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## Miscellaneous Articles.

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

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Soon after the arrival of the two Preachers from Scotland named at the close of our last paper, viz., Messrs. Skinner and Cassie, the Revds. Messrs. Fraser and Mackenzie, of Nova Scotia, arrived. As it was found that a strong desire to obtain preaching in Gaelic prevailed in some settlements in the Western Districts, earnest application was made to the Synod of Nova Scotia, for two labourers capable of meeting this demand; and the above named, were sent, being highly recommended by Dr. Macculloch. A better acquaintance with the Gaelic settlements, however, made all concerned aware, that nothing could be satisfactorily accomplished among them, owing chiefly, we believe, to their strong predilections for the Kirk of Scotland, and an indisposition to make exertion for the support of the Gospel. At all events, it was so ordered, that neither of the brethren referred to had their lot cast among those who were in view, when Gaelic Preachers had been sought after. One of them, however, was settled where a number of his countrymen had previously located themselves in the Huron District, and with whom, his knowledge of Gaelic, was in the first instance, doubtless, no small recommendation.

On the 25th December, 1834, the Missionaries met in Toronto, and after a sermon by Mr. Thornton from these words, (Psalm xx, 5,) "*We will rejoice in thy salvation, and in the name of our God we will set up*

our banners:" they organized the Presbytery in terms of the following act of the United Associate Synod, bearing date 1st May, 1834. "The Missionaries from this Synod in Canada, are hereby erected into a 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.*" Mr. Thomas Christie was then unanimously elected Moderator, and Mr. William Proudfoot in like manner, Clerk of the Presbytery. It was agreed that the Roll of the Presbytery should be made up according to the order of their Ordination, which was as follows: William Proudfoot, Thomas Christie, William Taylor, George Murray, Robert H. Thornton, James Skinner, John Cassie, William Fraser, and Alex. McKenzie, all of whom were present, with the exception of Mr. Taylor, Montreal. The Presbytery sat nearly three days and transacted a large amount of business; interesting reports were given of the respective fields of labour, and with much prayerful consideration, arrangements made for the future. Without entering into any detail of the various important matters then under consideration, the following may with propriety be noticed. In regard to the settlement of ministers it was unanimously agreed that for the future "they be admitted, or ordained according to the established forms in the United Associate Synod; it being the opinion of the Presbytery, that the right of individuals sent out as Missionaries, to receive and accept of calls to the pastoral office, and which was indispensable before the establishment of a Presbytery, has ceased, now that said Missionaries have been constituted a Presbytery." It was also unanimously resolved to appoint a deputation consisting of two members of Presbytery, "to visit all the churches and stations under the care of the Presbytery, in order to examine into their state, to give such advice as may be found necessary, and to encourage, comfort, and strengthen them." Messrs. Proudfoot and Christie were wisely selected for this object, and instructed to "proceed in their mission with all convenient speed."

The minutes of the above meeting were speedily transmitted to the Synod's Committee on Foreign Missions in Scotland, in whose "Report," we find the following satisfactory remark. "These Minutes, the Committee are of opinion, exhibited on the part of the Missionaries, a judicious determination to act with order and regularity, and a harmony and zeal in the commencement of their existence as an organized church, giving the happiest omens of their future prosperity." The two brethren started on their tour on the 19th January, 1835, and were nearly two months in accomplishing their arduous task. They had to travel over 700 miles "partly in sleighs, partly in waggons, and sometimes, when neither were to be had, on

foot;" and visited nearly twenty localities already to a greater or less extent brought under the influence of the respective labourers. In closing their interesting report they remark, "Wherever we went, we were exceedingly well received, and were delighted to find a good spirit with regard to the gospel everywhere prevailing. We have every reason to believe that our mission by the Presbytery has been productive of good." This result might with great propriety, have been stated more positively. The benefit was *very great indeed*, to the stations visited, to the other brethren who needed not a little, in some difficult cases, counsel and encouragement; while the Presbytery recently constituted, and the Mission Board in Scotland obtained a vast amount of most valuable and reliable information respecting the mission field, as well as in reference to the circumstances and wants of, the country in general.

From this period the increase of stations was very rapid; but while prosperous and encouraging from the beginning, it is nevertheless true that the Mission had then, and to a considerable extent still has, to contend with some formidable obstacles. In considering "the way in which the Lord our God hath led us," these must not be overlooked. One of the first experienced, and still greatly felt, is intimately connected with prosperity—indeed, grows out of it. The rapid increase of stations soon occasioned a demand for ministerial supply, far beyond our means. This was aggravated by the disappointment arising from the want of supply of Preachers from Scotland, which at first, we were warmly encouraged to expect. In the full confidence of this, the pioneers of the Mission, did their utmost to "break up the ground," and pledges being once given to stations, in the way of occasional supply, individual effort had to be still more severely taxed, to maintain a footing where it had been acquired; and where the great destitution never ceased to appeal touchingly to the sympathies of the already overburdened labourer. The disappointment just alluded to, in regard to aid from Scotland, was occasioned by a variety of circumstances. Soon after the Canadian Mission had been started, that to Jamaica was also undertaken by the Parent Church. Its demands too, became numerous and pressing, and both to the Christian community on whose generosity the cause so much depended, and to Preachers and Students, there was necessarily more of romance associated with the latter field. There was also great difficulty in inducing Preachers to leave their native land. These and like causes so prevailed, that the Canadian Mission was left long to struggle on, weak-handed, and amid thickening obstacles from without, such as the state of the country, political agitation, and commercial depression. Could the Cause have been sustained adequately, and the ground cultivated that was

everywhere partially broken up, it is not too much to affirm, that at the present moment, our Church would have been *twice as strong* and had a footing in many important localities which in its feebleness it was unable to occupy, when earnestly desired.

Denominational opposition, we regret to say, was also painfully experienced. This, indeed, was scarcely ever met with in the newest and poorest settlements. There the people might "perish for lack of knowledge," and scarcely an effort be put forth by those who obtained support from other sources than the Christian people; and who might have been supposed ablest to make it. Nothing, however, was more common, than after we had gathered together, at much sacrifice and toil, a small society, surmounted the first difficulties, and made the place in short *worth* looking after, to find our footsteps closely pressed by others, seeking to *enter into our labours*. This was rendered both more painful to us, and more formidable, by the practice then so common by the parties alluded to, of meanly pandering to the mercenary feelings of a population, but poorly informed respecting the genius of the gospel, and the provision for its support made by its great Author. The Missionary Presbytery was then the only Presbyterian body, not in receipt of funds from the Clergy Reserve lands, or other like objectionable sources. The only honourable exceptions indeed among the evangelical bodies, were the Congregationalists, like ourselves then but few in number, the Baptists and Episcopal Methodists, all of whom have always been distinguished for a straightforward adherence to the voluntary principle. The difficulty of maintaining our ground in these circumstances, can now scarcely be conceived. It must be remembered that there was no properly consolidated public opinion. The community gathered from all quarters, existed in still disjointed masses; and hence it was next to impossible, in many localities, to secure attention to questions fraught with momentous import, to the future well-being of the country. While the struggle was arduously, but honourably maintained, with the various difficulties noticed, and others, upon which we cannot condescend, the political agitation assumed a most serious character, both in reference to the civil and religious interests of the country. The mixed character of the population, occasioned a like diversity of opinion on the leading topics of the day. Discord was carried into every settlement—almost, into every family. Angry discussion, and overbearing party zeal, threatened fearfully the very existence of vital godliness. Amid the universal agitation, and mutual distrust, almost every good work stood still, and no wonder, since even secular pursuits were in many sections, almost abandoned. Our Missionaries had a difficult and thankless task to perform, among those who had been associated in Church

fellowship, and to whom they looked perhaps, expectingly, as their "joy and crown in the day of the Lord"; but now charged with mutual rancour as holding opposite political principles. In all past times we believe that when political feeling has run high, those branded as *Dissenters*, have had a very ample share of abuse, and in this instance they had much to bear; and had they not been able to "consider Him who endured the contradiction of sinners against himself," they could ill have endured to hear *Dissenters*, classed as almost synonymous with *rebels*. Still, in looking back to this sifting period, we have often thought that beyond most others, in the history of our Mission, it is one, in regard to which, we have cause of deep gratitude to Him "who hath delivered, who doth deliver, and in whom we trust that he will yet deliver," all who confide in him. These "troublesome times" were overruled for good. They brought out the worldly and false-hearted, in general, in their true colours. True, some congregations were sorely shaken by the introduction of political animosity, under the influence of which, numbers separated themselves to join a *pensioned*, because held out to be, a more *loyal* Church. But while such congregations were numerically weakened, they were delivered by the same means, from the elements of strife, they retained those attached on principle, and in most cases—we believe in all—have been since more prosperous, both temporally and spiritually. It is to be hoped that after the effervescence of political partizanship has passed off; that those who, on the score of loyalty, so called, went out from us, but really "because they were not of us," have not been forgetful of loyalty of a higher order; but keep in view the fact, that while the follower of Christ is to "honour the king," it is especially incumbent on him to "fear God."

