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Miscellaneous Articles.

CAIN AND ABEL.

The advancement which has been made in the arts and sciences within these fifty years past by some of the most enlightened nations, has been great, and if they were to continue advancing in the same ratio for fifty years to come, we might anticipate a revolution in the affairs of our world, such as has never yet been witnessed by any of its oldest inhabitants. But there are set limits to the knowledge and discoveries of human beings, which they cannot pass; and when they have reached the utmost extent of those limits in the acquisition of human science, it will be found, just as it has been found in past ages, that the finite has come no nearer to the infinite in the scale of moral being on that account, and no nearer to happiness in the economy of grace. The grand distinction between the finite and the infinite, the Creator and the creature, will still remain, and the following statement, which may be seen engraved on the page of history as with the point of a diamond, will hold true. It is the knowledge and belief of the Bible, and of the Bible alone, that can raise the soul of man to an assimilation to the Deity, and a participation in his favour and bliss. In possessing the Bible, therefore, we possess an advantage over other nations which have it not, that cannot be too highly appreciated. They may have had the knowledge of philosophy, and of the arts and sciences, for hundreds or thousands of years; but, in addition to such knowledge, we enjoy a direct revelation from Heaven concerning this world and the future, concerning the way of life and salvation. They may have had histories of the world, and biographies of men who have lived upon it, speaking to them for hundreds or thousands of years; but in the Sacred Volume we have histories and biographies of men speaking to us thousands of years prior to any other—histories and biographies authenticated to us by the pen of inspiration and the finger of God, and containing in a single paragraph or verse more solid and useful, because more important information, than can be found in all other volumes besides.

These remarks have been suggested to the writer, on reading and reflecting on the fourth verse of the eleventh chapter of the Epistle to the Hebrews, where it is stated, that "by faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts, and by it he, being dead, yet speaketh," compared with the history of the transaction referred to, as narrated in the fourth chapter of the book of

Genesis. That brief statement throws a flood of light on the antediluvian age, such as is nowhere else to be found. On reading it, we come to the knowledge of the fact that both Cain and Abel, the first-born of our race, were worshippers of the true God. They were not Atheists. They both recognized the presence of the living and true God, and acknowledged their obligations to worship Him. Cain, being a tiller of the ground, brought of the fruit thereof, probably a bouquet of flowers, or a basket of fruit, as an offering unto the Lord. And Abel, being a keeper of sheep, brought of the firstlings of the flock, as an offering unto the Lord. Nothing could appear more natural than this. It was natural that Abel, being a shepherd, should bring an offering of the firstlings of the flock which he had watched over with a shepherd's care; and it was equally natural, one should think, that Cain, being a husbandman, should bring an offering of the fruits of the ground which he had weeded, and watered, and dressed.

In these offerings, both seem to have recognised God as the Giver of all good, and as entitled to their homage and gratitude. But both were not accepted. What could be the reason of this? It is to be observed that in Abel's offering there was something more implied than a mere recognition of God as the Giver of all good. The offering of animal sacrifices implied that man is a sinner, and, as such, needs forgiveness of God: that this forgiveness could not be obtained of God without the shedding of blood, as "without the shedding of blood there is no remission of sin;" and further, that this shedding of blood should not be of man himself, but of another in his stead. All this seems to have been implied in Abel's offering. Hence we infer that those sacrifices which were afterwards offered under the Mosaic economy were only a continuation of that which had been from the beginning, and of which we have an example in the sacrifice offered by Abel. It is highly probable that God himself gave instructions to our first parents concerning the offering of sacrifice, so soon as he had revealed to them the promise of a Saviour who was to bruise the head of the serpent. It is generally believed that the skins of those animals with which they were clothed after the fall, were the skins of animals that were thus offered. And there appears to be some foundation on which to rest the belief. Animals were not then allowed to man for food, yet we know that before the flood there was a distinction between the clean and the unclean. This distinction could not have been made on account of their skins, or the use that was to be made of them, but simply on the ground of their fitness or unfitness for sacrifice. Nor is it at all probable that those animals whose skins were used for a covering to our first parents, were slain merely for their skins. The probability is, that they were slain in sacrifice, and their skins thus appropriated. For these reasons, we conclude that the offering of animal sacrifice must have originated in Divine appointment.

We are expressly told in the sacred narrative, that Abel offered a sacrifice of "the firstlings of the flock." It was a lamb of the first year, the choicest and best which his flock could yield. It was therefore a sacrifice of the same kind with that which was afterwards incorporated into the Jewish ritual, and which was required to be offered for the whole congregation of Israel on the great day of annual atonement. It is probable that the fruit which Cain offered was also the choicest or best which his garden or field could yield. And it, too, was of the same kind with that which was afterwards incorporated into the Jewish ritual, and presented as a thank-offering or meat-offering unto the Lord. Yet the inspired writer declares that "Abel offered unto God a more excellent sacrifice than Cain." How was this? Wherein lay the difference. The great difference lay in the fact that the one sacrifice was offered *by faith*, while the other was not. "Whatsoever is not of faith is sin!" Such an offering as that made by Cain might do for a sinless being, but not for the guilty. Cain was a sinner, and his offering implied neither confession, nor contrition, nor faith in the promised seed, whereas Abel's offering implied all this.

