probability, the Union will be made to assume an aspect either pleasingly favourable, or the reverse. If it does not now approximate to completion, it may, as some have coldly said, perhaps be indefinitely postponed, though its true friends hope otherwise. Let every member of Synod, then, feel that he has a solemn summons of duty to Toronto. Let the Elders be there, in much more than the usual scanty numbers. They will be, if not a check, yet a useful balance to the ministers. The Elders are more directly the exponents of the views and feelings of the people; and by their unsophisticated plain utterances may be very helpful to the Union. The Lord grant that a right spirit may prevail in both Synods; and that ere long the grateful song of acknowledgement may ascend upward from a united Church in Canada,—“God is the Lord who hath showed us light.” “The Lord hath done great things for us, whereof we are glad.” Amen.

May 16th, 1859.

CHRISTIAN UNIONIST.

UNION.

The meeting of Synod is approaching, and there seems to be a general impression that the most important business likely to be brought forward is the proposed Union between the Free Church and our own. In these circumstances a few remarks, which it is hoped will be regarded as temperate and conciliatory, may not be out of place.

The importance of Union seems to be universally admitted. Many look chiefly to the practical advantages likely to result from it, especially in places, which are numerous, where the two bodies, if co-joined, might maintain a minister, but where it seems hopeless for them to maintain one of each denomination, and where such a thing is not for a moment to be dreamt of, while the two parties look scowlingly at each other, and exert an influence in the neighborhood highly detrimental to both, and no doubt to the cause of religion itself. But besides such considerations as these, and many others of an analagous kind which might be mentioned, Union seems to be itself matter of Christian duty, and ought by all means, consistent with a good con-

science, to be aimed at, irrespective of the outward benefits which might be expected to flow from it. It is often alleged that persons unfavourable to Union, according to the proposed Basis, are not duly impressed with these views; but that seems an unwarrantable conclusion. The Union is one thing, and the Basis is a different.

I am sorry to hear some expressing the opinion that if Union cannot be consummated at present, negotiations ought to be broken off. That there are inconveniences attending a prolonged and ineffectual effort I admit; but there are circumstances in the case which seem to encourage the hope of ultimate, and perhaps not distant, success. I might mention first of all the small, and indeed trifling difference that seems to be between the two parties, next the important fact that the private members of both churches appear not only to be eager for Union, but to regard the obstacles as not unsurmountable, in which opinion they are joined by many of the office-bearers. Then it is cheering to reflect on the success which, it is believed, has attended the long continued efforts in Australia. There is reason to believe that in Victoria, a Union has been effected which includes not only the Free and U. P. Churches, but also that hitherto connected with the Scotch establishment. What seems to me more hopeful than any of these things, is the approximation which is manifestly and rapidly taking place between the two parties in this country. It would be offensive to speak of either of them having changed their ground; but let any person compare the relative position they now occupy, with that in which they stood a few years ago, and I think he will have reason to thank God and take courage. Let the same converging course be just followed for a little longer, and the two will surely merge into one.

With regard to the proposed Basis, I do not know what degree of acceptance it is likely to meet with in the Synod of our brethren. Some influential men in that body do not scruple to express their disapproval of it, and there are points connected with it, particularly those Notes, which are likely to make it a subject of adverse discussion, and may lead to a conclusion which some Presbyteries in our church have declared that they could not accept. Looking to the reports of Presbyterianial procedure which have appeared in the Magazine, I should anticipate a good deal of difficulty connected with the matter in the U. P. Synod. Indeed, to be brief and plain, I cannot believe that it will pass with us, without such modifications as it would be useless and perhaps injurious to propose to the other Synod. May I be excused for saying that I think we should do well, to avoid entering on the particular consideration of it. Only mischievous consequences are likely to follow. The general aspect of the deed seems to present sufficient reasons for setting it aside. In the first place, there is about it, I do not say an intentional, but certainly a most deplorable haziness and indistinctness. Only listen to almost any two well-informed persons talking about it, and you are sure to hear them expressing different opinions, not about what it should, but about what it does, contain. Now surely a Basis:

ought to present a clear and simple view of the points on which the two uniting parties are agreed. Then again, an attempt is made, I suspect by the use of somewhat ambiguous language, to explain away the difference of opinion existing between the two churches. That there is a difference is known to all intelligent persons. Perhaps the wisest method is to say nothing about it; but to gloss it over does not commend itself to me as either prudent or honest. Further still, there is in reality an addition proposed to be made to the professed creed of the U. P. Church; and surely these are not the times for augmenting the number of the articles. Some have spoken of receiving the basis, on being allowed a latitude of interpretation. Were this granted, there would, of course, be a necessity for another clause limiting the latitude, and another still, explaining the limitation; and where is the matter to terminate? At a meeting lately held, a resolution was adopted wherein it is said, "it may not be possible to present any Basis of Union which will not require the exercise of Christian forbearance." I ask, Forbearance respecting what? If the meaning be, respecting some doctrine, or some phraseology in the Confession, or in any other existing document, then I apprehend the need is for a clause not requiring, but permitting forbearance, and a great objection to the Basis is that such a clause is wanting. But if the meaning be, forbearance respecting something in the Basis itself, I ask, why should such forbearance be needed? We have the matter in our own hand; we are just framing it; and to whatever extent forbearance on any point can be granted, to the same extent, silence may be maintained: or there may be an express stipulation that such and such doctrines are matters of forbearance. But to construct an article with the understanding that though certain points are expressly laid down, yet persons subscribing shall be at liberty to think on these points just as they please, seems to me something which men professing Christianity ought resolutely to avoid. Taking a general view of the whole matter I am strongly of opinion, that the Synod, instead of going into a particular consideration of the Basis, with the view of amending it, had much better at once set it aside as unsuitable.

But it may be asked, Is there any probability of a better Basis being obtained? Much will depend on the Committee the Synod may appoint, supposing that a new Basis is needed. I cannot but think, however, that the Australian Basis might very easily be so altered, as perfectly to answer the purpose. To that Basis I have not heard one objection except that it is loose; and it amazes me that such an allegation should be made. It has all the strictness of the Confession of Faith, save only as respects the power of the civil magistrate in matters of religion; and I thought the complaint had been, that the Confession is, on a number of points, rather too rigid and exacting, that it contains not too little, but somewhat too much. It seems at first sight a great recommendation of this Basis, that it has satisfied the three denominations in Australia. It is favourably referred to in the Home U. P. Magazine

for May, and I have heard one of our Ministers here, who has strong objections to the Canadian Basis, say, that he believes our Church in Canada would accept the Australian Basis. I venture to hope that it would. Nevertheless I conceive that a few amendments are desirable; but these are all such as I hope might without much difficulty be obtained. The chief of them are referred to in this Magazine for May, p. 155. With the remarks there made I entirely concur; and I would add, as a matter of expediency, rather than of principle, that there should be prefixed to the clause acknowledging the Confession, &c., as the Standards of the Church, one declaring that the Scriptures of the Old and New Testaments are held to be the inspired word of God, and the only infallible and perfect rule of faith and manners. This is no doubt implied in the recognition of the Confession, but it seems advisable, for practicable purposes, to keep always before the public eye the great fact, about which we are surely all agreed, that Divine Revelation is the only supreme standard we acknowledge. Some reluctance has been expressed to accept the Australian Basis, on the ground that it is degrading to be indebted to others for such a document. I hope those who have not learnt, to such an extent to mortify their pride, will lay aside their pretensions to a pious catholicity of spirit.

We often hear that if the people would but take the matter in hand they would speedily settle it. Now the right of the people to make their voice heard in such an affair I most amply admit; indeed without their concurrence expressed or understood, there can, in my opinion, be no proper Union; and if they can satisfactorily accomplish the object, the sooner they in right earnest address themselves to it, the more shall I be pleased. I have conversed with a number of them however, on the subject, and while I have been delighted to find them almost all zealous for Union, I have said, "Well, there are a few points on which the two Churches are understood to differ in opinion, how would you dispose of these?" and with the exception of a few who have been specially indoctrinated, the general reply has been to this effect—"Oh these are matters of very little consequence; why should the Church be divided about them? let every one just think for himself." Now if this be the people's plan, it is not remarkable for originality, or peculiarity. In fact, I avow myself one of the people.

Some say that far too much importance is attached to a Basis, which they view as a mere article of peace; and some say, Unite without any Basis at all. Supposing the views of the former to be correct, it is still surely a proper thing that the Basis should contain nothing which the parties subscribing do not believe to be true. To that old fashioned notion I conscientiously adhere; and the less important that a Basis is, so much the less excusable, I think, is any one in insisting that it shall embrace matter to which his brethren cannot honestly assent. Some say, Unite first, and frame a Basis afterwards. Now surely if that scheme were adopted, it must be with the understanding, that unless we can agree about such Basis, we must just separate again.

Something akin to this might possibly be a feasible plan. Let the members of the two Synods come together in a sort of Conference, and try whether they can understand one another; and if so, let a Union be afterwards formally and permanently effected.

The Confession of Faith seems to be the great stumbling-block in the way to Union. Many appear to cherish for it an almost superstitious reverence. Yet even these may often be heard saying, that if such a clause had been framed in our day it would no doubt have been otherwise expressed; and thus, acknowledging the faultiness of the language, they seem disposed to vindicate the objectionable sentiment it contains, and insist on unqualified subscription. Now considering the period when the Confession was constructed, it must be admitted to be a marvellous composition, and has undoubtedly been blessed of God for effecting a vast amount of good; but though its compilers fancied "themselves to be erecting a new platform of worship and discipline to their nation for all time to come," yet surely it is not destined, like the Sacred Scriptures, to endure to all generations. It has lasted two hundred years; and the day will come when it will be held to have served its time, and be voted obsolete. Let us never forget the manner in which the Assembly was called together, the various sects of which it was composed, and the small, sometimes narrow majorities by which certain important points were carried. Be it remembered too, that great numbers of the members of our churches, and, I believe, some of the ministers have not the book, and certainly never studied it. In our Canadian Basis of Union, Chapter xxx is referred to as a sort of standard by which other parts are to be interpreted. Let me exhibit the second section of that chapter. To some readers it will be new, and to some, perhaps startling:—"To those officers, [church-officers] the keys of the kingdom of heaven are committed, by virtue whereof, they have power respectively to retain and remit sins, to shut that kingdom against the impenitent both by word and censures; and to open it unto penitent sinners by the ministry of the gospel, and by absolution from censures, as occasion shall require." It seems wise not to stickle for such a document. The Old School Presbyterians in the States have set us a good example by receiving the Confession in a less stringent sense than has been customary with the British Churches.