Since these commotions ceased, and their causes have been investigated by the highest authorities, and a Public Mind formed, circumstances have of course been greatly more favourable to the extension of our cause. The very distinguishing characteristics, which at first constituted an objection in many cases, constitute now a general recommendation among the most enlightened portions of the Canadian community. It is now well understood that upon the great question of ministerial support, our principles are identified with the views of the great body of the people. The historian of some future period will discover that the Missionary Presbytery, now the United Presbyterian Synod in Canada, bore an honourable and not undistinguished part in maturing the sentiments of the interesting population among whom its destinies were in eventful times cast.

## NATIONAL EDUCATION IN CANADA.—No. III.

From what has been said in preceding papers, on this subject, it seems obvious that we must either give up the idea of imparting special religious instruction in the common school, or abandon a national system of Education. Altogether, there appears to be no other alternative. If, therefore, a general system of schools be requisite—and few will be found to question it—then that which is strictly religious must be distinguished from what is purely literary. There are insuperable difficulties in the way of uniting them as subjects of instruction in the same school, and by the same teacher. Nor do we fear that either will be less efficiently imparted, because thus kept distinct. I cannot better close my remarks on this topic than by quoting a paragraph from the last Report of the Chief Superintendent of Schools, for Upper Canada. He says, “All theories which transfer to the day-schoolmaster, between the hours of nine o’clock in the morning and four in the afternoon, during five days of the week, the obligations and duties which the Holy Scriptures, the primitive ages of the christian church, and the constitutions of all religious persuasions, enjoin upon parents and clergy, must be unsound and vicious in principle, and immoral in tendency. All theories which make the State the servant and creature of the Church is, as all history demonstrates, degrading to the former and corrupting to the latter. All theories which leave any portion of the population without a public provision, for instruction in the elements of a practical education, are at variance with the principles and ends of good government, and hostile to the rights and interests of men. All theories which compel, by human enactment, States, or communities of men, in respect to forms and exercise of religion, infringe the prerogative of Jehovah himself; trample upon the individual responsibility of man to his Maker, and involve the assumptions on which have been based the most grinding politico-ecclesiastical despotism and cruel persecutions, that have cursed mankind and crimsoned the church of God.”

There is no feature in the history of Canada, more gratifying or more hopeful, than the rapid progress and successful working of her educational institutions, and especially the common schools—that progress in every respect—in the character of the schools, and the mode of their support,—in the qualification of the teachers and the amount of their remuneration,—in the size and style of the school-houses, and the extent of their accommodations,—are alike cheering and instructive. It is highly creditable to the first settlers in the country, that so soon as two or three had erected, within a distance of a few miles of each other, dwellings for their families, they immediately joined together in putting up, in some central spot, a log cabin to serve the double purpose of a school-house during the week, and a meeting-house on the Sabbath. Many of these places were small, uncomfortable and ill-furnished, but they were suited to the exigencies of the times—and in

places not a few, it must be confessed, such is the nature of the accommodation still; though in almost all the populous districts, the small square log house has given place to the large and convenient frame, or the more commodious and substantial brick. By the Report of 1852, we learn that of the 3,008 school-houses in Upper Canada, 1,249 are frame, and 287 stone or brick. A few years ago, in few school-houses were to be found either map, chart, board, or apparatus. Now a goodly number are well-furnished with all, and many more, partially so. Ten years ago the character and qualifications of a majority of the teachers were anything but creditable to themselves, or beneficial to the community; now a large number of earnest, enthusiastic and successful teachers, both male and female, are found in the country, while the demand for such teachers is every where urgent, and the remuneration fair and encouraging. Very many school sections (not including the towns) offer a salary of £100 per annum, and the average salary of male teachers for 1852, was £83. 6s.—and of females £52. 12s. The fact that good and properly qualified teachers are now so generally required and so adequately paid, is one of the most promising aspects of the case—for wherever there is a zealous and efficient teacher, there will of necessity be a flourishing and successful school. And, besides the increase in salary, the position and status of the common school teacher is greatly raised. The idea, that any body is good enough for a schoolmaster is now exploded, and the sentiment is even gaining ground, that teachers ought to be model-men—men of pleasing manners, amiable disposition and unblemished character, as well as of respectable attainments. The position of schoolmasters in Canada, is important, honorable and influential, and though perhaps not lucrative, is nevertheless fairly remunerative; and young men of ability, energy and patriotism, cannot devote themselves to a more hopeful, useful or commendable vocation.

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#### THE BADGE OF DISCIPLESHIP.

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A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another.

Obedience to this new commandment is, by our Lord, declared to be the criterion and badge of true discipleship: "By this shall all men know that ye are my disciples, if ye have love one to another." These words imply three statements: all my disciples shall be distinguished by this mutual affection; none but my disciples shall be so distinguished; and this mutual affection shall be so visible in its effects, that my disciples shall be readily recognised by it.

All Christ's disciples are distinguished by this mutual affection. It must be so. This is, by way of eminence, *his* commandment; and can *they* be his disciples who disobey it? They only are his disciples *indeed*, who "continue in *this*



word." Besides, it is impossible to have that common faith, and common feeling, which are necessarily implied in being disciples of Christ, without having this mutual affection. It is obvious that the man who is destitute of this peculiar affection to Christians as Christians, is not—cannot be—himself a Christian.

And the second principle implied in our Lord's words—that none but Christ's disciples are possessed of this affection—is no less obviously true. A worldly man, an unbeliever, may respect a genuine Christian—he may be constrained to do so; he may even love him on account of his naturally amiable qualities, or of the natural relation in which he stands to him, or of the advantages he derives from him; but he does not, he cannot, love him as a Christian. What is peculiarly Christian in his character, is not, cannot be, to him an object of affection. He loves him, not for, but notwithstanding, his Christianity. It is only those who are taught of God that *can* love the brethren as the Master requires them to be loved, even as he himself loved them—with a cordial regard to the image of God appearing in them—with a self-denying, self-sacrificing love. Herod respected John; but, had he loved him for his holiness, he would have abandoned his paramour, instead of shutting up his faithful reprovee in prison. It is a certain proof that a man has passed from death to life, if he really loves the brethren.

This distinctive affection towards genuine Christians is something that *ought* not to be concealed; something, indeed, that *cannot* be concealed. Love is an active principle; and love to the brethren shows itself in acts of kindness to the brethren. True Christians associate together, in a way in which they do not associate with the men of the world. When duty calls, they associate with worldly men; but when they are "let go, they seek their own company;" and while they "do good to all men, as they have opportunity," they especially abound in offices of kindness to those "who are of the household of faith." It is the will of their Lord that it should be so. He by no means wishes them "to do their good works before men, to be seen of the ...;" but he does wish their light, in doing good to the brethren, "so to shine before men, as that they, seeing their good works, may glorify their Father who is in heaven." In the earliest and best age of Christianity, the words of our Lord were very remarkably verified. It was then a common expression among the heathen, "See how these Christians love one another, and how ready they are to die for each other!" The profane Lucian scoffingly says of the Christians of his time, "Their Lawgiver has persuaded them that they are all brethren;" and another heathen remarks, that "Christians love one another before they are acquainted, if they but know that they are Christians."

We have great cause to lament that the love of Christians is by no means so ardent, and therefore by no means so visible, as it was in the primitive age. It has waxed cold; and in the church losing its great ornament, the world is deprived of one principal means of its conversion. The infidelity of the world is chargeable, to a considerable degree, on professed believers, failing to exhibit the true character of the religion of Christ, as the religion of love. When the true followers of Jesus Christ are visibly of one mind and one heart, the world will be constrained to believe, that the Father hath sent the Son. Alas! how do many of us give the lie to our profession, and shut up reflecting worldly men to one or other of the conclusions, either that we are not Christians, or if we are, that there is no such power in the doctrine and law of Christ as their author ascribes to them.

An important question, of a practical kind, naturally rises out of these illustrations. Are we obeying the new commandment of our Lord? Are we giving this proof of our discipleship to ourselves, to the church, to the world? Do we love the brethren, do we love Christians as Christians? Do we love them from their relation and likeness to God our Father, and Jesus Christ, their elder brother. Do we cordially esteem them? Do we affectionately love them? Do we do them good as we have opportunity? Do we seek opportunity to do them good? Happy are those who can intelligently, honestly, reply to these questions in the affirmative. They have "passed from death to life." This love of the brethren,

is the evidence that "we are in the light," for "he that hateth," say, he that loveth not, "his brother, abideth in darkness, even until now." Let those who love one another, as Christ has loved them all, seek to make it more and more evident, that they "love not in word and in tongue only, but in deed and in truth." Let them "walk in all lowliness, esteeming each other better than they do themselves; forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace; putting away all bitterness, and anger, and wrath, and clamour, and evil-speaking, being kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake has forgiven them;" walking in love, even as Christ walked in love. Let them "do good and communicate," and if a brother or sister be naked and destitute of daily food, let them not say, Depart in peace; be ye fed, be ye clothed; but give them the things that are needful to the body. And that we may thus obey the new commandment of our Lord; let us seek by the faith of the truth to "abide in him," that he may by his Spirit abide in us, that thus we may bring forth much fruit to his praise and glory.—*Dr. Brown's Exposition on John xiii. 34, 35.*

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## Reviews of Books.

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*A Letter Addressed to the Non-Established Presbyterian Communion of Scotland.*  
By SIR GEORGE SINCLAIR, Bart., of Ulbster. Edinburgh: JOHNSTONE & HUNTER,  
1854.

