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# THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

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## Miscellaneous Articles.

### CHRISTIAN BAPTISM—ITS MODE.

(Concluded from p. 293.)

At the close of our last article on the mode of Christian Baptism, we remarked that sprinkling harmonizes with the language of Scripture employed to describe the spiritual blessings signified in the ordinance; and promised, when we resumed the subject, to establish this position, and show its bearing on our arguments. Baptism, be it remembered, is a symbolical ordinance: it expresses, by signs, spiritual blessings. It is not the cleansing of the body that is meant, but the purifying of the soul—the application of water indicates the working of the Holy Spirit. Now, is this truth ever spoken of in Scripture apart from the ordinance of Baptism? If so, might we not expect that the language then employed would throw some light upon the subject under review? We invite you to mark the following passages:—"I saw the Spirit descending from heaven like a dove, and it abode upon him:" "This is what was spoken, I will pour out my Spirit:" "Jesus having received of the Father the promise of the Holy Ghost, has shed forth this which ye now see and hear:" "That they might receive the Holy Ghost, for as yet he was fallen upon none of them:" "God anointed Jesus of Nazareth with the Holy Ghost:" "The Holy Ghost fell on all:" "They of the circumcision were astonished, because on the Gentiles was poured out the Holy Ghost:" "The Holy Ghost which he shed on us abundantly." We might add many similar passages to this list, in which the same idea is presented; but it is unnecessary. The usual style of Scripture, when speaking of the Holy Ghost, conveys to every unprejudiced mind the idea of coming down upon. Is it unreasonable to expect that this idea will meet us also in the ordinance that refers to the gift of the Spirit under an outward sign? If we knew nothing of Baptism, and were told that the Head of the Church had been pleased to appoint the application of water to the body as symbolical of this gift of the Spirit, would not the mode in which the Spirit is uniformly said to be communicated, suggest to our minds the mode of administering the ordinance? Every candid reader will acknowledge the force of this argument, and admit that the analogy is altogether in favor of sprinkling, or pouring. This position is strengthened by a reference to the language employed by the Prophets, when describing the Gospel blessings. Joel says,—“I will pour out my Spirit upon all flesh:” Ezekiel,—“Thus will I sprinkle clean water upon you, and ye shall be clean ;

from all your filthiness and from all your idols will I cleanse you:" and Isaiah,—“So shall he sprinkle many nations.” And it is strengthened still further by the reasoning of Peter. He is giving an account of the conversion of Cornelius. He has already told the apostles and brethren in Judea how he was led to preach in the house of a Gentile; and continuing his narrative, he adds (Acts xi. 15),—“And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost.” Now here not only was the descent of the Spirit upon the converts equivalent, in the mind of the Apostle, to their being baptized with the Holy Ghost; thereby showing that Baptism was not necessarily immersion, but rather a coming down upon—a pouring; but the descent of the Spirit reminded him of Baptism—it suggested this to his mind. He had no difficulty in calling the descent of the Spirit “Baptism of the Spirit.” Nay, so much was this mode of application associated in his mind with the promise of the Lord, that it at once suggested itself to him. But this it never could have done if the only proper mode of Baptism was immersion.

The last argument we would adduce in favor of sprinkling, is *its universal adaptation*. Christianity is not the religion of one nation or country: it is for the world. It is as much adapted for one people as another. It is distinguished by no national peculiarity. Its rites and observances may be performed anywhere: this is necessary to its universality.

Now, apply this to Baptism—the initiatory rite of Christianity. Would we not suppose that it could be administered, without inconvenience and without delay, wherever it was required? The apostles found no difficulty in all their experience. But could this be the case if immersion, and not sprinkling, were the only proper mode of administration? There are many cities in the East that have no more water than is sufficient for daily use, and during certain seasons of the year, suffer severely for want of it. There are other countries where, during the greater part of every year, intense frost converts the water into ice, and where, consequently, it would be frequently inconvenient, if not impossible, to immerse. In Greenland, for instance, and Iceland and Siberia, and countries similarly situated, water can only be had, during a great part of the year, in small quantities, and that only by dissolving the ice or snow. Again, there is sometimes danger in immersion, arising from the delicate state of the body, and instances are not unknown where death has been hastened by this means. Does God require sacrifice rather than mercy? Can the ordinances of our religion be, in some cases, inconvenient—in some perilous—in some impracticable? How unlikely that Infinite wisdom would institute a mode for dispensing an important ordinance that was ill-adapted for universal adoption! But let sprinkling be the appointed mode, and these difficulties vanish; and Baptism may be administered without inconvenience in all countries, at all seasons of the year—in health or sickness—without fear and in perfect safety; whether as it regards ministers who officiate—be they young, or old, or infirm; or converts—be they robust or delicate.

Thus have we briefly noticed some of the arguments by which it is shewn that immersion is not, as the Baptists constantly assert, the only Scriptural mode of administering Baptism; but that sprinkling is sanctioned and supported alike by reason and revelation. A more lengthened exposition of these arguments, and others that have not been noticed, would doubtless have enabled us to present this subject in a clearer light; but enough, we believe, has been written to shew the Scriptural authority for sprinkling.

We cannot close, however, without remarking how prone the human mind is to cling to a mere form, at the expense sometimes of the truth it is meant to exhibit. Let us never forget that it is possible to put too much stress upon the symbol, and overlook the thing signified. Baptism is important as an outward ordinance; but far more important is it in its higher and spiritual

significance. O that we enjoyed more abundantly that washing of the Spirit, and displayed to all around that Baptism was not a useless, unmeaning ceremony! Let us ever prove ourselves as in covenant relation with God; and when we claim for our little ones the covenant promise, we shall be ready to observe the covenant requirements, and train them up in the nurture and admonition of the Lord.

D. D.

## UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

Having brought our imperfect notices of the Relief Church to the date of their union with the United Secession in 1847, we now return to the Secession Church, with a view to trace some of its movements from the time of the union of its two branches in 1820, for twenty-seven years, when they and the Relief Church, by uniting together, constituted what is now known by the designation of the United Presbyterian Church.

The union of the two great bodies of the Secession had a visible beneficial effect on the religion of Scotland, and on its propagation over many portions of the world. When these denominations were separate they had a silent influence, and each was gaining ground by advances which, although not slow, were little perceived by the nation at large, or feared as in any likelihood of becoming dangerous to the strength and pretensions of the National Church. In their separate state, the design of Providence by these denominations seems for a long time to have been to preserve evangelical truth and order in some degree of purity, during the prevalence of Arminianism and Erastianism in the National Church. These denominations did ten times more good, as corrections to the Establishment, than could possibly have been done, as Dr. Hetherington supposes, by the return of the Associate Presbytery in 1734; for latterly the evangelical party in the National Church increased in proportion to the progress of the Secession denominations; and after the Relief Church was organized and grew into strength, the influence of this new denomination was felt, along with the others, in allaying the rigorous exercise of Patronage; and hereby the public exhibition and ministrations of religion in the Establishment, which had been much corrupted, were materially improved. But Providence seemed to have higher ends to accomplish by the united energies of the two Secession Churches, to which, in a short time, the Relief Church became an able auxiliary. For no sooner were the two branches of the Secession united than the Established Church, which had been slumbering for ages, was roused to activity, and entered on a series of measures and movements, the results of which have told on the general interests of religion, and are destined, doubtless, to do it in a far higher degree. Whilst they continued asunder, there seemed to be no danger apprehended that they would affect the Establishment either for the better or for the worse. But when fairly and firmly united, and when their zeal and activities were concentrated and directed to the grand ends of Christian Churches, the National Establishment felt as if a powerful rival had sprung up, which called for action on their part, to enable them not only to keep their ground, but to prosecute certain measures of progressive Christian enterprise. Before the union in the Secession, the Established Church was in a great measure asleep; and although the Gospel was preached in many parishes, and the number of faithful ministers within her pale had of late increased, yet there were still many, though not so many as before, who were careless in discharging their ministerial duties, and who, being ignorant of the true Gospel, were contented to preach morality, in-

a cold and lifeless strain, to those who came to hear them. Now, however, the distinction between those who preached the doctrines of grace, and those who proclaimed good works as the ground of acceptance with God, was industriously concealed, and the policy among the ministers was to appear united, and not only to respect the standards, but to gain upon the religious public by teaching those scriptural doctrines which were most relished by serious persons. We are far from supposing that this was a mere pretence, and that ministers were so hypocritical as to teach what they did not believe.\* We would regard it as the work of a gracious Providence, which about this time greatly strengthened the evangelical party, and was preparing to do it more, by rearing in the theological seminaries a goodly number of young men of piety and zeal, who would soon come forward to be the honoured instruments of bringing about a succession of salutary consequences, of which we trust we have as yet only witnessed the commencement.†

There were many in the Establishment who rejoiced at the union, and gave God thanks when it took place. We remember to have seen the worthy Dr. David Dickson, of Edinburgh, present to witness it, and filled with joy at the delightful spectacle. There was no feeling of hostility to the Establishment by any in the United Secession Church when it was first organized, nor was there even any wish to appear as a rival Church.‡ But so it happened that the pious and talented young men now appearing in the ranks of the National Church were destined in a short time to become leaders in its administrations; and through them, directly or indirectly, God, in his Providence, brought on those measures, both in and out of its pale, which, in the course of little more than twenty years, occasioned that great Disruption by which so much of the piety, talent, and zeal of the Established Church withdrew, and organized the Free Church, which has been already the instrument to Christendom of so much good, which, however, we hope, is but the prelude to far greater good in the coming overthrow, not of the Church of Scotland, but of what is unscriptural in it, and especially its unhallowed union with the State, by which its usefulness has been marred, and its activities circumscribed for many generations.§

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\* The anecdote, however, has been told of a minister who had discourses of both kinds, and who, when called to assist at a sacrament or otherwise, in a different parish from his own, was accustomed to take with him such discourses as corresponded with the sentiments of the minister of the place.

† In illustration of this, we quote the following paragraph from the Memoir of the late excellent Mr. McCheyne:—"The date of his birth was May 21st, 1813. About that time, as is now evident to us who can look back on the past, the Great Head had a purpose of blessing for the Church of Scotland. Eminent men appeared to plead the cause of Christ. The Cross was lifted up boldly in the midst of Church Courts, which had long been ashamed of the Gospel of Christ. More spirituality and deeper seriousness began, a few years onward, to prevail among the youth of our Divinity Halls. In the midst of such events, whereby the Lord was secretly preparing a rich blessing for souls in all our borders, the subject of this memoir was born. 'Many were to rejoice at his birth;' for he was one of the blessings which were beginning to be dropt down upon Scotland, though none then knew that one was born whom hundreds would look up to as their spiritual father."

‡ "I do not like the idea of the United Church being a powerful rival of the Establishment. This is not the spirit which brought the two bodies together,—the Christian spirit of the age, or a spirit that would be profitable to ourselves. I would rather draw as close in private intercourse, public meetings, &c., with the good men of the Establishment as I could. I would wish them success, and pray and co-operate with them for it. The more we lay aside jealousy and rivalry, and little surmisings and evil thinkings, and draw close to the good people on earth, with whom we shall be so closely united for ever, the better."—*Dr. Hough.*

§ Although we believe that one principal design of Providence with the Free Church is to lead on to the abolition of all civil establishments of religion, yet it

These things will appear in the course of our narrative. But we shall follow the steps of procedure in their order, so far as we can, from the time of the Union.