It is to be hoped that there will be a large attendance of Ministers and Elders at the ensuing Synod, and that they will come up well prepared by careful and serious consideration of the subject of Union, and by much earnest prayer to the Father of Lights for guidance and direction. All personal feeling will surely be suppressed, and all irritating language avoided. Any attempt to gag discussion, however, would only be mischievous. A congregation in the North, publishes in the April number of the Magazine, page 121, certain "Resolutions * * * that an effectual influence may be brought to bear on the members of both Synods, that none of them may, from biasses, or prejudices, or refinements or narrow-mindedness *dare* retard, or put a

stop to the progress of Union among the people of God." Now, our little sister should refrain from threatening language. Doubtless wisdom dwells with her; but other people actuated, it may be, by conscientiousness, must, in this free country, be allowed to speak their mind. May all the speaking aim at a good end, and may such end be gained. R.

HOPEFUL AMENDMENT:

To the Editor of the Canadian United Presbyterian Magazine.

SIR,—If the number of letters appearing in your publication be any mark of interest in the affairs of the Church, then we must surely take it for granted that that interest is very sensibly on the increase. Two years ago you were evidently not much troubled with letters on ecclesiastical matters, and *now*, in almost every number, you give us one or more. To me, at any rate, this is a token for good, even when these communications breathe the language of complaint. Better indefinitely that we enjoy and improve our privilege of *grumbling*, than that we rest satisfied in a state of cold, careless apathy. By all means let us have X, Y, and Z, nay, all the letters in the alphabet, with an indefinite number of other *noms de plume*; and let us have every matter ventilated which needs ventilation. We may even be all the better occasionally for a prophet of woe with his burden of impending destruction, were it merely to make us look a little more alive, and convince him and ourselves that the United Presbyterian Church in Canada, is not by any means "going down," and that we don't mean that it shall, for a very long time to come.

Perhaps, however, it is possible that the complaining strain may be indulged in just *a little too much*. A person may be told so often that he is dying that he may actually, bye and bye, realize the statement; and if, with tolerable frequency, a Church be declared in a moribund condition, the chances are considerable that the iteration of the assertion brings round its fulfilment.

For my part, Sir, while I sympathize with the "Layman" in your last, in many things, I do not think that it is well for him to talk of our Church "sinking" but rather that he should put his shoulder to the wheel and do all in his power to make wrong right. It won't do at all to say "Everything is going wrong and it must just go." Let a "Layman" try to breathe a hopeful, energetic spirit into our Churches, while he points out wherein our organization is faulty, and wherein our working, even of the organization we have, is imperfect and remiss. I have no doubt that he is doing so in his own sphere, and I am sure that none will be better pleased than the Ministers of our Church, to see him and many other Elders taking an influential position in all the deliberations of the Synod, and in all

the schemes of missionary and benevolent enterprize, in which, as Christians and Presbyterians, we ought to be engaged. His motto, and the motto of every well-wisher of our Zion, must be—not “Strike because the iron is hot”—but “Strike till you make it hot.”

No doubt it is the business of Ministers to look after the organization of the Church as a whole, *but not their business exclusively*. Why not have an Elders' Breakfast during the meeting of Synod, where plans might be proposed and opinions and feelings frankly and fraternally interchanged? It has wrought well in the Church at home, and I am sure would work equally well here.

But why shouldn't *more* Elders attend the Synod? In 1857 there were only 17, and in 1858 only 29, while in 1857 there were 41 Ministers and in 1858, 47. Why should it be thus? Are the Ministers in general, better able to pay travelling expenses than the Elders? Or do Congregations not think of defraying Elders' travelling charges when on Church business. *Let it be ever be borne in mind that it is no more the duty of the Minister to be present at meetings of Synod than of the Elder, but at the same time, every Congregation should remember that if an Elder contributes a week's absence from his shop or his farm, he has surely given more than his full share; and ought not to be asked to travel and stay in a strange city for the Church's good, at his own private cost in addition.*

I am, however, not so much surprised as some may be, at not a few of the short-comings in our Church, both on the part of Ministers and people. It is not given to every good Preacher of the Gospel to be a good organizer; nay, it will be found in very many cases true, that Ministers are just about the worst men of business, as a class, you can meet with. Whether or not this be applicable to our Canadian Ministers, I am not in a position to say. The heterogeneous character of many of the Congregations is also to be considered. Many of the members belonged to different denominations at home, many of them have had such a severe struggle with the world, that I suppose they have got to the belief, that if they manage to get to Church once in a while, it is all that can be expected; and others are really so sluggishly indifferent, that scarcely any supposable effort will make them feel any degree of loving interest in the Church as a whole.

Considerable time is required to work such materials into shape and homogeneity, and no reflection need be cast upon either Ministers or Elders, if it has not as yet been fully accomplished. Perhaps there has always been exhibited in our Church in the mother country and here, too little denominationalism. We have had too little, perhaps, of the tendency to self-assertion and self-aggrandizement. The sin, if such it be, may be forgiven if for nothing but its extreme rarity. We might, however, in those days of grotesque, unscrupulous proselytism, and party spirit, be all the better for some more of the leaven of *clannishness* and might not love the Catholic Church

less, though we loved the United Presbyterian section of that Church more, and made our love to it very practically manifest. I have no love to the United Presbyterian Church simply as an ecclesiastical organization. If it has become effète or dead, by all means let it be set aside, and some vigorous living thing taken in its place. But if it is still alive, as I believe it is, and if it has still a great work of witness-bearing in this Province to accomplish, as I believe it has, *then* by all means, let us stand fast by it, let us cherish its principles, let us lengthen its cords and strengthen its stakes, as the shelter and propagator of a religion at once pure, conservative and free.

I am, &c.,

M. S.

Reviews of Books.

A VIEW OF THE SCRIPTURE REVELATIONS CONCERNING A FUTURE STATE. By RICHARD WHATELY, D.D., *Archbishop of Dublin*. 12mo, pp. 308. Philadelphia: Lindsay & Blackiston, 1857.

This volume has had, we believe, a very large circulation, and for that it is not difficult to account. The subject is one of the highest conceivable importance, and one in which every man has an interest. The author also enjoys a commanding celebrity. He occupies an influential position, is endowed with great talents, is thoroughly educated, is specially versed in logic, and is possessed of a remarkably vigorous common sense. The book, too, as he states in the preface, is written in a homely and simple style, such as seems best suited to meet the wants of various classes of readers. The extensive sale of the work, he says, has been urged as a reason for changing the style in this respect, but he very wisely remarks, that the opposite conclusion seems the more reasonable.

The treatise is comprised in twelve lectures. The last two relate to prevailing mistakes respecting a Christian's departure and to preparation for death. These are regarded as supplemental. The seventh, also, is on the expected Restoration of the Jews and the Millennium. All the others fall strictly and properly under the title of the book. On several very important points the author offers no decided opinion on either the one side or the other, but maintains that Scripture, the only certain authority, gives no clear revelation, and that we are, therefore, not warranted to lay down any positive doctrine. "If I cannot," says he, "give you such full and interesting accounts of Divine mysteries as more daring inquirers pretend to do, I trust I can, at least, promise not to mislead you, having long bestowed especial attention on that important and much neglected branch of learning,—the knowledge of man's ignorance." This

sentence is fitted to give one an idea of the whole book. In a number of cases, however, where he contends for our inability to arrive at any positive conclusion, he not indistinctly manifests his leaning, and we regret to say, that in some cases he sways to what we reckon the wrong side.

The first topic he handles is *Life and Immortality as brought to light by the gospel*; and he contends that neither Jew nor Gentile could have any assurance of a future life but through the teaching of Christ confirmed by miracles. The ancient philosophers, even Plato, he does not regard as having had any settled conviction respecting the immortality of the soul. That the Jews in our Saviour's day had generally a belief in a future state, he admits, and this he traces to passages in the Old Testament where the subject is alluded to, but where he regards the teaching as not explicit nor distinct. We cannot but think it of importance to observe, that in these cases, even though the teaching is not quite direct nor full, still the truth is clearly shewn by the New Testament to be as the passages seem to imply. Hence we should say, analogy makes it probable that passages in the New Testament itself relating to such subjects as the intermediate state, though they may not, in a manner quite categorical, lay down the truth, may nevertheless be safely interpreted as intended to convey the meaning which they seem to indicate. The Israelites were safe in drawing conclusions according to the spirit of the passages, and why should we be held strictly and rigidly to the letter? Our taking the one plan or the other, will determine the conclusion at which we shall arrive on many of the questions considered in this volume.

With regard to the state between death and the resurrection, the author holds that we are left in ignorance whether it is to be one of consciousness or of unconsciousness:

"For instance, we are not expressly told anywhere in Scripture what becomes of a man immediately after death, during the interval between that and the final resurrection at the last day. There are some persons, indeed, who pronounce very confidently on this point; but without, I think, any sufficient grounds for that confidence. It is a more prudent, and humbler, and safer course, not to pretend to be wise above what is written, nor to know what our great Master has not thought fit to teach. To abstain from positive assertions where there is no good foundation for them, may be, to some of my readers, unsatisfactory; but surely doubt is better than error, or the chance of error; and acknowledged ignorance is wiser than groundless presumption. Conjectures, indeed, if cautiously and reverently framed, may be allowed, in a case where there is no certain knowledge; but I dare not speak *positively* when the Scriptures do not."

Two lectures are devoted to the question of consciousness or unconsciousness. The first contains arguments in favour of consciousness. These consist chiefly of texts of Scripture. Some of the most appropriate and cogent, however, are omitted, and are afterwards brought forward in the next chapter where the arguments for the insensibility of the soul are presented. The texts referred to there come in as objections to that doctrine, and attempts are made

to set them aside. The author's ingenuity in this undertaking we admit, but with his success we are by no means satisfied. Take just the text, Phil. i. 23, where Paul expresses his sense of the importance of his abiding in the flesh, but declares himself in a strait betwixt two, having a desire to depart and to be with Christ which is far better. It will be observed that his wish to leave the world was not because, like suicides, he was weary of his life, but because he was in expectation of something which to himself was greatly preferable to life, useful and happy as he was here below. Surely, on the theory of unconsciousness, it would have been every way reasonable for him to desire to remain here, in the service and enjoyment of Christ, as long as he possibly could. That would have been all clear gain. The period of awaking would be the same, die when he might. Or what intelligible idea could he attach to being with Christ, if his soul was in a state of what may be called temporary annihilation. In another place he speaks of it as a great advantage to be absent from the body and present with the Lord. Now the mere absence from the body was a thing for which in itself he had an aversion, but the being present with the Lord more than counterbalanced it. Yet how was this possible in a state of absolute insensibility? Or, if we can conceive of the local habitation of a spirit, of what avail is it apart from intelligence, action, and sensation. What harm could result to an unconscious spirit though during the period of its insensibility it were in the depths of hell? What difference could there be between that, and being surrounded by the glories of heaven? The author manifestly inclines to the idea of unconsciousness, and he seems, moreover, to hold that nothing is lost by that scheme:

“One objection to the reception of this supposition in the minds, I apprehend, of many persons,—an objection which affects the imagination, though not the understanding,—is, that it seems as if there were a tedious and dreary interval of non-existence to be passed, by such as should be supposed to sleep, perhaps for some thousands of years, which might elapse between their death and the end of the world. The imagination represents a wearisome length of time during which (on this supposition) those that sleep in Christ would have to *wait* for his final coming to reward them. We fancy it hard that they should be lost both to the world and to themselves,—destitute of the enjoyments both of this life and of the next, and continuing for so many ages as if they had never been born.

