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THE CANADIAN

UNITED PRESBYTERIAN MAGAZINE.

No. 3.

TORONTO, MARCH, 1854.

VOL. I.

Miscellaneous Articles.

RISE AND PROGRESS OF THE UNITED PRESBYTERIAN CHURCH IN CANADA.—No. II.

Toward the close of our former remarks under the above title, it was observed that "In the present altered aspect and circumstances of the country, it must be difficult to conceive the realities of the case twenty years ago." And in addition to what was then noticed of the change from forests to well cultivated and fruitful fields and actual roads, a few more hints may with propriety be given, since such vast and speedy changes as we are thus led to note, furnish ample material at once for reflection and anticipation.

The stranger, on now reaching Canada, scarcely fails to be impressed with the amazing facilities furnished by the vast Lakes which stretch along our Southern and Western borders, and the numerous and elegant steamers which during the season of navigation ply thereon, carrying vast loads of human beings and the varied articles of commerce. At the date to which we refer, however, though these same lakes were indeed there, beautiful and vast, and indicating as they had done for ages, the wise and beneficent arrangements of a bountiful Creator; and suggesting to the reflecting mind the traffic which at some future period would be carried on through them; it was then no easy matter to find means of conveyance by water. Between Kingston and the "Little York" of that time, a steamboat once or twice a week in summer passed along, but did not observe regular days; as for hours they were then of no account in travelling. Between Toronto, or York, and the "Head of the Lake" too, an odd-looking craft called a steamboat crept over the waters, but judging from our own feelings during a seven hour's voyage, when the surface of the water was like glass, we could suppose that it was

designed rather for compelling its passengers to "do penance," than for either comfort or facility in travelling. We now find many flourishing villages where formerly, the almost unbroken forest prevailed. And a single extract from a communication addressed to the Mission Board in Scotland by two of the Missionaries, in which reference is made to the now flourishing town of Hamilton, will at once enable every reader to judge of the remarkable advancement of the country in so brief a period. Referring to a petition from persons in Dundas, to Rev. T. Christie for some supply, it is added "There are upwards of twelve persons in the neighbouring *village* of Hamilton, who belonged to the Secession when in Scotland, and who are desirous of attending sermon at Dundas, till they see what can be done for their own village." Dress and fashion moreover, now occupy a very large share of the attention of too many of our Canadian youth, but at the period to which we allude, the community generally, even the old country people who had been a considerable time out, were perfectly guiltless of any approach to this. In Scotland, the very poorest of the church-going population are expected to appear in an appropriate garb on Sabbath, but the very idea of a "go-to-meeting-coat" is quite a recent one, in many parts of Canada. The aspect of an audience in which the male portion was coatless, and the heads of the female portion enveloped in the coloured handkerchief seemed so strange to a newly imported minister, as to induce him to form a wrong impression of the situation of the parties in respect to worldly comfort or ability.

While no one possessed of ordinary powers of observation, could fail to take a curious interest in many scenes coming before the Missionary in his first labours and periphrasies; an interest of a far interser nature was excited in his mind, by the solemn aspect and deep searching enquiry which he beheld in commending the "glad tidings as worthy of all acceptation" to those who had not heard them perhaps, for an interval of several years; and to not a few, who had never heard them from a minister at all. As the truth told directly upon the heart, or stirred up reminiscences of other lands and gospel privileges, often would the large drop stealing down the cheek, give token of the strong emotion of the heart. While in some cases, doubtless, a feeling of delight was mingled, it was in many instances, connected with a painful consciousness of privileges on former days abundantly enjoyed, but indifferently improved. Often at least, have we been told, that it was not till the long silent sabbaths, amid the dull monotony of forest life deepened the impression, that the real importance, the indescribable value of such things was duly understood. But such instances, after all were comparatively few, compared with the numbers who had settled down into a callous indifference to eternal interests, and to privileges which they scarcely hoped ever again to enjoy. Many such, however, seemed on again hearing the gospel to have old impressions revived, and accompanied with a disposition to exertion which probably had never before been felt.

It is highly probable that such convictions contributed not a little to induce the few with whom our cause in different places commenced, to cling together despite of diverse views on various points of denominational interest; and to seek

simply the best and speediest mode of securing gospel privileges for themselves and children. In circumstances accordingly, the most unpromising in many respects, and where numerous and serious obstacles had to be overcome, many of the first stations made most unlooked for advancement. The hand of God was, it may be here observed, very conspicuous in directing the first labourers into the best fields for obtaining a footing for the cause; not only in guiding them into those settlements where a considerable number of Presbyterians were located, but in a great many cases, where there was either entire destitution, or no religious exertions of an efficient character put forth. It deserves notice at the same time, that the sections of country where they first found a footing, were the *newest* and of course, where for a series of years, difficulties peculiar to a new country were to be encountered. While Messrs. Christie and Proudfoot both travelled, and with an exploring object continually in view, the greater part of the way from Kingston westward by land; while they not only found various Presbyterian settlements, but even earnest entreaties to remain and labour, still, they were induced to move onward till they reached the country north and west of the head of Lake Ontario. In other words, they were guided through the *old settlements* where the inhabitants indeed had surmounted their difficulties, and become comparatively able to maintain the Gospel, but where at the same time, the field was either partially occupied, or the majority, under long deprivation of the means of grace, had settled into cold indifference. Had the first missionaries settled in some of the localities referred to, and which are only now beginning to be moved to more earnest inquiry, their individual comfort might have been much greater, and their toils unspeakably less; but it would have entirely frustrated, in all probability, the objects of the mission. Into the fields to which they were guided, new settlers rapidly poured, and by speedily filling up the country, facilities were furnished for multiplying stations, and ere long giving a *character* to the body, which otherwise it could not in double the time have attained.

During the first six or seven months the two Fathers above named, had, by occasional conjoint efforts, and individual labors, not only visited an immense tract of country, but gathered together and constituted quite a number of small congregations. These places were scattered over the Gore and London Districts chiefly, and in the Huron tract as far as Goderich. It is not our object to dwell upon the excellent characteristics of the men, but to chronicle somewhat of their labors in "the work of the Lord;" yet it would be wrong, we feel, not now to remark, that He who fits all his instruments for their work, most conspicuously endowed these venerated Fathers for the peculiar task devolving upon them in planting the first churches; and in laying out, so to speak, the fields into which others, coming after them, might with the best hope of success enter upon the work. With a characteristic sagacity and an apostolic disinterestedness they chose at length their respective locations;—Mr. Proudfoot, London, and Mr. Christie, Flamboro' West, not, let it be observed, as places the most promising, but as by far the most favorable *head-quarters* where they might survey the respective districts and most efficiently minister to their wants. Hence around these localities the cause with amazing rapidity gathered strength. Not less remarkable were the

leadings of the Divine Providence in conducting Mr. Thornton to a locality through which the others had passed, but discovered nothing at that time to arrest their progress westward. In opposition to personal predilections, and regardless of other solicitations, a peculiar train of circumstances stationed him eighty miles east of Mr. Christie; and here again on the one hand, first, as far east as Port Hope, and then west to Toronto and northward, has our Church, by this agency, been established in an almost unbroken line of closely connecting links, over nearly seventy miles. While Mr. Murray, who arrived shortly after, not only formed a connection between the fields of the two older Missionaries, (both having been connected with his first station,) but also laid the foundations of churches, now among the ablest and most promising in the Flamboro' and Brant Presbyteries.

In the winter of 1833, when the first two ministers had only been about eighteen months and the other two from five to six in the country, they all met at the house of Mr. Christie for mutual consultation. It was a deeply interesting occasion—it was the *first time* that they had all seen each other, and had a fair opportunity to understand accurately the condition of their respective fields, and the amount of success with which their feeble and widely extended labors had been crowned. Even at that early period, each minister, it was found, not only occupied a most extensive and promising field of labor, but that the regularly constituted churches already amounted to about eight or ten, besides promising stations. It was found that instead of *one*, each locality demanded the labors of *several* missionaries, to meet the necessities of the case. An application was then addressed, through the Mission Board in Scotland, to the Synod, to constitute the Brethren into a Presbytery, accompanied with an earnest appeal for ministerial aid. This application was granted, the Synod, at its meeting in April 1834, constituting the Presbytery under the name and designation of the “Missionary Presbytery of the Canadas, in connection with the United Associate Synod of the Secession Church in Scotland.”

Before the Presbytery could hold its first meeting the Mission was re-inforced by the Rev. James Skinner and the Rev. John Cassie. Many places being now most urgent for a regular ministerial supply, these two brethren were speedily settled, without going over nearly all the fields already brought under some degree of ministerial oversight. The former was settled in Southwold and the latter in Port Hope.

THIETA.

NATIONAL EDUCATION IN CANADA.—No. II.