The first business of the United Synod, when they met, the week after the union, was to receive communications from the protesting brethren. Some of these presented a paper stating that they were not satisfied that they ought at present to carry their protest so far as to decline communion with those who had united; but in order to give relief to their consciences, they wished the following declaration to be inserted in the record:—"That, in acceding to the union, they did so in the way of reserving and holding it as their right, and duty, and privilege, to teach, preach, and maintain all the doctrines, the same mode of worship, and laws of religio., which they had hitherto done, and which they considered themselves bound to by their ordination vows."

Another paper was presented by a few individuals, stating that although on some points their minds were much relieved, yet they had not freedom to join the union at present, but might afterwards see their way clear for doing so.

An excellent Summary of Principles, which had been prepared by a committee, was submitted at this meeting; and, after revision, was unanimously adopted, and the Synod agreed, "That this paper be regarded as a compendious exhibition of our principles, and as a Directory for the admission of members who are to be considered as acceding to the principles contained in this Summary, according to the measure of their knowledge."

A new Formula of Questions to be put at the ordination of ministers and elders, and at the licensing of preachers, was also submitted; and after considerable discussion, was adopted, although a few ministers dissented from some parts of it.

A very suitable and seasonable Pastoral Address to the people under their inspection was submitted and adopted; and the Synod ordered ten thousand copies to be printed and circulated throughout the Church.

After appointing a committee to prepare a more extended view of their principles as the Testimony of the Church, the United Synod closed its first meeting by recommending to their congregations the observance of a day of thanksgiving for the union which had been so happily completed.

Next year, 1821, when the Synod met, they had some further communication with the protesting brethren, which, however, ended in the final separation of ten ministers, of whom Professor Paxton was one. Dr. Paxton had previously resigned his Theological Chair into the hands of the Edinburgh Presbytery; and the Synod now recorded in their minutes their well-founded approbation of the laborious, faithful, and disinterested manner in which he had fulfilled his duties under the late General Associate Synod. It was agreed that at present a successor should not be appointed, but that a committee should take the subject of another professorship into consideration, and report at a future meeting, and in the meantime, that Dr. Dick be requested to make all the students under his charge during the ensuing session.

From this period, for fully a quarter of a century, various matters of public interest came before the Supreme Court of the United Secession Church. We can, however, only take notice of their more prominent proceedings; and although the consideration of some great topics, and questions arising out of them, did not follow in historical succession, but came before the Court at different sittings of the same sessions of Synod,—thus generally running on together for a series of years,—yet in the notices we propose to take of these

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must be confessed that this has never yet been their own object. That it will become so we have little doubt. But this must be the work of time. Let us not forget that our own Church was more than fifty years in coming to its present views of the anti-Christian nature of all civil establishments of religion. Till the Free Church come a little further round towards our sentiments on the subject of Establishments, it would be a dangerous experiment to have union with them.

great topics, it will be necessary, for the sake of perspicuity, to consider them under distinct heads. This, indeed, will throw us back repeatedly over the same periods of time, but it will prevent that confusion which might arise by shifting from one subject to another as they were taken up by the Synod.

The following are the topics to which we refer, and on each of which, in a series of papers, we shall endeavor to present the views and proceedings of the United Secession Church:—The Cause of Missions, Foreign and Domestic; Theological Training and National Education; Questions arising out of the Voluntary Controversy, and movements leading to the origin of the Free Church; Doctrinal Discussions and Morisonianism; and the steps towards Union with the Relief Church.

In what remains of the present communication, and the following, we shall notice a few other matters not comprehended under these heads, but to which the attention of the Church was successively directed.

In the year 1823, the Synod took into consideration the subject of Slavery, against which, at this time, in the spirit of Christian philanthropy, various movements were made. The Synod were unanimous in expressing their abhorrence of the system of slavery, and their anxiety to see it universally abolished; and they decided, by a large majority, to present a petition to Parliament for the immediate mitigation and ultimate abolition of slavery throughout the British dominions. At the same time, it was strongly recommended to all the congregations of the United Secession Church to make a general movement on this great question, and to take the earliest opportunity of presenting petitions to Parliament on this subject.

In 1825, the Synod proceeded to the appointment of a second Professor of Theology, and the Rev. Dr. Mitchell, of Glasgow, was chosen to this office. His department was chiefly Biblical Literature; and it was agreed that all the students should attend on Dr. Mitchell the first two years of their course, and on Dr. Dick, Professor of Systematic Theology, the other three years.

In 1826, the draught for a new Testimony was laid on the Synod's table by the committee which had the charge of preparing it. This document occupied the attention of the Synod at two different meetings, and on the 20th September, 1827, it was finally adopted in the terms following:—"That, while they retain the Confession of Faith and Catechisms (as recognised in the Basis of Union), and the Summary of Principles, as their creed, or Confession of Faith, or terms of communion, and therefore do not elevate the Testimony to the place of authority which these standards occupy,—they, having deliberately reviewed it, do adopt and sanction it as a defence and illustration of the principles and design of the Secession, and do earnestly recommend it to the candid and diligent perusal of all under their charge."

In the year 1833, the Church sustained a severe loss by the death of their senior Professor, the Rev. Dr. Dick, who departed this life on the 25th of January, after a short but severe illness, in the sixty-ninth year of his age, and forty-seventh of his ministry.

When the Synod met in April, the following tribute to his memory was entered on their minutes:—"In recording the decease of the Rev. Dr. Dick, the Synod reckon it due to his character and his valuable services to express, in their minutes, the high esteem in which he is held as a man, as a Christian, as a minister of the Gospel, and as Professor of Theology under the United Associate Synod,—an office, the duties of which, during the term of thirteen years, he discharged with exemplary diligence and fidelity, and with advantage to the Churches of the Secession; and the gratitude which is due to him for the benefit which, by his instrumentality, the exalted Saviour has conferred, and continues to confer on them, in his having trained so large a proportion of their ministers for the service of God, in the Gospel of His Son, and their desire to profit by his sudden and unexpected removal to the better country, as an excitement to follow his example in fulfilling the ministry which they have

received of the Lord Jesus, and to hold themselves in readiness for that change, by which, without any previous warning, their labours may be terminated."

Dr. McKerrow, the historian of the Secession, speaks of this eminent minister in the following terms:—"As a scholar, a divine, and a gentleman, he occupied a high place. He possessed a clear discriminating understanding, a finely polished taste, a richly cultivated mind, and a most extensive, as well as profound, acquaintance with the various departments of theological literature. His 'Essay on the Inspiration of the Scriptures' procured for him, at an early period of his ministry, a high reputation as a theological writer. This production has long been regarded as a standard work in divinity. For chaste simplicity of style, elegance of diction, lucid arrangement, and conclusive reasoning, it will bear a comparison with the most admired productions of either ancient or modern times. His 'Lectures on Theology,' which have been published since his death, have placed, on a solid and lasting basis, the fame of Dr. Dick. These lectures show the extent, the variety, and solidity of his learning. They constitute, if not the best, at least one of the very best, systems of divinity extant in the English language. It is certainly a cause of gratitude to the Secession Church, that, from the commencement of her history, her Theological Chair should have been occupied by a succession of men who have been distinguished for their extensive knowledge of the Scriptures, their high attainments in theology, and their general acquaintance with the various branches of literature."

The Synod, instead of proceeding to elect a successor to Dr. Dick, appointed a committee to consider and report what improvements it might be expedient to make on the system of theological tuition. But this subject will come before us under one of the general topics, which we have already proposed to consider by itself.

In the meantime, the senior students of theology were placed under the superintendence of the several Presbyteries, which were required to take a particular charge of them, by watching over their general interests, by assigning to them discourses, and other exercises, and by directing and aiding their studies, until another Professor should be chosen.

The Committee on Theological Tuition were to report to the Synod as early as possible; and it was expected that one or more Professors would be appointed at the meeting of Synod in April, 1834.

Another paper will be occupied in more general matters coming before the Synod from this period till the union in 1847. We shall then take up the subject of Missions, as prosecuted by the United Secession Church during the twenty-seven years of its distinct organization.

(To be continued.)

## Reviews of Books.

CROWN JEWELS; *A Series of Parables and Narratives*. By Rev. D. INGLIS, Hamilton, C. W. Small 24mo, pp. 50. Nelson & Sons, Edinburgh, 1856.

This small publication, Mr. Inglis informs us, is partly the work of another, Mrs. Buchanan of Clairmont Park, so that, he modestly says, it will be apparent that little of the merit of the volume belongs to himself. The lady has certainly acquitted herself admirably; but the part of Mr. Inglis is worthy of the company in which it appears; and we cordially recommend the whole, especially to the young, for whom it is chiefly intended.

One of the chapters, entitled "The Martyr Lassic," is a sketch of the life and death of a peasant girl in Galloway, who, in the days of persecution, refused, as became a Scottish maiden, to bow her knee to the golden image of the Court, and died for the Covenant and a good conscience. The narrative, which contains a number of Scotch words and phrases, will touch the hearts of those in Canada, whose hearts are right towards the father-land; indeed we should not be sorry though it roused a little the *perfervidum ingenium* of our countrymen. The father of the Martyr was a small farmer in Wigtonshire. He and his wife had been Presbyterians, and had not neglected the religious education of their family; but as poor frail human nature will, in the day of trial, they had given way, and became conformists to a compulsory Episcopacy. The children, however, stood steadfast, and the heroine of this piece was enabled nobly to pay the penalty. We will present her to the reader in Mr. Inglis' own words:—

Margaret Wilson, the eldest of the children, had ever from a child seemed to walk with beautiful feet in the footsteps of the Lord's flock: and her father had often in happier days praised God for his child, as he watched her growing up in knowledge, and in grace, and in gentle sweetness of disposition. Thomas, the only son, was a youth of strong will and ardent temper. He had eagerly received the truth from his father and the earnest ministers. When his father abjured, his cheek had burned with shame, and, without uttering a word, he had thrown his plaid round him, and, with firm step though bursting heart, came forth from his father's house to join himself to the "hill folk." Agnes, the only remaining daughter, was a fair child of thirteen summers, the beloved of all the family. Soon after Thomas had gone to the hills, Agnes firmly placed her hand in that of her sister, saying, "I will go with you." No persuasions, no entreaties, could move her from this resolution; her simple reply to them all was, "I am on Christ's side, too." Beautiful were they both! and never had they seemed so beautiful as when they went forth in the might and majesty of holy love, and left father and mother, and home and kindred, and sought shelter in the hiding-places of the Lord's people.

We cannot now tell of their sufferings and wanderings, or of the joys, such as the world knoweth not, which were measured out to these children of the Covenant. Often in the clear starry night, the voice of praise was heard floating along the hill-sides, and as these persecuted followers of Christ knelt among the heather in these awful solitudes, there was a felt and blessed reality in that union with the crucified and risen Saviour which links earth to heaven, and human helplessness to Divine Omnipotence.

For seven months Margaret and Agnes had not slept under the shelter of a roof, or looked upon the faces of their parents. One evening as they wandered on the hill-side, they saw the bonnie blink of their father's fire-side, away far down in the glen, and their hearts yearned for their home. Under this irresistible influence, they came down from the hills, and hastening along the beach to the entrance of the glen, they rushed to the home of their childhood; but in passing the curate's house, they were seen, like shadows, in the gray light of evening. The curate sent his servants to watch them; they were traced to Gilbert Wilson's house. What a wail went up from the farm-house of Glenvernoch, as the soldiers surrounded it and made the young girls their prisoners!