“Such, I say, are the pictures which the *imagination* draws; but when we view things by the light of the understanding, they present a very different aspect. Reason tells us (the moment we consider the subject), that a long and a short space of time are exactly the same to a person who is insensible. All our notion of time is drawn from the different impressions on our minds succeeding one another: so that when any one loses his consciousness (as in the case of a fainting fit, or of those recovered from drowning, suffocation, or the like) he not only does not perceive the length of the interval between the loss of his consciousness, and the return of it, but there is, (*to him,*) no such interval; the moment at which he totally lost his sensibility seems (and is, *to him,*) immediately succeeded by the moment in which he regains it. In the case of ordinary sleep, indeed, we are sensible, though very indistinctly, of the interval that passes; because the mind, certainly for the most part, and probably always, continues active during sleep, though in a different manner; and though the confused ideas occurring in sleep,

which we call dreams, are but imperfectly remembered. Yet even in this case, it will often happen, when any one sleeps very soundly, that the moment of his waking shall appear to him immediately to succeed that of falling asleep; although the interval may have been many hours. Something of the same kind has been observed in a few instances of madness and of apoplexy; in which all the ordinary operations of the mind having been completely suspended for several years, the patients, on the recovery of their senses, have been found totally unconscious of the whole interval, and distinctly remembering and speaking of, as having happened the day before, events which occurred before the seizure; so that they could hardly be brought to believe that whole years had since elapsed.

"From considering such instances as these, as well as from the very nature of the case, any one may easily convince himself, that if ever a total insensibility takes place, so that all action of the mind is completely suspended, the time during which this continues, whether a single minute or a thousand years, is, to the person himself, no time at all. In either case the moment of his reviving must appear to him immediately to succeed that of his sinking into unconsciousness; nor could he possibly be able to tell afterwards, from his own sensations and recollections, whether this state of suspended animation had lasted an hour, a day, or a century.

"To all practical purposes, *that is*, to each, a long, or a short time, which is such to his perceptions. Some of you may probably have known what it is to pass a night of that excessive restlessness which accompanies some particular kinds of illness. Such persons will easily remember (what no one else can fully conceive) how insufferably tedious a single night will in such a case appear;—how enormously long the interval seemed to be between the times of the clock's striking;—how they seemed to feel as if morning would never arrive. And if it has happened that the next night the patient was completely relieved and slept quite soundly, the very same number of hours which the night before had seemed to him an age, would appear but a moment. The clock, indeed, he is well aware, has made the same movements in the one case as in the other; but relatively to the sick man himself, and as far as his feelings are concerned, the one night will have been immensely shorter than the other.

"The long and dreary interval, then, between death and the Day of Judgment (supposing the intermediate state to be a profound sleep), does not exist at all, except in the imagination. To the party concerned there is *no* interval whatever, but to each person (according to this supposition) the moment of his closing his eyes in death will be instantly succeeded by the sound of the last trumpet, which shall summon the dead; even though ages shall have intervened. And in this sense the faithful Christian may be, practically, in paradise the day he dies. The promise made to the penitent thief, and the Apostle Paul's wish 'to depart and to be with Christ,' which, he said, was 'far better' than to remain any longer in this troublesome world, would each be fulfilled to all practical purposes, *provided* each shall have found himself in a state of happiness in the presence of his Lord, the very instant (according to his own perception) after having breathed his last in this world."

Now admitting the correctness of these statements, we hesitate in coming to the conclusion, that the difference between consciousness and unconsciousness is an affair of the imagination, and not of the understanding. Suppose two persons to die at the same moment, and suppose, what is surely quite possible, that the one should pass into a state of complete insensibility, and that the other should continue awake, were these two persons comparing their experience, at the time of the resurrection, say after a period of ten thousand years, would there not be a real and substantial difference between the two?

With regard to the Resurrection, the Archbishop holds, as all well informed and reflecting persons must, that inasmuch as the particles which compose the body are continually changing, and those which belonged to it at death pass into other bodies—the bodies very probably of men,—we must not suppose that the future bodies we shall receive will be, so far as matter is concerned, identically the same as those which we have now:

“With respect to the *sameness of our bodies*, it seems clear enough that a man's body is called *his*, from its union with his soul, and the mutual influence of the one on the other. Any one of his limbs he calls a part of his body, or part of himself, on account of its connexion with the rest of the body and with the mind. If the limb were cut off, he would no longer call it, properly, a part of his body; but would say, that it *was* so, and is no longer. And his whole body is considered as the same, and as *his*, from year to year, not from its consisting of the same particles of matter (which it does not), but from its belonging to the same soul,—and conveying feelings and perceptions to the same mind,—and obeying the directions of the same will. So that if, at the resurrection, we are clothed with bodies which we, in this way, perceive to belong to us and to be ours, it signifies nothing of what particles of bodily substance they are composed.

“Some, I believe, cling to the notion that the same bodily particles must be reunited at the resurrection, from an impression that otherwise it could not be called a ‘resurrection of the body.’ I find no fault with them for believing this: and if they insist that the phrase ‘resurrection of the body’ ought not to be used except to express this sense, though I do not agree with them, it would be foreign to the present purpose to discuss that question, since the interpretation of *Scripture* is not concerned in it; for throughout *Scripture* the phrase ‘resurrection of the body’ or ‘resurrection of the flesh,’ *nowhere occurs*. The Scriptures only speak of Man's resurrection from the dead—of his ‘vile body’ being ‘changed’—of his being ‘clothed upon,’ &c.

“The other phrases were introduced into the early Creeds for the purpose of opposing those ancient heretics who explained away the resurrection as a mere figure (2 Tim. ii. 18), or held the immortality of the soul apart from the body.

“In fact, if men would apply on these subjects the same principles of common sense with which they judge of many of the affairs of human life, they would escape many difficulties, and find that there is no necessity, in such a case as this, for holding a doctrine open to powerful objections. If any one's house, for instance, were destroyed, and another man promised to *re-build* it for him, he would not be considered as failing in his promise because he did not put together all the former materials. If the materials were equally good, and if the man were put in possession of a house not less commodious and beautiful than he had before, *that* would be to all practical purposes sufficient. It would be thought idle cavilling to contend that this was not, strictly speaking, a re-building of the *same* house, but the building of a different one; because the materials were new; and that therefore the promise was not fulfilled. No one would attend to such a frivolous distinction, when all practical purposes were completely answered. And the promise would be much *more* than fulfilled, if the materials were tenfold more durable—the building tenfold more beautiful and commodious than the former one. This will be the case of those who sleep in Christ: they will be raised up with bodies which they will *feel* to be their own, and which *will*, for *that* reason, be their own, but which will be far different from the ‘earthly tabernacles’ (that is, *tents*;) of flesh and blood, in which they dwell here, and ‘will be made,’ says the Apostle, ‘like unto the glorious body of Christ.’”

The somewhat peculiar views of the author regarding the Day of Judgment, we must pass over, and can just notice his ideas respecting the Condition of the Blest and their abode in heaven. Our

information on these subjects, he says, is scanty, and is more negative than positive; and he inclines to the opinion that there will be a great resemblance between the earthly and the heavenly state:

“It is not, indeed, expressly asserted, but seems to be rather supposed and implied, in the expressions and thoughts of most persons on this subject, that the heavenly life will be one of *inactivity*, and perfectly *stationary*; that there will be nothing to be *done*—nothing to be *learnt*—no *advances* to be made—nothing to be *hoped* for—nothing to *look forward to*, except a continuance in the very state in which the blest will be placed at once. Now this, also, is far from being an alluring view to minds constituted as ours are. It is impossible for us to contemplate such a state—even with the most perfect assent of the understanding to the assertion, that it will be exquisitely happy—still, I say, it is impossible for such minds as ours to contemplate such a state without an idea of tediousness and weariness forcing itself upon them. The ideas of *change*—*hope*—*progress*—*improvement*—*acquisition*—*action*,—are so intimately connected with all our conceptions of happiness,—so interwoven with the very thought of all enjoyment,—that it is next to impossible for us to separate them. We can, indeed, easily enter into the idea of heaven’s being a place of “*rest*,” as we are assured it is; that is, of rest from all toilsome, painful, distressingly anxious exertions; and we can also very well understand the enjoyment of rest in itself (that is, the mere absence of all exertion), for a *time* and as a *change*. But it is the contrast with exertion that alone makes rest agreeable. Take away all exertion, and rest (or rather *inactivity*, for it can no longer be called *rest*) becomes so intolerably tedious to us, that even toilsome labour would at length be chosen by almost every one in preference.

“Perfect security again from all danger of a *change for the worse*, is a highly gratifying idea; but the expectation of a change for the *better* is an essential ingredient in all our present notions of happiness. No good is *fully* enjoyed, unless it hold out a hope of some greater, at least some different, good to succeed it. The idea, therefore, of a state perfectly stationary and unchangeable to all eternity, and known to be so, although the understanding may be convinced of its happiness never can be interesting to our feelings as they now are.

“And it is in great measure, I think, in consequence of the prevalence of such notions, that so little interest is usually felt, even by the best Christians, in the future state held out to them. They *believe*, indeed, that it will be a happy state; but they do not feel any relish for such a kind of happiness as they suppose it to be. They believe that their nature will be so far changed that such *things* will then be the most highly gratifying, as now present to their thoughts, no alluring picture. But the very idea that this change will be so total as to reverse every point in their nature, whether good or bad, necessarily takes away their interest in the reward promised; because they cannot bring themselves to *feel* (though they may, to *believe*) that it is *they themselves*—the very persons they now are—that will obtain those rewards. You may be convinced that you shall be hereafter so totally altered as neither to wish for, nor to enjoy, anything of the same kind that you do now; but you can never completely bring yourself to feel that this totally different being will be *yourself*, or to take much interest in what shall befall you in such a state.”