There is something very instructive in the fact that Abel offered his sacrifice by faith. It shows that he was conscious of his own guilt and unworthiness, and therefore needed forgiveness of God. If he had not been guilty, there would have been no need of the shedding of blood, nor of the remission of sins, which it was intended to adumbrate; and if he had not been deeply conscious of exposure to punishment on account of sin, and believed in God's appointed way of obtaining deliverance from it, he would not have had recourse to the expedient. The offering of sacrifice by faith implied this much; and in him, therefore, we have an example of the conscientious convictions and belief of all good men who lived before the flood, and who offered similar sacrifices. The lamb slain by Abel, and slain by him in the faith of God's promise that the seed of the woman should bruise the head of the serpent, was but an emblem or type of "the lamb of God, which taketh away the sin of the world," and which is thus said to have been slain "from the foundation of the world." Hence we infer that all the sacrifices that were offered by pious and good men, whether in the antediluvian, the patriarchal or prophetic ages, were designed to keep up the remembrance of the great first promise, and at the same time to prefigure the one great atoning sacrifice and propitiation for sins, which was afterwards offered on Calvary. These ancient scripture saints did not rest their hopes in the blood of their slain victims, nor on the rude altar of stones on which they were offered, but in the atoning blood of the promised seed, the Lamb of God, and on the altar of His divinity on which it was offered, that he might bring us unto God. It was here that their faith and all their hopes centred. It was this which gave virtue, and excellence and efficacy to all their offerings—a power with God which prevailed. Looking through the vista of coming ages, they beheld in these typical sacrifices, as in a glass, the Lamb of God, which taketh away the sin of the world. It was because of his thus looking and believing, that Abel's sacrifice was accounted more excellent than that of Cain, God testifying to his gift.

The sacrifice offered by Abel, on the occasion referred to, was offered in accordance with the institution of God, and could not therefore but be well pleasing to him. A parent is well pleased with the obedience of a beloved child; so the Lord is well pleased with those that do his commandments, and hearken to the voice of his word. Not only have they the testimony of a good conscience that they do well, but they receive the approbation and blessing of God. He sheds abroad his love into their hearts; they enjoy the peace of God that passeth all understanding; He maketh all things to work together for their good; His Spirit beareth witness with their spirits that they are the children of God. But on this occasion there was a very remarkable and striking testimony given to Abel that his offering was accepted, and that he pleased God. He had such a testimony given him as not only he saw and felt, but such as his brother Cain also saw and felt, for when he saw it, "he was wroth, and his countenance fell." And what was that testimony? What could it be? It was the fact that God caused fire to come down from Heaven, and consume the sacrifice as it lay upon the altar. When Moses and Aaron reared the tabernacle in the wilderness, and erected an altar, and laid the bleeding victim thereon, we are informed, that "there came fire out from before the Lord, and consumed upon the altar the burnt offering and the fat." In the same way, we have reason to believe, was consumed the bleeding victim which Abel offered for a sin-offering upon the rude altar of stones which he had erected at the eastern gate of the Garden of Eden. A ray from the Shekinah that rested between the cherubims, which God himself had placed there as a symbol of mercy to man, alighted upon the victim as it lay upon the altar, and literally consumed it. God thus testified to his gift. It was not so with Cain's offering; it was allowed to remain and wither where he had laid it. But of Abel it is further said, that he "obtained witness that he was righteous."

This may be explained by a similar act of vindication on God's part in another instance. We read that when the publican went up into the temple to pray, he could not so much as lift up his eyes to heaven, but smote upon his breast, saying, "God be merciful to me, a sinner," and obtaining pardon of God, it is added, that "he went down to his house justified, rather than the other." So it may be said of Abel; his sacrifice being consumed by fire as it lay upon the altar, he thus obtained witness of God, and went down to his house justified, pardoned, accepted. His faith in the promised seed, the unseen Lamb of God, saved him. His heart was humble, penitent, believing. And now his name is enrolled in the noble catalogue of ancient worthies who, through faith and patience, are inheriting the promises.

When angels fell into rebellion against God, they were banished from heaven, never to return; they are reserved in chains of darkness to the judgment of the great day. When man rebelled against God, he also was driven from Paradise; but before driving him thence, God gave him the promise of a Redeemer and surety on which to pillow his hopes; and on the ground of that blessed promise, Abel was the first of the race to re-enter into the presence and glory of God. It is now nearly six thousand years, according to Hebrew chronology, since he entered into the glorious presence of God, yet he speaketh to us by his faith, as well as by his sacrificial offering, and the accents of his voice should neither be slighted nor forgotten. He does not say that it was by any inherent virtue of his own, or by virtue of the bloody sacrifice which he offered, that he found favor with God, and admission into heaven; but he does say that it was by faith in the Divine promise. His language to all generations therefore is, that without faith it is impossible to please God; without faith it is impossible to obtain pardon of God; without faith it is impossible to have eternal life of God. At the same time, we are reminded that Abel's faith was not a dead, inoperative faith. No; it was living, active faith—a faith that wrought by love, and prompted him to bring an offering of the choicest and best of the firstlings of his flock, and present it before the Lord. Abel thus speaketh; and the lives of all those ancient worthies whose history the Bible records, say the same thing. They testify that saving faith, in every instance, is a faith which purifieth the heart, and worketh by love, and overcometh the world, and leadeth a man to walk so as to please God. Such a faith as this may cost its possessor much. It cost Abel much; it cost him his life, for he was slain by his brother Cain, and the reason assigned is, "because he saw that his own works were evil, and his brother's good." In like manner, it has cost multitudes of martyrs and confessors since his day much; but there is not one of them all that has ever regretted it. There is not one of them all now in glory, who would not be willing to lay down a thousand lives, if they had them, rather than part with Christ, and the happiness they enjoy in being with him, where he is, to behold his glory. U. P.

THE EVILS OF IGNORANCE.

The evils of ignorance are so many and so great, that it would require a number of volumes to unfold them. One very interesting volume on the subject has come from the pen of the celebrated John Foster; there is one, showing the advantages of the diffusion of knowledge, by the excellent James Douglas of Cavers; and another, similar in design, by that highly useful and instructive writer, Dr. Thomas Dick. Inquiring persons would do well to study these valuable works, or others of a like kind. All that we can do at present is to set before them a few general statements and illustrations.