In the hasty trial both stood firm, and they were most cruelly sentenced to be tied to stakes fixed in the sand, between high and low water-mark, there to be drowned by the flow of the sea at high tide. Wilson succeeded in ransoming his youngest daughter; but the most exorbitant ransom was refused for Margaret, unless she would abjure, and this she steadfastly refused to do.

"I will not," said Margaret, "I am one of Christ's children." During her imprisonment she wrote a long letter to her friends, full of the deep and affecting

sense she had of the love of Christ to her soul, and of ardent attachment to His cross and crown, and to Scotland's Covenant.

The day of execution dawned. In the bay of Bladnoch, almost within sight of her home, the stakes were driven deep into the sand. Around the edge of the bay the people were gathered, and far up among the hills the saints of God were on their knees among the heather. Major Windram, called the black Windram, with a company of soldiers, led to the fatal spot two women. The one was Margaret M'Lauchlan, a widow of sixty years of age; the other was Margaret Wilson, in all the bloom and beauty of her young maidenhood. The elder martyr was fixed to the stake nearest the sea, while Margaret Wilson was so placed that her sufferings might be prolonged in the hope that she would be awed into submission. The tide advanced, and just as the first wave broke about Margaret's feet, the aged matron bowed her head in the waters and died.

"Look," said a heartless soldier, as he pointed to the dying martyr, "look yonder, what think ye of yon sight?"

"What do I see," answered Margaret, "but one of Christ's members wrestling there. Think ye that we are the sufferers? No, it is Christ in us, for he sends none a warfare on his own charges."

The tide advanced, more slowly but surely, upon the young maiden, and as each successive wave mounted up "from knee to waist, breast, chin, lip," she sung, with a voice as clear as ever she had done within the walls of the kirk, this Psalm:—

"Let not the errors of my youth,  
Nor sins remember'd be;  
In mercy, for thy goodness' sake,  
O Lord! remember me.

"The Lord is good and gracious,  
He upright is also;  
He therefore sinners shall instruct  
In ways that they should go.

"O do thou keep my soul, O God,  
Do thou deliver me.  
Let me not be ashamed, for I  
Do put my trust in thee."

While the terror-stricken crowd gazed in silence on this scene, the wretched father cast himself down at Windram's feet, crying, "My child, my child!" Windram's heart relented, and in what proved to be cruel mercy, he ordered her to be unloosed, as the waves were breaking over her head. Two young men, strong swimmers, reached her and unfastened her from the stake, but before she was brought to shore she was apparently lifeless. She was, however, restored to consciousness. The waters had blanched her cheek, and matted her auburn hair, but there was the same calm light of faith, and hope, and love, in her re-opened eyes. There had been no bitterness in the death she had already tasted; and, as she awoke, she breathed the name of her Saviour.

"Margaret, Margaret," cried her father, "say 'God save the King!'"

"I desire no man's condemnation," she answered, "God save him if He will, for it is his salvation I desire."

"She has said it," cried Wilson, "she has said it. My precious bairn!"

And there went up a shout from the multitude, such as only can come from hearts that have long striven with pent-up feelings. That shout startled the watchers on the hill-side, and made the valley ring again.

But this joy was soon turned into a more bitter mourning. Windram would have spared her, in consideration of her tender age, but Grier of Lagg, with almost incredible cruelty, demanded, "Will she take the test?"

"No, no," said Margaret, with overcoming faith, "I may not. I will not. I am Christ's. Let me go."

He thrust her rudely into the sea, the waves closed over, and her body was found when the tide went back, sadly changed from what it once was; but that precious dust rests in the sure hope of a blessed resurrection, in a corner of Wigton kirkyard. The inscription is scarcely legible now, but you may trace these lines:—

"Let earth and stone still witness bear  
There lyes a virgine martyr here,  
Murder'd for owning Christ supreme  
Head of the Church;     \*     \*     \*  
Within the sea tyed to a stake,  
She suffer'd for Christ Jesus' sake."

Such events as these, sanctify, to the thoughtful mind, the braes, and streams, and solitary places, and give colours to the glens and hills of Galloway beyond the brightness of harebell and heather. Thrice hallowed be the memories of old men and maidens who died for the Covenant!

The last chapter, "More than a Year in Heaven," relates to the desolation of Mr. Inglis' own house. It is beautifully and touchingly written; but we should be glad that our readers would peruse it in his own pages, rather than in ours.

THE BIBLE HAND-BOOK; *an Introduction to the Study of the Sacred Scriptures.* By JOSEPH ANGUS, D.D. Small 12mo, pp. 660. Philadelphia: Martien, 1856.

The author of this volume is favourably known by some former publications. A number of years ago, he gained a prize by an Essay on one of the aspects of the Voluntary Question; and, more recently, he furnished the London Tract Society with an annotated edition of Butler's Analogy. The present work relates to a subject of paramount importance, and is full, to overflowing, with matter, of a kind specially demanded in the present day. The preface informs us that it was "written for *all* classes of intelligent readers." We have observed nothing in it (a few Greek and Hebrew words excepted) which a person of ordinary education, and studiously inclined, might not master; and glad should we be to see all classes devoting themselves to such pursuits. The very condensed form, however, which was necessary for compressing so much matter into so small a compass, will unavoidably render it unattractive reading, except to such as are prepared resolutely to set themselves down to the study as a duty. To enable us to vouch for the correctness of all that it contains would require much more attention than we have found leisure to bestow on it. But assuming that, as the character of the author, in a great measure, warrants us to do, we very cordially recommend it to all students of Divinity who have not some more expanded work of the same sort at their command. This cheap and handsome American reprint, we hope, will be extensively useful on this side of the Atlantic.

## Missionary Intelligence.

OLD CALABAR.—IKUNETU.

Our readers will be glad to see a new name appearing among the missionary stations at Old Calabar. The following letter from the Rev. Hugh Goldie, dated Ikunetu, 14th July, conveys the very gratifying intelligence, that he, Mrs. Goldie, and Miss E. Johnston, removed to it on the 2nd of July, and that the station was opened on the 1st Sabbath of that month. It is the first advanced post, in the way to the interior, being situated on the great Cross River, about twenty-five miles above Creek Town; and we feel certain that the members of the church will unite with us in the fervent prayer, not merely that it may prove a centre of light, life, and gracious influence to the people around it, but it may be an Antioch, from which men, called by the Holy Ghost, shall go forth into the dark regions beyond it.

For a while past, I have been pretty regularly employed during the week at Ikunetu, in endeavouring to get our location there put into habitable order, and on Sabbaths at Creek Town, taking part with Mr. Waddell in the services of that station. After much vexatious delay and a good deal of hard work, we were enabled, on the 2nd of this month, to bid good bye to our friends down river, and proceed to our new station.

The map you gave awhile ago in the *Record* (January 1852), of the Calabar, Ikunetu or George Ekrikok, is laid down on the eastern bank of the Cross River, where it is divided into three principal streams by the islands which crowd its bosom. Creek Town and Guinea Company are situated with it, in a peninsula formed by the Cross River and the Old Calabar branch the neck of this peninsula lying between Umon and Uwet. In the tract of country so defined, there are besides the Calabar settlements, the tribes of Aukanyong, Odut, Ekvi, Uwet, with Umon adjoining on the north-west. Among these tribes there are three distinct languages spoken besides the Efik, though it is understood by all as a common tongue. Though Ikunetu is but a few hours journey from Duke Town, it was only once in several years that curiosity led a white man to visit our secluded village. The canoe of the native is the only craft which traverses our noble river, and the wild and rather mournful chant of the canoemen at their paddles, the only sound which, with the inarticulate voices of the forest, breaks its solitude.

One day, no doubt, the busy hum of populous cities will be heard along the banks of this great highway into the vast interior; and the frequent steamer, if something better does not supersede it, will be seen breasting its stream.

The appearance of the country here is very much what it is at our older stations; flat along the course of the river, and towards the interior slightly diversified by undulations of no great altitude. At this distance up the river the mangrove has disappeared, and this somewhat changes the aspect of the vegetation, for the mangrove forms the greater bulk of the forest towards the coast.

As I mentioned formerly, in coming to Ikunetu we come among a people wholly agricultural. During the greater part of the year they are scattered among their plantations, which stretch away from the river, and it is only during a part of the rainy season, when they cannot carry on the work of the plantations, that they reside in the town. The labours of the missionary at this station will, on this account, be carried on at considerable disadvantage; but it is a disadvantage which must be encountered whenever we go out of Duke and Creek Town. As it cannot be avoided, we must therefore take the best means of meeting it which experience may point out.

On the last Sabbath of June we observed the Lord's Supper with the church at Creek Town, Mr. Waddell anticipating his usual day to suit the convenience of our party. On Tuesday, the 1st of this month, we held our usual meeting of committee, and had the opportunity of welcoming our young brother, Mr. Baillie, amongst us. I fondly trust he will be long spared a burning and a shining light in these dark regions. On Wednesday we embarked in the "Greenock," and with eight rowers, commenced the ascent of the river, which, at this season of the year, though it still feels the influence of the tide as far as Ikunetu, is, in these upper regions, always descending. In the dry season the tide flows beyond us. We made way pretty

speedily, and accomplished our journey in a little more than four hours. The day was lowering, but a thunder shower, that passed over us, which, however wet us a good deal, was the only rain we got. Miss Johnstone had once paid a visit to Ikunetu, when we were clearing the bush for our location, but Mrs. Goldie had not seen the place, nor traversed this part of the river before, so that it was all new to her. I trust our home in the wilderness will be a dwelling of the Most High.

*The first Sabbath in Ikunetu.*—On Sabbath 6th July, we had a forenoon and afternoon meeting for divine service, in the yard of Afiong Enyang, the Chief of the town. He is an elderly man, of mild and kind disposition. From fifty to sixty were present, children and adults; but though the audience was small, I believe all the people in the village were at the meeting, the greater part of the town's folks being still in the plantations. I began by teaching the children a few questions from our little catechism, as much for the sake of their seniors as for their own sake, all being yet equally ignorant of the elements of Christian truth. Having explained to them God's desire that we should sing to His praise, we joined in singing a few verses of a hymn, though the people could not unite with us, and, after prayer, I addressed them from John iii. 16. After concluding with prayer, I said it would be well for us to meet again in the afternoon, to which they assented. At four o'clock we went to Afiong's yard to meet them, but most of them had, in the meantime, gone out to the plantations, and our audience was a good deal smaller than it was in the morning. I observed the same order of procedure, and addressed from 1st Tim. iii. 5. During both services the people behaved with all propriety, and listened with much attention to the declarations of divine truth made to them. The singing seemed to amuse some of them a little, as they have no such thing among themselves; but as Afiong, and some others, have had an opportunity of being sometimes present in our meeting at Creek Town, they had witnessed our manner of conducting public worship, and departed themselves accordingly. In the interval, Mrs. Goldie and Miss Johnstone had a meeting of the twin mothers at their village, which lies between the mission house and the principal village.