In reference to the question of Religious Instruction in Common Schools, the friends of religion themselves are divided into two distinct parties. The one maintaining that, in order that a system of public instruction may be either serviceable or desirable, it must be distinctly under ecclesiastical control—or, at least, that the regular performance of some religious

ceremonies in the school, must be provided for by law. The other, equally impressed with the importance of a sound religious education, think nevertheless that the literary and religious are so distinct from each other, that they may well form separate subjects of instruction—to be imparted at different times, and by different instructors and to be provided for by a different authority. To the former of these belong almost all the supporters of established Protestant Churches—as in Germany, England and Scotland, and a few of them even in Canada, and the adherents of the Church of Rome everywhere—all of whom seem to have great difficulty in conceiving of religious ordinances or spiritual instruction otherwise than as provided for by law. In any community characterized by a diversity of religious sentiment, (and what earnest-minded people is not so characterized?) the attempt to provide for the religious instruction of the young through a national system of Common Schools, is utterly impracticable, just because it is manifestly unjust. Should any government undertake to carry out such a measure, in order to accomplish it, they must necessarily employ the agency either of one favored dominant Church, or of several of the most numerous and influential Churches, or they must recognize and employ all denominations of all religions without distinction. The first, which is the only feasible and efficient plan, is so egregiously partial and unfair, and embraces so many of the worst features of State-Churchism, that few have the hardihood to advocate it. The second is even worse than the first, since besides being equally objectionable in principle, it opens up a field for ecclesiastical warfare and sectarian wrangling. The third plan bears the evidence of its inefficiency and inconsistency so obviously upon its front, that no sane man would ever propose it: better far that no general provision for public instruction be made at all. What then remains? Either that no provision be made by the nation for the education of the young, that public provision be made for imparting instruction only in such subjects as all are united in desiring. And why not the latter alternative? Is a system of public instruction necessarily godless or irreligious just because the legislature does not prescribe the number, the form, or the character of the religious exercises which must be performed? And on the contrary, does a system necessarily deserve the name of godly and religious, just because it legally enjoins the observance of certain regulations as to rites and ceremonies? Although no religious instruction may be obtained in the common public school-room from the teacher, or during the hours appropriated to literary lessons, might not the pupil be carefully and properly trained in the principles of religion at home by the parent—in the sabbath-school by the teacher, and in the church or even in the school-room at stated suitable times by the pastor, or other pious friend employed for this purpose, and thus in the highest sense of the word be religiously educated? And again, even although special statute prayers were offered, the scriptures read and the catechism repeated daily in every common school might not the pupil grow up without any really intelligent views of religion, or without having acquired any relish whatever for

devotional exercises. Nay, from the very task-like nature of such duties and the perfunctory manner in which, under such circumstances, they are too frequently performed, would not a settled dislike to religion and religious services very likely be engendered in his mind? Nor do the facts of the case greatly differ from such a hypothesis; both systems have been put to the test, and who needs to be told that practically a legal provision for religious instruction in the Common School is just no provision at all, but may, from precluding the use of other means, prove highly prejudicial to the spiritual interests of the rising generation? The parochial school system of Scotland, confessedly the best type of its class, and tried under peculiarly favorable circumstances, fails even in this respect to accomplish the end designed. Nor is this at all to be wondered at, since in order that any man be qualified religiously to instruct others he must first himself be a religious man, unless indeed the mere form be substituted for the power, and what test can any government require which will ensure the services of agents thus qualified. The other system, that of making a general provision for the secular or literary department of national education, and leaving the religious department to be provided for by voluntary effort, has been adopted with marked success in the United States, and I know not that, on that account, the cause of true religion prospers less. It is this system too which is now established in Canada, and which, notwithstanding the various religious sentiments of a motley community gives almost universal satisfaction, and but for the opposition of Roman Catholics would be unanimously received and successfully carried out,—an opposition as prejudicial to the real interests of the members of that communion, as it is injurious to the cause of national education,—an opposition of which many Roman Catholics themselves do not approve and in which they do not join. So that while the law allows of the establishment of separate schools for colored people, and for Roman Catholics and Protestants on certain conditions, so strongly is the common sense of the people opposed to party or denominational schools, that this provision of the law is taken advantage of only in a few cases. Indeed the requirements of the law are such as to preclude the possibility of interference with the religious sentiments of any, be they what they may. And yet there is nothing in the law to prevent any parties who may agree in desiring it, obtaining such religious instruction as they may approve, provided they themselves supply it; and should all the supporters of any school agree in desiring certain devotional exercises to be performed, or certain religious instructions to be imparted, there is nothing in the law to prevent it. Nor do I know that there is anything to forbid the teacher giving special religious instruction to any section of the school at extra hours. And although no clause enacts the Bible as a school book, yet it is used daily in a very large number of the Common Schools, and is also read at stated times in the Provincial Model School; nay, further, by a special arrangement with the teacher, the catechism of the Church to which the parent belongs is recited by the child. In the Provincial Normal School, also,—attended by one

hundred and fifty teachers, from all parts of the country, and belonging to nearly all the various religious persuasions,—no difficulty whatever occurs in the common class room on religious grounds; and the Council of Public Instruction have made arrangements, such as, that all the students, at stated periods, receive, or may receive, religious instruction from the several clergymen of the different denominations to which they belong. It is obvious that the establishment of separate schools is no essential part of the Canadian school system,—but a mere expedient, and I hope a temporary one, to pacify the clamors and quell the opposition of an arrogant, and, as the issue will prove, suicidal party. The principles which, as I understand it, lie at the basis of our Common School system, and which I hope soon to see carried fully out, without even the limitation of a single separate school, are that the Common Schools of the country are to be supported by the property of the country, and managed by the citizens without reference to their ecclesiastical relations; that to these schools all are equally welcome, the children of the poor as well as the children of the wealthy; and that in these schools all shall equally enjoy the advantages of intellectual culture, and none be compelled to listen to any dogmas termed heretical by the creed of their parents. In another paper I shall speak of the progress and character of our Common Schools under this system. X.

WALKING WITH GOD.

The fifth chapter of Genesis is chiefly a list of names and ages—a genealogy that seems at the first view to offer little to engage the peculiar interest of the devout mind. But let us not be discouraged. Let us examine it closely. Lo! we are well rewarded. Here, hid among these names, is a sentence more precious than gold: “Enoch walked with God; and he was not, for God took him.” How this came to pass we know not, and we need not care to know. We know that God graciously removed him from the evil to come, and we know why—“He walked with God.”—Well, then, what is this walking with God? Was this a peculiar privilege of the antediluvian saints? We read but of two who “walked with God,” and these were both born before the Flood. Enoch, he walked with God, and God took him; Noah, he walked with God, and God did *not* take him, but preserved him *in* the world when all but himself and his family perished, and made him the second father of mankind. To be visited with such distinguished honor is surely a high privilege. Who is there among us that will not covet it, strive after it—and mourn for it, if it should prove to be among the honors of a past condition?

But let us not mourn. This privilege is indeed ours—it is as open to us as it was to the fathers before the Flood—and it is at this day as highly considered by God, as it was in times of old. And do not our hearts burn

within us to know this? Do we not instantly resolve to gird our pilgrim-loins, and walk with God for the res. of life's rough and troubled way?—Alas! too many of us have small care about it. Too many of us hear with but languid interest, with but half-concealed indifference, that it may be our privilege to walk with God, as truly as Enoch walked, as truly as Noah walked, with Him.

And is it an easy matter to walk with God? Alas! nothing of the spiritual life is easy to the proud natural heart of man; but when the Spirit of God has made that heart soft, to walk with God is an easy and a pleasant thing; and to tread the rough paths of the world by his side, and under his protection and upholding grace, becomes the highest and most cherished privilege of our pilgrim-state.

And what, then, is it to walk with God? If thou art a father, take thy little son by the hand, and walk forth with him upon the breezy hills.—As that little child walks with thee, so do thou walk with God. That child loves thee now. The world—the cold and cruel world—has not yet come between his heart and thine, and it may be hoped that it never will. His love *now* is the purest and most beautiful he will ever feel, or thou wilt ever receive. Cherish it well; and as that child walks *lovingly* with thee, so do thou walk lovingly with God.

But he walks *humbly* also. He looks up to thee as the greatest and the wisest man in the world—and in *his* world thou art such. He has not seen thee subject to the proud man's contumely—he has not witnessed thy visage become pale under “the cold charities of man to man;” he comprehends not the foolishness of thy wisest things. He only knows thee in thy strength, where thou art law-giver and king, and where thy master is far away. Thus conscious of thy greatness, and unconscious of thy littleness, he walks *humbly* with thee; and thus humbly as he walks, do thou walk with Him whose strength is real, for it can bear even the burden of thy sins,—whose wisdom is real, for even thy foolishness cannot perplex it.

And thy little son has faith in thee—he walks *confidingly* with thee. The way may be long, and rough, and trying—but he knows that if he wearies, his father can carry him through in his arms. The way may to his thought be dangerous; he deems that there may be evil beasts in the wood, or evil men by the road. But he fears not. He feels that his father's strong arm is between him and all danger, and he believes that no harm can befall him by his father's side. How happy is he, how free, how joyous in his trust in thee! The trials that perplex thy life are unfelt by him. The griefs that rend thy heart touch him but lightly. Thou bearest all his burden. His life's welfare rests upon thy going in and thy coming out; and he knows it not. He needs not know it. He feels with unmisgiving faith that thou art his shield, and rests in gleeful peace behind that broad protection which shuts out all care and thought of the rough world from his view. Thus *confidingly* as thy son walks with thee, walk thou with God. Believe that

“Thou art as much his care, as if, beside,
No man nor angel lived in heaven or earth.”

Believe of Christ that—

“On thee and thine, thy warfare and thine end,
Even in his hour of agony he thought.”

And believe that if thou walkest trustingly, lovingly, and humbly with God—even as thy son walks with thee—thou walkest with Him as Enoch walked, and thou shalt not fail of as high a recompense.