The notion of universal ultimate salvation, perhaps after a long period of awful suffering, to which many at one time clung, seems to be now generally abandoned. But instead of eternal punishment many expect that the wicked, after being subjected to the due reward of their misdeeds, will be finally annihilated; and, if we mistake not, Whately entertains that idea. After referring to a number of texts bearing on the future state of the lost, he says:—

“From such passages as these it has been inferred that the sufferings, and con-

sequently the life of the condemned, is never to have an end. And the expressions will certainly bear that sense; which would, perhaps, be their most obvious and natural meaning, if these expressions were the only ones on the subject that are to be found in Scripture. But they will also bear another sense; which, if not more probable in itself, is certainly more reconcilable with the ordinary meaning of the words "destruction," &c., which so often appear. The expressions of "eternal punishment," "unquenchable fire," &c., may mean merely that there is to be *no deliverance*,—no revival,—no restoration,—of the condemned. 'Death,' simply, does not shut out the hope of being brought to life again: 'eternal death' does. 'Fire' may be *quenched* before it has entirely consumed what it is burning: 'unquenchable fire' would seem most naturally to mean that which destroys it utterly."

The two lectures on prevailing mistakes respecting a Christian's Departure, and Preparation for Death, contain much that is very salutary and important, and in truth something almost ludicrous:—

"Lastly," says he, "it is by many considered as of great importance that a man's remains should have been interred in consecrated ground (especially if it be within the walls of the Church), after having the Church-service pronounced over them; and that his bones should remain secure and unmolested."

We are prepared to go all lengths with him in urging upon men the duty of making preparation for death the business of their lives, and not postponing it till the close. It seems to us, however, that he carries his views to an extreme when he expresses his doubts about a genuine death-bed repentance, being followed by salvation:

"I am not saying, you will observe, that there is no hope for this last kind of repentance: but it is plainly very different from the other man's; and though if any one were so situated, I should exhort him to such repentance, as the only thing that remains for *him*, I should not presume to hold out confident promises where the Scriptures do not."

We need scarcely say, that this book is in many respects an exceedingly interesting one. It is very extensively read; and we fear it is sometimes used as an instrument of mischief. The authority of Whately is adduced in support of sentiments which he does not advocate. It seems of importance that ministers and other guides of public opinion should make themselves acquainted with the book, and avail themselves of whatever is valuable in its contents, and be prepared to counteract the pernicious effects which, we suspect, are resulting from it.

THE ACCEPTED TIME FOR SECURING THE GOSPEL SALVATION, *and from the Analogy between Temporal and Spiritual affairs, answering certain doctrinal Excuses sometimes urged for neglecting it.* By L. H. CHRISTIAN, *Pastor of the North Presbyterian Church, Philadelphia.* 12mo, pp. 189. Philadelphia, Joseph M. Wilson; Hamilton, C. W., D. MacLellan, 1859.

The title of this work sufficiently indicates the solemn and momentous subject to which it relates. It will be observed also that certain speculative objections, men are apt to make when urged to

attend to the salvation of their souls, are considered, and an attempt is made to remove them. These objections, which, we suspect, are often mere pretexts, are three:—First, I cannot change my own heart; second, The prayer of the wicked is sin; and third, God's sovereign election. The views of the author, we believe, are substantially correct, and we hope benefit may be derived from the perusal of his work; but he seems not a master of composition, and his performance is feeble and ineffective.

Missionary Intelligence.

HORRID CRUELITIES OF HEATHENISM.

In the *Beacon and Christian Times* of 5th April, there is a letter signed W, by, we suppose, the Rev. H. M. Waddell, U. P. Missionary lately returned from Calabar, pointing out the contrast between the deportment of the people at the death of king Eyo in December last, and the horrible proceedings which accompanied the death of another king in 1847. The following extracts will shew the blessed effects, even in a temporal point of view, resulting from the introduction of Christianity.

“Rightly to appreciate the wonderful change which, by God's blessing on his own Word, has taken place in Old Calabar within the last few years, one must compare the recent events at the death of King Eyo Honesty, with those which took place at the death of King Eyamba in Duke Town, in the early history of the mission. The missionaries arrived there in April, 1846, and in May, 1847, Eyamba died. Though after a period of severe sickness, and not unexpected, his death diffused terror through the whole town. The common people were stricken with dismay, and fled in all directions, consulting only their own safety, yet no one dared to say what all understood, that the King was dead. His brothers and nephews with trusty attendants searched the houses and killed whom they could find by strangling or beheading. Entering the outer door of the yards they gave command, “Shut the door, and if any escape you look to it.” Yet a Mission House servant in one of the yards did hide, and escape after witnessing the executions. They sent armed men immediately to guard the passes, and not let the town slaves escape to the farms to give the alarm, while others were despatched direct to the plantations to kill all they could find on the way, in the fields or in the houses. For his burial they dug a great pit capable of containing many bodies, in it they placed two sofas and him between them, dressed out in his ornaments, and with his crown on his head, and then killed his umbrella carrier, his snuff-box bearer, his sword man, and other personal attendants, whom they interred beside him with the insignia of their offices, and great quantities of prepared food, money, and trade goods.

Eyamba had a hundred wives of high families, and of them thirty were killed the first night after his death, one of them being a sister to King Eyo Honesty. When those who had the direction of this dreadful work determined who should die, the well-known message was sent to her, formerly received with pride, now with horror, “King calls you.” Knowing the fatal import of the words the doomed woman quickly dressed herself in her best attire, drank off a mug of rum, and followed the messenger to the outer yard, where she was strangled either by a copper rod or a silk handkerchief. Persons of rank were never disgraced by beheading.

Every night the work of death went on in the river, so near the Mission House that the screams of the victims were heard by the mission family, as well as by the crews of the trading ships at anchor, for an hour at a time. Sometimes a

number were sent out bound in canoes and drowned; at other times persons returning in their canoes from the markets of the interior, ignorant of what had taken place, and heartily chanting their paddle song, glad to get home, were waylaid, seized, decapitated, and flung into the river. There were also armed ruffians lying in wait along the paths, who cut down or shot indiscriminately, all that came their way, young and old, male and female. The managers of this butchery seemed to think that they could not get sacrifices enough for the deceased sovereign.

The missionaries did all they could by uncensured expostulation, entreaty, and rebuke to stop that dreadful carnage, but seemingly without effect. Some of the "gentlemen" of the town deluded them with fair promises, others repulsed them with a decided negative, saying that white men had no right to interfere with their fashions. They then appealed to King Eyo, who had always expressed more humane sentiments than others, and strong disapprobation of the system of human sacrifices for the dead; but he said that in the affairs of Duke Town he could do nothing, that the people there would follow their fashions in spite of him, and if he should attempt to put down the customs of the country by force, they would poison him.

The horrid massacre at the death of King Eyamba coming to the ears of the British Government, it sent out a strong remonstrance against the continuance of such barbarities. It had a very good right thus to remonstrate with the chiefs of that country, having entered into formal relations of a friendly character with them, in the close of 1841, for the abandonment of the slave-trade, and paying them for some years a considerable sum for any losses they might sustain thereby. It would be a strange inconsistency, in the practice of humanity, had they suffered the chiefs of Calabar to kill their superabundant slaves without cause and without mercy, after inducing them to give up trading in them. This remonstrance, transmitted by the captain of one of H.M.'s cruisers, and read in a full assembly of chiefs on board his ship, had some good effect, and led Eyo Honesty, and Archibong, Duke of Duke Town, who had succeeded Eyamba, with other principal men, to promise their best endeavours as individuals for the abolition of the cruel custom.

By comparing the affairs of Creek Town in the month of December last, when King Eyo Honesty died, with the horrible transactions which had taken place in previous years, and remembering that not one man, woman, or child was put to death on the last occasion, by any means or for any cause, though King Eyo was by far the greatest man in the country, we are able to mark the progress of civilization, and what is more, of evangelization in Old Calabar, and may hope that the old bloody and brutal funeral rites of a former period will never be revived in that country. King Eyo, though not a professing baptized Christian, was a man that had more sense and conscience than his fellows. In many things he showed that he feared the Lord, though his heart was not altogether right with him. His instructions before his death, that nobody should be killed for him, were ably and willingly carried into effect by his eldest son, who from his heart, I believe, desires to serve the Lord and enjoy His favour.

Ecclesiastical Notices.

LETTER FROM OUR CORRESPONDENT IN SCOTLAND.

GLASGOW, May 6, 1859.

DEAR SIR,—I write, as you will know by the public journals, at a time of great excitement, when the news-rooms are crowded from morning till night, when the telegrams are perused with breathless anxiety, and when men's hearts are in many instances failing them for fear. At home we are just finishing a general election, which seems by all accounts, to have been marked by fully more than the usual

amount of tyranny, corruption and moral cowardice. The Tory party have made a desperate effort to regain the ascendancy which they long held, and by the liberal use of money they have succeeded in obtaining a net gain of fourteen or fifteen seats, which will, of course, count twenty-eight or thirty upon a division. This gain is not such as will enable Lord Derby to carry on his Government, and it may even be of advantage to the Liberals by tending to unite them more closely than they have been for some years past. A sense of common danger may perhaps induce them to keep rank and combine more heartily, for the accomplishment of objects which they all profess to seek. In Scotland perhaps the greatest excitement has been among your old friends in the kingdom of Fife. In the County Mr. Wemyss, of Wemyss Castle, son of the rough old Admiral, succeeds Mr. Fergus of Strathore as representative, having beaten Lord Loughborough, son of the Earl of Rosslyn. After a keen canvass, and in the Kirkcaldy Burghs, Colonel Ferguson has got himself frightened into promises of better behaviour by a stranger from London, who, by a bland manner, and a glib tongue, and a set of active Writers, almost managed to write M.P., after his name.

It is premature, as the returns are not yet complete, to pronounce on the character of the new parliament in reference to those politico-ecclesiastical questions in which as dissenters we are specially interested, but I am disposed to think our position will be considerably improved. Sir James Anderson, who always voted as an enlightened and conscientious Voluntary, has, indeed, been forced to retire from the representation of the Stirling Burghs in consequence of the state of his health, but his successor, Mr. Caird of Baldoon, though he may not know the Voluntary question as Sir James does, will, I doubt not, be found in the right lobby in the case of a division. Mr. Hamilton, of the Falkirk Burghs, who voted in favor of the Edinburgh Annuity Tax, is succeeded by Mr. Merry, who is, in jockey phrase, "sound" on the point. The introduction into parliament of Mr. Edward Baines, of the *Leeds Mercury*, and the re-rotation of Sir Samuel Morton Peto are good securities for earnest and effective work in all matters connected with education, church rates, regium donum, &c.