Ignorance is of various kinds and degrees, and prevails much, even where the means of knowledge are plentiful. In very favorable circumstances, many

have been possessed of but little knowledge, particularly of that knowledge, by far the best, which makes wise unto salvation.

In what we wish to press in these few pages we have in view, such persons as live, where education, useful books, the preaching of the Gospel, public lectures, and, above all, the Bible, can be easily had, and yet they remain very poorly informed, especially as to religious truth. We desire to show that such persons labour under very serious evils, which might easily be done away. And it is our special wish to give some impulse to the work of mental improvement and the study of moral truth among the people.

I. We begin with pointing out some of the evils of ignorance, as operating very much against the happiness of the present life, because this is the consideration most likely to gain attention. That ignorance is, indeed, a mighty drawback upon present happiness, we shall have little difficulty in evincing. For it deprives men of the highest and best enjoyments of which their nature is capable—the enjoyments arising from the exercise of the rational faculties. *The soul is the man.* The body is only its clay tenement. And the pleasures peculiar to the mind are undoubtedly much better than those connected merely with the senses, because they are far more elevated, pure, and lasting. Now, the ignorant man precludes himself from these loftier pleasures. He loses the happiness attendant upon the *collecting* of knowledge; that is, he loses all the happiness which goes along with reading and thinking. Nor is there any other enjoyment, exclusive of what springs directly from religion, comparable to that which is felt from spending the hours of leisure in the perusal of instructive books. He who has this enjoyment may pity, instead of envying, those who are driven, by their want of capacity and relish for the joys of the mind, to seek their poor and short-lived gratification from the dazzling but mischievous scenes of a theatre, or from the childish amusements of public assemblies, or from any source ministering to the outward senses. With a mind calm, self-approving, and at rest from the turbulence of the passions, he sits by his fireside, delightfully conversing with the wisdom and goodness of the past and present times, feeling the movements of his heart exalted by what he reads, and deriving from it much that is profitable and pleasing. But to all this the ignorant man is a stranger. He also knows not the happiness proceeding from the *employment* of knowledge, after it has been gathered. He is totally unaware how agreeably the time of solitude and loneliness can be occupied, by the many interesting facts, and the varied trains of thought which a well-informed mind has at command. Nor is he capable of experiencing the sweets of rational and intelligent conversation. Should he happen to be in company with persons of knowledge, he is unable to take part with them, or intermeddle with their joy. He must sit in irksome and mortifying dumbness; or retire, under a consciousness that he is hearing men, who, in comparison with him, belong to a superior order of beings.

Thus does ignorance cut off from the most solid and dignified pleasures of human existence. But this is not all. It drives those who are under its power to plunge into poor and low gratifications. There is a strong and irrepressible desire for enjoyment in the heart of man; and it will seek indulgence in one way or other. We have seen, however, that the ignorant stand excluded from the high enjoyments of the mind; they must, therefore, betake themselves to those of the body. The senses are their only well-springs of pleasure, and from them they must draw, from want of access to any that are better. Thus they are confined within a very limited range of meagre enjoyments, which, from sameness and familiarity, soon become insipid; the consequence of which is, that many of them are impelled to attempt to enlarge their joys by giving themselves up to the beastialities of intemperance and licentiousness, the fruits of which are shame, poverty, loss of character, an impaired constitution, preparing them, probably, for an early and dishonoured grave. And even when they do not go this length, what is the amount of enjoyment to the ignorant?

Why, no more than this, that they lie down at night to sleep, wake up in the morning, go the round of their daily employments, satisfy their appetites, and employ their tongues in talk, which shows that the faculty of speech is to them of no advantage; nay, often a curse to themselves and others, pouring forth the language of folly, impurity, and profanity. Yet every one of these persons—and how numerous are they?—is animated by an immortal spirit, held fast, however, in the chains of ignorance and depravity, and, in the language of Scripture, destroyed for “lack of knowledge,” that knowledge which would lead them up from their debasement and wretchedness to God, to a Saviour from sin, to purity, and true happiness.

There is another way in which ignorance militates strongly against the happiness of life. It is by withholding that respectability and usefulness which attend good knowledge, when associated with a fair and virtuous character. In nothing does the contrast between the knowing and unknowing man more strikingly appear, than when the former is a man in whom intelligence and moral worth stand out combined. Such a man is regarded with much esteem and deference. His opinion has usually great weight; his counsel is eagerly sought for, and is often of essential utility to his neighbours. And besides his serviceableness in the civil community, how beneficial may he be as a Sabbath School teacher, an office-bearer in the Church, a leading member in religious meetings, a visitor of the sick, a wise comforter of the afflicted? Hence he enjoys many a refined pleasure, not springing from pride of pre-eminence, but from the luxury of being able to do good, and from his holding an honorable station in the scale of society,—pleasures which are denied to the ignorant, who are not qualified for such a standing.