There is no way of walking with God but as a little child. To the world we may offer a bold and resolute front, for there is much to try us, much to battle with there. But to God we can only turn with child-like trust and affection, crying to Him in the firm persuasion of his love to us, in reliance upon his power, and in the humbleness of our hearts—"My Father, Thou art the guide of my youth!"

Furthermore, to walk with God as Enoch walked, is under all circumstances to realise his presence with us. When Moses asked of the Lord, "Show me thy way"—meaning the way by which the Lord would have him to go through the toilsome wilderness—what was the answer? Did He describe the way to Moses? No: but He told him something far better—"My presence shall go with thee, and I will give thee rest." What needed Moses to know more of the way than this? In all his walk and travel, God would be ever present with him to guide all his steps—the light before him, the shade at his right hand. This was enough for Moses; and it is enough for us in our no less perilous journey through the waste howling wilderness. If we walk with God, if we enjoy his presence in all our way, it is well with us—we are safe, we have rest. All men walk not alike with God. Some

"Leap exulting, like the boundin', roe,"

in the joy of their hearts and the fulness of their grace. Others move on with strong, but staid and steady pace; and some walk lamely, and struggle on with pain and labor; but they all walk—and if they keep God's presence with them, they are all safe—for they all walk with God.

Is not this in fact the test of one's walk with God? To walk with God, is to walk as in God's presence. If, therefore, the feeling that He is ever present with thee, that his eye is always upon thy heart, be a trouble and not a joy to thee, a terror and not a hope—there is ground for fear that thou hast not yet attained to the blessedness of walking with God as Enoch walked, and as the saints in all ages have walked with Him.—*Kitto*.

Reviews of Books.

THE CONFLICT OF AGES:

OR, THE GREAT DEBATE ON THE MORAL RELATIONS OF GOD AND MAN.
By EDWARD BEECHER, D.D.; 12.no. pp. 532; Boston: Phillips, Sampson & Co., 1853.

The title of this book considerably masks the subject. The work is, in reality, a treatise on what is commonly called Original Sin; on which, however, we regret to say that the views of the author are widely different from those generally entertained by evangelical divines. Apart from Scripture

altogether, it is too obvious to escape observation that, in the first place, mankind are from their birth subjected to suffering. Such suffering, viewed in connection with the providence of God, must be regarded as penal evil, or more simply, as penalty; and the infliction of that, again, must be considered as implying guilt, *i. e.*, liability to punishment. Then, in the second place, it is equally obvious that human beings are, from the first, depraved—affected, some would say, with latent, rather than active, depravity—but certainly having minds so tainted and disordered that as soon as they become capable of actual sin, they actually sin. With all this the representations of Scripture perfectly agree. Hence it is customary to say that human nature is guilty and depraved; and the explanation of these matters of fact, usually deduced from Divine revelation, is that this lamentable condition of mankind results from the first sin of our first parent Adam, taken in connection with the arrangement which God made with him at his creation, usually called the covenant of works. Such is substantially the doctrine of Original Sin, as generally held by what are deemed orthodox professors of Christianity.

Many who steadfastly hold all this, would not scruple to say that they are unable to reconcile it with the justice and goodness of God as the moral Governor of the universe; but being satisfied partly from observation, and partly from scripture, that the doctrine is undoubtedly true; and knowing, with all the certainty of intuition, that the Judge of all the earth cannot by possibility do aught else than what is right, they conclude, with the fullest confidence, that however much the matter in question may transcend their feeble faculties, there is nothing in the case but what is perfectly consistent with the Divine rectitude and benignity—nothing but what by God's own infinite mind, and possibly even by some orders of his creatures, is seen to be perfectly worthy of his infinitely wise and holy character and government. Not so, Dr. Beecher. He boldly affirms that the doctrine of Original Sin, as just stated, is irreconcilable with the justice and goodness of God. The facts, however, relating to the condition of mankind at their birth, cannot be denied; but some other explanation of them than that which refers to the first sin of our first parent, must be sought for—some explanation which shall not reflect on the character of God. This explanation he finds, or conceives, or fabricates, in the notion—for anything better we cannot call it—that the souls of men existed in another state prior to their birth, in which state they voluntarily sinned, consequently became guilty and depraved, and are now, by a righteous retribution, experiencing the bitter, but natural and legitimate results of their previous rebellion against God. The idea of the pre-existence of the soul is certainly by no means new. Who has not heard of the doctrine of metempsychosis or transmigration of souls, as advocated by some of the philosophers, and embraced by multitudes of the vulgar? From the days of Augustine, if not earlier, theologians have been classified and designated according to the theories they embraced respecting the origin of souls. The *Pre-existiani* held like Dr. Beecher that the soul exists prior to its connection with the body, and some of them, Origen, in the third century, for one, it is said, held also like him,

that souls sinned in that pre-existent state, and were on account of their sin imprisoned in the body. The *Creatiani* maintained that each soul is immediately created by God when the body is begotten. And a third class styled *Traduciani* support the doctrine that the souls of children, as well as their bodies, are propagated by their parents. It is remarked by Olshausen that "according to the Augustinian principle we are led to traducianism, which alone has any accordance with Scripture and experience." The Augustinian principle is substantially the orthodox doctrine of Original Sin as already stated—that doctrine having been systematically set forth and elaborately defended by the Bishop of Hippo in his contendings against the Pelagians of his day. We shall not venture to answer so mysterious a question as, Whether Traducianism is necessarily implied in the doctrine of our standards respecting Original Sin; but surely no man is entitled to propound such a theory as Dr Beecher's without being prepared to establish first, not only that the soul previously existed, but existed in a conscious, active, responsible condition, and abused its powers by committing sin; and secondly, that all this being proved, it would enable us to reconcile the condition into which mankind are introduced at their birth with the justice and goodness of God. We are unable to obtain the slightest satisfaction on either the one point or the other. The second, touching a matter of opinion, is obviously more debatable; but the first, which is fundamental, relates entirely to matter of fact; and where, we ask, is there a tittle of evidence? No man ever had the slightest recollection of his existing still less of his sinning prior to his birth; and the Scriptures, as we read them, are absolutely silent on the point. The whole therefore is, at best, purely conjectural, and we venture to add, exceedingly improbable. Moreover, the question of personal identity presents itself. Supposing that there were spirits which had existed and sinned before the creation of Adam how is it to be established that these are the spirits since born into his family, the connecting link of consciousness being entirely wanting. Besides, were we to concede all these positions so exceedingly questionable, how is Dr. B. to succeed in showing that it is consistent with the justice and goodness of God to reduce these pre-existing and sinning spirits to a state of infantile imbecility, and punish them for offences which, to them, must be, consciously, all one as if they had never committed them, since neither conscience nor memory bears the slightest testimony respecting them? To us this seems to be full as difficult a task as justifying the way of God to man according to the usually received doctrine of original sin.

We regret that Dr. Beecher has lent his character and talents to such an hypothesis. We are friends to the freest inquiry and discussion. But these ought to be prosecuted with discretion; and the responsibility of publishing such a speculation as this, is serious and awful. That good will be the ultimate result we entertain, indeed, no doubt. But the direct, immediate effect will almost certainly be mischievous. Thousands will, under the shelter of Dr. B.'s name, be emboldened to declare that our doctrine, sanctioned as we are persuaded that it is by Scripture, and, to a great extent,

confirmed by observation is inconsistent with the justice and goodness of God, while they will laugh at his theory about men's spirits having pre-existed and sinned. How far will all such be from infidelity — perhaps we might say from atheism itself?

“WHAT MEAN YE BY THIS SERVICE?”

A Sermon preached at the Dispensation of the Lord's Supper to the United Presbyterian Congregation of Smith's Falls, on Sabbath, 2nd October, 1853. By the Rev. WILLIAM AITKEN. Perth, O. W., Charles Rice, 1854.

In a “prefatory Note” we are informed that “the following discourse is printed at the request of a number of the people to whom it was addressed. It is certainly not one which the writer, of his own accord, would have selected for publication; he has, nevertheless, willingly complied with the request to allow it to appear in its present form, in the hope, derived chiefly from the request itself, that it may be useful.

“In transcribing it for the press, a few verbal alterations have been made: but, with the exception of these, the occasional introduction or omission of a scripture quotation, and one or two brief sentences at the close, the discourse is given precisely as it was originally delivered.”

Viewing the Sermon as delivered by the Author in the ordinary course of his Ministry, it must be regarded as a very creditable performance; and it says not a little for his people that they appreciated its merits and wished to have it in a permanent form. We trust that the benefit they anticipated from its perusal will be enjoyed by themselves and by many others. After an introduction of some length, referring to the Passover and its typical relation to the New Testament economy, and to the Lord's Supper in particular, the following heads of discourse are illustrated:—“In the Sacrament of the Supper there is a showing, I. Of the fact of the Lord's death. II. Of the manner of the Lord's death, as a death of cruel violence and severest anguish. III. Of the character of the Lord's death, as a voluntary, vicarious, and atoning sacrifice. IV. Of the Lord's death in respect of the mode in which a personal interest in the blessings which flow from it is to be secured. V. The Lord's Death as uniting the recipients of its benefits in a sacred fraternity, placed under common obligations of love and obedience to the Divine Redeemer. VI. Of the Lord's death in relation to his final advent.”