Thus passed the first Sabbath at Ikunetu. May it be the beginning of a new, a better time to this poor people. It is a cause of much thankfulness that they all seem willing to hear the gospel; and, while ministering to them the word of truth, we must be earnest and persevering in our supplications that the Spirit of all grace may make His own truth effectual to turn them "from darkness to light, and from the service of Satan to God."

At the close of the afternoon's service, I intimated that school would be commenced on Monday. About thirty children and young men, more or fewer, have since been in attendance, and are wishful to learn. Miss Johnstone conducts the school in an unfinished room, under the house. I am very desirous of having a house erected in native style, which may, in the meantime serve for both church and school, and I hope in a few months to succeed in having such a building. We shall then be able to conduct our operations with more efficiency.

#### DUKE TOWN.—ARRIVAL AND FIRST IMPRESSIONS OF THE REV. Z. BAILLIE.

We have received letters from the Rev. Z. Baillie,\* dated 21st June and 22nd July, giving notices of the voyage out, and of what he saw on his arrival:—

After a description of Madeira and the town of Funchal, he says,—We steamed away from Funchal that same evening, 30th May, and in a day or two after reached Teneriffe. The chief town of this island is Santa Cruz, a Spanish town. The

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\* The Rev. Zerub. Baillie, who is a native of the parish of Stow, in Mid Lothian, is a young man of superior talent and distinguished piety, who has taken the regular curriculum both at the University, and the Divinity Hall of our Church—his education throughout having been conducted with a special reference to the Mission field, for which he is admirably equipped. He has paid great attention to Medicine, is well versed in the Physical Sciences, manipulates the Electric Telegraph, and possesses considerable mechanical adroitness. We are thus particular in introducing him to our readers, because, should it please Providence to spare him, we shall be disappointed if he be not found acting no secondary part in the Christianisation and civilisation of Africa.—Ed.

houses, dress of the inhabitants, etc., are all quite characteristic of the Spaniards. The ladies on the street go without bonnets, but have a thin veil hung over their backs. I saw there, for the first time, the dromedary used as a beast of burden. You may see them occasionally kneeling on the street, for the purpose of being loaded. I was also much amused by a sign-board which I saw in Santa Cruz. It was a barber's, and on one side were painted a razor, pair of scissors, and comb. On the other, an arm, with a jet of blood flowing from it, a dish half-full of blood, and a hand holding a lancet; thus showing it to be a relic of an old custom once prevalent in England, where the barber officiated both in his own proper sphere and also as medical attendant.\* As we sailed away from the island we saw the Peak of Teneriffe in the distance, partially covered with snow, and towering away up amongst the clouds.

On the morning of June 5th, we got to Goree, a little to the south of Cape Verd. and the first African town we had seen. I was very much struck with the appearance of the inhabitants. With the exception of a few French settlers, all the people were Africans. It seemed very strange to see the woolly-headed children playing about the streets, and all quite dark. They were very shy at first, but by the aid of some sweetmeats, which I happened to have in my pocket, I soon made friends with a number of them. I was very sorry I could not talk to them. The mothers seemed quite pleased with the attention which I paid to some of their little ones.

After touching at the Gambia, a British settlement, we arrived, on the 9th of June, at Sierra Leone, which seems to be the most important place we have yet seen on the coast of Africa. The scenery is very like that of Madeira. The mountains tower away up behind the town, and are covered with luxuriant vegetation to the very top. Palm trees, bananas, mangroves, coconos, etc., are growing in great profusion all in and around the town. You may purchase large fine pine-apples at sixpence a dozen. A great number of plants which you see at home in hot-houses, as great rarities, are seen growing there in the greatest abundance. There is an English cathedral in the town, and a great number of Wesleyan, Baptist, and other places of worship. I visited one of the schools, at which there were present about 250 boys. The teachers were native, and seemed to do their duty most admirably. Everything was in capital order. The head teacher invited me to put any questions I chose. I was quite pleased with the intelligent answers I received, especially on religious subjects. I could not have expected more in Edinburgh. I spent a night in Sierra Leone, with Mr. McCormack, an old merchant. He is quite the patriarch of the place, having been in the country forty years. He seems to be truly a man of God, in every sense of the word. At worship I saw a number of coloured people, who met there for prayer. A number of them meet several times a week for reading and comparing different passages of Scripture. Mr. McCormack seems silently to be doing a great and a good work there. I came away very much pleased and refreshed by the intercourse I was privileged to hold with him. He has several young men in his house, sons of Chiefs in the interior, who have sent them to him. The one who waited on us at table was Edward Bey Kroo, son of Bey Kroo, King of Wa Bang, a fine young lad of about fourteen. Many of the Sierra Leone people speak with great respect of the father of Mr. W. C. Thomsson. He seems to have done a great deal of good there. Many kind inquiries were also made after Billy, as William is called by them. After spending two very pleasant, and, I trust, profitable days at Sierra Leone, we again set sail, and touched successively at Liberia, Cape Coast Castle, Accra, Lagos—at most of which places there are churches. Indeed, all the way down the coast from the Gambia to the beginning of the mouths of the Niger, there seem to be missionary stations interspersed like so many green spots in the moral wilderness. I trust that from these spots there will soon arise and flourish many trees of righteousness, the planting of the Lord, which will in due time spread and cover the hitherto barren wastes of Africa.

The voyage all along I have enjoyed exceedingly. It has been more like a pleasure sail than anything else. I have experienced the greatest kindness from

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\* In the charter of the Royal College of Surgeons, Edinburgh, they are designated "Barber-Chirurgeons." The usual Barbers' cognizance—the painted pole and emarginate bason—refers to the operation of phlebotomy.—Ed.

every one in the vessel. With the exception of the first day, we have had public worship on all the Sabbaths. The Captain spread the Union Jack for my pulpit, and ordered the bell to be tolled a quarter of an hour before. I have had all the medical duties to do on board, and in that way I have had many opportunities of speaking both to passengers and crew, about those things which belong to their eternal well-being. I hope God may add His blessing with what has been said to them. I have never had any fear of the dangers of the deep, being persuaded that He "who holdeth the waters in the hollow of His hand," could easily protect me, if He had work for me to do.

We arrived at Calabar on the 22d of June. The appearance of the country I like much better than I expected. When we entered the mouth of the river, it did not seem very promising. There was nothing to be seen but low lying mangrove bush on either side, as far as the eye could reach. The rain, pouring heavily, did not improve the prospect. On getting up near Parrot Island, however, the rain cleared away, and it turned out a most beautiful day. As we steamed up the river, the ground on the east side began rapidly to rise, till at length we could see the Duke Town mission premises peeping out from amongst the luxuriant vegetation, on the top of the hill. At the mission house, the ground begins to slope down in the opposite direction, until at length it widens out into a kind of semicircular basin, around the bottom of which the houses of Duke Town are clustered; whilst up and around the sides may be seen lofty cocoa-nut and other palms, towering up above the surrounding bush. Looking away up the river, about the distance of two or three miles, may be seen the Old Town; and away, right across the river at the distance of five or six miles, Creek Town with the mission-house on the side of the hill, overlooking the town. To both of these places I paid a visit a few days after my arrival.

At Old Town I was kindly welcomed by Dr. Hewan and Mrs. Sutherland, and at Creek Town by Mr. and Mrs. Waddell. At the latter place I met King Eyo, and several other dignitaries belonging to the Town. One of Eyo's gentlemen died that afternoon. The flags were hoisted half-mast high over the palace, and a wailing commenced for the dead, which could be heard at a considerable distance. The deceased had often heard the gospel, but I understand had never manifested any signs of repentance. It was, perhaps, owing to my knowledge of this, that I felt there was something very saddening in the wild melancholy wail which the mourners set up. When people die here, their friends go in mourning for a certain number of days. This they show, by blackening the brow with charcoal. Mr. Waddell had invited Tom Eyo, the king's brother, to tea that evening, but, owing to the funeral, he could not come. He took care, however, to send up a slave, requesting his tea to be sent down to him, which Mrs. Waddell accordingly did, along with a due allowance of bread and butter.

A day or two after arriving here, I visited Duke Town, with Mr. Anderson. We called on several of the native gentlemen. There were some of them very kind in their own way. One of them (Ephraim Duke) was at dinner, and invited us to partake with him. He did not seem to care about the luxury of knives and forks, using rather those instruments which nature had provided him with. However, plates and knives and forks were brought out to us, and a tablecloth spread, which, I have no doubt, had once been white. The dish was the favorite Calabar chop, which seems to be about half composed of pepper.

The houses I can scarcely describe to you. The nearest approach to their style of building that I remember, are the sheep-houses that may be seen about our Scottish hills. There is generally a wall, forming the four sides of a square. The roof slopes down to the inside, and is thatched with palm leaves. The walls inside are generally painted after some native design. Some of them are very tastefully done, with a variety of brilliant colours. Back, at the wall, seats are usually placed, made out of a kind of hard clay, which, after being properly dried, is almost like stone. These seats are very successful imitations of English sofas, and are covered with native cloth. Large mirrors, china ornaments, etc., may be seen in the houses of the better classes, with English chairs, sofas, tables, etc. In the middle of the square (or yard, as it is called) may almost always be seen a little mound, in the centre of which grows a small tree, and around it are several cala-

bashes filled with water. A skull or two may often be seen also half covered over with earth; a kind of superstitious reverence for such things seems to be almost the only religion they have.

Around this central square or yard are doors leading to the women's yards, and other places, all of which are imitations, on a smaller scale, of the big yard. Some of the better houses have an additional story, on one side of the square, from a kind of balcony in which, they can look down and see all that is going on in the yard below.

The streets of the town are very like the bed of some mountain torrent, and, in walking through them, if you are tempted to look away from the ground, it is generally at the risk of missing your footing in some way. The market is held on a piece of empty ground near the centre of the town. At market time it presents a very animated appearance—three or four hundred natives may then be seen buying and selling. It is of no use taking European money to buy anything. Knives, padlocks, spoons, needles, Manchester goods, and such things, must be taken if your purchases are to be extensive.

On going through the town, a number of houses may be seen in ruins. On inquiring why they are allowed to stand so, you will be informed that the owners are dead, and that a house is never inhabited by any other person after the owner's decease. Furniture, etc., is allowed to go to waste. Spread out also before the door of such houses are the dishes, cloth, and other things used by the deceased; the sight of such things seems well fitted to teach the lesson, "Be ye also ready." The inhabitants do not seem, however, to mind them much.

One great difficulty here arises from the fact that the Duke Town gentlemen wont meet in each other's yards, and so meetings must be held in each of them. This necessarily takes up a great deal of time, but it is in the meantime the only way of getting at them. These meetings are begun every Sabbath morning at 7 o'clock. Mr. Anderson preaches to them in their own tongue; he has generally four or five such services every Sabbath forenoon. There are several of the gentlemen who understand English pretty well; I go to them, and get them to interpret, and in this way, I am enabled to take some part in the work. I often wish, however, that I could declare unto them, in their own tongue, "the wonderful works of God." At these meetings we have audiences varying from 12 to 150.

In the morning, Mr. Edgerly has a meeting with the Sierra Leone people, and in the afternoon there is public worship in English, which is conducted alternately by Mr. Anderson, Mr. Edgerly, and myself. In the afternoon also, there is the Sabbath School, attended by a considerable number.

During the week, Mr. and Mrs. Anderson have various meetings with the people. I take the day school during half of the day.