As yet there is little definite intelligence from Italy, which is, as you are aware, the seat of war. The Emperors of France and Austria have intimated their intention to take in person the command of their respective armies, and Europe presents the awful spectacle of nearly two millions of human beings, armed to the teeth, and bent on butchering each other. The general impression is, that a few days must, and that a few hours may, bring intelligence of an important engagement between the hostile armies. We know that the Apocalyptic horns "shall hate the whore and shall make her desolate and naked, and shall eat her flesh, and burn her with fire;" what if God is about to destroy the Papal power by causing the two empires on which that power has been, in recent years, resting, to pull each other to pieces!

While civil politics, both at home and abroad, is the cause of much excitement, the ecclesiastical atmosphere is in several parts murky and troubled. In the Scotch Episcopal Church a Minister deposed for holding and promulgating popish doctrine on the subject of the Eucharist, continues to publish his views, on the ground, forsooth, that he has been cashiered, *qua* priest only, and not *qua* deacon. He should be arraigned as a Jesuit. Another clergyman of the same communion has quarrelled with his diocesan, and the Bishop refuses to confirm the young persons prepared by said clergyman. In the established Church the parishioners of Kildalton have objected to a presentee and the Presbytery have sustained the objections and set aside the presentation. Of course an appeal has been taken, and the case will be brought before the General Assembly. It is another case like Kilmalcolm, but the precedent is a Lesbian rule, the one presentee at Kilmalcolm being set adrift, and the other being intruded into the parish. What the Assembly may do, no man can tell. Possibly, the humour of the moment, or the time of the vote—before or after dinner—may decide the matter. In the Edinburgh Presbytery and in the Synod of Lothian, a fine squabble has been raised by Dr. Robert Lee, who, it is alleged, has introduced certain innovations

into the mode of conducting public worship in Greyfriars Church, Edinburgh. Among other interesting episodes, there has been a most edifying and courteous dispute about the meaning of a Greek word, between Dr. Lee and Dr. James Macfarlane of Duddingstone, reminding the reader almost of the polite bearing of the Southern States gentlemen in the American Senate House; and an eloquent outburst by the Rev. Mark Bryden of Kirkenaldy about a prayer he once heard of an hour's length which had neither beginning, middle nor end. I should like to ask the worthy parishioners of the Laug Town, if they ever knew any thing like that in their experience, or if Mr. Bryden's own pulpit effusions are marked by great conciseness and correct logical arrangement. The published works, ascribed to the Rev. gentleman certainly cannot be regarded as models of chaste and elegant composition. Dr. Lee's case also goes by appeal to the Assembly, the Presbytery and Synod having given judgment against him. The Doctor, however, is not made of the stuff that martyrs are made of, and like the Vicar of Bray, he knows what it is to go round a corner. He is Professor of Biblical Criticism; Minister of Old Greyfriars; Dean of the Chapel Royal, &c., &c., and he will continue to be all these, whether the Assembly condemn or connive at his so-called innovations.

In the Free Church there has been some warm work here in consequence of a dispute between Professor Gibson and some of his students in the first instance, and between him and the College Committee in the second. One part of the story you will get from the pamphlet which I forwarded to you recently—a production which is fully more characterized by vehement declamation and strong epithets, than by professional dignity and philosophic calmness. The truth is, Professor Gibson's mind is essentially unacademic; the Glasgow Free Church College was one great blunder, and the appointment of Mr. Gibson to the professorship was another.

I have not time to write you about the approaching Synod of our own Church, but I shall send you a note by next mail.

I am, yours sincerely.

THE CORRESPONDENT OF LONDON PRESBYTERY AND THE CASE OF MR. THOMAS J. SCOTT.

To the Editor of the Canadian United Presbyterian Magazine.

MY DEAR SIR,—I am truly sorry to trespass upon the patience either of yourself or of your readers, but as your correspondent has devoted two whole pages in two successive numbers of the Magazine to the unworthy object of running me down, I shall gladly avail myself of the offer of your columns to defend myself against his relentless persecution. And in the first place, Do not the snarling sarcasms, biting satires, and barking rage of his effusions, prove that the whole pack of presbyterian passions are roused into full cry? aye, and lend confirmation to the affirmation of his experienced brother, 'They'll run you down, sir!' Run me down! Strange time, indeed, for a Christian to take to run down a stranger in a strange land, when he is *down*; yes, struck down by the shots right and left of "conversational fireside remarks," both in London and Durham Presbyteries. Has he forgotten the charge brought against me in "the Court of Christ," at London, where "conversational fireside remarks," dropped into the mouths of my earthly judges and inquisitors, by masked and moral assassins? nay, that his Reverend "brother in the Lord" in Durham Presbytery concocted a private conspiracy at his "ain fireside," and founded his libel on confidential "conversational fireside remarks?" and, moreover, that he, himself, was guilty of a breach of confidence in "dragging into print" the contents of a letter (*alias* Pastoral, which elicited his terrific protest against the very appearance of the ghost of Popery) referred to in the March number of the Magazine? regarding which, I beg to state, that although I did refer to the opinions held respecting Presbyterian procedure by "leading men," I did not hold them *in terrorem* over the heads—big or little—of the London Presbytery.—"He that is without sin among you, let *him* first cast a stone."—

Second, How has the "Court of Christ" at London, treated the complaint lodged by me against his false report of the proceedings in my case? First to a perusal at the meeting, on which occasion the *avowal* of the report was made by him to the Presbytery, and to final rejection at the next meeting, because the "Presbytery declined to receive these documents on the ground that it was in no way responsible for *anonymous* communications to the Magazine!" Does any man endowed with common sense, believe that a report "acknowledged" by the author, forms an "anonymous" communication? doubt that the Reverend Court must have been gored by the horns of a dilemma? or, "rigidly righteous and unco guid" as it is, that its members would have hesitated to pass condemnation upon any principles or practices detrimental to Christianity or the stability of the Church, if they could have done so in accordance with the Confession of Faith, Larger and Shorter Catechisms, or the ecclesiastical forms of procedure? *Credat Judæus!* I cannot understand the effrontery with which he persists in nibbling and quibbling on a subject of such importance. If my seven reasons deserve condemnation, why does he not boldly charge the Presbytery with the dereliction of their duty by the publication of their refutation? Oh! "the beauty of modesty, especially in the young and inexperienced" should deter you from such plainness of speech to your ecclesiastical seniors and superiors. I am a great admirer, of "the beauty of modesty" in little boys and little girls, nobody more so. But "we know" on the assertion of a late popular preacher "*how that feeling of being universally suspected and misinterpreted makes a man bitter, sarcastic and defiant.*" Universally suspected! Are you aware that the poisoned breath of suspicion was wafted to the Church by certain sycophants, worsted in argument, and smarting under defeat on board the vessel that brought me to Canada, and started the heresy-hunters on a *false scent*? But who knows the feelings that agitate the bosom of a man pilloried before the world, and hoisted on a cross with a bleeding and breaking heart? *Misinterpreted!* Could the dream of a shadow have originated any other foundation for the novel heresy that crystals and chipmonks, mice and men equally rejoice in the possession of divinely faith? Bitter! Who knows the bitterness of that cup of gall and vinegar put into my hands, the very dregs of which I have been forced to swallow during the last year? Sarcastic! Had I dipped my pen in gall and wormwood and whelmed the whole pack of my pursuers beneath the destructive deluge, the world could not have stood aghast! Defiant! Yes, I am defiant, lost to all modesty when my character and reputation, not to speak of the truth of God, are at stake. Defiant! thanks be to God, that my Master defied the priesthood and government of his time at thirty years of age; that Luther forgot "the beauty of modesty" to defy the pope—one man against the whole world; and that the Spirit of God who dwelt in the Master above measure, and in the servant in the requisite proportion for the fulfilment of his mission, is not far from every one of us. Who wrenched the sword and the stake, the rope and the rod, from the hands of ecclesiastical inquisitors and executioners? Who hurled the thumb-screw and the boot, the scourge and the cutty-stool, out of the "Court of Christ?" Who but the men universally suspected and misinterpreted, and rendered bitter, sarcastic, and defiant? I presume nobody will deny that Christ was put to death as a traitor and blasphemer; and that the Apostles, Luther, Calvin, and Knox, were traduced and branded as pestilent heretics by the corrupted Church which fostered their own destroyers? Is it not "enough for the disciple that he be as his master, and the servant as his lord?" "You a servant of Christ, and successor of the Apostles?" exclaims my antagonist; "which of you convinceth me of sin? And if I say the truth, why do you not believe me?" Is it not a fact that each one of my earthly judges has been compelled to declare "I find no fault in this man?" except with the presentation of the truth in the current phraseology of the nineteenth instead of the sixteenth century? I really wish that Christ would return to earth—is my prayer when I listen to the criticisms of men whose censure is praise—and restore the primitive simplicity of His divine discourses. Only fancy some of our systematic "divines" rushing to hear a Christian sermon and going home with nothing but veiled parables and dark sayings—say the parable of

the *Sower*—in their heads. "Such a display of naturalism and rationalism, one could suppose them exclaiming, A mere farrago of verbosity. You might as well look for a grain of wheat in a sack of chaff. The discourse was radically defective,—in fact Doddridge's *Rise and Progress of the Divine Life in the Soul* is worth a thousand of such natural illustrations. And worse than all, Sir, the Preacher was totally devoid of spiritual unction, he never alluded to "the grace of God," during the whole discourse! He has decidedly mistaken his profession; and if I may judge from his predilection for natural objects, I think he should have been a farmer." "*Tempora mutantur, et nos mutantur, in illis.*" But thirdly, Does your correspondent dream of walking off with flying colors because a falsity resolves itself in the hands of a charitable opponent, into an "unintentional mistake?" *i. e.*, because I refrain from charging him with sitting down to pen a deliberate falsehood. That a mistake, be it intentional or unintentional, renders a report false, nobody can deny; and I repent that members of the London Presbytery acknowledged the mistake, and maintained that it should be corrected by the Presbytery whose proceedings were misrepresented. And fourthly, If your correspondent declares to me, in sober earnestness, that he does not "know himself," so well as to know, and cannot even guess the secret of the animosity which inspires the report, I shall be happy to assist him in the acquisition of the desiderated self-knowledge. Can you. I appeal to the "ordinary hearers of the gospel" who peruse the Magazine, guess "the secret?" Why does he harp on this string, "It is to be hoped Mr. S. is now ashamed of his curious production, which in justification, but at the same time, in somewhat cruel kindness, was published in the Magazine?" more especially when the act of publication was perpetrated by his noble self? No doubt it was cruel to compel him to publish his self-condemnation. I know right well merely "good" not "righteous;" men, however, will frown, shake their heads and say, "Is it not written, 'Be ye wise as serpents and harmless as doves?'" Ah! it is very easy to ask the question. Has my "experienced" antagonist been "harmless as doves?" or did you ever "give your back to the smiter?" When you pointed your deadly weapons against the "doves" did they not take wings and fly away towards heaven and peace? And I guess (N.B. I do not claim inspiration, for I am neither a prophet nor a prophet's son) if you subject your Preachers to such sharp practices, the Canadian field will soon be occupied by wily serpents alone—by cringing, crouching sycophants and slaves to their seniors and superiors—and dismal moral swamps and stagnation infect the souls of the people with spiritual fever and ague, and a fearful looking for of judgment to come.