We give the peroration as a specimen:—

“In conclusion—It may be that those of you who are parents, in answer to interested enquiry, or unsolicited, in the discharge of Christian parental duty, have again and again brought the great truths of which we have been speaking, before the minds of your children, and apparently with little or no effect—Do not on this account desist from soliciting their attention to these truths at every favorable opportunity. Seriously examine whether it be not something in your manner of dealing with your children, or in the example you set before them, that prevents the truths in question from exerting their proper influence. Cease not earnestly to urge them on their consideration. Invoke on their behalf the aid of that gracious Divine Spirit who takes of the things of Christ and shows them effectually to the soul. The Spirit's em-

'blem is the rushing wind ' which bloweth where it listeth ;' and, ' in such an hour as ye think not,' his enlightening and renewing influences may descend to crown your efforts with success.

" It should be the deep concern of all of you, as professedly the Lord's people, in all the various relations you sustain, more fully to realize the obligation under which his people are laid to do all that they can for the promotion of his cause and glory in the salvation of souls.

" Next to that of being ourselves partakers of the grace of the Lord Jesus Christ, there can be no satisfaction surpassing that of bringing others into the same happy condition. And if this be true in general, especially must it be true in the case of parents with respect to their offspring. Once more, let such be exhorted to care for the souls which God has thus entrusted to their charge ; and to leave no effort untried in order that—" no wanderer lost" from the domestic fold—they and their children may at last constitute a holy and blessed ' family in Heaven.' ' Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ ; to whom be glory for ever and ever. Amen.' "

Missionary Intelligence.

MISSION FUND OF THE UNITED PRESBYTERIAN CHURCH.

We had great pleasure in transferring to our last Number, a paragraph from the *Scottish Press*—a paper usually well informed respecting our church—setting forth that the sum of £20,000 had last year been raised by the body for the Home and Foreign Missions of the Synod. The Treasurer has, it appears, found it necessary to send a note to the *Press*, we would say, explaining rather than contradicting the statement. Our readers will be glad to learn that it is a fact that upwards of £20,000 was raised by the Church for what may without any straining of terms, be called Home and Foreign Missionary purposes. The raising of large sums for special objects sufficiently accounts for the ordinary revenue not being augmented. The Note is as follows :—

Edinburgh, 26th January, 1854.

TO THE EDITOR OF THE SCOTTISH PRESS.

SIR,—I observe in your paper of last Tuesday a paragraph is inserted in which it is stated that the accounts of the United Presbyterian Church have just been made up, and that the sum of £20,000 has this last year been contributed for the Home and Foreign Missions, larger by £3000 or £4000 than in any former year. I am sorry to say that this statement is inaccurate. The accounts have not yet been made up, but the sum received for our Home and Foreign Missions will not exceed £17,500, and this includes £2000 raised as a special effort for the extension of the Calabar Mission. It is true, that in addition to this sum £1879 have been raised for the Chinese Testaments, and about £890 for the Continental Churches, and that—including these sums—upwards of £20,000 have been raised ; but looking to the ordinary revenue for the Home and Foreign Missions, the amount does not exceed that of last year.

I am, &c.,

JAS. PADDIE, Treasurer.

REV. DR. DUFF.

We suppose it is almost superfluous to say that this celebrated Missionary of the Free Church is expected presently in Canada. He has met with a most enthusiastic reception in the States; and we doubt not something similar awaits him here. His stay, however, must be short, as it is his purpose to be in Scotland at the Meeting of the General Assembly in May.

UNITED PRESBYTERIAN MISSIONARY CHURCHES IN GLASGOW.

In pursuance of appointment by the United Presbytery of Glasgow, a Public Meeting was held in the Rev. Dr. Beattie's Church, Gordon Street, on the night of Tuesday, 25th of January, for the purpose of submitting a report respecting the operations of the Glasgow United Presbyterian Scheme of Missionary Churches. John Henderson, Esq., of Park, occupied the chair. After a few remarks by the Chairman, Dr. Taylor read the Report, which gave a minute and interesting account of the progress of the various mission churches under the care of the Presbytery. The congregation in Stirling Square, of which the Rev. George Blythe is minister, consists of about 70 members, besides about 140 adherents and catechumens. Classes are taught during the interval of public worship and at the close of the afternoon service on Sabbath. There is also a weekly congregational Prayer Meeting; a Total Abstinence Society with 160 members; a female school, in which the pupils, averaging from 70 to 90, are taught reading, writing, knitting, and sewing; a library containing 200 vols.; and a Savings Bank. The Rev. Mr. McRae, formerly of Oban, began to labour in the Gorbals district in October 1852, and a congregation was organised in April 1853. Since that time the membership has increased to 104, three-fourths of whom were previously unconnected with any church. The average attendance is 200—as many as can be accommodated in the place of worship. The Sabbath school contains 150 children; the minister's Bible class, 62 young persons above 14 years of age. The weekly Prayer Meeting is attended by from 50 to 70 persons. The week-day school contains about 230 pupils. There is an adult Total Abstinence Society, with upwards of 80 members; a Juvenile Society, with a membership of 200; a Savings Bank, with 163 depositors, and the sum of £150 at their credit; a Sick and Funeral Society, with 32 members; and a society for the practice of sacred music, attended by about 100 persons. The Sabbath day collections at present average 13s. The people have raised about £50 towards the erection of their new church, which is expected to be finished in the course of two or three months; and they promise to raise £100 in support of Gospel ordinances in the course of the first year after they take possession of their new place of worship. The Rev. John McLaren was invited to occupy the Cowcaddens station in May last, and though he subsequently received Calls from no fewer than three congregations of old standing and great respectability, he considered it his duty to prefer the invitation to labour among the out-field population. A Missionary Station has also been commenced in St. Rollox district, under the care of the Rev. David Forrest, formerly of Troon.—Mr. Forrest has commenced to preach in a school room, and his ministrations were attended by about 90 persons, while his household visits were cordially welcomed by the greater part of the people of the district. The Report was unanimously adopted, and Addresses suitable to the occasion delivered by several ministers.—*Scottish Press.*

J A M A I C A .

NEW BROUGHTON.—This station is maintained by the United Presbyterian Congregation of Broughton Place, Edinburgh. The Missionary is the Rev. A. G. Hogg, son of the late Rev. W. Hogg, Haddington; and the Secretary of the Mission Board has lately received from him the following very interesting letter dated 7th Nov., 1853:—

Above, I send you an order on our treasurer for £8 sterling, which you will oblige me by applying in the way I am about to mention.

I was much interested in our excellent Moderator's (the Rev. George Johnston of Edinburgh) letter in the "Scottish Press," respecting the proposed gift of a million of Testaments to China; and as I generally make my people aware of any interesting movements in the religious world, I thought it my duty to read to them the substance of Mr. Johnston's communication. I asked them if they would not be willing to give each a Testament to their brethren, the people of China, and they all cordially responded to my proposal. Well, I brought the subject before the congregation on the last Sabbath of October. I intimated to them that this was the jubilee year of the British and Foreign Bible Society. I reminded them that, on the 1st of August 1834, that great society had put a well-bound copy of the Testament and Psalms into the hands of every emancipated slave who could read. I stated that 4d. could purchase a Chinese Testament, and I wished every member of the church to give one Testament at least; adding that, as an example, I should give sixty Testaments or 20s. myself. Yesterday was our communion; we always have a collection on the first Sabbath of each month; and our communion Sabbath collection is generally above £5. I proposed that we should have two collections yesterday—one, as usual, at the close of the sermon, and the other at the close of the table service. I am happy to be able to state that the collection in the morning amounted to £5 10s.; while that for China, at the close of the communion service, amounted to about £8; and I dare say, in the course of the week, some additions will be made to it. It affords me great satisfaction to transmit to you an order for £8; and I have no doubt you will experience equal satisfaction in forwarding it, as I request you to do, to the treasurer of the British and Foreign Bible Society, and in informing him that this is a contribution towards spreading the word of God among the people of China, from a congregation composed almost entirely of the children of Africa in Jamaica, in grateful recollection of what that god-like Society did for them some nineteen years ago.

I assure you I feel very much encouraged by the very becoming spirit my people have manifested on this occasion; and their liberality is all the more commendable, when you take into account that this is a rather trying season to them—it being with difficulty they can procure what they almost invariably like to get as an accompaniment to their yams, etc.—I mean salt fish. Never was this article so scarce here nor so dear: it is actually selling at 4½d and 6d per lb.; and I am sure that some who would not buy fish when at this price, cheerfully gave their sixpence or their shilling yesterday for the cause of God. Indeed, our people are very frugal in their habits, and they spend very little in what we would even call the necessaries of life. Surely £1-1 collected in one day, from such a people, is a proof of the "grace of God bestowed on them;" and I dare say we may thus provoke others to love and to similar good works. From a pretty accurate acquaintance with the state of the people in different parts of the island, I am satisfied that the people of this locality are in no respect better off than their brethren; and I rejoice in the belief that, now we have got fairly out of debt, a very considerable portion—nearly three-fourths—of their minister's stipend will be raised by themselves;—at all events, I am doing my utmost to bring them

up to this point, for I am most anxious to save the funds of the Board as much as possible.