I often have patients dropping in on me also, and am occasionally sent for to the town. I was called out lately during the night, and had a body-guard to conduct me down and back again. A short time after I came, I was called to Henshaw Town to see a patient. The next time I went back I had no guide, and I forgot the house; the people I saw, not knowing any English, could not understand what I wanted. The patient, however, had a disease in the knee-joint, which gave him a halt in walking. As a last resort, I tried to imitate him. They seemed to understand at once what I wished, and conducted me to the house. A short time after I came, some of the native gentlemen were up calling on me; I showed them one or two chemical experiments, and gave some of them an electric shock. Many of them were so much taken up with some of the things, that they soon came back with a number of their friends. The house had sometimes rather a warlike appearance, as no native gentleman ever leaves home without a number of attendants; two or three are generally armed with guns, one or two with swords, and several little boys for carrying snuff-box, handkerchief, etc. One morning, before 7 A. M., Henry Cobham came up in full dress, which consisted of a piece of cloth round his loins, an English hat trimmed with gold lace, a string of beads round each ankle, and a long stick with a large silver head—shoes and stockings are luxuries in which they almost never indulge.

I have also had visits from numbers of their wives (some of them very portly dames). I have often had here between 20 and 30 of them all at one time, and all

diligently examining whatever they could lay their fingers on. One day I saw a number of them before the mirror—I found that they were trying to fit my blue spectacles on one of their number.

[In connection with these experiments, we may give a few words from a letter of Mr. Anderson's: "Mr. Baillie is getting on exceedingly well. He is just the man for Old Calabar—strong-bodied, sober-minded, energetic, and cheerful. He is quite a favorite with the Duke Town people, both old and young, bond and free. Hundreds of the people, ladies as well as gentlemen, have visited him, to see his chemical apparatus and operations, many of which have filled them with astonishment. His medical knowledge, experience, and skill, recommend him powerfully to the people. He promises fair to be a great blessing both to the mission and to the country."]

I am exceedingly comfortable here with Mr. and Mrs. Anderson. Mrs. A. is all that I could expect a mother to be; she anticipates my every want, and is a most agreeable pleasant person. They have a large family (I think about twelve or thirteen) of native children, who have no other home. These are trained up to habits of industry and cleanliness, and it is a pleasant thing to hear them, morning and evening, repeating passages, and praying in their own tongue. On the Sabbath evening all give an account of what they have heard at the various meetings during the day. Some of them have memories which would put to the blush many children in Scotland of a similar age.

As yet I have enjoyed as good health as ever I did in Scotland. I trust that the Master will graciously preserve it, in order that I may be fitted for laboring in His vineyard here, and oh! what need is there for labourers. Ever and anon there is some deed of darkness coming to our knowledge, which only makes us more earnestly long for that time when the darkness shall flee away, and when the Sun of Righteousness shall arise with healing under His wings. God grant that this time may soon come.

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#### TWELFTH ANNUAL REPORT OF THE BOARD OF FOREIGN MISSIONS IN CONNECTION WITH THE PRESBYTERIAN CHURCH OF NOVA SCOTIA.

(Concluded from page 339)

The preceding extracts from Mr. Geddie's correspondence yet unpublished, remind us that it is now proper to refer more particularly to the tidings received from the Mission field since last meeting of Synod. Were it necessary to refer in detail to the entire amount of correspondence during this period, there is no doubt that such reference would be both pleasing and profitable, but with the existing means of diffusing tidings as they reach Nova Scotia, that is now felt to have become less imperative. Private letters and official communications have been received with great frequency during the latter period of the lapsed year.—Mr. G.'s Journal is in course of publication, and there remains only one letter, already referred to (Nov. 6, 1855), which has not been publicly reported.—Only such portions of these papers as contain matter on which the Board have taken action, or the Synod may now require to take action, will be adverted to. That which calls most loudly for immediate action has been prominently brought before the Church.

Great difficulty, almost amounting to entire prohibition, has been experienced by our missionaries in their navigation between the Islands of the New Hebrides group. Loss of life by exposure in the frail canoes and small boats now in use, the necessity of securing the regular conveyance of supplies to those native teachers already located as pioneers on Tana and Fotuna, and the highly favorable openings which are obtained by the visits of chiefs, and other influential natives, who hear and desire to test by personal observation the wondrous change which Christianity has produced in Aneiteum—these and other reasons more fully set forth in the appeal of Messrs. Geddie and Inglis, have induced them to apply to their respective Churches for a Mission Schooner. May it not be added, that the health of Mr. Geddie and family has often been recruited by a short passage in the *John Williams*, Mr. Geddie informs us he will have one or two houses in readiness for them which can be made habitable in a few weeks after landing, and then adds, "You may be

sure we will do every thing in our power to promote the comfort and usefulness of those whom you send. He has forwarded a small Tanese publication from the Mission press, being a compilation of two books prepared by Messrs. Turner and Nesbit of the London Missionary Society, and formerly in Tana. He has also in his possession a brief grammar of the language prepared by the same brethren, which he transcribed when in Samoa. Moreover, he has written to them for a vocabulary of the language as prepared by them, which he doubts not will be sent. "These aids," he observes, "will be invaluable to the new brethren, who will know as much of the language in a few weeks with them as they would in many months without them."

In answer to your Board's inquiry about the support of the native teachers Mr. Geddie says, "We have at present four Samoan teachers in Aneiteum, two in my own and two in Mr. Inglis' district. These have always had their supplies from the London Missionary Society.—The value of clothing given annually to each Samoan teacher is from £3 to £4. In addition to this they receive presents from the supplies you send. One of these teachers, perhaps more, will return to their own Island by the *John Williams*, and their places will not be supplied from the same source. As to the Aneiteum teachers they have food supplied by their own people and clothing from the Mission supplies. I have never drawn on your funds for any thing for their support, as the supplies hitherto have enabled me to fulfil to some extent my engagements to them. As civilisation advances their wants will increase, but I have no doubt the contributions from home will enable us to provide for them." He then mentions a list of articles most in request, and a list of these has been sent to Mr. Gordon.

Another extract from this highly interesting and important letter will suffice, in the hope that its entire contents will be published at an early date.—Much anxiety has been felt about Mr. Geddie's health, not only from his own letters, but from the testimony of that respected missionary, Mr. Hardie, who saw him on the last homeward voyage of the *John Williams* as she called at Aneiteum. So much did your Board feel this that they had recently instructed their Secretary to assure Mr. Geddie that he had their full sanction to return to Nova Scotia if his health required. This injunction had been barely fulfilled when the above letter came to hand, which removes all anxiety as to imminent danger. "I am sorry to learn from your letter (November, 1854) that my occasional attacks of fever, and fever and ague have caused you solicitude on my behalf. I thought it proper, however, to mention them, that missionaries coming might not be deceived as to the climate. Had I known the climate better, and used more precautions, I might have suffered less, and I doubt not but our experience will be beneficial to others.—But you are mistaken if you suppose I am broken down with fever and ague, or that my constitution has been seriously affected by them. I feel as vigorous to-day as when I landed on this Island. But I now begin to see the important bearing which health has on the cause of Missions on these Islands, and I shall henceforth regard it as a sacred duty to avoid unnecessary exposure and use all proper means for its preservation.

Your Board do not feel ashamed to say that the expenditure last year has been much greater than in former years. Not only has an additional missionary been salaried from the date of his acceptance by the Board as their Agent, (May 23, 1855), but his outfit and Mission supplies has fallen heavily on the funds. He has drawn, as authorized, £250 9s. sterling, besides his passage fare to Liverpool. This, added to Mr. Geddie's salary and the education of his children, and supplies of medicine, amounting to £175 sterling, and £150 sterling for Mission schooner, will shew an aggregate expenditure of £575 sterling, or £719 0s. 3d. currency. Your Treasurer's statement will show how this sum has been met.

By a statement of account with the London Missionary Society recently received up to date April 28, 1856, it appears that they have a balance on hand in our favor of £566 7s. 2d. sterling.—This includes however the £200 sterling which has been remitted from insurance recovered on goods wrecked, and subject to be wholly expended by Mr. Gordon, if the *John Williams* can take so much freight; also £150 sterling for the *John Knox*, Mission schooner. This leaves a balance of £216 sterling, on the supposition that Mr. Geddie has drawn for all the sums which he was authorised to claim, which is not at all probable.—Farther, if present nego-

ciations with the expectant candidate from Canada should prove successful, the balance now on hand will soon disappear. Your Board however do not, and never have, entertained any fear about pecuniary matters. Past experience has invariably shewn that the growing wants of the Mission have always been promptly and fully met by the growing liberality of its supporters. Nor do your Board question the propriety of the Synod's decision in 1854, which contemplated the employment and maintenance of four ordained missionaries on the Hebrides. The heaviest draft is always experienced at the designation and departure of each missionary. Once this has been met, the steady expenditure for each becomes comparatively light.

The claims of the London Missionary Society are referred to the Synod. Past experience shews that the extensive and increasing pecuniary business of the Mission has ever been most courteously and altogether gratuitously met by this truly christian society. Their agency has, both in London, Sydney and Samoa, been placed at our disposal and that of our missionaries. It is not saying too much to assert that we never could have commenced, and certainly would not have maintained as vigorously as we have done, the Anciteum Mission, but for the reasonable and continued aid of these "helpers in the Lord," and when we reflect that this most zealous and efficient agency remains to this day, after so many years service, unrequited by any pecuniary acknowledgment—that they have incurred heavy liabilities in supporting that Mission vessel which has served our Mission family so frequently in time of need, and will even now, we expect, prove the means of safe and almost gratuitous conveyance for Mr. Gordon to the scene of his labors—and still more when it is known that, in conference with your Secretary the Secretary of that Society first expressed the decision of the Directors to accept no recompense for any service done to our missionaries, and yet were of the opinion that a donation under present circumstances, would prove very acceptable—and when these views were expressed in writing to your Board—it must be allowed on all hands that it was high time that the Church should be stirred up to a sense of duty in thus meeting a claim, the strongest which can meet any christian Church or individual. The letter of Dr. Tidman and other information has been laid before the Churches, but the results have not answered as yet the expectation of your Board. Had they felt sure that their funds would have admitted a direct vote of any sum sufficient to mark, however imperfectly, their sense of obligation to this Society, they would heartily have taken the responsibility assumed in providing for the expense of the Mission schooner *John Knox*, but this they could not at the time do, and would now, therefore, prefer the claims as above stated to this Synod, that they may deal with it in the spirit of large-hearted liberality, and either by direct vote or additional appeal to the Churches secure a suitable sum for this most worthy purpose.

It would be well for the Supreme Court farther to consider the propriety of employing *four ordained missionaries* in the foreign field. There is good ground to hope that, from the Treasurer's statement to be laid before this meeting, no cause will be found to resile from this position. It may be mentioned that *one congregation* in Pictou Presbytery had raised in goods and money, during the past year, in connection with this Mission no less a sum than £133 10s. 9d. currency, a sum more than equal to the salary of one missionary, and there are other congregations that might attain a proportionate degree of liberality. Let us not then recede, if we do not advance in our determination to extend our Foreign Mission staff, and there is no reason to apprehend that in time to come, any more than in time past, will the other schemes of the Church fail, or even fare the worse because of the liberal support given to the Foreign Mission.