The awarding of the respectability to which we refer, is more particularly remarkable, when it is displayed by men of rank and education bestowing their attention and fostering patronage upon a person in the humbler walks of life, who struggled hard and successfully to cultivate his mind, and make those intellectual accomplishments which are calculated to attract notice, and fit for usefulness. There have been numerous instances of this, in these modern days of extended improvement, when a stimulus has been given to the minds of men or the masses of the people. Men have come forth from the work-shop, or the farm-field, who, by their indomitable industry in self-instruction, have won a portion of renown for themselves, and of benefit for mankind. As examples, we may mention Elihu Burritt, the learned and philanthropic blacksmith; the mechanic authors of Prize Essays on the Sabbath, and a host of others. Now, when such men appear, they are treated with kind regard by those who were above them in condition, and take a place in society to which they would otherwise never have been adapted. Provided that behaviour corresponds with knowledge, if a situation of trust is to be filled up, such a man is pretty certain to obtain it, in decided preference to another less qualified. Thus knowledge is both honourable and lucrative; and consequently contributes greatly to the happiness of its possessors, as well as to their being useful. Many a Scotchman, by superiority of education and self-culture, when happily united with good principles and habits, has obtained, over the world, confidence and emolument, far above those with whom he originally stood on a level in the walk of life. But how different is it with those who remain sunk in inglorious ignorance. They go through life, holding the same inferior status in which they entered it. Look at the masses of the people in Roman Catholic countries, where education labours under discouragement, and is indeed scarcely known at all; where the press is quite fettered or perverted; where the Bible and all valuable reading are under interdiction; where freedom of speaking and teaching is proscribed, under penalty of the dungeon, if the burning fire cannot now be used: where immortal minds are put into slavish subjection to an unworthy priesthood, who, instead of their lips keeping knowledge, to dispense it, do all they can to hold it strangled, and to retain

the people in darkness. Look at the serfs of Russia, who, from generation to generation, go on in the same course of mere labour and non-instruction, into which they were born. These unfortunate portions of the human family continue ignorant and miserable, because they cannot help themselves. Surely this deplorable state of things over so large a space of the world will not last always, nor long. The righteous God will send deliverance, and set the nations at liberty. Meanwhile, it need not be so with any inhabitants of free Protestant countries, especially Britain and America. "The school-master is abroad among them." They are surrounded by the means of knowledge, if they will ut make a proper use and selection of them. "Who is wise, and he shall understand these things? prudent, and he shall know them?"

(To be concluded in another Communication.)

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

It is not easy to understand how this Church retained so long, and so keenly, their opposition to the other branch of the Secession. That branch had made several advances for union, which had been rejected by this Synod; and when, as before noticed, a partial union had taken place in Pennsylvania, the Synod's zeal for their distinctive peculiarities was again roused to the utmost degree; and Mr. Mason, who had been the main instrument in effecting this union, was stigmatized as "having grievously defamed the Lord's gracious and memorable interposal for the support of the Secession interest, in the matter of the foresaid controversy,* horribly reproaching the appearance which he has enabled this Synod to make, for his interest, against the separating brethren, as if it were an infatuation, and dreadfully breaking the bond of his ordination vows." This is the language of Mr. Gib, who was the leader in this opposition to everything like union with the other branch of the Secession. This may be accounted for from his having entered so minutely into the peculiarities of his own denomination, and, especially, taken so decided a stand on the controversy of the Burgess Oath. It is strange how human nature sometimes presents, in the same person, features of character which seem altogether inconsistent with each other. Mr. Gib was talented and pious; and his views on the magistrate's power were far before the age in which he lived. But in the matter of the Burgess Oath controversy, he was immovable like the rock to everything which seemed to give it the smallest countenance. As may be said of certain men in the present Free Church, whose zeal for their peculiarities outsteps all reasonable bounds, there can be no union with that Church as long as these men are in it, so of Mr. Gib, it is true, that during his life time, a union between Burghers and Anti-Burghers might be regarded as an impossibility.

Mr. Gib proposed that Mr. Mason's name should be struck off their roll, and that the Pennsylvania Presbytery should be instructed to exclude him from having a seat in their Court. This motion was made in 1776. But the Synod would not entertain it at that time, nor would they record it in their minutes. Mr. Gib was so much dissatisfied at this, and the rejection of his former Overture, that he again absented himself from the Synod's meetings. For four years he kept aloof. At length they felt obliged to deal with him. A Committee was appointed to draw up the substance of what passed in the conference. The result was, that the Synod adopted Mr. Gib's Overture of 1769,

* That is, the Burgess Oath controversy. Mr. Mason had characterized it as "the dry, the fruitless, the disgracing, the pernicious controversy about the Burgess Oath."

and his proposal in 1776 respecting Mr. Mason. Accordingly, the Synod declared their constant profession of the whole Secession Testimony, and they struck out Mr. Mason's name from their roll. Mr. Gib now agreed to resume his seat in the Synod.

But although keen opposition was still cherished in this Synod to their brethren of the other side of the Secession, yet it ought to be known that there were always individuals, even from the time of the breach, who rose above denominational prejudices. Hence the advice of a pious lady of this denomination to her two sons, who were preparing for the Ministry, which, whilst it shows her superiority to such prejudices, shows also the spirit of the times:—“When you are returning (from Edinburgh), you will, doubtless, pass Kirkcaldy, in which case, be sure to call on the Rev. Mr. Horn. He is a godly man, and will give you a good advice. His outward appearance is not great, but he is a gentleman of fine sense, great friendship, and what is above all, great piety. I wish you both to be free with him, and to ask his advice as to your future conduct. He will give it singly, *even though he is a Burgher*; for he is a single-hearted man. I hope you will do this to oblige your mother.”

The state of the Theological Seminary was taken into consideration at the meeting of Synod, in the spring of 1781, in consequence of complaints, that some of the students were irregular in their attendance. The following regulations on this subject were therefore adopted:—That, in ordinary cases, no Students of Divinity shall be taken upon trials for license till they have attended the Divinity Class for five, or, at least, four Sessions after they have been admitted. That the number of Sessions they attend shall be reckoned from the time they have finished their philosophical studies, at least so far as their prosecution of any of the branches thereof, at any of the Universities, shall not interfere with their attendance on the Divinity Class above three weeks. That in appointing young men to be taken on trials for license, they will (*cæteris paribus*) appoint those first who have been most regular in their attendance on the Divinity Class. That, in ordinary cases, such students as have not regularly attended the Class, shall not be appointed to be taken on trials, till the time of their attendance, put together, shall amount to three complete Sessions, beside what account the Synod shall see cause to call them to, in case their non-attendance shall be found to proceed from negligence or carelessness. And the Synod recommend it to Mr. Moncrieff, to continue to keep an exact account of the time that the students under his care have attended each Session, and to have respect to that, as well as to the number of Sessions they have attended, in recommending them to be taken on trials for license. And the Synod recommend it to the several ministers, under whose inspection the Students are, to endeavour to get acquainted with them, to be assisting them in their studies, by their advice and otherwise, and to be ready to give an account to the Synod of what application they give to their studies, as well as of their character and deportment. And the Synod enjoin all the Students of Divinity under their inspection, to be regular and exemplary in their deportment, in the places where they reside; to be diligent in the prosecution of their studies, both during the time of their attendance upon the Class, and during the vacation, and to cultivate acquaintance with the ministers in whose bounds they reside.”