In conclusion I sincerely trust that no one will saddle you with the responsibility either of the false and fashionless reports, or foolish letters and replies that diversify your columns, and beg to thank you for the adoption of the motto, "*Fiat justitia, ruat cælum.*"

I am, my dear Sir, yours truly.

THOMAS J. SCOTT.

Toronto, 9th May, 1859.

[Our pages are now closed to this strife. We beg to say that, while we feel exceedingly obliged to the friends who furnish us with reports of ecclesiastical procedure, it is desirable that a simple and exact statement, without remarks, should be given of all transactions about which there is likely to be a diversity of opinion, or respecting which individuals may be expected to feel uneasy.—We have received, from the Rev. Alex. Shand, a note relative to the report of the Huron Presbytery, which appeared in our last number, P. 152, but this note, we hope he will regard us as excusable in not publishing. The report, we believe to be a literally correct statement of what was done, and nothing more at all. It would be altogether improper that a controversy between a Presbytery and an individual should be conducted in the Magazine. We may state that Mr. Shand says, "the Presbytery has been imposed upon," and declares, "the sentiments of the U. P. Synod, in Scotland on that subject (slavery) in regard to the King of Calabar are about the same as my own." Ed.]

TREASURER'S ACCOUNT.

Charge against the Treasurer.

		Mission Fund.	Institute Fund.	Synod Fund.
1859.	In Fund on 22nd March last.....	\$1208 78½		
March 23	Rec'd from West Gwillimbury.....	48 00		
" 26	" Paris, Students' Fund \$20	30 00	\$20 00	5 00
" 28	" Montreal	200 00		
April 2	" Smith's Falls	28 00	12 00	
" 9	" Eramosa	48 00		
" 12	" Chippawa.....	11 50		
" 14	" Bethel Proofline	7 87		
	" Do. do.	5 62		
	" English Settlement.....	13 07		
	" Do. do.	14 30		
	" Warwick	13 00		
	" London.....	27 67		
" 19	" Home Board		780 00	
" 20	" Newcastle	20 00	4 00	4 00
" 23	" Tecumseth			4 00
			816 00	
	The Professor's salary has been paid to 1st July next, leaving a Balance of		61 95	
	Arrear of Synod Fund, as last stated Collected since, brought down.....			163 66½ 13 00
		1675 81½		150 66½
	Paid since 22nd March	315 45		
		1360 36½	61 95	150 66½
" 28	Rec'd from Harpurhay	24 00		
" 30	" Owen Sound.....		8 50	
	" Lake Shore	18 00		
May 5	" Chippawa		5 20	
	" Crowland		1 38	
" 11	" Tilsonburgh	22 00		
" 12	" Culloden.....	12 00		
	" Ayr.....	43 00		
	" Goderich	4 00	2 00	1 00
	" St. Mary's	13 00		
" 14	" Drummondville	8 00		
" 19	" Stratford.....	11 30		
	" Shakespeare	13 40		
" 24	" Vaughan			8 00
	" Albion			2 00
	" Downie.....	11 00		
				6 00
	" Fullarton	14 00		
	Arrear of Synod Fund.....			150 66½
	Collected since 23rd April			6 00
		\$1554 06½	79 23	144 66½

TORONTO—UNION.

A meeting of the U. P. Congregation, Gould Street, was held in the Church, on the 25th ult., to consider the subject of Union with the Presbyterian Church of Canada, when a series of Resolutions, the substance of which is embodied in the following Memorial to the Synod, was adopted:

Unto the Reverend the Moderator and remanent Members of the Synod of the United Presbyterian Church in Canada, to meet at Toronto, on the 13th day of June next.

The Memorial of a meeting of the United Presbyterian Congregation of Gould Street, Toronto, regularly called, and held in the Church on the 25th day of May, 1859, Mr. George Smith in the Chair.

Respectfully sheweth:

That your memorialists have long felt deeply interested in the proposed Union between the Presbyterian Church of Canada, and the United Presbyterian Church in Canada, and are earnestly desirous that said Union should be speedily accomplished.

That your memorialists, while relying on the Synod to see that due provision be made for the maintenance and promotion of Truth, Purity, and Liberty, beg permission to state that they have turned their attention to the Basis of Union proposed by the Joint Committee of the two Churches in Canada,—to the Basis of Union proposed in Nova Scotia,—and to the Basis said to be adopted by the Synod of the United Presbyterian Church, and by two other Presbyterian Synods in Australia, and that your memorialists humbly conceive that the last named Basis is decidedly the most eligible, and might, with no very considerable modifications, be advantageously adopted by the Synod of the United Presbyterian Church in Canada. And that a spirit of wisdom, of peace and of love may be poured out on the Synod, and that all its deliberations may be rendered conducive to the glory of God, and to the advancement of pure and undefiled religion, is the fervent prayer of your memorialists.

Signed in name, and by appointment of the meeting,

GEORGE SMITH, Chairman.

U. P. PRESBYTERY OF TORONTO.

This Presbytery met on the 3rd May. The first business taken up was the report of the Committee of Presbytery appointed to superintend the students under their inspection. The Presbytery received and adopted the report. Mr. Fayette reported that he had, in accordance with the appointment of Presbytery, on the 20th April, examined twenty-one persons, applicants to be admitted to the privileges of the Church. The Presbytery received and adopted the report, admitting the above parties examined by Mr. Fayette to the membership of the Church, and formed them into a Congregation under the name of the Second U. P. Congregation, Tecumseth, under Mr. Fayette's Ministry. Mr. Donald M'Lean, lately from Scotland, and duly certified by the U. P. Presbytery of Glasgow, Scotland, as a Licentiate, was received by the Presbytery into connection with the Church here, as a Probationer. Mr. Peter Goodfellow, student, delivered a discourse from John vii. 33, which was approved and sustained.

The Presbytery re-entered on the consideration of the proposed Basis of Union sent down by the Committee on Union, in accordance with the order of Synod. After deliberation, the following motion and amendment were proposed,

Moved by Mr. Baird, seconded by Mr. Fraser:

"Without entering into particulars, this Presbytery approve generally of the proposed Basis of Union, and express their desire that steps be taken as speedily as possible to have the matter brought to a happy consummation; at the same time, the Presbytery would commend to the Synod the Basis of Union proposed by the Presbyterian Churches in Victoria, Australia, for its consideration, and whether said Basis may not be preferable and more likely to be accepted by both Churches."

It was moved in amendment by Dr. Taylor, seconded by Mr. Pringle:

"That the Presbytery having received reports from all the Sessions in the

bounds except those of the Congregations of Caledon and Orangeville, on the proposed Basis of Union between the Presbyterian Church of Canada and the United Presbyterian Church in Canada, find that the Sessions reporting are all favorable to Union, but that with respect to the Basis there is considerable variety of opinion; and the Presbytery agree to state that they cordially concur with the Sessions in earnestly desiring Union, and cherish the hope that it may soon be satisfactorily accomplished, but conceive that the Basis ought not to be adopted by the Synod without important amendment. The Presbytery also take leave to state that they have seen a report of the Basis of Union, approved by the Synod in Victoria, Australia, connected with the Established Church of Scotland, the Synod of the Free Church, and the Synod of the United Presbyterian Church there, and respectfully submit, that that Basis ought to be brought under the consideration of the United Presbyterian Synod in Canada, as preferable to the Basis proposed here."

The amendment and motion were put to the Presbytery and the amendment carried by 7 to 3.

The Presbytery agreed to transmit to the Synod the following Overture by Dr. Taylor and Mr. Kennedy: "That the Synod will be pleased to take into consideration its law respecting the reception of Ministers and Preachers and the admission of them to the privileges of Probationers, with the view of exhibiting that law more distinctly and simply, and of making such amendments as to the wisdom of the Synod may seem proper."

The following were appointed the Committee of Presbytery to superintend the exercises of students under their inspection during the next twelve months, viz.: Dr. Taylor, Dr. Jennings, Mr. Kennedy, Mr. Baird and Mr. Dick.—[Communicated.]

COMMITTEE OF BILLS AND OVERTURES.

The Synods' Committee of Bills and Overtures consisting of the Clerks of the several Presbyteries, are hereby respectfully reminded, that papers and overtures to come before that Court, are to be sent to the Convener of Committee at least eight days before the meeting of Synod. The Clerks of Presbyteries are hereby requested to forward them in due time. They are also notified that the Committee of Bills and Overtures will meet in the Presbytery room, in Dr. Jennings' Church, Toronto, on the evening of Monday the 18th June, at 7 o'clock, p. m., precisely, to arrange business for the action of Synod.

JAMES DICK, *Convener*.

COMMITTEE ON THE SELF-SUSTENTATION OF THE CHURCH.

This Committee will meet in Bay Street Session House, Toronto, on Tuesday 14th June, at 9 o'clock a. m.

JAMES GIBSON, *Convener*.

KINCARDINE.

According to appointment of Presbytery of Grey, the Rev. Walter Inglis, late of Greenock and Culross, was inducted to the pastoral care of the U. P. Congregation of Kincardine on Wednesday, April 27. The whole services were conducted by the Rev. R. C. Moffat of

Walkerton, who was appointed to preside on the occasion. The sermon was from the words, "Serving the Lord," the charge to the Pastor from 1 Timothy iv. 15, 16, and the charge to the members upon the great duty of every Christian in regard to the "Holding forth the word of life." The usual forms being gone through, the Pastor then received the right hand of fellowship from the people assembled.

May Pastor and people continue to serve the Lord together, happily and successfully, until the union is dissolved by a passing into the glorious Church above.—[Communicated.]

WEST BENTINCK.

This newly organized station is on the Town line between the Townships of Brant and Bentinck, about four miles north of Hanover on the Durham line. It was begun about a year ago and is still carried on by Mr. Moffat of Walkerton.