Your Board have now to call attention to the remit of last Synod anent periodicals, which has been diligently attended to by them. At a meeting of the Board held in November 15, 1855, there was taken into consideration the propriety of issuing another publication in connection with the *Register*. It was unanimously agreed that this new publication be attempted, that its name be the *Christian Instructor and Missionary Register of the Presbyterian Church of Nova Scotia*, to contain 48 pages of same size and form as the *United Presbyterian Magazine*—the last 16 pages having the usual missionary matter, to be had separately at the former price by such as prefer it, but the entire cost of the publication to be 5s. per annum. It was farther agreed that the Rev. George Patterson be appointed Editor, with a salary

of £20 per annum, in lieu of all expenses, in conducting efficiently the Editorial department. After due deliberation it was also agreed that the estimate of Mr. Barnes be accepted, and that for the ensuing year the publishing office be in Halifax.

It will be for the Synod to state their opinion of these arrangements and the manner in which they have been severally carried out.

In closing this, the twelfth and certainly most eventful report, your Board feel disposed to exclaim, "What hath God wrought? How soon has the little one become a thousand, and the small one a strong nation. It is the Lord's doing and it is marvellous in our eyes."

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## Ecclesiastical Notices.

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### PRESBYTERY OF TORONTO.

The Presbytery met on the 4th Nov., the Rev. Mr. Glassford, Moderator. Mr. James Hanran, late a Student of Knox's College, made application to be admitted to the Divinity Hall. He presented a certificate of church membership from Knox's Church, Toronto. The Presbytery agreed to receive him, and admit him as a first year's Student, on condition that the examining Committee were satisfied with his attainments in science and literature.

The Rev. Mr. Fraser laid on the table his demission of the pastoral charge of the Congregations of Essa and West Gwillimbury. The Presbytery did not receive it, but appointed a committee to visit the congregations and try to remove the causes which lead Mr. Fraser to tender his demission—the committee to report at next meeting of Presbytery.

The Committee appointed to examine the Students gave in their report, which was of the following tenor. They had examined Messrs. Donald and Hall, Students of the first year, on the various subjects prescribed, and recommended them as having acquitted themselves very creditably. They had also examined Mr. Moffat, Student of the third year, on the various subjects prescribed to him, and recommended him as having acquitted himself to their entire satisfaction. Messrs. Chesnut, Fletcher, and Waters, Students of the second year, was also examined on the various subjects prescribed for Students before entering the Hall the third year, and were also approved and recommended to the Presbytery. The report of the Committee was received and their recommendations were adopted.

Mr. John M. King, A. M., probationer, from Scotland, was received on the certificate of the Board of Missions, Scotland, and his name put on the list of Probationers. Mr. King has been, for some time past, officiating in several vacancies with great acceptance to the people.

The Congregation of Caledon presented a petition for a Moderation in a Call—which was cordially granted. The Rev. Mr. Pringle to Moderate. The Caledon people have now considerable hopes that the cause there will succeed, should they obtain a faithful minister. There was also a petition signed by 27 persons in the Township of Adjala, praying to be congregated and supplied with sermon along with the Tecumseth Congregation. The Presbytery agreed, that they should be supplied with sermon along with Tecumseth Congregation, as frequently as possible. Mr. King's report of his labours within the bounds of the presbytery was read and regarded as very satisfactory.

The next meeting of Presbytery will be held in the First U. P. Church, Toronto, on the first Tuesday of December at 11 o'clock A.M.—*Communicated.*

## THE LOWDEN FUND—CONTRIBUTION FROM SCOTLAND.

*To the Editor of the Canada U. P. Magazine.*

My Dear Sir—May I hope you will allow me a brief space in your Magazine to state the result of my efforts, on behalf of the family of the late Rev. A. Lowden, of New Glasgow, C. E. As soon as I received the melancholy intelligence of his sudden death, in May last, I resolved to do what I could in this country, to procure some aid for those he had left behind him in straitened circumstances. I had strong hopes that if *his* living labours, and *their* desolate condition, were brought under the notice of the friends of the Saviour here, Christian affection would remember them both. In this confidence I have applied for relief to the bereaved family, as far as opportunity would allow me; and I am happy to announce, I have realised £109 sterling, for this object. I should have rejoiced if the sum had been larger, but I am sincerely thankful for this amount. Since this subscription was commenced I have learned that the Synod of the United Presbyterian Church in Canada have appointed a Committee to take charge of all funds raised there, for this family; I think, therefore, I cannot do better than place the above sum at their disposal, and I accordingly dispatch a Bank Order for £109 sterling to their Convener, to be laid out for the end specified, as they shall see cause.

It affords me great pleasure to say, that I have very generally met a kind reception wherever I have asked aid in this case. It must be gratifying to the servants of Christ, in Canada, to know that a deep interest is felt in their labors, by many of their fellow Christians in this country. I fondly hope that this fruit of Christian liberality, small though it be, will tend to sustain some laborers in retired fields of ministerial toil in Canada, as they discover here proof that those dear to them will not be forgotten when they are taken away from them. In this labor of love, it has been to my mind a most cheering thought, that every mite added to this bounty has been an answer from God, to his servant's last prayers on earth; and I doubt not, when occasion calls for it, others will be found as ready in this way, to seek an answer to the dying requests of those, who now faithfully labor for Christ, when they shall have fallen asleep.

I trust I shall not be thought to overstep the bounds of Christian liberty, when, from this side the Atlantic, I make free to commend the family of my dear departed friend to the liberality of our Churches in Canada. This is the first instance, as far as I am aware, since the commencement of our Canadian Mission in which they have had the widow and fatherless children of our ministers cast on them; and I earnestly hope they will show how willingly they receive such a trust from their Lord. I can assure them they will thus afford needed help to a worthy family of a worthy servant of Jesus Christ. I knew him well before he left this country, and always esteemed him highly for his transparent simplicity, and sterling piety. Last year I paid a visit to him in his sphere of labor at New Glasgow; I heard him in the pulpit, I saw him among his attached people, and could not but admire the unction, the zeal, and the self-denial with which he fulfilled his ministry. I travelled with him many miles along a road on which he was often wont to journey, and was delighted to observe how cordially all responded to his cheerful greeting by the way, and hailed him as a friend. He was a frank, amiable, good man.—He was a faithful, devoted, useful, servant of the Lord Jesus,—a witness to his truth in the midst of popish superstitions and the world's indifference to religion around him. It is well known, if he had sought *his own* more, those he loved might not this day have been left in such straits. I trust that many Christian hearts in Canada will be opened to minister to their necessities, and “to remember the words of the Lord Jesus how he said, ‘it is more blessed to give than to receive.’” Think not, Christian giver, that your Lord will forget this kindness. The happy day will soon come, when He will own it as done

to himself, and speak this word which will send a thrill of rapture through your breast, "Inasmuch as ye did it to one of the least of these my brethren ye did it unto me."

Yours very truly,

WILLIAM RITCHIE.

Dunse, Scotland, 6th Nov., 1856.

[We received from a lady in Glasgow £2 sterling for this fund, which will make in all £111 sterling. Our excellent friend, Mr. Ritchie, and other good people at home, who kindly interest themselves in our Church here, will be glad to learn that such of our Congregations as have already contributed to the Lowden Fund, have raised pretty respectable sums; and the others, we trust, will follow the example. In this, we have a confirmation of an opinion which, notwithstanding the charge so generally brought against the people of Canada as devoted worshippers of Land and Dollars, we have for some time held, viz., that when an appeal, in behalf of a good object, is made, in a proper spirit and manner, to the pious portion of the community, they are really rather forward to honour the Lord with their substance.]

SUMS RECEIVED BY TREASURER OF U. P. CHURCH.

The Treasurer has received the following sums in aid of the several Funds of the Church:—

1856,	Mission.			Theological.			Synod.			South Sea Mis.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Oct. 23. Miss J. Rodgers, Galt....	...	...	...	0	15	0	...	...	...	...	...	...
" 29. Prince Albert .....	...	...	...	1	6	6	...	...	...	...	...	...
" " Elora .....	...	...	...	6	5	0	...	...	...	...	...	...
" 30. Paris .....	7	10	0	2	0	0	2	0	0	...	...	...
" " Caledonia .....	...	...	...	...	...	...	1	5	10	1	7	6
" " Indiana .....	...	...	...	...	...	...	1	0	0	2	3	1½
" " Onaida .....	...	...	...	...	...	...	0	10	9	1	0	6½

DIVINITY HALL.

The number of Students attending the Hall is thirteen, viz.—Of the Fourth year, Messrs. Balmer, McFaul, and Moffat; of the Third year, Messrs. Chesnut, Fletcher, and Waters; of the Second year, Messrs. Donald, Hall, and McWilliam; of the First year, Messrs. Hanran, Irving, Stewart, and Turnbull. Of these, five have just come from Scotland; and one is from Knox's College, Toronto. Two of the number, also, were from Scotland last year. The attendance, this year, is three more than it was last year; and four more than in any preceding year. But our Church in Canada has, this year, not furnished one first year's Student. The call is loud to strengthen the things which remain, that are ready to die.

U. P. MISSION COMMITTEE.

The Committee will meet in the house of Robert Christie, Esq., South Dumfries, on the Wednesday after the second Sabbath of January next, at 11 o'clock a.m. All persons having business to bring before the meeting are required to

have their papers in the hands of the Convener,—Rev. R. Torrance, Guelph,—some time previously.

WEST FLAMBORO'.

The annual meeting of the Missionary Society in the Congregation here was held in the church on the 29th Oct.; and the contributions, for the year, assigned to the Funds of our church as follows:—

Mission Fund.....	£13	15
Theological Institute.....	7	10
Synod Fund.....	5	0
Presbytery do .....	1	0
Sabbath Schools .....	2	0

£29 5

The subscription for the Widow and Family of the late Rev. A. Lowden, amounted to £15 5s., making in all £44 10s.

GALT.

The following appears in the *Daily Globe* (Toronto) of 21st November:—

*United Presbyterian Church.*—The Rev. Jno. M. King, M.A., of the above Church, delivered a sermon in the Firemen's

Hall, on Thursday evening last. The attendance was large and respectable. At the conclusion of his eloquent discourse, the rev. gentleman announced that it was the desire of a number of the inhabitants of Galt, that a branch of that Church should be established in the town; and in doing this, it was not from a spirit of antagonism to any of the present Presbyterian Churches in the place, but to assist in pushing forward the great work of Christianity. A petition to the Presbytery of the Wellington District, praying that a clergyman be sent to Galt, was signed by a sufficient number to guarantee the establishment of this branch of the Christian Church in Galt. We wish the movement every success, and hope in a few months to see a large and increasing congregation.—*Galt Reformer*, Nov. 19.

#### SABBATH SCHOOL TEACHERS' CONVENTION.

A specially convened meeting of several persons from different cities of the Province, was held at Kingston on the 25th of last month, for the purpose of considering the expediency of holding a Convention of Sabbath School Teachers. The feeling in favor of the proposal was unanimous, as it was thought that such a meeting would exercise an important and beneficial influence upon the

Sabbath School cause. It was therefore decided upon.

A local committee and a committee of arrangements, the latter consisting of two branches, one in Toronto and the other in Montreal were appointed.

It will be held at Kingston on Wednesday, the 11th day of February next.