Whilst, from the character of the Secession, it had to contend for the truth against the errors which prevailed around it, and especially against the Established Church, which still continued to trample upon the rights of the people, and to permit errors to be taught, the discipline of the Church to be relaxed, and their ecclesiastical constitution to be secularized, it is pleasant to find that, in general, it enjoyed peace and prosperity in its own congregations, and that the ministers had full confidence in each other, and a large share of fraternal comfort. Those differences of sentiment which sometimes appeared, and which were considered in a candid and conciliatory spirit, instead of alienating them

from each other, seem rather, for the most part, to have knit them closer in the bonds of brotherly love. Those occasional contentions which arose among them, and which sometimes, it must be acknowledged, were conducted with keenness disproportioned to their importance, were the means of giving variety to their proceedings, and promoting life and activity among them. They had always enough to occupy their attention; and they prosecuted the business of their Courts with conscientious diligence.

In the year 1782, a controversy arose among some of the ministers, as to whether, in dispensing the Lord's Supper the bread and wine should be lifted before consecration, or should only be lifted after the prayer when dispensed to the communicants. Some ministers were in the habit of lifting both before and after, whilst others omitted the preliminary lifting. This was called the Smytonite Controversy, because it was the Rev. Mr. Smyton, of Kilmaurs, who insisted on uniformity, and on lifting before consecration. He brought the matter to the Glasgow Presbytery, and they referred it to the Synod for advice. The Synod very properly regarded it as a matter on which forbearance should be exercised, and left every minister to do in this as he judged proper. With this arrangement, however, Mr. Smyton was not satisfied, and he renounced the authority of the Synod. This, however, did not terminate the controversy. A petition from some members of the Congregation of Glasgow was presented to the Synod by protest, craving them to review their deliverance on this subject. The petition was dismissed; but the Synod appointed a Committee to prepare an explanation and vindication of their act. The Committee were dilatory in the matter, thinking it better to let it silently pass. But Mr. Graham of Newcastle reported to the Synod that the state of his Congregation made it necessary that an explanation should be made, and, in consequence, the following resolutions were presented by the Committee, and approved of by the Synod, and they had such a favorable effect, as that the subject was afterwards consigned to oblivion:—

1. "There were various circumstances in our Lord's institution and administration of the Sacramental Supper, some of which always, and others of them for many hundreds of years by-past, have been generally considered as occasional circumstances, not belonging to the standing order, in the dispensation of that ordinance; as it was then dispensed at night, and in an upper room, and after supper, and to all at one table, and to them in a leaning posture, and only to male communicants, though our Lord had then some very distinguished female disciples; and as Jesus blessed or gave thanks when He took the bread, He likewise again blessed or gave thanks when He took the cup.

2. "The present difference of practice in the taking of the sacramental elements, turns wholly on this point—that many of the ministers consider the aforesaid first taking as belonging to the standing order of the Sacramental Supper, in the proper, complete, decent, and solemn manner of the administration, conformable to our Lord's example; while several others consider that first taking as an occasional circumstance of the first administration, not belonging to the said standing order, or not recorded for imitation more than the other occasional circumstances which are above mentioned, nor warranted as such in our Standards.

3. "This difference of practice nowise imports or means any difference about the matter or substance of that holy ordinance; while no material or substantial part thereof is, or can be, justly considered as lying in the one manner or practice, or the other; as it is agreed, on both sides, that the mystical or spiritual and symbolical significations of things and actions in that Sacrament, are not to be extended further than our Lord intended the same, by the words of institution; and that they are not extended further, on the one hand, nor abridged on the other, by the said difference of practice.

4. "This difference of practice, as presently circumstantiated, is not known to have ever undergone any public discussion and decision in any Christian

Church, so as to give a place to the one manner or practice preferably to the other, among the terms of Church order or communion. The said difference is, therefore, most unquestionably a matter of doubtful disputaticn, about which, according to the plain rule of Scripture, there ought to be a forbearing of one another in love—every man to be fully persuaded in his own mind, without presuming to judge and condemn each other in that difference.”

A new attempt was made at this time to effect a union between the two branches of the Secession. Meetings were held, by ministers and people in various parts both of Scotland and Ireland with this view. The subject was introduced into the Synod in 1784, by an Overture from a Presbytery in Ireland. It proposed that the two parties should both declare their adherence to the Testimony as it stood before the breach in 1747. The time, however, was not come when this division could be healed. The General Associate Synod were unyielding; their points could not stretch,* and they rejected the proposal, declaring it to be “incompetent and irregular for ministers or private Christians to take under review, in order to prejudge and determine, without the authority of this Synod, the matters of public difference between this Synod and the separating brethren, which nearly relate to the common cause, and which have already been decided by the Supreme Judicatory. That terms of soalescence cannot consistently be listened unto at any time, by the Synod, or under their inspection, with any who still continue to homologate or adhere unto any Act or Acts pretending to annul the constitution, and annihilate the authority of this Synod. And that they would be most ready to receive into connexion with them their separating brethren, or those of their communion, upon due evidence of their desisting from their opposition, and returning to their duty; and when any applications or proposals should be made with such a view and tendency, they would be considered with that serious attention and deliberation, which the nature and importance of such a subject requires, and with all the alacrity and sincere satisfaction which such a long-wished for and desirable event might justly excite.”