It is well known that the author of this Letter went a great length with Dr. Chalmers and the other Non-Intrusionists before the disruption and ultimately—not without pangs of the extremest anguish—tore himself from them. He did, however, continue to adhere to the Establishment, and for a time clave to it, with a tenacity which seemed to be altogether bigoted, and certainly filled with astonishment those most disposed to esteem and admire him. In a pamphlet he published a few years ago he set forth the exclusiveness and zeal with which he had devoted himself to the Kirk. He had never heard a Free Church Minister, and never one of them had been within his door. As Patron, he had presented to the Parish of Thurso an evangelical and pious minister, who had formerly laboured in Dunfermline in connection with one of the branches of the Secession, and had along with a number of his brethren joined the Establishment. He had himself been most exemplary in his attendance at the parish church, had regularly officiated as an Elder, and had lent it the whole of his influence as an Heritor. He confesses that, nevertheless, the large and beautiful church was a desert. The people around, and their forefathers, had been for generations receiving from the Family of Ulbster, the kindest attentions. For himself he had been amongst them as a counsellor and friend—had visited them in their sickness, administered to their souls the consolations of religion, and dispensed to them medicines for the healing of their bodies; and they cherished in return all the enthusiastic devotedness of a Highland clan. In everything civil and social there were no

bounds to their eagerness to oblige him; but there was one thing, he declared, they would not do for him: they would not follow him *usque ad aras*. They had almost to a man gone to the Free Church, and they would not, even to please the Laird, retrace their steps. At length Sir George, who seemed to have been all the while acting like the school boy in the church-yard, who whistles aloud to keep his courage up, followed the people, whom every one expected he would have led, into the Free Church. We are glad to find that he is now making another move in a right direction. He is anxious for a union of the several Non-Established Presbyterian denominations in Scotland.

The want of such union has long been deplored by the best and most enlightened men in probably all these denominations. Many viewing the matter in a light which may be called strictly spiritual, have bewailed the division and alienation, and often discord and strife, prevailing amongst those who must, in the judgment of charity, be regarded as members of the one mystical body of Christ, and ought therefore to have the closest connection and the liveliest sympathy with one another. Others looking at things more in the light of expediency, and with a reference to ecclesiastical economics, are shocked at the worse than useless expenditure of means—of men, and of money—while at the same time rival interests, are to a great extent counter-acting one another, and destroying the weight and influence which might otherwise be possessed. With the view of remedying these evils, Sir George says:—"I entered last year into a correspondence on the subject with some leading members of our own church, as well as with my respected friend Dr. Brown, of the United Presbyterian body, and others; who all concurred with me as to the importance and expediency of accomplishing this object, if it could be achieved on terms honourable and satisfactory to all parties—the only terms on which I myself could possibly wish that it should ever take place." Having received such encouragement, he, about the commencement of this year, invited a few leading individuals of the different denominations to a "friendly, dispassionate, and unreserved consideration of the whole question," "six of whom were connected with the Free Church, while five belonged to the United, or Reformed Presbyterian denomination." As to the Established Church, he says:—"A junction with it is of course impossible, in so far as the United Presbyterians are concerned, and would, I think, even if practicable, be neither wise, salutary, nor honorable, in the case of the Free Church." From the Establishment he says he was himself driven by a conviction that "its ecclesiastical policy was characterised by grasping worldly-minded exclusiveness." He also argues at some length against the idea of the Free Church again seeking alliance with the State, and refers to some Overtures tending that way which were last year brought before its General Assembly.

"If ever," says he, "the Free Church should purchase (no matter on what terms) at the expense of again wearing the State collar of dependence, its readmission to the State crib of endowment, I believe that the deteriorating influence of such a connection would be developed in the course of a very few years. . . . I question much whether many of our ministers or

members would, before the Disruption, have been as zealous as they are now for the repeal of the tests or the opening of the parish schools to general competition. I may add, that any scheme, such as was suggested by my illustrious friend Dr. Chalmers—viz., a Parliamentary recognition of the Free Church as constituting the ecclesiastical establishment of Scotland, and replacing its ministers in their former *status*, and pensioning off their successors—was, when brought by myself under the notice of some of the distinguished public men of the day, regarded by them (and I may add, by myself also) as a wild and visionary proposal, inasmuch that it would, I am sure, be impossible to find, one adventurous enthusiast, who would risk the forfeiture of his reputation for common sense by venturing so much as to name it in either House of Parliament. I am aware that some highly respectable members, and even Presbyteries, of the Free Church, have not long since transmitted Overtures for bringing the subject of the Claim of Right before Parliament. What impression this procedure may have produced in other quarters, I cannot pretend to say; but I own that I was both startled and mortified when the proposal was adopted. It seemed to me equivalent to hoisting signals of distress, intimating that the good ship Free Church had sprung a leak—that the crew had been put on short allowance, and were anxious to be towed back as soon as possible into the commodious harbour of State endowment. It would, I think, be well if the respected advocates of such an application to Parliament *would frankly specify the precise object which they have in view*, and what they wish the Government to do. They can only contemplate the alternative of an Act for the substitution of the Free Church in the place of the existing Establishment,—a measure (as I have just stated) so fraught with injustice and absurdity, that it would not receive the support or countenance even of a solitary politician connected with any party; or they must be desirous to witness an amalgamation of the Free Church with the present Establishment—a measure which, no matter on what conditions (and no advances of any kind have ever been made by the latter body) would be extremely distasteful to, at all events, a very large proportion of the Free Church ministers and lay adherents throughout Scotland, and would be regarded by every other Evangelical communion throughout the empire as one of the heaviest blows and greatest discouragements which could be inflicted on the cause of vital Christianity.”

Among the friends Sir George consulted there was, of course, but one opinion as to the desirableness of union. And with regard to their views of its practicability he says:—

“I cannot state the case more plainly or more favorably, than by quoting the authority of two eminent and influential Christian friends, who, though belonging to different communions, had arrived at the same conclusion:— ‘My great perplexity, Sir George,’ said Dr. Guthrie, ‘is to discover any grounds which can justify us in remaining separate; and if we could witness the accomplishment of such an union as you contemplate, I might well exclaim with the ancient saint, ‘Lord, now lettest thou thy servant depart in peace.’ ‘So far as we are concerned,’ observed Dr. Harper, ‘the question Whether union is practicable, is one which a United Presbyterian can without difficulty answer, so far as the constitution of our Church is concerned, seeing that we do not make the rejection of the Establishment principle a term of Christian or ministerial communion. In the United Church their may be some who hold, and all of course, enjoy the liberty of doing so, the abstract principle of an Establishment, although the body, with very few exceptions, think differently. All that would be necessary is, that the Free Church should agree to make the point of difference a matter of forbearance. At the same time it is obvious that union could not take place, nor if practicable, would be permanent, so long as the Free Church has the intention, or entertains the expectation, of giving effect to her Claim of Right by re-union with the State.’”

We recollect hearing a distinguished Free Church Minister once say, in exact accordance with the view of Dr. Harper:—"There is no more needed in order to a union than just that we should declare our willingness that the Establishment principle be matter of forbearance," and he was pleased to add, "I think we ought to make that declaration." It is needless to say, We think so too; for that is just saying We approve of the position occupied on that point by the United Presbyterian Church, which by no means requires its ministers or members to be voluntaries, and which contains some of both, who, as we well know, warmly approve of an Establishment. But had we access to Free Churchmen we would plead for the concession on two grounds. First we would respectfully submit, whether, granting the soundness of the Establishment principle, it is of sufficient importance to be insisted on as an indispensable term of communion, especially when it is, as in the Free Church, a mere abstraction. Secondly, we would plead that the concession would extricate the Free Church herself from an inconvenience, and be a relief to the consciences of many of her excellent members and elders, we do not say, ministers. For we know that not a few of the two former classes are decidedly in favor of forbearance, that is to say, they hold the principle of the United Presbyterian Church rather than of their own. Nay, we know that some of them are as resolute voluntaries as any of ourselves, and if we mistake not the number is rapidly increasing. It would be presumption to hope that all this can have any weight. But perhaps Sir George Sinclair may be listened to:—

"You must all," says he, "be aware how completely the different bodies of unendowed Presbyterians are identified in other respects; they acknowledge the same standards; preach the same doctrines; are governed by the same office-bearers; are equally tenacious of Sabbath observance; and are equally zealous in the cause of foreign missions. Their ministers are all maintained by the spontaneous and ungrudged oblations of their flocks; and all parties are desirous, to their power, and even beyond their power, to contribute to the support of a gospel ministry in those localities where the deep poverty of the inhabitants renders it necessary that they should, in part at least be supplemented by the abundance of the liberality of their Christian brethren, who are in easier circumstances, at a distance. We, therefore, who are connected with the Free Church, may surely bear with our United Presbyterian brethren who have, during three generations, experienced (as they think) the efficacy, as well as the comfort, of the self-sustaining system. Why should we who are practical voluntaries from necessity, refuse to be united with those who are so from conviction (as far as the sustentation of the minister is concerned), and who object not to our holding the opposite principle, to which they are conscientiously opposed?"