As soon as all necessary arrangements are completed, full particulars will be published, and an invitation will be given to every Sabbath School to send one or two delegates.

This being the first Convention, on a large scale, ever proposed in Canada, and as its object is simply the increase of the usefulness of Sabbath Schools, by mutual interchange of thought on their interests, and by an endeavor to create wider sympathy on the part of the Christian public; it is hoped that every School in Canada will be represented. The expense to each will be exceedingly light, as the delegates will be furnished with private accommodation during their stay in Kingston, and the arrangements with the different railway companies to secure a material abatement in the current rates of fare have, so far, been very successful.—*Communicated*.

[The object contemplated is an important one; and we wish the Convention all success.]

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## Gleanings.

### THE SOUTHERN STATES—THEIR CHARACTER AND INFLUENCE.

The *Independent* a New York religious newspaper, and an organ of the Congregationalists, gives, under date 6th November, the following description of a large portion of the Southern—the people of Virginia, Georgia, and the Carolinas:—

“Among that population are 133,889 white persons above 20 years of age unable to read or write; and this number is increasing with astonishing rapidity. In Virginia, the number of persons thus ignorant, nearly doubled in the ten years between 1840 and 1850. In morals, manners, personal habits, and ideas of cleanliness, comfort, decency, and propriety in their dress and habitations, the majority of the white people of that whole region are debased and defiled to an extent which Northern people, who have never sojourned among these Southern dirty white savages, can hardly imagine or believe.”

The South, however, it seems, has always borne, and still bears, sway in the Union. The fact is thus stated and accounted for in the *Edinburgh Review* for October:—

“The Northern States are not only by far the most populous, they are also immeasurably the richest, the best educated, the most thoroughly civilised section of the Union. Yet of the sixteen Presidents of the United States, eleven have

been slaveholders; and if we consider that by the death of General Harrison, the Executive power, during the rest of his term, fell into the hands of a Virginian slaveholder, and that of the five Northern Presidents *three* went into office the understood representatives of the Southern policy, while one of the three was actually a native of the South, it will appear that the South has held the Executive power of the Union throughout five-sixths of the life-time of the nation. Meanwhile, we find that of the other great offices of State, the South has obtained up to 1852,—17 out of 28 Judges of the Supreme Court; 14 out of 19 Attorneys General; 61 out of 77 Presidents of the Senate; 21 out of 33 Speakers of the House; 80 out of 134 Foreign Ministers. And on further investigation we discover that of the Northern holders of high office the proportion has steadily diminished during the century. Such facts strike a foreigner with amazement, and demand an explanation. The policy of the Union is a too intelligible comment upon their meaning. It is beyond our present purpose to investigate the causes of the political ascendancy which the South has undoubtedly exercised, and still continues to exercise, with increasing power, over the Union, and especially over the Northern States, in spite of their acknowledged superiority in population, in wealth, in cultivation, in popular education, and in the practice of free institutions. This problem is one of the most curious which the condition of the United States presents, and it may be briefly explained by the comparatively *aristocratic* character which the peculiar institutions of the South have given to those communities. By the Constitution of the United States—(ART. III.) Representatives and direct taxes are apportioned among the several States according to their respective numbers, which shall be determined by adding to the whole number of free persons, including those bound to service for a term of years, and excluding Indians not taxed, *three-fifths of all other persons.*

“This somewhat obscure expression designates the slaves, who therefore are reckoned (where they exist) in the proportion of three-fifths in that estimate of the population, which determines the number of representatives, though, of course, the exercise of the suffrage is confined to the whites and freemen. Hence three millions of slaves, who are in fact property, count in the basis of the Southern representation for two millions of free men, but the power thus conferred by their numbers is exercised by their masters only to rivet their chains. Such a power is essentially contrary to the theory of democratic equality, since the slaveholding interests are represented in Congress not only by their own numbers, but by this species of property-qualification, which alone countervails the votes of the Free States.

“Again, the habits of life in the Southern States are more aristocratic; the traditions of the older families of the Union are more carefully retained; the descendants of these families are more carefully trained for public life, and above all, the predominant interest and the common dangers of those slaveholding communities unite them, as one man, in the defence of their cause, whilst the societies of the North are broken up into a multitude of factions by political differences of very inferior importance. The result has been not merely a successful defensive policy on the part of the South, by which slavery has been upheld, but a systematic policy of extension and aggression by which its territorial area and its political power have been steadily increased.”

#### CONGREGATIONAL UNION, ENGLAND.

[A fierce discussion, called the “Rivulet Controversy,” has been going on for some time among the English Congregationalists, and is threatening to rend the denomination asunder. The immediate occasion of it is a Hymn Book, published by the Rev. Mr. Lynch, a member of the Union, which is said to be of a Neological, or Socinian tendency. The Rev. Dr. Campbell, of the Tabernacle, London, has denounced it with his usual vehemence. The Rev. Thos. Binney, of the Weigh House Chapel, London, one of the most distinguished ministers of the body, has appeared on the opposite side. Mr. B. expresses himself as follows respecting the

Union, which, as now constituted, he seems to regard as inconsistent with the principles of Congregationalism.]

"I always disapproved the change of the Union meetings from those of a private conference to those of a public assembly. The late meetings have perfected a long-growing suspicion into a deep and irradicable conviction, that all the 'business proceedings' of the Union ought to be given up, and that it should become a purely religious confederation. Many things reported to us, or taken up by us, are things which can be done, and which *are* done, by other and more appropriate agencies; while the impossibility, from our constitution and principles, of effectually carrying out anything that may be resolved upon, makes the passing of resolutions often very much of an empty form. The connexion of the British Mission Societies with the Union has done nothing for any of them that might not have been secured by each acting on the Churches by its own power. A Union like ours cannot be the Synod or General Assembly of a Church; it is not capable of doing business; it may utter sentiment, but it cannot execute; and it would be better, in my opinion, if we gave up all attempts at action, and confined ourselves to such intercourse as, by making us better, holier, more loving, more united, should send us back to our several spheres better fitted to work there. If the Union is to be preserved, it must come to this. Things have been getting wrong for some time. I appeal to all whether the most of what is done, consisting of the reading of customary reports, and the passing of formal resolutions, has not been a weariness to the spirit and the flesh? Time is spent; feeling exhausted; hope disappointed; and numbers find, whether they say it or not, that they have got nothing worth the expense of their journey. I know, of my own certain knowledge, that the Union has often closed, leaving in many hearts dissatisfaction and hostility, instead of their having been refreshed by cordial, loving, profitable contact with others. For my own part my mind is made up. I will not go on countenancing a system of things which, for some years, has been getting far worse than simply unprofitable. I shall willingly wait awhile, to see what is done, to try what can be done. If the Union can be brought to acquiesce in its original design—if it again become simply a brotherly confederation—well. If not, no one can be bound to continue either to support, or to attend what neither carries with it his judgment or his affections. I shall quietly retire. The Congregational Union is not the Congregational body, nor is that body the Christian Church. I shall say or do nothing just now. I have much more congenial work before me. While 'the controversy' was going on, with its angry, one-sided thunder, I was very quietly editing Mr. Baird's book on Presbyterian Liturgies, and writing my appendix on *Worship*,—a subject to which, if the minds of our ministers and Churches were more earnestly turned, more good would be done to us religiously, than by all the controversial pamphlets, of a certain sort, that were ever written."

The London Correspondent of the *Witness* (Edinburgh), under date 30th Oct., says:—"The controversy among the Independents with reference to the 'Rivulet,' and the theology it is supposed to embody, still continues. Mr. Lynch has at last spoken out in reply to his numerous assailants. He criticises them under his own signature in the pages of the 'Monthly Spectator,' and he has, besides issued two pamphlets, in which he attacks his adversaries both in verse and prose, under the signature of 'Silent Long.' The verses are beneath contempt; and not all the obloquy that has been heaped upon Mr. Lynch can excuse the scurrility and bad taste he has displayed in some parts of this doggrel. The prose is better. It is entitled 'The Ethics of Controversy,' and is intended to expose the dishonesty of Dr. Campbell's quotations, by giving the context from which Dr. Campbell detached them. In some of these he is clearly successful; and one can hardly imagine what reply Dr. Campbell can make. Take for instance, that quotation which Dr. Campbell made to show that Mr. Lynch held the devil to be of nearly, if not quite equal, powers with the Almighty. Mr. Lynch shows, what indeed was pretty apparent even from the extract Dr. Campbell made, that this is not an opinion held by Mr. Lynch, but one he has quoted for the purpose of exposing and condemning. There are other passages in which he is equally successful; and, upon the whole, the pamphlet is calculated to produce an impression in his favour. With that view a meeting of Mr. Lynch's friends was held the other day, at which it was resolved to raise subscriptions to circulate it gratuitously through the country. This plan of

circulating one's own productions *gratis* was first set on foot by Dr. Campbell; but it seems to indicate some want of high-toned feeling, by whomsoever adopted. There are other faults in the pamphlet. Mr. Lynch is as egotistical as Dr. Campbell. He takes care to tell us that he is a gentleman in heart and lineage, and that he sorrowfully bears with Nonconformist vulgarity for the sake of the principles of Nonconformity. The man who could write some of the verses on the "Songs Controversial," ought to hold himself foreclosed from ever opening his lips on the subject of vulgarity. Mr. Binney of the Weigh House, though he sided generally with Mr. Lynch, refused to homologate all his opinions; in revenge for which Mr. Lynch brands him with sneers as bitter, though not as bantering, as those directed against him by Dr. Campbell."

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URGENT DEMAND FOR CHRISTIAN PATRIOTISM IN CANADA.

On the evening of Thursday 20th November, the Rev. Donald Fraser, A.M., of the Free Church, Cotè Street, Montreal, delivered an interesting Lecture to the Young Men's Christian Association, in the Mechanics' Hall, of that city; on the subject of Christian Patriotism. The following is a portion of his able discourse as reported in the *Montreal Pilot*.

"The land we live in claims patriotic service. Nowhere is it more important to cultivate a public spirit than in a young country blessed with free institutions, but with a name and a history yet to achieve. In such circumstances, an enlightened zeal animating the mass of the population, is worth more than all the material advancements whatsoever—worth more than all our lands, houses, and railways, and canals, for it is the producer of all these, and of higher things than these. There is no greater wrong to the community than to discourage or deride this temper of mind. He who sneers at unselfish virtue, and alleges that men are guided by self-interest, and have their price, is, in our opinion, an enemy to his country, doing what he can to degrade the national self-respect, to lower public morality, and to bring a noble spirit into disrepute. We cannot afford to have patriotism derided as a pretence, for such speeches have a bad effect, and tend to fulfil themselves, inducing those who are of a really patriotic disposition to recoil from public life, in which their motions will be misinterpreted, and their characters coarsely maligned. We plead for a more generous interpretation of the conduct of public men than bitter party spirit is willing to give—believing that this, in many cases, will be no more than just to individuals, and, in all cases, more beneficial to the state than the odious system of incessant carping and suspicion. We add, what is obvious enough to every one who has thought on the subject, that in a country which is not the native land of a considerable proportion of its population, it is specially important to impress on all emigrant settlers the obligation under which they come, while still remembering the old soil with warm affection, to throw themselves heartily into the interest and service of the country they have adopted, bringing to her the strength of old country principles, without old country prejudices, determined to study the institutions, and promote the welfare of that which, though not the land of their fathers, will probably be the home of their children and their children's children too.