About the year 1784, the Philosophical Class of this Synod, which had been taught by Mr. Smart in Kirkcaldy, was removed to Edinburgh, and conducted there under the same Professor. The object of this was to give opportunity to such students as desired it, to attend on other classes of literature at the University. None were admitted to study Philosophy under Mr. Smart, who had not studied the Greek language. It was not imperative on any to attend this Philosophical Class, provided they attended the Philosophical Classes at any of the Universities. Still, the Synod strongly recommended this course as more safe, and equally advantageous to those students who proposed to enter on the study of Theology.

The Divinity Hall, which had been conducted at Alloa for twenty-four years, under the able inspection of the Rev. Professor William Moncrieff, became vacant on the 4th of August, 1786, by the death of that venerable minister. He was a gentleman of great dignity and disinterestedness. He gave his services to the Synod gratuitously, and was most assiduous and efficient in his labours. He stood high in the estimation of all his brethren, and his students, especially, who at length formed the greater number of ministers in the Synod, revered his memory, and spake of him in terms of the highest admiration. He was succeeded in his pulpit by the Rev. James Muckersie; and in his Chair by the Rev. Archibald Bruce, of Whitburn—to which place the students afterwards resorted for the study of Divinity. The Synod now appointed a

* Allusion is here made to a minister, to whom a very pious lady, belonging to the Established Church, applied for admission as an occasional communicant to the Lord's Table. Free communion was then unknown in the Secession, and the minister of course refused. She remarked that they might stretch a point in her case. “Madam,” said he in reply, “our points won't stretch.”

salary to the new Professor of £50 per annum. At the same time, in consideration of Mr. Moncrieff's labours, they gave £20 a-year from their funds, for the benefit of his younger children, so long as they might require it.

For the sake of distinction, we have spoken hitherto of this division of the Secession as the General Associate Synod. But, as mentioned before, it was not till now that it made those arrangements which required the adoption of this designation. At their meeting in May, 1786, it was proposed to divide their Church into several Synods. This proposal came originally from Ireland. The brethren in that country, finding it inconvenient to come over to Scotland to attend the Supreme Court, petitioned either to be erected into a Synod by themselves, not as subordinate, but as co-ordinate with the Synod in Scotland; or that a General Synod should be formed, having several Synods under it in Scotland, and one in Ireland. This proposal was remitted to the several Presbyteries, to consider of it, and report at the meeting in August, 1786. At the same time, a Committee was appointed to mature a scheme of division. It was not till the Spring meeting in 1787 that the Committee reported, and presented such a scheme, with proposed regulations. Reference was again made to the several Presbyteries, and it was not till the meeting of Synod in May, 1788, that the Presbyteries reported. By a considerable majority, the Synod agreed to adopt the general design of the Overture, for erecting different Synods in subordination to one General Synod. It was agreed that there should be three Provincial Synods in Scotland, and one in Ireland. To the particulars of this arrangement we shall afterwards refer.

(To be continued.)

Reviews of Books.

PRECES PAULINÆ: or the Devotions of the Apostle Paul. Small 8vo, pp. 346. Carters, New York; D. MacLellan, Hamilton, C.W. 1855.

This volume consists of a series of short papers—thirty-seven in number—chiefly of a practical and devotional cast, founded on the several prayers of Paul, which are either recorded or referred to, both in the Book of Acts and in his Epistles. The work is anonymous; but it is evidently the production of a decidedly pious and accomplished person, probably a clergyman belonging to the evangelical section of the Episcopal Church. We have observed in it, however, no sectarianism; and we have pleasure in recommending it as pleasant and edifying reading, especially for persons of education and refinement, by whom, certainly, it will be best appreciated. The following extract may serve as a specimen. It is from the article entitled "Sabbath Prayer," founded on Acts xvi. 13, 16:—

"On his second missionary journey, our Apostle had his footsteps directed into Europe, and makes his first sojourn at Philippi. Inquiring for the Jewish synagogue, he is informed that his countrymen have only a *prosynagoga*, and that without the city gate. But neither the lowliness nor the distance of the meeting place deters him from resorting to it. He thinks of it as the place of prayer, and longs to join the congregation of the devout. Enjoining on others that they forsake not the assembling of themselves together, he enforces his precept by example. Soon as the Sabbath dawns, he hails its sacred light; and when the service hour draws near, he and his companions wend their way to the little sanctuary by the river side. There, in company with a small band of judy women, he joins in the stated public worship of the One True

God. It is a Jewish service, but he enters it with the feelings of a Christian heart. It is as though the full-grown man were uniting in the devotions of the lisping babe."

It is worthy of remark, that while the Apostle and his companions repaired to the river-side at Philippi, with the intention, if they had opportunity, of showing forth the way of salvation, and though they had reason to rejoice that this proclamation of the Gospel was not in vain, yet the spot to which they bent their course is emphatically called the place "where *prayer* was wont to be made," and the purpose of their visit is as emphatically declared to have been a going "to *prayer*." Does not this teach us what should be the main feature of Sabbath-services and sanctuary-exercises? Privileged as we are with faithful expositions of God's Word, and important as are those expositions, alike for the awakening of the sinner and the advancement of the saint, there is a danger of our overlooking the importance and blessedness which are connected with public devotion. Are there not many who can applaud the minister's discourse, and treasure up all its arguments, illustrations and appeals, but who return from the house of God without the distinct consciousness of having offered up one single heartfelt entreaty? When the King of kings passes by, distributing his largesses, and asking what is their request, they are found so occupied with the manner or the eloquence of his herald, as to drop the petition from their hand, and let the golden opportunity pass unheeded. Are there not many who listen to supplications with the outward ear, and respond to them (it may be) with the lip, but whose hearts are wandering to the very ends of the earth? This is to approach the Majesty of Heaven, and spread before Him a pathetic, a well-worded appeal, while the vacant countenance and listless air do but "beg a denial" of the mercy. Are there not some who habitually enter their pews, when the devotional part of the service is drawing to a close, content if they are but in time for the text and the sermon? Such men cannot be said to have any place of public prayer; they seek only a spiritual lecture-room; it is as though the sanctuary were esteemed by them the house of man, instead of the house of God.