By order of Presbytery of Grey it was organized by Mr. Moffat on Wednesday 4th May. After sermon from Galatians vi. 7, the number of members enrolled on that day was 14. They receive Sabbath supply in connection with North Brant. The distance is about six miles, one half of which must be travelled on foot by Mr. M. as generally the road is unpassable even on horseback.

Would means admit, another U. P. Minister is urgently needed in Brant and its neighbourhood.—[*Communicated.*]

U. P. PRESBYTERY OF GREY.

May 10th. Mr. Moffat reported that he presided at the induction of the Rev. Walter Inglis on Wednesday, 27th April, following in all parts of the service the Book of Regulations.

Read a petition from the Congregation of Southampton, praying that a member of Presbytery be appointed to moderate in a call in said Congregation. Mr. Robert Young, the Commissioner, said that the Congregation was unanimous for a moderation,—that the Congregation of Southampton would raise £75,—that stations at Port Elgin and Griffith's Corners connected with it, would raise £40 at least. The prayer of the petition was granted and Mr. Gibson appointed to moderate on the 23rd May.

7 o'clock, P. M.

Mr. Wm. Donald, student, was taken on trial. He delivered a sermon from John iii. 3; a lecture from Acts v. 1-11; read a Thesis on the personality of the Holy Spirit. He was examined in Greek and Hebrew and Practical Theology. Each exercise was sustained separately and they were all unanimously sustained *in cumulo*. The questions of the Form-

ula were then put and satisfactorily answered. A vote was now taken on License, when each and all voted License. Accordingly, after prayer, Mr. Donald was licensed and authorized to preach the Gospel, and exercise his gifts in the U. P. Church in Canada.—[*Com.*]

LAOUBE, C. E.

On Wednesday, the 18th ult., the Eastern Presbytery met here, and ordained the Rev. John Mackie to the office of the holy ministry and the pastoral oversight of the U. P. Congregation in the place. The services were commenced by the Rev. John Morrison, of Madrid, N.Y., who preached an impressive and appropriate sermon from Psalm cxxxii. 17. The Rev. James Watson, Huntingdon, offered the ordination prayer, and gave the charge to the Minister. Suitable addresses were then delivered to the Congregation by the Rev. Dr. Taylor of Montreal, and the Rev. Archibald Henderson, A.M., of St. Andrews. The day was fine, and the attendance on all these services good.—*Montreal Transcript.*

PREACHER LICENSED.

We understand Mr. Robert Hall, Student, has been licensed by the U. P. Presbytery of London.

JAMAICA—MEETING OF U. P. SYNOD.

We have received from the Rev. A. G. Hogg a long and deeply interesting communication, dated 16th March, giving an account of the proceedings of the Synod, which met at Montego Bay on the 2d of that month. The following extracts will be read with much satisfaction, as they show the excellent spirit which actuates our missionaries, and the prayerful anxiety which they feel for the prosperity and the success of the great work in which they are engaged:—

“During the fourteen years I have been in Jamaica, a more interesting or more important meeting of Synod has not been held than that which was held during the bygone week; and I know that your heart will be filled with gratitude to the God of all grace when you hear of the spiritual refreshment all the assembled brethren have obtained in their meeting together, of the spirit of humble and earnest consecration afresh of ourselves to the service of our Divine Lord, by which all our conferences were prominently characterised, and of the cheering expectations and earnestness afforded us of a revival of religion in our own hearts, and in all our congregations. I have attended no meeting of our Presbytery or Synod at which there were such evident indications of the gracious presence with us of Him who walketh ‘in the midst of the seven golden candlesticks,’ or more manifest proofs of his divine countenance and blessing.

“Except Mr. Campbell, who was unwell, every minister was present; and when our esteemed friends at home know the distances many of us have to travel to reach Montego Bay, where the Synod is usually held, they will give us credit for zeal to strengthen one another's hands and to encourage each other's hearts in the good ways and works of the Lord. For myself, I have to travel 90 miles on horseback going, and as many returning; and some of the brethren are at somewhat greater distances from our Jamaica ‘Queen Street Hall.’ I assure you that on such roads,

and under such a sun as ours, the fatigue is very great, but the prospect of meeting beloved brethren, after a year's ministerial toils and trials, and of 'asking each other of their welfare, renders the journey lighter; and, on this occasion in particular, we have felt 'it was good for us to be there; and we have all returned to our spheres of labour 'thanking, God and taking courage.'

"Nearly ten hours were occupied in hearing reports from every church and school under the superintendence of the Synod. I question if these hours could have been more profitably spent; and a more interesting document could not go hence than the observations of the brethren on their difficulties, their trials, and their encouragements. Every item of expenditure and income is detailed, and if need be canvassed; any peculiarity in plans of usefulness is mentioned; and any apparent fruits of our labours are, in a humble and thankful spirit, specified. These details furnish available data for any practical scheme of economy and retrenchment; but it is really due to us by our churches at home to study more carefully all the facts connected with our position, for they would then have to acknowledge that all the ministers here are *incessantly* and *excessively* anxious to lessen your expenditure on our Jamaica mission; nay, *I warn you* that some of us are 'even consuming ourselves,' from Sabbath to Sabbath, with zeal about this very matter.

"Our churches (to dismiss 'the outward things of the house of God') are evidently in a most interesting and hopeful state at the present moment. No minister's 'heart is failing him;' we are all, on the contrary, *full of hope* that the Lord is about to 'arise and plead his own cause;' and that 'the time to favour our Zion, yea, the set time is come.'"

"A public meeting, in connection with Revivals, was held in the evening, and the church was filled by a most intelligent and devout-like audience. Mr. Watson presided, and in a beautiful opening address related some of the incidents connected with the great revival in America. The devotional exercises of this meeting were peculiarly powerful, and it seemed as if a melting and subduing influence was at work in the hearts of both ministers and people. Two addresses were delivered: one by Mr. McLean, on the nature and desirableness of a revival of religion; and the other by Mr. Gillies, on the means by which it will be obtained. Both addresses were admirable—nothing being aimed at but the immediate spiritual good of the hearers. The Lord enabled the last mentioned brother to speak very faithfully and affectionately to *his brethren in the ministry*; and as, like Mr. McLean, he spoke out of the fulness of a very warm heart, his words were 'with power.' We give God thanks for having enabled the Mission Board to procure for Jamaica, and to send out to us, such choice spirits as some of the brethren more recently associated with us have proved themselves to be. And in this connection allow me also to name our beloved brother, Mr. Boyd of Rosehill, who led our devotions at the close of the meeting in a manner that will long be remembered; there was such unfeigned humility, such simplicity and fervour, such appropriateness in confession and supplication, and such holy boldness, that we felt we were on 'holy ground,' and that we were brought *near to God, even to his seat*. Yes, we all felt that the Lord had heard our supplications; and I have the fullest confidence that that meeting will be looked back to by not a few as a Peniel, as a Bethel, as the beginning of months to their souls."

"We had an application from the Free Church at Falmouth to be received into connection with our Synod. They at present worship in a handsome chapel, and have school premises, and a very excellent school, taught by a devoted and zealous Free Church student, a Mr. Somerville. The Lord has greatly tried this congregation—one minister after another having been taken from them. Falmouth is declared, by those who know it best, to require very much one or two efficient *resident* pastors; and the field would seem to be promising—130 members are connected with the church. The Colonial Committee of the Free Church have recommended this measure; and we resolved, after hearing a deputation, to remit the matter to the Northern Presbytery, requesting them to entertain favourably any more formal application, and to correspond with the Mission Board on the whole subject. I may remind you here, that our brethren on the north side of the island have been, as far as they were able, supplying the Falmouth pulpit; and further,

that Mr. Martin, of Carronhall, who preached there last Sabbath, reported favourably of the state of the congregation. He also mentioned, that having from the pulpit invited all present who loved the Lord to come to his lodgings in the evening to unite in special prayer and religious conference, a large room was crowded, and that upwards of two hours were spent in this manner; and that he had not during his whole life spent such a delightful evening. The Lord was with them. As similar accounts reached us of the Sabbath-day services in the churches in the neighbourhood of Montego Bay, and in the town itself, on the Sabbath between the weeks of our meeting, we were all cheered by the sounds of the first drops of the cloud big with mercy about to break with blessings on our heads. Yes; there shall be 'showers of blessings.'

"On the Friday evening we had a very numerous attended missionary meeting, presided over by Dr. Lawson, the Custos of St. James', and a member of the Montego Bay church. The meeting was ably addressed by Messrs. Simpson, Main, Newhall, Carlisle, Martin, and Watson; devotional exercises were conducted by others of the brethren. The interest was sustained till after ten P.M., and a collection of £.12 made, in harmony with the usual exemplary liberality of this model of a congregation."

"Mr. Renton reported that two of the students had gone through the prescribed course of study, and proposed that the Synod should recommend the Presbyteries to take these young men on trial for license. One of them is black, and the other coloured. Mr. Renton recommended that, before being recognised as preachers or ministers connected with our Synod, these young men should for one year have an opportunity of exercising their gifts, under the sanction of the Presbytery in whose bounds they respectively reside; that they should be requested to preach as frequently as practicable; that the claims of Africa on them as preachers of the gospel should be affectionately pressed on their consciences; and that they should very specially be reminded that, in the event of their being ordained as ministers of any churches in Jamaica, they must make up their minds to receive for their support what the churches so calling them shall be able to contribute for that purpose. This was unanimously agreed to."

"The draft of an address to our churches on the duty of increasing their contributions—an address prepared by Mr. Watson—was read, and it was remitted to the Eastern Presbytery to be revised and prepared for publication. I must again remind you that some of our congregations are very exemplary in giving—that some in all of them give in a very creditable manner—and that all our ministers are doing their utmost to raise the standard of giving; and I warn the home churches to take care lest they damage the cause of vital religion among us, by constraining us to give undue prominence to this unquestionably Christian grace in our ministrations."

"We had continued our sederunts from two P.M. on Wednesday till two P.M. on Saturday—morning, noon, and night; and as the most important subjects had not been discussed, it was resolved to adjourn till Monday, at ten A.M. This arrangement, which is unprecedented in our history, and which could only be carried out by subjecting many of us to much additional fatigue, was agreed to that we might have at least two hours of brotherly conference on the Revival of Religion. The church at Montego Bay was supplied by Mr. Watson and Mr. Boyd. Very crowded meetings were held, and able and impressive addresses were given. So it was also in some of the churches in the neighbourhood. Mr. Gillies and I accompanied Mr. and Mrs. McLean to Hampden. We spent a most delightful Sabbath there. All I saw and all I heard greatly cheered me. The people may well bless the Lord with their whole heart for such a missionary, and such a missionary's wife. It is twelve years since I was at Hampden; and I am bold to say that Hampden never was in a more cheering and hopeful condition. It is a noble field; and while our dear brother there could fill with great credit any pulpit in Britain, he has chosen the more honourable work of endeavouring to elevate, and enlighten, and save a still but partially civilised and imperfectly instructed people. And he has chosen the better part."