"Now, it is one of the glories of Christianity, that it assumes all these natural virtues, and gives them at once a deeper basis, and a higher elevation. This service it performs for the virtue of which we now speak. Christian patriotism is the love of country as it lives and works in Christian hearts, based on deep convictions of light and truth, and aspiring with Christian motives towards the very highest public good. When Christianity first spread over the Roman Empire, it was frequently alleged against it by the Pagans, that it was a misanthropic superstition, destructive of public zeal; but nobly did the Christians disprove this charge, by serving the Government with a fidelity, which not even the injustice of persecution could shake. It is needless now to rebut such accusations. We have arrived at a time when we can assert, that the best patriotism is that which has hold of the conviction of Christian minds, and the enthusiasm of Christian hearts.

Without doubt there is a pseudo-patriotism which Christianity disowns—that which takes the forms of national boasting, national prejudice, national selfishness, and national love of aggrandizement at the expense of others. The Christian patrio-

tism must ever harmonize with justice and philanthropy; and it will be found that public policy is of this noble character, just in so far as the public mind is Christian, and the interior circles of national thought and life are permeated by a sound religious influence.

Desirous to give this lecture a practical tone, we proceed to state three or four reasons, why there is a special call for the exercise of a Christian patriotism in Canada at the present time:—

1st. As will occur to every one, the country, in its social, political, and educational aspects, is yet young and unformed. Its character and institutions are only taking their shape. The difficult problem is now seeking solution, among us, how a country comprising very different races, languages, and religions, may be consolidated in one body politic, and moulded under a common legislation. This is the very time when a wise Christian patriotism may be influential in allaying those vexatious jealousies which are the bane of our public weal, and in giving direction to the course, and history, and character of a future nation—a nation which may be affected for ever by the intellectual, moral and religious foundations, laid, under our own eyes, by the hands and hearts of the present generation.

2nd. The public morality is low. Indeed strictness of morality in public affairs is laughed at, as something almost out of date. We regard this as an humbling and alarming fact, that a disbelief in the virtue and truth of public men has become very prevalent; and observing persons who will not go to the extreme of denouncing all politicians and public officers as unprincipled rogues, anxiously deplore, as one of the worst signs of the times, the lack of independence, and straightforwardness, and veracity in public men. Many are ready to apply to our own times those lines of Cowper.—

“The age of virtuous politics is past,  
And we are deep in that of cold pretence.  
Patriots are grown too shrewd to be sincere,  
And we too wise to trust them.”

The public men of Great Britain do indeed, at the present day, maintain a high character, and contrast very favorably with the venal and deceitful politicians of the time of the Restoration and Revolution, whom Mr. Macaulay has so powerfully portrayed. It is one of the chief blessings of Britain, and has been greatly fostered by the moral tone of the Court over which our gracious Queen presides, that integrity and honor are always expected and are commonly found in those who occupy places of great power and trust. The present high functionaries of France, if the English Press has spoken the truth, have pursued a course which in England would involve indelible disgrace, availing themselves of prior access to government intelligence, in order to speculate in the funds and so amass colossal fortunes. It is strange and sad, that venality should have become the national vice of high-spirited France. In the United States, the standard of public principle and conduct cannot be lofty or pure, if one may draw any inference from the fierce mutual criminations of the political parties, and the allegations so currently made of the mercenary character of many members of Congress. But what we have to consider is the state, in these respects, of the land we live in,—and we see with pain that there is little faith in public virtue. Some content themselves with the lamentation, “O tempora, O mores!” and in disgust or indolence cease attention to public affairs. Others abuse office-seekers and office-holders roundly, as though the evil lay in them. But we fear the evil is deeper and wider than they suppose. The public mind is not high toned. The people are themselves blameworthy for the lack of principle complained of in legislators and rulers, If there be a succession of selfish and (to use a phrase more expressive than elegant,) chiselling politicians, it is lawful to draw the humiliating inference that they only too truly represent the majority of the population with whom they have found favor, by whose will they have been exalted, and at whose expense, dressed in a little brief authority, they play fantastic tricks.

Here then the demand for patriotic exertion is urgent in order to produce a higher moral tone and culture of the public mind, the result of which would soon appear in the higher and more unimpeachable character of our public men.

3rd. The worship of prosperity is detrimental to public, as well as private virtue, and threatens to corrupt and destroy modern society. It is true that wealth does

not accumulate here in such abundance as to induce enervation and luxury—but the rage for its acquisition, and haste to be rich, the habit of estimating all things by money results, and the subserviency shewn to men who have no other claim to distinction than length of purse, all tend to degrade the simple virtues and to preclude true nobleness of mind. It is inconsistent with Christianity, and so in the end, subversive of national greatness, to subordinate other considerations to those of interest and profit. Yet this habit is surely prevalent among us. Alleged necessities of business are thought sufficient to override even divine institutions, as the observance of the Sabbath; and Mammon receives more devotion than God.

4th. The disjunction of Church and State, the propriety or impropriety of which I do not here discuss, is apt to degenerate into a severance of religion from legislation and government, than which nothing can be more disastrous. The only remedy against such a danger, is the prevalence of a reverential Christian spirit throughout the community. And there is, therefore, urgent need of an enlarged and enlightened patriotism, which will not be ashamed of Christ and his word, and which will address itself to connect the sense of religious responsibility and the reverence for religious truth with the functions of legislation and government, and this without injuring the spiritual liberties of the people, or fostering the religious or rather irreligious animosities, which every wise and good man must deplore.

Such are some of the considerations which appear to us to render urgent the call for a Christian Patriotism in Canada. Our best hopes for the country are identified with the progress and energy of a religion, which must lie at the basis of social welfare, and which claims to guide and govern men in all relations and duties of life. The fear of the Lord is the beginning of wisdom—not of private only, but of public and political wisdom too.

No doubt every living Christian in the land has exerted, and does and must exert a beneficial influence in some degree; and the Christian element in society is the salt which has preserved us from rank corruptions—which has maintained a measure of public virtue and integrity. Every good man so far as his influence extends is a public good. But good men are not so active and zealous as they ought to be,—and we conceive that religious and moral principle might be brought to exert a much greater force than now, with the best and happiest results to the common weal.

If it be asked in what ways a Christian Patriotism should be exerted and displayed, we answer:—

1st. In due respect for established government.

2d. In demanding a high moral standard in all who are elevated to the direction of public affairs.

3d. In labouring to imbue the public mind with grave convictions of responsibility to God.

4th. In secret, family, and public prayer for the country.

[We regret that we have not space for Mr. Fraser's illustrations of these particulars.]

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#### TEMPERANCE.

On Monday evening, November 3, a public meeting was held at Surrey Chapel, London, which was crowded to excess, chiefly by the working classes. The Rev. Newman Hall, LL.B., occupied the chair, and stated that the object of the meeting was to advocate the claims of Temperance, especially as bearing on the welfare of working men. The Rev. Hugh Allen, M.A., Incumbent of St. Jude's, Whitechapel, was received with enthusiasm. He stated that he had hitherto been a Catholic more in theory than in practice; but he intended to show his Catholicity more than ever, by addressing the working classes wherever he had the opportunity. The law prevented him for offering his Church for Temperance meetings, but no law forbade him to speak in a Dissenting chapel; and he thought the largest buildings should be obtained, especially places of worship for this object. Our congregations should be composed chiefly of the poor, as they form the majority of the people. But the poor would not come to church so long as they persevered in habits of drinking. They had not the inclination—nor had they decent clothes for it. They *must be* persuaded to alter those habits. A working man who spent only sixpence

a day in drinking, expended nearly ten pounds in the course of the year, which might be spent in purchasing clothing and other comforts, to say nothing of the vast numbers who squandered much more, and indulged to excess. Ministers of the Gospel and Christians in general, should set the working classes the example, and plunge amongst them to do them good, instead of neglecting them, as was too much the case. He hoped that immense assembly would encourage the chairman to persevere in these efforts. Mr. Allen's address lasted nearly an hour, and was warmly applauded throughout. The chairman announced that a meeting of a similar character would be held once a month, and that he had only consented to become the minister of Surrey Chapel, on the express condition that he should have full liberty to carry out his convictions in reference to Temperance, for he was increasingly convinced, that in the present day, no evangelising efforts could be thoroughly successful among the masses, unless they were at the same time urged both by precept and example, to give up those habits which abundant testimony proved were the chief cause of poverty, disease, and crime.—*Christian Times.*

“AND THEN?”

A young man, whom I had known as a boy came to an aged Professor of a distinguished continental University, with a face beaming with delight, and informed him that the long and fondly cherished desire of his heart was at length fulfilled, his parents having given their consent to his studying the profession of the law. The old man, who had been listening to him with great patience and kindness, gently said, “Well! and when you have finished your career of study, what do you mean to do then?” “Then I shall take my degree,” answered the young man. “And then?” asked his venerable friend. “And then,” continued the youth, I shall have a number of difficult and knotty cases to manage; shall attract notice by my eloquence, and wit, and acuteness, and win a great reputation.” “And then?” repeated the holy man. “And then?” replied the youth, “why then there cannot be a question I shall be promoted to some high office in the state, and I shall become rich.” “And then?” “And then,” pursued the young lawyer, “then I shall live comfortably and honorably in wealth and respect, and look forward to a quiet and happy old age.” “And then?” repeated the old man. “And then,” said the youth, “and then—and then—and then I shall die.” Here his venerable listener lifted up his voice, and again asked, with solemnity and emphasis, “And then?” Whereupon the aspiring student made no answer, but cast down his head, and in silence and thoughtfulness retired. This last “And then?” had pierced his heart like a sword, had darted like a flash of lightning into his soul, and he could not dislodge the impression. The result was the entire change of his mind and the course of his life. Abandoning the study of the law, he entered upon that of divinity, and expended the remainder of his days in the labours of a minister of Christ.—*Dr. Winslow.*

SIN, = FOLLY.

Sin is the greatest folly, and the sinner the greatest fool in the world. There is no such madness in the most fitful lunacy. Think of a man risking eternity and his everlasting happiness on the uncertain chance of surviving another year. Think of a man purchasing a momentary pleasure at the cost of endless pain. Think of a dying man living as if he were never to die. Is there a convert to God who looks back upon his unconverted state, and does not say with David, “Lord, I was as a beast before thee.” Now, conversion not only restores God to the heart, but reason also to her throne. Time and eternity are now seen in their just proportions—in their right relative dimensions; the one in its littleness, and the other in its greatness. When the light of heaven rises on the soul, what grand discoveries does she make, of the exceeding evil of Sin, of the holiness of the Divine law, of the infinite purity of Divine justice, of the grace and greatness of Divine love. On Sinai's summit and on Calvary's cross, what new, sublime, affecting scenes open on her astonished eyes! She now, as by one convulsive bound, leaps to the conclusion that salvation is the one thing needful, and that if a man will give all he hath for the life that now is, much more should he part with all for the life to come. The Saviour and Sinner, the soul and body, holiness and sin, have competing claims. Between these, reason now holds the balance even, and man finds, in the visit of converting grace, what the demoniac found in Jesus' advent. The man whose dwelling was among the tombs, whom no chains could bind, is seated at the feet of Jesus, “clothed, and in his right mind!”—*Dr. Guthrie.*