The following extract, also, is well deserving of attention. It is long, but we are sure the space will not be grudged:—

"The axiom, that it is the duty of the civil magistrate, in his official capacity, to 'honor Christ,' is, as it seems to me, so vague and indeterminate, as to be liable to very serious objections. It must, of course, in each separate instance, depend on the consciences of those in authority to act in this matter according to *their own* views, without assuming *ours* as their standard or their guide. In this sense, Christ is at this moment 'honored' in every country throughout Europe. The 'civil magistrates' in Italy, Spain, Portu-

gal, and all other Romish countries, conceive that they 'honor Christ' by endowing Popery. In England, and several other Protestant countries, Christ is 'honored' by the establishment of Prelacy. Charles II., and his godless ministers, believed they were 'honoring Christ' when they forced Episcopacy upon our forefathers, and consigned our martyrs to exile or to death. If you exhort the 'civil magistrate' to honor Christ in Scotland, will he not tell you that he is doing so to the utmost by upholding a Presbyterian Establishment? This system is universally carried out, and yet there is not even one Established Church in Europe, of which any Free Churchman or United Presbyterian would not repudiate the fellowship, and desire either the radical reformation or the entire abolition. If it is replied, that we contend for a 'scriptural' establishment, every civil magistrate would at once exclaim, that his edifice is framed entirely on that basis, and that such an one as we are bent upon erecting would be anti-scriptural, pernicious, and inadmissible. In fact, our views could not be carried out, unless Free Churches, according to our model, were established in every Christian country throughout the world—a consummation which cannot take place until Free Church sentiments predominate in courts, in senates, and in all the high places of the earth. Can we be surprised that our United Presbyterian brethren, when they contemplate the fruits which the adoption of this course has produced, should prefer the non-establishment principle (the power of which we ourselves have experienced and exemplified in an unprecedented degree) to the existence in every land, where the opposite view has been adhered to, of churches which (in our opinion as well as in theirs) are nurseries of error in doctrine, laxity in discipline, misapplication of immense resources, and uncharitable exclusiveness in regard to every other denomination? or that they should be apprehensive of State interference with respect to Sabbath observance, as its practical application must in every case be regulated according to the sentiments of the 'civil magistrates' themselves—a great majority of whom entertain very confused or inadequate ideas on the subject, and are more likely to consult the Book of Sports, than to conform to the Book of Discipline? In truth, the vagueness of the phrase, that it is the duty of the civil magistrate, in his official capacity, to 'honor Christ,' reminds me of a conversation in which, many years ago, my zealous and indefatigable friend, Joseph Hume, expressed his surprise that he should experience so much opposition, and incur so much obloquy, when his only aim was to procure 'good government' for the people; upon which I observed, that as to the praiseworthiness or importance of his design, as thus enunciated, there could not be two opinions; but that a striking and strenuous discordance would be developed when the practical meaning of the words 'good government' came to be considered and defined, for although no politician would be so crotchety and paradoxical as to contend in favor of 'bad government,' and the absolutist, the liberal, the republican, the socialist would all assent to his general principle, very many would aver that the plans which he had devised for the establishment or security of good government, would only render our present position much 'worse,' and each would maintain that his system, and his only, would ensure the greatest possible amount of freedom and happiness to the greatest possible number.— Thus, also, with regard to the duty of the civil magistrate in relation to Christ and his Church, all Christians of all communions would at once admit, that in every capacity, and by all means, he should 'honor Christ;' but when different parties proceeded to state the meaning which they respectively attach to that dictum, the United Presbyterians would say that the civil magistrate honored Christ by protecting his Church and all its members against any invasion of their rights, and in the unfettered enjoyment of their independence; by not interfering either with its spiritual or secular concerns; and by bestowing no invidious and exclusive advantages, whether pecuniary or preferential, on the ministers or members of a particular denomination, whilst all the less favored classes (though perhaps equal or superior in piety

and intelligence, and at the same time less able to provide the means) are left to maintain their own churches, ministers, and manses, and yet contribute to the upholding of a monopoly of which they deprecate the injustice, and deny the utility. On the other hand, the adherents, and especially the pastors of every other communion, might indeed strenuously concur in maintaining that the civil magistrate should 'honor Christ' by the exclusive endowment of one particular sect; but no two would be found to agree as to the particular church which should be supported at the cost of all the rest."

The correctness of the following passage, with reference either to the past or the present, admits of no dispute, and ought not to be disregarded:—

"When I myself 'gave my heart to know the wisdom' of the venerable men whose janglings gradually sub-divided the Presbyterian Church into so many sections, I was led in the course of my enquiries, with no small 'vexation of spirit,' to know 'madness and folly' in many of the 'doubtful disputations' and 'contentions, which were so sharp between them, that they departed asunder, one from the other;' and I could not help feeling that, in reference to the tactics and turmoils of Old Light and New Light, of Burgher and Antiburgher logomachies, 'he that increaseth knowledge, increaseth sorrow.' How often do we find that those who had 'many things to say, and hard to be answered,' concerning the most profound and momentous mysteries of the Gospel, 'had need that one should teach them again what be the first principles of the oracles of God,' in reference to the plainest and most practical duties connected with union and Christian fellowship, so that whilst 'able by sound doctrine both to exhort and convince gainsayers,' they neglected to exemplify 'the things which become sound doctrine; and instead of 'cutting off occasion from them that sought occasion,' by 'following after the things which make for peace,' had no sooner gathered the principal wheat into a common garner, than they began to quibble and quarrel about the chaff! We ought all to feel thankful that the Secession subtilities of a by-gone age have been merged into the crucible of denominational amalgamation, and are almost vanished away; and if the antiquaries of a distant age should ever disinter them from their sepulchral resting-places, it will require all the skill and sagacity of future Hugh Millers and Murchisons to discriminate between the distinct, but not easily distinguished, species of the polemical megatheriums of a former age. Of the blessings which flow from an arrangement by which brethren, who had previously 'become two bands,' are enabled to dwell in perfect unity, the comparatively recent junction between the two Synods which constitute the United Presbyterian Church, affords a marked and memorable illustration. It is acknowledged by all the ministers and members of both parties, that the standard of piety, the zeal, the love, the generosity, the comfort of all concerned have, without a single drawback, been increased in a higher ratio than the most sanguine advocates of the measure had contemplated or foretold. None of the members of either denomination have repented of their joint determination, or would now wish to retrace their steps.

We make no apology for the length of this article on a subject so interesting and important. During our brief editorial career, we have before now expressed our desire for a union with the Free Church, for which it is generally allowed there are, in this Province, facilities and inducements unknown at home. At the same time, there are few things we should more deprecate than any injudicious and premature attempts to precipitate an amalgamation for which the judgments, the consciences, and the affections of the parties may not be prepared. With a reference to this important

object, as well as more generally, we have always bitterly deplored the removal of that most enlightened, liberal, and holy man, Professor Eszon. He has been succeeded, however, by one who, we are delighted to understand, is in regard to this matter, as to many others, an official *filius haud degener*. Most earnestly do we bid God speed to all good men who honestly and earnestly aim at healing on Scriptural principles, the divisions in the body of the Saviour.

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*Christology of the Old Testament and a Commentary on the Messianic Predictions.*  
By E. W. HENGSTENBERG, D.D. Second Edition. Improved Translation from the German by the Rev. THEODORE MEYER; Vol. I, 8vo. p.p. 520: Edinburgh, T. and T. Clark.

The Christology was one of the first works of Hengstenberg, and immediately procured for him celebrity, as a man of learning and talent, and as one of the most efficient opponents of the neology and rationalism which prevailed, and to so great an extent still prevail, among his countrymen. It is long since a translation of it into English was published in the United States, which has had an extensive circulation both in Britain and on this side of the Atlantic. Those acquainted with the Author's subsequent publications, especially his Commentary on the Psalms, must have observed that he frequently refers to his Christology, and intimates that on a variety of passages he has considerably changed his opinion. It is understood to be rather characteristic of German writers speedily, and entirely to abandon theories for which they once zealously contended. It is even alleged that occasionally, by the time some startling production of Teutonic genius has become known in Britain, and awakened discussion and called forth the enthusiastic admiration of the transcendently disposed, the author has published another work and exposed and refuted his former self. We do not say Hengstenberg has in the case before us made such an evolution. But he himself says, "the old will not retain any value compared with the new edition." We must add that many of the changes will be found to be in a direction foreign to the general strain of popular evangelical interpretation, and will be disrelished by many, perhaps most, orthodox and pious readers. In all such cases, however, the great question is, What is truth? And the mature opinion of such a man as Hengstenberg is worth knowing and considering, whether we adopt it or not. The present translation is by an old pupil of the author who seems to possess high qualifications for his office. It is published, as will be observed, by the Messrs. Clark of Edinburgh, who have rendered such important service to sacred literature by their Biblical Cabinet, Foreign Theological Library, and other valuable issues.



## Missionary Intelligence.

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### DR. DUFF'S VISIT TO CANADA.

It is too late for us now to think of communicating intelligence on this interesting event. We cannot, however, deny ourselves the pleasure of recording the very high gratification it afforded us in common with thousands—all indeed who heard that distinguished Missionary. He is well known as a man of superior talents and learning, but the charm of his character is his simple-minded earnest zeal for the glory of God and the good of men. At each successive appearance he made in Toronto, he rose in the admiration of his audience, and has won and carried off golden opinions. He is the advocate at once of Christian Missions and Christian Union—two kindred causes; and we sincerely hope that his visit to this Province may prove a blessed epoch in reference to both.