[Our readers are doubtless aware of the resolution to send a million of New Testaments to China; and it is impossible not to admire the zeal and self-denial with which this Jamaica Congregation have taken part in the good work. As to our Canada congregations, it is well known that a portion of them require aid for themselves. But we are persuaded that were the proposed gift for China mentioned in the simplest possible manner to every one of them from the pulpit, and were they merely informed that while nothing whatever was asked from them, the minister would receive and transmit any sums that might be handed to him before a certain day, there is scarcely one of them that would not give more or less; and we are persuaded further that their contributions for their own congregational purposes, would not be in the least diminished. We have heard on good authority that the congregation of the Rev. Dr. Wilkes in Montreal are to send 10,000 copies. It will be observed also, that the Congregation of New Broughton have resolved to raise nearly three-fourths of their Minister's salary. The Salary of a Jamaica Missionary is £250 sterling. Three-fourths of that is upwards of £228 currency. We positively think this Congregation of Negroes ought to be held up as an example.

GOSNEN—The following communication to the Secretary of the Mission Board is interesting in itself, and especially so when viewed in connection with its author. Not many years ago, Mr. Robb entered the University of King's College, Aberdeen, after a very short course of preparatory study. He succeeded, nevertheless, in obtaining by competition the highest Bursary then to be disposed of. At the close of the Session, and of each successive Session, he retired laden with honours. And at the termination of the curriculum, when he graduated, he carried off the large special prizes in that University, as, with one solitary exception, we believe no other man ever did. He then entered our Divinity Hall where he distinguished himself of course; and before applying for licence offered himself as a Missionary to Jamaica. There was moral sublimity in a man who might, without presumption, have calculated on the highest honours of his profession at home, and, now that University Tests are abolished, probably, on an Academic chair, thus expatriating himself and becoming a teacher of babes in a West India Island. Such conduct was worthy of the servant of Him who came to seek and to save that which was lost, and sought not his own glory but the glory of Him that sent him. The subjoined is Mr. Robb's Report:—

December 5th, 1853.—The year is drawing to a close; and although it is customary to reckon twelve months as the period of which responsible stewards, such as your agents here, are expected to give some account, yet I shall endeavour to discharge this duty with respect to the rather shorter time during which I have had the privilege of labouring in this little corner of the vineyard. It is not to be expected that the efforts of a new comer shall be so systematic or so well directed as those of the veterans in the service. We ought to profit by the experience of

others, and should see how they conduct their operations; but, perhaps, experience and time are the most effective trainers in this as in many other things. While yet a stranger, and to a great extent unacquainted with the nature of the field to be cultivated, one's work takes the shape of experiment; but by degrees one becomes better able to judge of the machinery needed in his particular sphere. Such is my experience here. Though most pleasantly disappointed in finding my lot cast in more agreeable circumstances than I had anticipated, yet I felt at a loss in many ways. There was the harassing fear that the people were not profiting by the instructions given them through want of plainness of speech in the preacher. Then how could they all be brought under regular instruction, which they so much need; for, notwithstanding all that has been done among them, many are very deficient in clear ideas about divine things? Then it was necessary to get acquainted with the individual members, to be able to call them by their names, and to visit them at their own houses. All these things required time; and this is my apology for not doing more regular and systematic work as I desired, and as the circumstances of our people require.

Importance of a Plain and Simple Mode of Teaching.—If I state what has been done, it is not that there is anything to tell which can be considered peculiarly interesting or which is novel; for the methods adopted by your missionary agents throughout the island are substantially alike. We are obliged to become all things to all men, that by the Master's help we may gain the more, by setting before their minds in the simplest possible manner the great truths of salvation. Perhaps our plans might be sometimes considered beneath the dignity of the minister, as some men count dignity. But we have the very highest authority for studying the people and their circumstances, and for suiting our instructions to these. The homely and the simple need not be considered undignified; neither, if a missionary labourer assumes more the character of a teacher of babes, ought he therefore to be blamed. I sometimes think that even in the midst of the boasted and undeniable enlightenment of Scotland, the pew would not suffer if the pulpit sometimes descended from its stateliness and its rounded periods to something more homely, plain, and, perhaps, catechetical.

The Public Exercises on Sabbath.—The public assembly is often with us turned into something like the Sabbath-school, and the minister in the pulpit assumes the character of the teacher in the midst of his class, conversing familiarly with his brethren and sisters, asking them questions and hearing their replies. There is very good authority for this, and its usefulness is its commendation and apology. We have not so long left the feet of our beloved and revered Gamaliels of the Theological Hall as not to remember, with all the freshness of a yesterday's experience, how much advantage and additional light we derived from the catechetical conversations on the previous lectures, so full of thought and fact as to have gone beyond the receiving and retaining powers of understanding and memory.

As in other churches, our hour of meeting at Goshen is ten o'clock. For an hour and half we form ourselves into a Sabbath-school. After devotional exercises, I explain to the whole, young and old, one or more of the questions of the Shorter Catechism. The children then go into the school-room, which is under the same roof with the church, being separated by a wooden partition. They are taught in classes by the teacher and his wife, along with one male and three female members of the church, who, in good weather, are found at their work with very praiseworthy regularity. The older people are arranged into four classes, taught by myself, Mrs. Robb, Mr. Hamilton, one of the elders, and a young female member, a person who is universally respected for her consistent piety. In this last class are several of the elders—men who knew the bitterness of slavery, and who were old men before the feet of them that published the good tidings were seen in St. Mary's, and before there was any opportunity of getting knowledge, whether earthly or divine. I have often considered it interesting to see these old men, in some sense sitting at the feet of this youthful disciple, who, I am happy to see, is not puffed up with the conceit so prevalent in this island, because

she is the teacher of some of those who have the rule over her and the rest of the church. The other adult classes consist, one of the females who can read, another of the males who can read, and a third of persons the greater part of whom cannot read at all. Amongst this last class are our oldest members, who became grey under the old *regime*, but some of whom, though poor in this world, have, we trust, precious faith in them, and are heirs of the kingdom. At half-past eleven we meet for public worship and preaching. After an interval of fifteen minutes there is a second service, and part of this time is generally occupied in catechising and conversing upon the subject of the forenoon's discourse. The great bulk of the congregation remains to the close, both children and old people.

Meetings on Monday.—On Monday morning, as early as possible, there is a meeting held in the church partly for devotion, partly for instruction, and partly for the communication of interesting intelligence respecting missions, slavery, and kindred topics. When the weather is favourable, there are some who come to this meeting from a distance of three or four miles. In order to reach it in time, it is necessary to be out of bed and on the way by the cock-crow. But it is delightful to inhale the fresh breath of early morning, so cool and refreshing, preparing us for the fiercer heat of mid-day. One or more of the elders present take part in the devotional exercises, and the rest of the time is spent in reading and commenting upon some scripture passage. After this meeting, Mrs. Robb has a class of aged and middle-aged females, who also form part of the aged class on the Lord's day; and at the same time I have a class of persons, male and female, consisting of those who contemplate uniting themselves to the communion of the church. With these I have gone over the little manual composed by Rev. Mr. Davidson of Stockbridge, a very useful work, distinct and decided in its definitions, and at once full and suggestive in its details.—[The Catechumen.]

Minister's Class.—In the forenoon of the same day six or seven persons, more anxious than others for their own improvement, come to my house to receive some general instruction. They write, one with his left hand, the book being turned upside down—a novelty. They cipher; they receive a little instruction in geography; read manuscript, in order that they may be able to read a letter, which not one in fifty of the black people can do; they learn a few facts in history; and conclude with reading, and being examined on, a chapter in the Acts. This small class is to me all the more interesting that it was commenced at the express wish of one or two of themselves. When one has willing pupils, anxious for their own improvement, one does not tire of teaching. It is also gratifying to witness in some of these the dawn of what in more advanced communities is called public spirit, manifested, as it ought in the first place to be, in a desire to have an island newspaper, to know something of what is being done therein.

Numbers and State of the Congregation.—I ought to mention, that our congregation at Goshen is comparatively a small one. I have never seen more than 300, young and old, in the church at one time, and that on rare occasions. The average is considerably less. In so far as I have been able to collect the statistics of the congregation, I cannot find more than about 400 whom I can claim as belonging to my flock. About 50 is the largest number of children whom I have seen at the Sabbath-school; but some of our families reside so far away from the church that the children cannot come with regularity. There are at present 126 names on the roll of members, of whom there have been restored to fellowship after suspension 3, received from other churches 6, admitted for the first time 20, and 1 added who in the year 1840 had been in communion for a short time, but was dropped from the list on account of unhappy family circumstances.

One member has been cut off for immorality, three aged ones have died, and two have been disjoined who are now connected with the church at Port Maria. Some out of the 126 have as good as left us, as they live too far away to attend, or they are too old and weak to leave their houses. Of these there are at least 18; and there are about 10 more who are very poor and very aged, from whom we

can look for little but their prayers and presence, but some of whom do, notwithstanding, show, as far as man is able or ought to judge, that though they are poor and weak, yet, notwithstanding, they are willing.

Occasional meetings, held early in the morning in some of the townships, for the benefit of those who live in the neighbourhood, and which are generally well attended, along with visits to the various families, form the principal remaining part of our work. An hour upon a week day has also been, as often as possible, devoted to the instruction of the young.