It is true, and we rejoice in the truth, that preaching has attained an eminence under the Christian dispensation which was not attached to it under the Jewish economy; but let us beware of placing it on a loftier pedestal than its meet, lest the precious vessel, in righteous judgment be hurled from its elevation and broken into shivers at our feet. We may prize, and highly prize, human ministrations; but be it our chief object, in entering the courts of the Lord, to hold communion with Him, to worship in His fear, and to give thanks to His name. So shall we be 'satisfied with the goodness of His house, even of His holy temple.'

THE ETHICS OF THE SABBATH. By DAVID PIRRET, small 8vo., pp. 250; Edinburgh, Constable & Co.: Toronto, J. C. Geikie, 1855.

The distinctive peculiarity of this work, as stated by the Author in his preface, is that "the argument is drawn from the dictates of conscience, and not from the statements of Scripture or the results of experience." And "the enquiry" he says, "naturally assumes a philosophical, rather than a popular character." The aspect in which he thus views the Sabbath-question, is certainly an important one, and presents many interesting topics for consideration. It is obvious, from the nature of the case, that Scripture cannot be dispensed with, in a plea for the Sabbath; but here, as in innumerable other instances, right reason may be brought in, as affording legitimate and powerful corroboration. Mr. Pirret has handled his subject with great ability and ingenuity, and has produced a work, which has commanded some attention, on both sides of the Atlantic.

We feel an excusable pride in noticing and recommending it, as the performance of a Student, now a licentiate of the U. P. Church. Soon may he occupy an honourable and useful place among her ordained ministry.

We cannot let slip the opportunity of repelling, a false and calumnious allegation, which some evil-minded persons in Canada are in the habit of bringing against our church, as unfriendly to the observance of the Sabbath. The authority of Cæsar, in the house of Christ, we cannot tolerate. But are we less exemplary than our accusers, either in our teaching of the religious duty to sanctify the Lord's day, or in the practice which we exhibit? It is well known that the credit of the stand which has, during these few years past, been made at home, for the Sabbath, is due to no one so much as to a respected and influential member of our church—the person to whom the amply-merited Hendersonian Testimonial was presented. The subjoined extract, is from our venerable Professor Dr. Brown's Exposition of Galatians. Those acquainted with the history of the Sabbath-Question in Scotland, do not need to be informed, what induces us to single out him as an authority. Had the wisdom which dictated his concluding sentence, presided more over the discussion, no less good would have resulted; and a world of apparently irreparable mischief might have been prevented.

"That, under the Christian dispensation, the first day of the week is divinely appropriated for religious purposes, and that this is in reality the form in which the principle embodied in the Sabbath from the beginning, is exhibited under that dispensation, are principles capable, I apprehend, of complete proof by a 'conjugation of moral probabilities,' which, on a fair mind, is fitted to produce an effect as powerful as demonstration. The dislike of the objects of the institution, it is to be feared, in many cases leads people to demand a kind and degree of evidence of which the subject does not admit; and I am afraid harm has been done by persons endeavoring, with the best intentions doubtless, to meet this unreasonable demand."

LIFE OF THE VENERABLE WILLIAM CLOWES, one of the Founders of the Primitive Methodist Connexion. By JOHN DAVISON. 18mo, pp. 303: Clowes, London, Conference Offices, 1854.

The subject of this Memoir is represented as having been a very energetic, devoted, and successful minister. After giving indications of seriousness in early life, he abandoned himself to carelessness and profligacy. Almost immediately on his conversion, he formed plans of regular devotion and active usefulness. The following resolutions were then adopted:—

- "1. To labour in my calling from six in the morning to six in the evening, to have sufficient time to serve God, and attend to every duty in proper course.
- "2. To open my dwelling-house for religious meetings.
- "3. To pray for God's blessing when assembled at meals.
- "4. To pray before leaving home, and on returning.
- "5. To pray at meal-time, in a retired place, if unable to get home.
- "6. That all who visit my house, including beggars, shall be prayed with.
- "7. That every prudent opportunity shall be embraced to warn and reprove my sinful neighbours."

He was soon employed as a class-leader and preacher; and his sphere of usefulness in founding the Connexion seems to have gone on enlarging till the close of his life, which was in 1851. This last circumstance answers the question lately put to us—Whether the Primitive Methodists dated

their origin prior to the days of Wesley? The volume consists mainly of extracts from Mr. Clowes' journal.

"It is submitted," says the author, "to the public, and especially to the Primitive Methodist Connexion, with a calm persuasion that, with all its imperfections, it will be welcomed by thousands, and, through the Divine blessing, be like "bread cast upon the waters, to be found after many days.'"

We shall be glad if his hopes are realized. The book may be had, price 3s. 9d., from any minister of the Connexion in Canada.

Missionary Intelligence.

MISSIONS OF THE U. P. CHURCH.

From the U. P. Missionary Record.

CANADA.