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### MISSION FUNDS OF THE U. P. CHURCH FOR 1853.

The following analysis and abstract of the Missionary Income and Expenditure of the United Presbyterian Church in Scotland, for the year 1853, by the Rev. Andrew Somerville, will be interesting to our readers:—

#### I. THE SOURCES OF ORDINARY MISSIONARY INCOME.

1. *Congregational Contributions.*—Congregational contributions form our most reliable source of supply; for, as they include the sums which are raised by congregational missionary associations, it is obvious that it is to this source that we are mainly to look for the support of our missionary schemes. The excess or the deficiency, therefore, of this part of our income in any given year, is the best criterion of the missionary liberality of the church. The sum contributed by congregations, as stated in the following lists, is £12,166 2s., being £55 2s. 8d. more than it was in 1852. Fourteen presbyteries have exceeded, and seventeen have fallen short of, the contributions of the preceding year.

2. *Societies and Schools not Congregational.*—The sum which has been derived from this source is £585. 14s. 11½d., being £366 16s. 10½d. less than it was in 1852. This large deficiency is owing chiefly to the fact that the liberality of congregations placed at the disposal of the Theological Students a sum much inferior to that which they obtained the year before. We trust that the collections made at the meetings which the students are holding during the current year, will be more ample and more worthy of the excellent object which they are so laudably striving to support, than they were in 1853.

3. *Individual Donations.*—The individual donations for our ordinary missionary operations amount to £2355 8s. 0d., being £109 3s. 8d., more than in 1852. This sum includes two donations, one of £500 and another of £700. This department of the accounts is specially gratifying and instructive as not a few of the donors state the reasons which prompted the gifts, and thus make us acquainted with incidents which occurred to individuals and to families. Last year we called the attention of our readers to the notices

that were connected with the individual donations, and this year the list is not less worthy of close examination.

4. *Legacies.*—Hitherto our funds have received but few legacies. This may arise from the circumstance that our missionary operations are comparatively recent. In 1852 only £219 were given under the head of legacies; but this year we have obtained from this source the large sum of £1004 14s. 9d. We would regard this as an evidence that the subject of missions is taking hold of the minds of our people, and that those who contribute to the cause of Christ when they are in health, remember its claims when they come to arrange their worldly affairs, preparatory to their joining the celestial church. And

5. *Collections for the Continental Churches.*—The sum raised for Continental evangelization is £846, 15s. 8d., being £61 12s. 3½d. less than in 1852. The reason of this deficiency is, that a considerable number of congregations neglected to make the collection.

The contributions, therefore, of 1853, for our ordinary missionary purposes, stand thus:—

1. Congregational Contributions, - - -	£12,166 2 0
2. Societies and Schools not Congregational - - -	585 14 11½
3. Individual Donations - - - - -	2,355 8 0
4. Legacies, - - - - -	1,004 14 9
5. Collections for Continental Churches, - - -	846 15 8
	£16,958 15 4½

Being £523 11s. 5d. more than in 1852.

To this add individual donations to the extent of £728 13s. 1d., given to the extra fund for the extension of the Calabar mission, and £316, 4s. 5½d. sent in for the evangelization of Ireland; and it appears that the whole sum contributed for the Synod's mission in 1853 was £18,003 12s. 11½d., being the largest that our church has yet raised in one year for missionary purposes.

## II. THE MISSIONARY EXPENDITURE.

The expenditure for our ordinary missions, including £846 15s. 8d. raised but not yet remitted, for Continental Churches, is £14,770 7s. 6½d. being £732 less than it was in 1852. It will thus be seen that the expenditure falls short of the income by a sum somewhat more than TWO THOUSAND POUNDS.

[Besides what is included in the preceding statements, there was also reported and paid to the Treasurer, as raised by the Congregations, &c., for Chinese New Testaments, £1875. It will be seen that the whole falls somewhat short of £20,000. The Treasurer, however, gives the following as "the total Receipts during the period from January 1853, to Jan. 1854," viz:

General Fund - - - - -	£ 1,355 10 1½
Home Fund - - - - -	5,116 7 8
Foreign Mission Fund - - - - -	13,171 4 8½
Synod House Fund - - - - -	96 10 6½
Scholarship General Fund - - - - -	457 8 7
Fund for Liquidating Debt, etc. - - - - -	1,413 12 10½
Ministers' Libraries - - - - -	77 16 11
Missionary Record - - - - -	50 15 0
	£21,739 6 5¼

It thus appears that the whole contributions of the Church exclusive of the sum for Chinese Testaments, and of what is raised by the several congregations for their own immediate purposes approaches to £22,000.]

## J A M A I C A .

ROSEHILL.

The Rev. W. S. Hædile, formerly of Brechin, Scotland, writes as follows under date, 8th Nov. last.

Let me shortly give you some idea of the appearances of things within my own immediate sphere of vigilance; which, though certainly none of the brightest, is yet by no means one of unrelieved darkness, but one, in which, on the other hand, it becomes me to acknowledge with the liveliest gratitude, that I have had given me much both to comfort, and animate and cheer.

*Appointment of Deacons.*—And at the outset, I may mention that our church is now, in what, as Presbyterians, we regard as the divinely approved form of church polity, complete in its constitution; having had, now some-time since, an addition to our official staff of four individuals as deacons,—an office in the christian church, the wisdom of the institution of which is soon felt in such a place as this, where we have so many small congregational outlays, where the funds are collected in such small sums from such a number of people, and especially where sessional duties are oftentimes of such a secular and not unfrequently most perplexing character. It was this latter circumstance, indeed, which more particular'y pushed us on to the supply of this additional number of officials.

*The Church a Kingdom.*—The people here, as elsewhere, I believe, throughout our churches, have been wisely taught that the Christian church is *itself a kingdom*, having a better sovereign, a better code of laws, and a better provision for their administration than any kingdom of this world; and evidently feel the force of the apostle's statement that it would be a very "shame" if any of them "having a matter against another," was "to go to law" before the civil magistrates—men it might be of ungodly and immoral lives—and thus "set them to judge who are the least esteemed in the church," virtually asserting, at the same time, that "there was not a wise man among themselves." Sooner then act in this manner, and thus slander the kingdom of heaven among them, many of them, I believe, tenacious as they are of their rights, would rather "take wrong and suffer themselves to be defrauded."

All matters of grievance and dispute, both among the members, and the general adherents, and occasional attendants, are thus brought to the church for arbitration and adjustment.

Sometimes these are mere family grievances, in the settlement of which parties themselves have been unsuccessful, and which continuing to exist, may be gnawing as a worm at the root of domestic happiness. More frequently they are petty squabbles among neighbours, illustrative of "how great a matter a little fire kindleth." Occasionally, however, they are of a character in which worldly interests, at times of no inconsiderable importance to one or other of the parties, are at stake.

*Family Grievances Rectified by the Ministers*—The first-mentioned class of cases, I endeavour and usually succeed in rectifying myself; and, to give the people credit for their sense of propriety since I am thus exposing their failings, the usual watchword with them in such circumstances is, "to the minister." When they come, I need scarcely say, the minister must sit and patiently hear, and endeavour to understand the whole case, in all its bearings, so as to be able to lay upon the shoulders of the culpable—commonly each and all of them—their respective burdens of guilt, and so to explain the law of Christ on the particular subject, as that they might henceforth be enabled the better "to dwell together according to knowledge."

*Quarrels decided on by the Session.*—All other classes are brought to the session; the last mentioned class not unfrequently giving more of a civil tinge to our proceedings than is perhaps desirable; though we, of course, always preserve the following distinctive characteristics, viz., that we commence our sittings with reading of scripture and prayer; and refer in our procedure more to the law of God and the approved usages of his people, than to the law of the land, and the approved usages of society.

Plaintiff and defendant have of course cogitated their respective cases well before appearing at the bar of the session; still, were you present on some such occasions, I feel persuaded you would, in some instances at least, be amazed at their lengthened and lucid, and, all things considered, singularly well arranged statements. You could not fail to be delighted in witnessing the quickness with which the sophistries of the party unhappily lacking a consciousness of truth are detected, and the tact with which they are exposed. And giving you all credit for the due cultivation of that charity which "suffereth long, and is kind," I rather fear you would, in some instances such as recur to my remembrance while I write, be provoked at the obstinacy with which the light of truth is excluded, and evident conviction of wrong resisted. You would in such cases, I have no doubt, find ample room to "be angry and sin not," abundant cause to "reprove, and rebuke sharply." It is nothing more than what is due to the members of the church, however, to add, that so far as they are concerned, you would be more frequently gratified with the exhibition of a childlike desire to *know what is right*, and a willingness, moreover to do it. Often, after some such meetings, have I thought that if there be still any of Hume's notion as regards the negro mind, or those of the like school, who, improving somewhat upon his idea, at once classed the entire race with the irrational creatures, it would be well to send them here to attend such meetings, and thus learn the fallacy of their creed. I feel confident that they would not fail to perceive indications of mental powers which under like advantages as that which they have enjoyed, would most assuredly have coped not unequally with their own. Certain I am at least of this, that however their philosophy might enable them to account for the sable hue of the earthly tabernacles, they would have evidence *in abundance* that the spirit which inhabited each, was, as regards its every faculty, originally created after the very same *image* as their own—that they were all "men of like passions with themselves." While, as regards the physical system, a short residence among them, and a participation with them in the common ills to which flesh is heir, would, I doubt not, soon disabuse their minds of any scepticism as to the truth of the inspired statement that "God hath made of *one blood* all nations of men for to dwell on all the face of the earth." Our sessional duties being thus of such a complex and not unfrequently perplexing character, it was thought advisable to have the united wisdom and influence of the church to bring to bear on all such cases; and more than once since the addition referred to, have we found its value.