The Results.—Of the fruits of our labours among young and old, I do not wish to speak much, because there are not many undoubted or striking evidences that the Lord is working in the hearts of many that are without at least. Perhaps it may be that many of the ungodly ones around will be left to perish in their sins. They have hardened their necks, many of them, although most manifestly and terribly reprov'd; and it may be that they shall be left to reap the fruit of their own ways, and to be filled with their own devices. Alas! even in privileged Britain, there are thousands on thousands of hardened sinners, far more hardened than even those we have here, and who shall, doubtless, experience the condemnation of a Bethsaida or a Chorazin, more intolerable than that of a Sodom or a Gomorrah. I trust that our blessed Master is not a stranger among us, and that he is both training his vines and bringing in his other sheep into his fold. In our anxiety to see the saved added to the church, and to witness those who believe growing in everything that is lovely and holy, we must not forget his sovereignty, nor be impatient as to the time and the manner in which he shall make bare his holy arm. Let us labour in hope. Surely he will take away the ignorance and the blindness that are in some, in many hearts, and win a people to himself by the display of his love and the exercise of his power. Blessed work to tell to sinners what he is able to do for them. May we never grow weary or wax cold in such an employment.

Those of the members of the United Presbyterian Church who have given their money, and put up their prayers in behalf of the mission in Jamaica, surely have cause to thank God, and to go forward in the Lord's work with even more and more zeal and hope.

OLD CALABAR.

CHEERING AND DELIGHTFUL INTELLIGENCE.

The following communications from the Rev. Messrs. Goldie and Anderson, dated 8th and 30th November—the most gratifying that we have ever received from Old Calabar,—will be read with intense and thankful interest. It will be seen from them that young Eyo Honesty, the King's son, was, on the last Sabbath of October, baptized at Creek Town by the Rev. Mr. Goldie; that two female converts were baptized by the Rev. Mr. Anderson at Duke Town on last Sabbath of October and the first Sabbath of November; and that a young man was to be baptized by the Rev. Mr. Edgerley at Old Town on the first Sabbath of December. These along with the one whose baptism was announced in the January "Record," make five native baptized converts. It will be seen also that there are eight candidates for baptism—three at Creek Town, and five at Duke Town,—and that various others are taking the things of the soul into serious consideration. The conflict has been begun, and the sympathies and the prayers of the church at home are earnestly invited. Whilst grateful to God for these manifestations of his mercy, let us, with united hearts, implore Him to keep these converts in the way

of new obedience, bring the inquiring to the Saviour, deepen and extend the interest awakened, and make Calabar a region of light, and life, and spiritual beauty.

CREEK TOWN—BAPTISM OF YOUNG EYO HONESTY, THE KING'S SON.

The following very gratifying letter of the Rev. W. Goldie, is dated Ship Clifton, Clarence, Fernando Po, 8th November, 1853 :—

We have come thus far on our way home, having left Old Calabar on the 31st ult., and this place we shall probably leave on Thursday or Friday. May He, whose voice the winds and the waves obey, give us a favorable passage to your shores.

Baptism of young Eyo Honesty.—On the Sabbath before leaving (30th October), I had the pleasure of admitting Eyo Ita, or, as he is called by Europeans Young Eyo, into the church by baptism. In the beginning of the year he made application to be baptized, but, after attending for a short time to receive instruction preparatory to his admission, he withdrew, not, I think, on account of the opposition he met with from his family; but because he conceived I was making greater demands upon him, as to the renunciation of the old customs of the country, than the word of God warranted. After his marriage he again came forward, and, in the face of all the opposition his family could offer, stood firm to his purpose, and made the consecration of himself to the Lord. He and Esien Esien Ukpabio then sat down with us at the Lord's table, and joined with us in the sacred rite of the Supper, which we observed on parting for a season.

By young Eyo's taking upon himself the profession of the truth, a barrier is removed out of the way of the advance of the cause of God. Since the commencement of the mission, he has been foremost in attaching himself to it, and to the Gospel which it brought; and in his own household, amongst his companions, and wherever he had opportunity, he has perseveringly opposed whatever was in opposition to the truth, and endeavored to gain others to obedience to it. He has a pretty extensive and correct knowledge of the Gospel, and, as his letters which have appeared in the "Record" testify, has to all appearance felt its saving power. While, therefore, he kept back from connection with the church, there was little likelihood of others coming forward. By his public avowal of Christianity, he has also done much to break down opposition in the case of all who may hereafter be desirous of doing so. Belonging to the most influential family of the country, and himself the eldest in his father's house, he has braved the opposition of the family, and come off successfully. The first onset of the battle has been made, the cause of God has triumphed, and thus, we trust, the way is opened for gathering a numerous flock into the fold of the Redeemer.

Three Candidates for Baptism.—Two other young lads have offered themselves as candidates for baptism, besides the one who formerly drew back, but who, I feel pretty confidently, will soon give himself to the Lord. One of these lads has shown his attachment to the truth by suffering for it: of the spiritual state of the other I know but little. Besides these, one or two others are seriously entertaining the consideration of the same great matter.

Interesting Farewell Meeting in the King's Yard.—The meeting in King Eyo's Yard, on the same Sabbath, was also very interesting. I took as my subject, the words, "But one thing is needful;" and endeavored to impress upon them the necessity of coming to a decision, and making choice of the good part. I said that, when I first left Calabar on a visit home, not one of them had made profession of Christ. When I returned I found none; and, in leaving a second time, how many had done so? They had now been hearing the Gospel for years, but seemed content with hearing merely, and did not obey the call of the Gospel to give themselves to the Lord. When I had concluded the King asked whether any but missionaries were baptized; and, on my assuring him that it was a rite which all God's people were required to observe, he said that he had misunderstood the matter; that he thought baptism was received only by missionaries, and that

his baptismal engagement was an engagement to a missionary life; but that, now he knew what it was, he and some others around him were quite ready to be baptized, for he had already given himself to God in his heart, and that he had thought this was all that was required of him. He and the other gentlemen then entered into a conversation on the matter; and young Eyo, judging from what they said, that they thought too lightly of the sacred ordinance, put in his word, to assure them that the individual giving himself to God in baptism vowed to give up everything not in agreement with God's truth, whatever trouble might come upon him for so doing, and to follow out to the full the path of duty appointed by God,—a vow which man could not perform in his own strength, but in doing which he must depend on God's strength. The King asked, What man would not be willing to do what God-wanted him to do?

Young Eyo then rose up in the meeting, and publicly announced his resolution to receive baptism that day, and invited those who might wish to do so, to come and see all that was done, and hear all that was said. This he did, I believe, chiefly to strengthen himself in the step which he was taking, by making it public; and I have no doubt that his firmness in resisting opposing influences led his father to consider his own position, and to speak as he spoke.

Encouraging Signs.—In returning from the meeting in young Eyo's house, I called on the King, and invited him to our afternoon meeting, that he might witness the baptism of his son, but he declined coming. He said that I was going away now, but that he and the other gentlemen would talk over the matter, and that, ere long, he thought they would be ready to come forward. I fear the King may be making it too much a town-matter, and that he does not yet fully understand the subject; but though none of them may immediately enter the church, I have no doubt that great good will result. The King's heart and the hearts of the others were deeply moved; and they will be led, by the necessary enquiries into and reflections on the subject, to try their state before God.

As a proof that the King has a degree of sincerity of heart in his profession of readiness to obey the will of God, I may mention that, within the last few weeks, the only public act of idolatry which was kept up in Creek Town, as an act of the town,—the making of prayer to Ekpo on the killing of the goat for the public feast in the Palaver House,—has been abolished. This could not well be done to please men. None of us have ever been present at the ceremony, and the King gave us no information of its having been given up: it was only incidentally that we learned it; so that, I think, we cannot deny him sincerity here, for by his influence chiefly, no doubt, it was abandoned, though the other gentlemen must have been consenting thereto.

That which we ardently longed for has thus come to pass. The dawn of the better day has arisen upon us, and Calabar will soon stretch out her hands unto God.

[Mr. and Mrs. Goldie reached Liverpool, after a stormy passage, on Jan. 20th.]

DUKE TOWN.—TWO FEMALE CONVERTS BAPTIZED.

The following very interesting letter, from the Rev. Mr. Anderson, is dated 30th November, 1853:—You would be rejoiced to hear from Mr. Goldie of the baptism of two young men at Creek Town. You will now be glad to learn that two of our young women here have also been "added to the church." They are both members of our household, and have been so for nearly four years and a half, during the whole of which period they have been under instruction. The elder of the two is called Mary Taylor Anderson. She is a native of Egbo Shary,—was brought to market here for sale about the middle of 1849, and was redeemed in part by our friend Dr. Taylor and in part by ourselves. She appears to be 18 or 19 years of age. The younger, called Sarah Anderson, you have seen. [This is the sister of Ukpabio, the first baptized convert.] Being weak and sickly, she was committed to us by King Archibong's mother, not long after we came here in 1849. We claim her freedom on King Archibong's note of hand, given us

before we took her to Britain in 1851. The claim was lately disputed by Mrs. Archibong (as she is called), but the assembled gentlemen of the town decided that it is valid. Mary was baptized on the last Sabbath of October. Sarah also was to have been baptized on that day; but having gone to see her mother, and having been detained at Creek Town on that Sabbath, she was baptized on the first Sabbath of November, on which day we had the comfort of seeing both of them partaking, with hearts evidently impressed, along with us, of the memorials of our Lord's broken body and shed blood. Considering the perils by which they are surrounded in this dark land, while we rejoice over them we do so with trembling. Your prayers will, I am assured, ascend with ours to the good Shepherd in behalf of these lambs of the flock. He *can*,—I trust *will*, keep them unspotted from the world, and preserve them to his heavenly kingdom and glory.