"Early on Monday we had all returned to Montego Bay, and at once resolved

ourselves into a committee of the whole house to confer on the subject of a Revival of Religion in our own hearts and in our congregations. The conference was opened with fervent prayer, offered up by Mr. Carlisle, and closed with an equally fervent prayer by Mr. Gillies. Each brother in rotation expressed his sentiments. Many important suggestions were made; it was deeply felt that we should more and more cultivate a spirit of brotherly love and esteem, as a band of brethren under the same Captain of Salvation, having the same grand object in view; above all that as no Revival can be expected till the Spirit be poured out from on high in answer to believing prayer, there is a solemn and imperative demand for more earnest and persevering prayer for ourselves and our people—in our closets, in our occasional interviews with each other, or statedly at Presbytery meetings, and in concert with the fearers of the Lord in their several congregations. And, in particular, it was unanimously and very cordially resolved, that each minister should set apart an hour every Lord's day evening between seven and eight P.M., to be spent in his closet, so that at one and the same hour, and with one accord, they should implore God's blessing to come down on themselves, their families, and their flocks. Further, that an invitation should be given to the members of their churches to unite with their households in concert with their ministers, at the same hour, in prayer for an effusion of the Holy Spirit. It was also resolved, that the second Sabbath of April be set apart for special prayer and special addresses in reference to this subject; that the congregations should be called to unite in public prayer for the reviving of religion among us; and that each minister should, on the same day, preach to his people on the subject.

"This, dear Dr. Somerville, was felt to be a precious conference. We felt 'it was good to be there.' The Lord was in the midst of us; and I believe we all felt, more than ever, the solemnity of the trust committed to us, and how unspeakably desirable it was at such a time as this to make full proof of our ministry, and to seek more zealously the glory of our Master in the conversion and salvation of souls. Like Peter on the Mount, we could have liked to prolong our conference, but other work was before us."—*United Presbyterian Missionary Record*

Gleanings.

INNOVATIONS IN THE CHURCH OF SCOTLAND.

This affair, referred to in our last number, p. 159, has been repeatedly before the Presbytery of Edinburgh, who, on 26th April, came to the following decision by a majority of 23 to 20:—

"The Presbytery having received and considered the report of their Committee, find, first, that the practice has been introduced into Old Greyfriars' Church of standing at the singing of Psalms and of kneeling at prayer, of which the Presbytery disapprove, as inconsistent with the immemorial usage of the Church; second, that the prayers are read by Dr. Lee; third, that Dr. Lee uses, and others officiating for him in Old Greyfriars' Church use, a book, either in manuscript or print, entitled "Prayers for Public Worship," a copy of which was laid on the table, and has since been reported on; fourth, that the order of service contained in said book, and in as far as it is admitted by Dr. Lee to be an exponent of the mode in which he conducts the devotions of the congregation, is at variance with the law and usage of the Church, in respect that he commences the service with the reading of verses of Scripture, as an introduction to the devotional exercises; that after the confession of sins, certain passages of Scripture are read, styled "comfortable words," and which may be regarded as occupying the place of what is termed "the absolution" in other liturgies; and that prayers are broken into fragments; and although Dr. Lee explains that, when using them, he gives them a continuous form, yet, from their structure, each short prayer being complete in itself, it is impossible to give them that real unity which is agreeable to the law and practice of this Church; that in the use of these forms the people are directed to say Amen audibly at the close of each prayer,—all these being innovations unknown to this

Church, and unauthorised by it, the Presbytery agree to enjoin, and they hereby do enjoin, Dr. Lee, to discontinue the same, and to conform in future to the order and form of public worship, as established in the Directory of Public Worship, confirmed by Acts of Assembly, and presently practised in this Church."

The opposite motion was:—"The Presbytery, having considered the report of the committee, approve of the diligence of the committee, and find that it is not necessary or for edification to proceed further in this matter."

An appeal was taken to the Synod of Lothian and Tweeddale, who affirmed the deed of Presbytery, and the case goes before the General Assembly.

TRICENTENARY OF THE REFORMATION IN SCOTLAND.

Proposed arrangements for the observance of the Tricentenary of the Reformation in Scotland, adopted by the Edinburgh Students' Protestant Society.

1. That a convocation of Protestants from different parts of Scotland and the world should be held at Edinburgh in May 1860, between the time of the meetings of the United and Reformed Presbyterian Synods and the General Assemblies, for the purpose of manifesting our gratitude to God for the great blessings which have resulted in Scotland from the Reformation from Popery in 1560. That at said meeting, in addition to devotional exercises, papers should be read on subjects connected with the Reformation, its causes, nature, progress and results, that foreign Deputations be heard in regard to the state of Protestantism in their respective countries, and that a conference be held to consider what ought to be the permanent course of action on the part of Scottish Protestants for maintaining the principles of the Reformation, and withstanding the present encroachments of Popery in Great Britain.

2. That, with the concurrence of the ruling bodies in the different Protestant churches, this convocation shall be followed by a day of national thanksgiving to be held on the 20th December, 1860, if practicable, on which day three hundred years before, the Reformation from Popery was established; and that on said day the Ministers shall call the special attention of the people to the nature of Popery, to the great benefits which have resulted to this country from the Reformation, and to the special obligations resting upon those by whom these benefits are now enjoyed

Edinburgh, May 3rd, 1859.

GEO. S. SUTHERLAND, Chairman.

[With the above we have received from the Chairman a letter wherein he says: "We trust the Churches in Canada will give us their hearty co-operation by originating steps for laying the matter before their people, and by sending deputations to the General Convocation to be held here in May 1860." The approaching meetings of ecclesiastical courts will afford an opportunity for brethren conversing on the subject, and making arrangements. We shall gladly do whatever is in our power for the promotion of the object.]

Obituary.

THE VERY REV. JOHN LEE, M. D., LL. D., D. D.

Dr. Lee died at his residence in the College, Edinburgh, on the 2nd of May, we believe in the 80th year of his age. He belonged originally to the Secession Church, his Father and his Uncle being worthy Elders in the congregation of Stow. He was himself a student in Divinity under Dr. Lawson, at Selkirk. In the course of his life he held an unusual number of appointments. He was first, we understand, Minister of a Scotch Congregation in London, then Minister of Peebles, then Professor of Church History at St. Andrew's, then one of the Ministers of the Canonsgate, and Professor of Moral Philosophy at Aberdeen, then Minister of Lady Yester's, then one of the Ministers of the Tolbooth Parish and Principal of the University of St. Andrew's, and finally, Professor of Divinity, and Principal in the University of Edinburgh. He was also Clerk to the General Assembly of the Church of Scotland, and a Dean of the Chapel Royal. He was a man of great learning, especially in Church History, and was orthodox in his theological principles

though on questions allied to politics, or of a general complexion, he usually voted in Church Courts with the Moderates. He and Dr. John Brown were fellow students in their youth, and kept up a degree of intimacy during life. We see it stated in a Scotch newspaper that, before becoming a Minister, he held a medical appointment in the army.

THE REV. WILLIAM BURNS, D.D.

This eminent and venerable Minister, who was Father of the Free Church, died at Kilsyth, Scotland, on Sabbath, 8th May. His illness was short, and considered by himself as not alarming. He retained his activity and vivacity till the close, and preached in his own pulpit in March last. The following particulars are taken from the *Scottish Guardian* :

Dr. Burns was born in the year 1779, in the town of Borrowstounness, where his father—an eminently pious man—held the office of Surveyor of Customs. He was one of a large family, four of whom were ministers of the gospel,—the late Mr. Burns of Brechin (Father-in-law of Dr. Guthrie), himself, Dr. George Burns, minister of the Free Church at Corstorphine, and Dr. Robert Burns of Toronto, formerly of Paisley. One of his brothers was a W.S., and another an upholsterer in Edinburgh, both of whom died many years ago. Another brother, a Writer in Falkirk, is, we believe, still alive, and many of our readers will remember his other brother, the late respected Mr. Burns of the Customs in Glasgow. There are also two widowed sisters still alive,—Mrs. Dr. Briggs, of St. Andrews, and Mrs. Guthrie, of Brechin. Dr. Burns has himself left a numerous family, including the Rev. W. C. Burns, minister in China, and Mr. Islay Burns, an eminent minister of the Free Church in Dundee.

Dr. Burns' first charge was in the parish of Dun, where he was ordained in the year 1800. He was settled at Kilsyth in 1820, where his thirty nine years' zealous pastoral labours have been blessed to an extent which the Day alone can declare. He has left some MSS. on the subject of the famous Kilsyth Revival, and, a few days before his death, he expressed a desire that they should be published, as likely to be useful at the present time. The profits of the publication he wished to devote to missionary purposes, especially the Mission in China. He also desired to publish reminiscences of ministers and others, which he had committed to writing in course of his long and honoured life. The profits of this publication the good old man also wished to apply to a benevolent purpose, designing them for the Society for the Education of Sons and Daughters of Ministers and Missionaries in the Free Church.

THE REV. JAMES LAW.

Mr. Law's death took place at Bethelield Mansc, Kirkcaldy, Fifeshire, on Thursday 5th, May, in the eighty-fourth year of his age, and sixty-first of his Ministry. He was distinguished for talent and readiness, and was a popular and effective preacher. The following statement respecting the closing scene appears in an Edinburgh Newspaper, and seems to be given by an eye-witness. It is very affecting and quite characteristic:—

“ About two o'clock in the morning he, after uncovering his head, solemnly engaged in prayer with his wife, and daughter, and domestic. The prayer,—brief, but pointed and fervent,—was the last that he offered up with his family. After this he slept a little, but was unable to speak much; indeed, he indicated a desire to be allowed to meditate rather than converse. A few minutes before his death he expressed a wish to hear the 28th Psalm. His head resting on his daughter's shoulder, he listened while his wife recited part, and his daughter the remainder of the psalm (metrical version), and following the words in rapture, sometimes muttering passages along with the speakers, he heard the last lines, and almost immediately after, breathed his last, in the full ripeness of a golden autumn. The deceased was born at Dunfermline on the 18th November 1775. After completing his studies, he was licensed at Kirkcaldy by the Associate Presbytery of Dunfermline in June, 1798. In the same year he accepted a call to the Associate congregation of Linlithgow of Kirkcaldy, then vacant in consequence of the resignation of the well-known Mr. Shirra, over which he was ordained on 9th January 1799.