*The Improving character of the People.*—You have perhaps inferred from the foregoing that our people are very contentious, and that there is here little evidence of their being much under the power of truth. My duty, however, is to state facts, and allow you to draw your own inferences. As regards the general membership of the church, your inferences would certainly be *unduly* severe; but as regards the bulk of the people among whom I labour, including not a few even of those who are members of the church, the people themselves would justify your conclusion—a fact, however, both pleasing and hopeful. Oftener than once at least, at the close of such meetings, and after I had set before them by way of contrast with their conduct "the more excellent way," and reminded them of the apostolic injunction that they should "be at peace among themselves," and "let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away far from them, and that they should be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven

us," have one and another come up to me and said, "Ah, massa, we too bad, too much quarrelsome; no good even to own colour." Still, as I have already intimated, there are men of peace among us, yea families and neighbourhoods of peace, and their number is, and, the means of grace being continued among them, will go on, increasing as in those other districts where the people have longer and more regularly enjoyed a preached gospel. During the short time that I have laboured here, there is indeed in such matters a very marked change among them for the better. Oftener than once has it been remarked to me by persons who had no intention, I believe, to flatter myself, that our people were of late much more orderly and quiet and exemplary, contrasting the present with still earlier times. The members of session have frequently made similar observations. And from this *increased* and *increasing* diffusion of "peace and good will" among them, surely we have reason to hope that the ultimate and higher designs of the gospel *have been* and *are being* in some measure effected, and that "glory to God in the highest" is being thus secured.

#### TRINIDAD.

The following letter from the Rev. George Lambert, dated Arouca, 7th Feb., shows that he has begun his labours.

*Arrival and Welcome.*—We left Glasgow the day after you saw us (the 29th November), and landed at Port-of-Spain on the 9th of January: but as we were detained some days at Greenock, and two days in Lamlash Bay, we made the passage from Lamlash Bay to Trinidad in thirty-five days. We had nothing like a storm the whole way—occasionally we had very light winds. As a whole, our voyage was as pleasant as it possibly could have been. Doubtless for this we were indebted to the prayers presented on our behalf by many christian friends in Scotland. Mrs. Lambert was sick for the first ten or twelve days; I got off with two days' sickness. We had sermon on board every Sabbath, and with the exception of the two days I was sick, we had worship in the cabin every evening. We cast anchor off Port-of-Spain on Monday about noon. Mr. Brodie, with two of his elders, came on board immediately, and took us on shore. We met with a very hearty reception from Mr. B. and his people. As we staid in Port-of-Spain for ten days, I had every opportunity of becoming acquainted with Mr. Brodie's operations, and how his classes and meetings were conducted. On the Saturday we went together to San Fernando (about twenty five miles down the coast from Port-of-Spain), where Mr. B. and I have undertaken to preach occasionally, in the absence of the Rev. Mr. Church, who is now in Scotland, and who has been labouring at San Fernando for some years in connection with the Free Church. Mr. B. remained over the Sabbath, and I preached for him in town. On the Tuesday evening we had a public missionary meeting in Mr. Brodie's church, which was intended as a sort of welcome to us. The meeting was a very interesting one, and well attended. The collection at the meeting and on Sabbath was given for the purpose of making some necessary repairs on the church at Arouca. The sum raised was sixty-eight dollars, which was very good considering the circumstances and size of the congregation. On Wednesday, the 18th, we came out to Arouca, and were not at all disappointed with it. The dwelling-house is very comfortable, as it has been inhabited until very lately. The church is a little more broken down in appearance than I anticipated, yet I have seen some country churches at home look a great deal worse. Just now it looks best in moonlight, yet, by and by, when the fences are fully repaired, and the church fully painted and repaired, it will have quite a smart appearance.

*First three Sabbaths at Arouca.*—The first Sabbath after coming here we had only one service: Mr. B. came out from town in the morning, and preached a short sermon, and introduced me to the people. There were about eighty present. The second Sabbath we had seventy in the forenoon, and 130 in the evening. Last Sabbath, which was our communion, we had eighty in

the forenoon, and 200 in the evening. Our Wednesday evening prayer-meeting in the church is attended by about eighty. We have always had a number of Romanists listening outside, some of whom hear for a little, and then drop in. Others are less scrupulous and come in at once. Romanists here are much less under the influence of the priests than they are at home. I hope that many of them here may be brought to know the truth and love the Saviour. The Popish chapel is little more than a stone-cast beyond this, and will not hold so many people as ours will do. At our communion on Sabbath seventeen persons sat down at the Lord's table. The number on the roll is twenty—two of these are at present under suspension, and a third was not forward. We have only one elder connected with the church at present. He seems a very simple-minded, worthy man, a native of Africa. He speaks very broken English, and I have some difficulty as yet in knowing what he says. Our numbers, you see, in the meantime are very small; however, those who are members of our church seem much attached to it. There is a very numerous population in the neighbourhood, and I feel perfectly sure of this, that our attendance will ere long very much increase.

*Plans of Usefulness.*—As this is crop season, and people are all very busy in the meantime, there is little opportunity furnished for visiting during the day from house to house. I have got very little done in this way as yet. I have begun an evening school for adults, which meets twice a week, and have already above thirty on the roll. Of this class the people are very fond, and as the New Testament is our class book, it affords an excellent opportunity for imparting the best kind of instruction. On Wednesday and Saturday, at mid-day, I meet with the children in the church for the purpose of communicating religious instruction. Our local government here have established a system of education for the island entirely secular, and the children are left on these days to receive religious instruction from the various ministers in the different places of worship to which their parents belong. Mr. Brodie seems to approve of the system, and to think that it will work well. From what I have said, you will see that I have still Friday and Monday evenings unoccupied. I have left these free for the purpose of having occasional meetings on the neighbouring estates. Last Monday evening I had the first of these meetings at St. Clair, and had from thirty to forty persons present. Next Monday evening I have arranged for one at Waterloo, where our elder lives, and he will keep it up regularly afterwards. I think it desirable to have as many of these as possible, and to confine them entirely to week-day evenings. At present I have two services in the church, besides the Sabbath school, and next Sabbath I begin a class for candidates for membership. I intend restricting myself to these four meetings on the Sabbath in the meantime, and instead of going to the people in the neighbourhood on the Sabbath, I wish to try to get them to come to me.

*Remarks.*—In what I have said I have restricted myself to a bare statement of facts, and have purposely refrained from trying to give you my impressions of the island or of the people in the meantime. I have done this purposely, because I know the first impressions are often very false ones, and I would wish to guard against saying anything which I might afterwards regret. This much I should say, however, that people at home have a very incorrect notion of what residence in a West Indian climate is—at least I know that I had. To me it does not seem to differ much from a warm summer day at home. I do not feel the heat at all oppressive, and enjoy most excellent health. The people I like very much—they are very teachable, and are by no means lacking in expressions of respect for the parson (this is a favorite name with them, but one which I have scarcely learned yet not to detest). Altogether I think I could not have had a more inviting field of labour. I trust that if spared to labour long here, I may be made the means, in God's hand, of saving blessing to many

## OLD CALABAR.

LETTER OF YOUNG EYO HONESTY TO THE REV. MR. WADDELL—WRITTEN  
BEFORE HIS BAPTISM.\*

Creek Town, Old Calabar,  
June 20, 1852.

My Dear Good Friend,—It has been for long time on my mind to write you this my second letter to you, partly to tell you that I still bear you on my heart, and partly in hope that God, our heavenly Father, will bring you again to us, for you are used to we, although He has seen good to remove you to such a distance; and I hope you are all in good health and quite well, and all your family and friends; and may the goodness and mercy and peace from God our Father be with you all; and my best compliments to you and to Mrs. Waddell, and to Miss Miller and to Jessy, and to all your children; and tell Mrs. Waddell and Miss Miller and Jessy that I am longing for you all to come. Also, my dearly friend, I am extremely sorry to write you this about my condition, for on the first Sunday of this year, after my father's yard-meeting, and after my house-meeting, I take one of my little books—it is called, "Come to Jesus"—and I read many things in it, and this word make me fear, and it trouble me. [Here follows a long quotation from the little book, the whole of the fourth address, "God is angry—come to be reconciled."]