Two Women admitted to the Church.—I may here mention that other two women have been this year admitted into the fellowship of the church at this station. First, Mrs. Haddison, who was brought up among our Baptist brethren at Fernando Po and Cameroons. She was married to my assistant, Mr. J. Haddison, in the early part of the year. The second was Mrs. Lee, originally from Baltimore, U.S., where she long drank of the bitter cup of slavery. She has been for some years a widow, and makes her living chiefly, if not solely, by washing clothes for the shipping here. Eight of her children occupy little graves in America, Liberia, Fernando Po, and Old Calabar; and I daresay she has wept over each little slumberer's coffin, (as Mrs. Stowe says,) "just as naturally as if she had been a white woman." She was connected with the Methodists in Baltimore.

Three Children, of whom Mr. Anderson has the care, Baptized.—On the 1st Sabbath of November, I embraced the opportunity of Mr. Edgerley's being with us to have our three youngest adopted or redeemed children baptized. The eldest of these, whom we call Agnes Tod, [after the wife of the Rev. G. Blyth,] seems about eight years old. Mrs. A. redeemed her two or three years ago, when a poor, diseased, miserable looking creature. After a great deal of care and nursing both by Mrs. Goldie and Mrs. A., she is now thriving well. The second is Andrew Somerville. He was with us in Britain in 1851. You and other friends are already acquainted with his *antecedents*. The third, whom we call Margaret Marshall, (after a much-valued Jamaica friend, the wife of the Rev. J. Cowan,) seems about twelve or fourteen months old. Her mother died in July; and as the poor infant seemed likely soon to die also, her owner, by name and style Egbo Tom, Esq., considerably *dashed* her to us on the 30th of the same month. Mrs. A. and I demurred about accepting the *present*, unless accompanied by a writ of manumission. This was readily granted, and we received the poor outcast, or rather orphan, as a trust from on high. She is thriving very well and now, will, we hope, continue to do so.

The first Convert at Old Town to be Baptized on the first Sabbath of December.—On Sabbath first Mr. Edgerley purposes baptizing a young man who has been long one of his domestics at Old Town. The first fruits of each station will then have been brought in and presented to the Lord. O for a speedy and an abundant harvest-time!

Interesting Conversations with young Eyo.—I have had two very interesting conversations with young Eyo since his baptism. He met with great opposition in taking the important step. He needed the spirit of a martyr, and he seems to possess it. Mr. Goldie has probably written you the very interesting particulars. The combat is now fairly begun in this battle-field between the powers of heaven and hell,—the opposing forces have met face to face,—the struggle may be fell, and furious, and protracted. Never has the Mission been in a more interesting state than at present,—never has it more needed the sympathies and prayers of the church at home.

Great need of Help.—Before this reaches you, you will have learned that Mr. Goldie has had to leave us for a season. We felt deeply grieved to part with him on the 31st ult. The absence of two brethren at once leaves Mr. Edgerley and myself too much to do, especially as we have access to two of the ships in the river. I have frequently to conduct five or six different meetings on the Sabbath, and feel it very exhausting. Indeed, last Sabbath evening and all Monday, I felt as I did last December, immediately before the attack of fever which nearly sent me to the grave. But, still, I have not the heart to say "No," when invited to speak the words of eternal life in any yard in town, or on any ship in the river. I was delighted to see the advertisement in the "Record" for a married teacher in Duke Town. I trust you have discovered the much-wished-for person, and that he will soon be here to our aid.

In October our hands were somewhat strengthened by the contents of a valuable box prepared for the Mission by ladies in Jedburgh. We all felt grateful for the donation.

December 1.—Thus far had I proceeded last evening, when the "Forerunner" made her appearance. I was forthwith put in possession of yours of October 23, announcing the very pleasing intelligence that help is at hand. I trust that we shall ere long be cheered by Mr. Sutherland's arrival. In the meantime, we "thank God and take courage."

Five Candidates for Baptism.—I forgot to state at the proper place that we have at this station just now five candidates for baptism,—four young men and one girl.

The School has not been so well attended this year as it was last. There have been about 100 children at school in all, but the average attendance has not exceeded 45. I shall have more opportunity for hunting out scholars when Mr. Sutherland arrives.

Mr. Thompson is looking but feeble. He is much in need of change of climate. According to arrangement, I supplied at Creek Town on Sabbath, Nov. 20. King Eyo is as bright as ever. Had three well attended meetings.

A U S T R A L I A .

PLACES IN VICTORIA WHERE MINISTERS MIGHT BE SETTLED.

The following is the substance of the information which the Rev. Robert Hamilton, of Melbourne, conveys in his letters of the 20th and 23d September 1853, —referred to in our last number, with regard to the ecclesiastical wants of the colony:—

1. *North Melbourne.*—The ministers in the town preach in turn at North Melbourne, a populous district rising up, as if by magic, in the immediate vicinity, and situated on the main line of road leading to the diggings. This station has been begun with encouraging prospects of success, and we are anxious to have it occupied by a minister without delay, that we may have our attention directed as soon as possible to some of the other suburban and populous districts.

2. *Landridge and Emerald Hill.*—There are other two rapidly increasing

localities in the immediate vicinity of Melbourne—Landridge and Emerald Hill. The former is at the Bay, about two miles direct from town, where new piers are being erected, to land passengers and goods from the shipping, and transmit them per railway to Melbourne. There is already a considerable population, and an extended business. The latter is about half way from town to the bay, and forms at present a village. Two churches could at this moment be planted in these localities, and services conducted at the one in the forenoon, and at the other in the afternoon or evening, and, I have no doubt, with every encouragement; and perhaps, in a short time, they could support with ease two ministers.

3. *Richmond and Prahran*.—Besides these, there are Richmond and the eastern port of Prahran, where two churches could be planted; and one minister could meanwhile officiate in both, about three miles to the south-east from town.

4. *St Kilda and Brighton*.—There are also St. Kilda and Brighton, south and south-west, where, with two churches, a minister might perhaps be able to raise two congregations. Other denominations have stepped in, and are supplying these two last mentioned localities; but still they are increasing and rapidly extending localities; and, by the time this dispatch arrives at home, and ministers can be fitted out, and arrive here, these places may in all likelihood be perfectly ripe for their reception.

5. *Brunswick*.—There is another locality in the east from Melbourne, and beyond Collingwood, called Brunswick, where we are anxious to have a minister settled. It lies on the Sydney road, and is about four miles from town. And,

6. *Kyneton and Geelong*.—There are other two places which we would wish to see occupied by ministers: one is Kyneton, and the other Geelong, for a second charge. The former lies in the way to Mount Alexander and Bendigo, about twenty miles, I think, beyond Gisborne. It is a beautiful spot, has good agricultural land, is increasing considerably in population, has command of an extended pastoral country, is within a short distance of another township that has been laid out, and is within twenty miles of the diggings, and there is no Presbyterian minister there. There is an Episcopalian and an Independent minister settled there; but I think there is a number of Presbyterians in the neighborhood. In regard to Geelong, it would be of great consequence if we had a second cause there, with a leading minister. Mr. McNicol has succeeded very well. He has a cause firmly established. He labors very faithfully and very acceptably. His people have subscribed and collected recently for a new church, to the amount of nearly £1000. They have agreed upon a place, and the foundation is to be laid very shortly, of a brick building capable of containing about 400 or 500, at a cost it is supposed, of £2,500. But Geelong consists of Geelong proper, and the wharf and the bay, little Scotland, Ashley, Irishtown, and Chilwell. Mr. McNicol's church is to be in the first named. These are all so many distinct villages, merging in and amalgamating with each other, and, in due time, doubtless destined to form one large town. Now, if we had a popular and talented minister, who was ready to settle down there, particularly if he were to bring with him two places of worship and plant them in two of these suburban localities, I doubt not but he would at once command encouraging success, and not interfere materially, if at all, with Mr. McNicol's cause.

I would humbly and respectfully urge the great importance of having these localities all occupied without delay. These will, in all likelihood, form great centres of population; and, with a staff of first class ministers—and it will be only a wasting of means and a blasting of hopes to send any other kind,—we would exert a commanding influence, and, under the blessing of God, would be able to devise liberal things for the colony generally.—*United Presbyterian Missionary Record*.

MISSIONS OF THE FREE CHURCH OF SCOTLAND.

INDIA.

The intelligence from India is still full of encouragement, and fitted to call forth heartfelt gratitude to God, who is watering the seed sown by his servants. At Madras two young Hindoos of the Telugu caste, have lately been led to seek admission into the visible Church of Christ. Strong efforts were made by their relatives to induce them to return, but without effect.

At Bombay a Milanese Romanist was lately received into the Church, after publicly reading his recantation of the errors and abominations of Popery. The reasons which he gave for separating from the Romish Communion were the following :—

1. The Roman Catholic Church teaches us that our salvation depends on our own merits, the merits of the Church, the saints, the angels, &c. On the contrary, the Bible, which contains the only true word of God, plainly declares that we are justified with God solely through faith in the redemption wrought by Jesus Christ, the Son of God. Our sins are pardoned through the firm belief that Christ died upon the cross for their expiation.

Innumerable proofs and instances of this are presented throughout the whole extent of the Bible, from Abraham and the kings and prophets who believed in Christ before his advent, and were thus justified with God, down to the contemporaries of the Son of God, who were justified through faith in him as the Messiah. Even so, we are also justified if we believe that he is the Lamb of God, and that by the shedding of his blood he hath opened for us the gates of heaven, which otherwise must have been for ever shut.