So, my dear friend, this trouble me very much, and I says to myself, What shall I do? and at evening I go up to Mission House to speak with Mr. Goldie about my state; and I tell him all about what I been read in this little book; and I ask him many things as I used to ask you, and he tell me that if I want to join God's people, I have to leave off Egbo Chop; and I asks him about making devil for the dead, and he says that I have to leave it too; so I fear very much of this—not as for Egbo Chop, I do not care about it, but you see this, my dear friend, how we are about making devil. If please God that I live to see my father or my mother die, I have to be making devil for them; and I am very sorry to see that Satan has plenty of things to put before my way to stop me, for he been do the same things to me before time about my wife, but the Lord God with his great goodness help me, so I beg him to help me in this thing. My dear friend, I am now as two persons living in one body, for my heart not in everything agree with my mind. If I think of something not to do it, my heart likes to do it, and I remember the word of the Lord to his disciples in the 26th chapter of Matthew, 31st verse, "The spirit indeed is willing, but the flesh is weak," and in Galatians v. 17th verse, "The flesh lusteth against the spirit, and the spirit against the flesh;" so I find this word is the same thing that is in me; and so I write you this letter to beg you and other God's people to remember me in your prayer. Also when I been go to Mr. Goldie, and speak with him as I write you. I have been write letter to my father, and tell him that I want to join myself to God's people; and he write letter to me and say, better I not do so; it is better for me to hear God's word, but to join to God's people he do not know it; and I tell Mr. Goldie what he says; but I do not think much of what he says, for it is not that keep me back, but my own heart, and the fear of many of our country fashions.

Also, my dear friend, I am sorry to say that from since you go away we

\* No alteration has been made in this letter, except in a few instances in the spelling and capitals, and punctuation where the sense required it.

don't keep up the Friday night meeting at my yard, because I can't get the young men which used to come, to come as they used to do before; for many times when you were here they use to stop at their houses, and say this thing and other keep them; but I have prayer meeting myself at my house, and Sunday meeting in my father's yard, and meeting with my people in my house after my father's yard-meeting. As you used to do we still keep it; and I am glad to see that many people in town come to my house on Sunday to hear God's word; and in the beginning of the meeting I pray with them in Calabar, and when the meeting is over Mr. Goldie prays, and then I ask them what they been hear at my father's yard, and some tell me, but not all of them. . . . . I beg Mrs. Waddell and Miss Miller to write to me, and let me know the time you all will come; I beg you to remember me with best compliments to Mr. Jamieson's sister and to his daughter; and tell Mr. Jamieson's sister I beg her very much to try and get me one or two of Mr. Jamieson's picture. I remain, Sir, with sincere regards, your sincere well-wisher,

(Signed)

"YOUNG EYO HONESTY."

*Notes by Mr. Waddell.*

The *Egbo Chop* referred to in this letter is a feast on a sacrifice of goat, made at meetings of the Egbo Society, when the blood is sprinkled at the entrance of the palaver-house and prayer made to *Ikbū* over the blood of the sacrifice, and other acts of idolatry intermingled. Egbo is the governing body in the country, and it is deemed a high honour to share its privileges.

*Making devil for the dead* is a rude way of expressing funeral rites and ceremonies. These do not now include human sacrifices, which have been abolished, but enough remains of an idolatrous and immoral character, both in the proceedings and consequences of several weeks' revelry, etc., to forbid any servant of our Lord Jesus following these fashions. A great funeral seems to be the greatest honour that can be rendered to a man in Calabar. To be buried without public marks of respect is the fate of criminals and despised slaves. "And also that he have no burial, an untimely birth is better than he."—Ecclesiastes vii. 3.

LETTER OF YOUNG EYO HONESTY TO THE REV. MR. WADDELL—WRITTEN AFTER HIS BAPTISM.

23rd December, 1853.

Creek Town, Old Calabar.

MY DEARLY FRIEND,—It has been in my mind to write you this letter before this time, only I been think it will not meet you at England, so I don't send it by the last steamboat. But now I hear from Mr. Thompson that you can't come out this time, so I am glad to write to you these few lines to tell you this my best news, that on the 30th day of October, the Lord, by his great goodness and love to sinners as I, have bring me through all my temptation, to repent and be as what he been said to Nicodemus in the third chapter of St. John, 5th verse. And when I been write to tell my father that I want to get myself joined to God's family, he write the answer, and make plenty palaver with me about it; and I have one letter from him, which I will be glad to show you when you come out, if it please God that He spare us to see each other again. But all he say to stop me, God make it very good to me, and Mr. Goldie will tell you all. And I pray to our heavenly Father to keep me and help me to stand strong in his love, and I was glad read in your Hymn-book, Psalm xvii, 13-15.\* I wish very much, if God will, to send you out soon for his work and for our help, because the same Sabbath when I been to be baptised, my father say to me, that if I stop until he know what baptism

\* Watt's version, beginning—

"Lord, I am thine, but thou wilt prove

My faith, my patience, and my love."—H. M. W.



mean, that when you come out he himself will come to you to be baptised; and I tell him all what I know, and I say to him, It is very good, father, if you come to be baptised, and believe in the name of the Lord. But as for me to stop until Mr. Waddell come, I cannot do it, for all God's ministers are the same. And he say, But Mr. Waddell is first man that come here. I say, Yes, father, but I do not know if I live to see that time; and God's word tells us that when we hear his word, we must do it. My friend Eyo Hogan is in great trouble of mind, for when his father and his father's sister die, he have plenty palaver. I tell him to pray, and beg God to help him, and bring him to his family, for we cannot trust ourselves to any friend that we have on earth, but God is willing to be a father and best friend to all his people; and I think that Hogan will soon look for his life. Some of my father's boys want to join; and I speak all time with my wife, too, about the same things; so I think all we want you as soon as you can come.

Also, my dearly friend, I have other good news to tell you,—what goodness the Lord our Father has shown to me, that He has given me a fine little son, as He been do to Hannah, Elkanah's wife; and all I said and prayed is as what Hannah prayed in the 2nd chapter of the 1st Book of Samuel, and I was quite glad. But the same time I was very sorry, and vexed with my mother and my sister and doctor Eyo, for what they do; because, when the child was born it was Sunday, November 4; and when I speak God's word in Psalm cxv. to my people, and my mother's people at her plantation, she say to me, What make me speak God's word when I see that my wife, the daughter of another man, is in so much trouble; and I say to her, God tells us to call upon Him in the time of trouble, and to trust all ourselves to his cares, so I can't stop from speak his word; but I wish you, my mother, would do as I do, and not go to Abeaidiong, as you want to do, for they cannot do you any good, and it will make God angry. And I am very sorry, too, for what doctor Eyo and my mother and sister do. For when doctor Eyo come from his plantation to see the child, he bring a goat with him, and they go to the pot of water which they call after the name of my grandfather's face, and they kill the goat, and give thanks to their dead father that same day. Then they bring the goat's blood in, and put it upon my wife's face, and on the child's; so I get up vexed, and take it off from the child's face; and when my wife see me do so, she take it off her face too, and I say to her that I am glad to see her do so. And I tell my mother and my sister that what they do is very bad before God, because I been pray and beg God to give me this child, and out from his goodness He heard my prayer and answered me; and if they would give thanks to God for his love to me and to them, it will be better than what they do. So I tell my wife not to eat that goat-meat, but to put her trust in the Lord, and let me and her pray to God our Father, and give thanks to Him for his goodness to us. So I prayed with my heart full of thanks to our heavenly Father, and to the Lord by whose great name the Father heard our prayer; and I beg Him not to send his anger on the mother and the child, for we all are his; and I beg the Father to forgive the sin of our family. Then I write to tell my father at Town how God do with me, for he bring me here to plantation to live and see my son born; and he write me an answer which make me a little glad, for he say in his letter that he thank God for the child, and beg God to spare the child and his mother. I am glad to say that though doctor Eyo and my mother and my sister were so strong in their ways, my wife do all as I tell her, and her mother do also very good way with me, for she do not join with them when they do all the things, but she tells me that she believes what I say to them.

Eyo Hogan has also got his wife, and Henshaw Tom Forster has got his wife too. But I am sorry to say that we do not keep the Friday meeting since you go away, for all the young men don't come to it, and we have only

Sunday meeting at my father's yard, and my house meeting. I cannot say more at this time, my dear friend, but pay my very best compliments to you and Mrs Waddell, and Miss Miller, and Mr. Jamieson's sister, and to all your children. I hope the goodness and care of our Father be with you all, and keep you well, and be with all God's people in England; and I beg you and them to remember me and my family in your prayers. Please give my best compliments to Mr. and Mrs Goldie, and tell them about the child, and tell them that I will soon write them; and if you meet with Mrs Archer and Mr. Lindsay, please pay my regards, with compliments to them.—I remain, etc., etc.,

(Signed)

YOUNG EYO HONESTY.

*Notes by Mr. Waddell.*

I may observe that the person named Doctor Eyo, in this letter, is father-in-law to Young Eyo. His name is properly Ebok Eyo. The term Doctor is the common English of the Calabar word Ebok, which signifies either medicine or a charm. He is not, however, a medical practitioner in our sense of the word.

The smearing or sprinkling of the blood of the sacrifices on the faces of the mother and child was designed to secure their lives and health as a charm against evil, perhaps a sort of heathen baptism into the idolatrous customs of the country. At *Abootuka* the blood of a goat sacrificed to the objects of worship is put on the face of a sick person to promote his recovery.

Prayer to the dead at a pot of water kept in the middle of every yard is customary on a certain day of the week by nearly all the people of Calabar. The water is always renewed on that day. The skull of a goat or of a man may usually be seen near by the pot of water, and usually also a chicken or land tortoise hanging to a little tree planted at the same place.—*U. P. Mis. Record.*

## Ecclesiastical Notices.

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

Whitby, 18th April.