2. The Church of Rome receives the traditions of man as possessing equal authority in matters of religion with the Holy Scriptures, and on these traditions she has established articles of faith. This is a manifest abuse, a thing entirely opposed to what the Scriptures themselves declare, when they speak of those who shall add, or take away the least portion of them, and to the words of St. Paul: "If an angel from heaven preach any other gospel than that which we have preached, let him be anathema." (Gal. i. 8.) Moreover, no tradition whatsoever avails in matters of faith; and every belief must be founded on that which is contained in the Bible itself.

3. The Pope, the head of the Roman Catholic Church, teaches that his authority has been obtained by uninterrupted succession from St. Peter as the founder of the Church and the vicar of Jesus Christ on earth.

This is a false and worldly authority, usurped by the Roman Pontiff, and contrary to what the Bible declares, viz.: "Other foundation can no man lay, than that which is laid, which is Jesus Christ;" contrary also to evangelical humility, which does not admit of hierarchies. To the apostles, without distinction, equal power was given; and on the occasion of a dispute arising among them, Christ declares, "He that is the greatest among you, let him be as the younger, and he that is chief, as he that serves."

4. The doctrine of the Papal infallibility in matters of faith is an execrable usurpation of an attribute which pertains only to God and to his Word. In the Bible, such a claim is allowed neither to church, nor party, nor person.

5. The institution of the sacrament of penance is another plague with which the Romish Church has infested the world. To God alone—as it is written in the Bible—to him alone, the searcher of the human heart, ought we to confess our sins, and before him alone humble ourselves that we may obtain remission. We ought never to do this before the priests of Rome, who have arrogated to themselves an authority which pertaineth only unto God.

6. Wheresoever Romanism is professed, the Latin language is used in (public) prayer. The Liturgy, the Bible, the Lord's Prayer, everything, in short, is read in a language which has been dead for twelve centuries, and is understood only by the learned. The Catholic prayers are thus reduced to a mere exercise of the lip; the heart has no share in them, as it comprehends not what the lips pronounce. This is one of the principal causes which have everywhere reduced the Catholic to a deplorable state of superstition, fanaticism, intolerance, and idolatry. The Papal infallibility has torn from him that divine nourishment which is contained in the Bible, but of which the true Roman Catholic cannot, and must not, taste the smallest portion. O Rome, O popes, in what abysses have ye sunk the flock of God!

7. Further, it appears to me, that such things as the following—viz. : invocation of saints, the use of images, transubstantiation, the mass, purgatory, all the sacraments except Baptism and the Lord's supper, venial sin, fastings, monastic institutions, works of supererogation, &c., are impostures, abominations, and utterly irreconcilable with what God teaches in the Bible; and I feel myself compelled, if I desire salvation, to separate myself from a community which has altered the Word of God, and which adores things made by the hand of man, such as the sacramental bread, images, paintings, sculptures, and the relics of dead men whom Roman Catholic presumption has exalted to heaven.

(Signed)

ENRICO ANTONINI.

JEWISH MISSIONS.

Through the goodness of God, although war and rumors of war are prevailing in the East, missionary efforts can still be freely carried on in Constantinople. Mr. Thompson still labors most abundantly, and successfully. In writing to the "Convener" he says:—

From fifteen individuals I have received during the month a single visit, and some of these have promised to return and pursue their inquiries; while from six other individuals I have received thirty visits; one interesting young man having come no fewer than ten times, and having continued with me each time from two to three hours, in anxious examination of the evidence and doctrines of the gospel. There can be no doubt that the amount of inquiry thus manifested to be abroad has in no small degree been excited and furthered by our publications.

He mentions specially the case of two Rabbis, who had waited upon him, and also the case of two brothers, sons of a most respectable and indeed eminent family of the Spanish Jews. In regard to the elder brother, Mr. Thompson writes:—

It is the elder brother who has undoubtedly presented the most interesting case during the past month. So long ago as the winter of 1848, and the spring of 1849, I was in the habit of frequently visiting his father's house, and explaining the doctrines of the gospel; of course, principally out of the Old Testament. On these occasions, none contended with more pertinacity for the Jewish interpretation, than the elder son, of whom I now write; yet, it is most certain that he never was able to dislodge from his mind the conviction of the truth of what was then advanced; but, though he frequently came to me afterwards for instruction, and professed his readiness to be ultimately baptized, he always accompanied his professions with something which assured me that his heart was at best divided between God and the world. At last, after a lingering illness, a beloved sister was snatched from his side. This rekindled all his smouldering fears; he perused the New Testament again, though amid much darkness, felt a

secret power in the words of Him who spake as never man spake, and again applied to me for instruction and baptism. I felt the solemnity of the application, and implored him to brave the fear of man, and to follow the Lord fully. That visit, however, produced little apparent effect. At a second similar visit, we read and prayed over Matthew, chap. x.; but, though deeply affected, he left me in painful suspense as to what the result might be. Five days afterwards, he returned, telling me he had made up his mind to make a public profession of his faith, even though it should result in his total disinheritance, and his ignominious expulsion from his father's house. He now desired further and most thorough instruction; for, though convinced here and there of leading and fundamental facts of the Christian system, he was in a great measure ignorant of its details, and even considered many of them unintelligible, and contrary to the Old Testament. He had such confidence, however, in the truth, as to be convinced that all his difficulties would disappear upon a thorough examination, and hence he was most desirous for instruction. Poor fellow! he was not aware that what he needed, and still needs, is an operation of the Spirit of all grace on his own soul, far more than any instruction which man can impart. He came, however, and still comes, with exemplary regularity; to-day he spent more than three hours with me; but he has found that "strait is the gate, and narrow is the way that leadeth unto life."—*Ecclesiastical and Missionary Record.*

Gleanings.

NEW LIGHT.—However much some men may deride new light, he will not serve the will of God in his generation who sees not beyond the line of foregoing ages.—*Dr. John Owen.*

LIFE AND DEATH.—Only the hopelessly lost know what the salvation of Christ delivers from. Only the blessed in heaven know what the salvation of Christ exalts to. Even they know these things imperfectly. Eternity will be ever disclosing new horrors in the one, new glories in the other.—*Brown.*

THE AMERICAN FUGITIVE SLAVE LAW.—The ferry-master at Detroit says that at least 900 fugitive slaves had crossed at that point into Canada during 1853. It is also estimated that some 250 had crossed over at Cleveland. If these statements are correct, not less than 2000 slaves, of a market value of 2,000,000 dollars, have passed into Canada within the past year—the first of the Fugitive Slave Law.—*New York paper.*

ANGELS SENT TO MINISTER.

And is there care in heaven? and is there love
In heavenly spirits to these creatures base,
That may compass them their evil move?
There is; else much more wretched were the
 case
Of men than beasts. But oh the exceeding
 grace
Of highest God! that loves his creatures so,
And all his works with mercy doth surround,
That blessed angels he sends to aid the
To serve to wicked man—to serve his wicked
 love.

How oft do they their st'ry towers leave,
To come to succor us, that succor want!
How oft do they with golden pinions cleave
The fitting skies, like flying pur-suivants,
Against fowle fiends to aid us militant.
They for us fight, they watch and dewly ward,
And their bright squadrons round about us plant;
And all for love, and nothing for reward;
Oh! why shou'd heav'nly God to man have such
 regard!

SPENCE.

Ecclesiastical Notices.

GODFRICH.

On Monday, 13th February, the U.P. Congregation here gave a unanimous Call to Mr. James A. Divine, A.M., to be their Pastor. The Rev. John Logie preached and presided on the occasion. On the 15th Feb. the Call was laid by Commissioners before the Presbytery of London after the Ordination of the Rev. Matthew Barr at McKillop, and after deliberation was sustained. On its being put into the hands of Mr. Divine he immediately and frankly accepted it; and a Committee of Presbytery was appointed to propose subjects of trial for him with a view to his settlement.

BAYFIELD.

In the U.P. Church here, a Soiree was held on the evening of the 31st January. About four hundred sat down to tea. After an address by the Rev. John Logie, Minister of the Congregation on the "Signs of the Times," the meeting was addressed by the Rev. John Ross of the Free Church on "Missions," by the Rev. Mr. Cullamore, Episcopal Methodist on "the Necessities of Canada as a Mission field," and by —Hungerford, Esq. on "the claims of the Maine Law." It is due to this Congregation to state that though organised into a station only about four years ago, and formed into a Congregation within the last two years, it has been self-sustaining from the first, and has, besides supporting ordinances, contributed within the last two years

upwards of £150 for Congregational purposes. It has now a Brick Church affording accommodation for upwards of 300; and at a recent meeting a Resolution was adopted to sweep away the remaining debt of the Church. It is hoped that in these days of Canadian prosperity, many congregations will, stimulated by such an example, go and do likewise.

ESQUESING.

The U.P. Congregation here gave a unanimous Call to the Rev. R. Torrance, Guelph, on 27th Feby.

MARIPOSA.

The Station of the U.P. Church here have lately erected a very handsome frame Church, which was opened on Sabbath 15th January, by the Rev. R. H. Thornton, who preached two able and appropriate discourses: and the building, capable of containing 360, was crowded on both occasions. At the close of each service a collection was taken up—the whole amounting to £11 3s. On the Monday evening a Soiree was held, the Rev. Gilbert Tweedie, Pastor in the chair. Excellent addresses were delivered by the Rev. R. H. Thornton and the Rev. John Ewing, and there was also some admirable vocal music. The profits amounted to about £12. The Congregation seems to prosper exceedingly under its able young minister.