At a meeting of the members of the Free, and United Presbyterian Churches held this day at Mr. William Mathewson's, after engaging in devotional exercises, Mr. William Dow was unanimously called to the chair and John Ratcliffe having been requested to act as Secretary, the following Resolutions were submitted and unanimously adopted.

1. Moved by John Ratcliffe, seconded by William Heron, and

*Resolved*,—That a Union between the United and Free Presbyterian Churches is not only highly desirable, but a *duty* which these Churches owe to the cause of Christ, and the moral and religious interests of this country.

2. Moved by Robert Gardiner, seconded by William Agur, and

*Resolved*,—That we firmly believe it to be the duty of the Ministers and Members of these denominations to consider, and we hereby call on them prayerfully to consider, how much truth they hold in common; how many of their differences are misconceptions, and do not involve principles; and whether such differences can warrantably constitute terms of communion.

3. Moved by John Hepburn, seconded by William Mathewson, and

*Resolved*,—To comply with the requirements of Christ in regard to the unity of His people, and the general spirit of the Apostolic injunctions, and with a view to meet the necessities of the thinly scattered Presbyterian population, where there are often now two

churches, where there is only support for one; to avoid that spirit of rivalry which is sure to be engendered thereby; also that we may present a more united front to the mass of ungodliness, infidelity and Popery that surround us: we pledge ourselves to do our utmost to promote the above contemplated union, in the hope that more influential parties will take up the matter, and push it to a happy consummation.

4. Moved by James Burns, seconded by James Thornton, and

*Resolved*,—That the above Resolutions be sent for publication to the *Ecclesiastical & Missionary Record*, *The Canadian Presbyterian*, and *Canadian United Presbyterian Magazines*, in order that the subject may be brought before the people of the United and Free Presbyterian Churches, with the hope that other branches of the Church of Christ may be stimulated to join with us in this effort for union.

The following Committee (being equally taken from both Churches) were then appointed to carry out the spirit of the foregoing Resolutions, viz. :—

Wm. Heron, Wm. Mathewson, Robert Gardiner, Jas. Burns, Alex. Dalziel, Robt. Ratcliff, John Heron, John Ratcliff, John Hepburn, and Hugh Fraser.

Wm. Heron, Convener; John Ratcliff, Cor. Secty.

The Chairman then concluded the meeting by committing in prayer, the cause to Him who ruleth among the nations, and turneth the hearts of the children of men. Thus appropriately terminated this most brotherly meeting, which, considering the opportunity for intimation, was numerously attended. Throughout the entire interview not a jarring word was heard. But one feeling seemed to animate those present, as if there were but one heart in the whole assembly, and that heart warmed with love for the Redeemer's cause, and zeal for the honour of his name. As each Resolution was put from the Chair, every individual present testified his approbation; and love and harmony characterized the whole proceedings.

We trust that many others in different parts of the country will meet and compare their views, and that Glory to God in the highest, and peace and good will to men will be the result.

WILLIAM DOW, *Chairman*.

JOHN RATCLIFF, *Secretary*.

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SUPPLY FROM SCOTLAND.

We understand the Rev. Martin W. Livingstone, late of Musselburgh, may be expected in Canada, in a few weeks, to labour in connection with the U. P. Church.

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AMHERST ISLAND.

On Tuesday, 28th March, the U. P. Congregation here gave a unanimous Call to the Rev. William Dickson, late of Albion and Vaughan. The Rev. John Scott, of Bath, presided on the occasion.

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WHITBY.

The members and friends of the United Presbyterian Congregation here have presented the Rev. R. H. Thornton, their Pastor, with a purse of £50, as a substantial token of their esteem for his personal qualities and untiring efforts in every good work; and especially of their approval of the manner in which he has discharged his ministerial functions among them for a period of fully 20 years. The circumstance is very creditable to the donors, and is a good illustration of the voluntary principle. Should the present state of matters in Canada continue—we refer to the prices of agricultural produce—the wages of all sorts of labour and the consequent expense of living—it is to be hoped all our older and abler congregations will see that Christian equity, to say nothing of generosity, requires them permanently to augment the stipends of their ministers. The donations which not a few of them have this year sponta-

neously given seem an indication that they are at one with us on this point. We have great faith in the fairness and kindness of the people, let them only be handsomely dealt with, above all let spiritual things be energetically, faithfully, and affectionately ministered to them.

object be attained as speedily as possible—they very cordially and earnestly recommend to their brethren of the congregations to be as liberal in their contributions on the day when the collection is made, as their circumstances will allow.”

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RESIGNATIONS.

The Rev. Alex. Kennedy has resigned the pastoral charge of the Congregation of Darlington and has been loosed by the Presbytery. We understand the Rev. John McLellan has resigned, or signified his intention of resigning, his charge of the Congregation of Detroit.

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AUGMENTATION OF STIPENDS IN THE U. P. CHURCH, SCOTLAND.

The Synod in Scotland has for several years been engaged with a scheme for raising considerably the minimum of stipend. A collection for this purpose was appointed to be made by all the congregations on a Sabbath in March last: and we learn from an Edinburgh paper that at a meeting of elders and others, belonging to the various congregations of the United Presbyterian Church in that city, held March 6, in the Synod's Hall to confer on the subject, a resolution was unanimously adopted—"that the friends present have heard with great satisfaction a report of what the committee of Synod have already done in regard to this matter; that they are unanimously of opinion that this is a movement which has the strongest claims upon the liberality of the church: and that, as a sum not less than £5000 will be required to raise the smaller stipends to the minimum of £120, and as it is of the utmost importance, both for the welfare of the ministers and of the congregations, that this

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BAPTIST COLLEGES.

Within the last six years, the sum of \$1,500,000 has been subscribed toward the endowment of Baptist colleges and seminaries in the United States. The whole number of instructors connected with them is 154, students over 2500. They have graduated over 4000 students in all, and their libraries contain more than 120,000 volumes.

The Baptist Theological Education Society of Canada proposes to start a college at Toronto, Canada, to be called the Maclay College. The sum of £5,525 is reported as received for this object, and as this is sufficient to endow a theological Professorship, Dr. Maclay has been appointed as professor.—*New York Independent.*

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NOVA SCOTIA.

The Synod of the Presbyterian Church, at a meeting in January, extra-judicially resolved to make an effort to raise £6,000 for behoof of the Seminary,—for the endowment of the Institution, and for the increase of its Library and apparatus. The subscriptions are to be payable in four yearly instalments, and only on condition that the whole sum be subscribed.

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REV. DR. W. L. ALEX. NDE.

This distinguished Preacher has received an invitation to succeed the late Rev. Dr. Wardlaw, Glasgow: and has declined.

## Gleanings.

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### A COLORED PROFESSOR.

The Rev. J. W. C. Pennington, D.D., of New York City, has been elected President and Professor in the Woodstock Manual Labor Institute, Michigan. The friends of learning in Michigan may congratulate themselves on this accession to their ranks. The Rev. gentleman is as black as ink—was a fugitive slave at the time of the passage of the fugitive slave law, although he has been for several years the pastor of a very respectable Congregational church, in Hartford, Conn. He was at that time travelling in Europe, as is the fashion with many other distinguished D.D.'s, and there received the Doctorate in Divinity from a distinguished German University, it being no less than that of Heidelberg. After the enactment of the law he feared to return to his congregation until his friend, Hon. John Hooker, of Hartford, purchased him 'running' for a small sum, and thus secured a good title to the Dr., and then presented to himself his 'reverence,' and his theology, and his literary title, and his tongue, and the right to own his wife and children, as well as his bones and muscles and black skin. He has since been the Moderator of a Presbytery of New York, and now is the President of a college or literary institution, for the education of coloured people in Michigan.—*Detroit Tribune.*

[Dr. Pennington, during his sojourn in Scotland, often preached and with great acceptance, to Congregations of the U. P. Church, by the Ministers of which he was always treated as a brother, and in all respects placed on a level with themselves. We recollect hearing him address the Annual Missionary Meeting of that Church in the Music Hall at Edinburgh in the presence of the Synod. On his rising, the Rev. Andrew Somerville, the Mission Secretary, referring to the prejudice against color in the States, and to the position Dr. P. then occupied as a fugitive from his native land, proposed that a special mark of respect should be shown him here. Whereupon the whole of the immense audience started to their feet, and gave the Ethiopian a hearty fraternal greeting.]

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#### LINES FOR CHILDREN.

If ever I see,  
On bush or tree,  
Young birds in their pretty nest;  
I must not in play,  
Steal the birds away.  
To grieve their mother's breast.

My mother, I know,  
Would sorrow so,  
Should I be stolen away;

So I'll speak to the birds,  
In my softest words,  
Nor hurt them in my play.

And when they can fly  
In the bright blue sky,  
They'll warble a song to me;  
And then if I'm sad,  
It will make me glad  
To think they are happy and free:

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\* \* \* The Statistics of the Flamboro' Presbytery reached us on the 26th ult.—too late for the present Number. We shall gladly give the paper a place in our next. We entreat that all Communications be forwarded *as early as possible*.—Those arriving late, must either be excluded, or inserted with great inconvenience.