We regret to have to say, that the Rev. William McGowan and the Rev. David Todd, whom we lately announced as having been accepted by the Board, are not to be employed in the mission to Canada. Mr. McGowan has, influenced chiefly by considerations relating to his family, seen it to be his duty to withdraw his demission, and to agree to remain in his present charge. And, with respect to Mr. Todd, with reference to whose character and qualifications the Board obtained very satisfactory testimonials at the time when his offer of service was accepted, we have to state, that in consequence of certain reports respecting his pecuniary actings which had reached them, the Board, at their meeting in July, suspended their resolution accepting his offer, and intimated to Mr. Todd, and to the Presbytery of Aberdeen, under whose jurisdiction he was, that they declined to send him out, till these reports should be judicially investigated, engaging, in the event of their being satisfactorily disposed of, to resume the consideration of his case, and to act in it as the character and interests of the mission might seem to require. Mr. Todd has since been, by the Presbytery of Aberdeen, suspended *sine die* from the office of the ministry, and from the membership of the Church.

The following letter from the Rev. R. Torance, the Convener of the Missionary Committee of the Canadian Synod, dated 24th July, 1855, conveys the thanks of the Committee for the preachers sent out, and exhibits the need that yet exists for additional missionaries:—

"At a meeting of the Committee on Missions, held in the Village of Ancaster, on the 10th August, your letter was received, and "it was unanimously agreed that the thanks of this Committee be tendered, through the Convener, to the Board in Scotland, for the supply of missionaries sent out, that the wants of the Church here be, at the same time, brought under the attention of the Board—the desire that is felt for additional preachers—and the gratitude with which any number of qualified persons they may be able to procure, will be received."

The Committee, acting by the appointment of Synod, and interested in the prosperity of Christ's kingdom in Canada, cannot but be grateful for efforts made at home to procure men to enter into the Gospel harvest field, which is so large and inviting, and which is increasing every year, to an extent which the inhabitants of old and well-settled countries can scarcely conceive. But the supply sent out has at no time equalled the existing vacancies, not to take into account the new fields of usefulness and enterprise that are constantly opening. Most of those who came out last have been settled in congregations, and nearly all of them might have been so had they seen their way clear to accept the calls addressed to them; but I believe that the vacancies now are no fewer than when these men entered upon their labours in the Province. The old settlements are far from possessing an adequate supply of ordinances, and it is of the utmost importance that they should procure them

from the disposition that grows, and is evinced to yield to a worldly spirit, to forget the concerns of eternity, and to live without God in the world. New settlements are rapidly increasing, and many of these are sending out their calls for ministers to go in among them and break to them the bread of life, that their souls may be nourished, and that they may reach the measure of the stature of the fulness of Christ. A very large back country stretches the entire length of Canada West, parts of which have been but thinly peopled as yet, while other parts were without inhabitants. These are now filling up, and it is the desire of ministers in the Province to enter and display the banner of the Cross, and give the people the opportunity of prospering in the things of the kingdom of heaven, at the same time that they are working for themselves a competency."

The Rev. R. H. Thornton attended the meeting of the Committee on Foreign Missions, on 8th September, and gave an account of the wants and claims of Canada, which, at our request, he has kindly written out. As he is well acquainted with the field of labour, and has had much experience in the work, his statements are entitled to the prayerful consideration of the preachers and students of our church:—

"I take the earliest opportunity in my power to send you some remarks in reference to the circumstances and wants of the Canadian U. P. Church. Of the need of something of the kind, I am much convinced, from the sentiments I have already often heard upon this topic, implying that our wants in Canada must now be pretty well supplied. Now such an impression can exist only where there is a very inadequate idea of the extent of the field to be occupied, and of the rapid widening of the bounds of our missionary operations in it. So far from being *well supplied*, our vacant congregations and stations are—from the paucity of labourers—receiving only about *one-third* of what they require, and which, in order to make progress, they should receive. This is the case in many instances observe, after the respective presbyteries do their utmost to supplement by their own missionary labours, the small share furnished by the few unsettled preachers. With such treatment, it may well be wondered how our infant churches exist, and still more, that their cords should be at all lengthened.

It will, however, be naturally supposed that the three additional labourers, who, through the kindness of the parent church, have been sent, and now reached their sphere of labour, will very materially aid in alleviating the pressing spiritual wants; but, I regret to have to inform you, this too is a mistake, for our probationers' list has within a few weeks been decreased to the same amount, while no addition has been made to the settled ministry. With these facts in view, along with a constantly increasing demand for more abundant ministrations, you will not wonder when I say, that the Canadian church is, at the present period of her history, in a position eminently critical. This is certainly much to be deplored, not only because of injury sustained by the existing stations, but because we are so seriously impeded in our efforts to carry the gospel to the "regions beyond," where, on every hand, the rapid influx of population presents hopeful openings, many of them too in localities, the timely occupation of which, in view of the future as well as the present, we can scarcely estimate too highly. The experience of the past makes us increasingly sensitive on this head, because, from our inability to embrace providential openings, and keep pace with the onward tide of population and improvement, not a few most desirable positions have been meanwhile lost. Every instance in which this occurs, is apt to obstruct our efforts for a lengthened period.

I see from the last number of the *Missionary Record*, that you have been informed generally of the increasing demands for a more adequate supply on the part of the older vacancies, and of our need of additional labourers. And with the view of following up this point, I would particularly direct the attention of the parent church, and of those who are, or are about to be, labourers in the vineyard, to the extensive and important field opening up in the region of Owen's Sound. This district, although remote from my own stated sphere of labour, is one with which, from various circumstances, I have had means of tolerably accurate acquaintance.

Its importance has been, you are aware, repeatedly adverted to by the secretary of our Mission Committee, Mr. Torrance, who with his brethren of the Wellington presbytery, has from time to time, most disinterestedly, engaged in missionary labours in that "wide region of new territory," stretching out to the north and west

of Guelph. The above presbytery, though few in number, have, with great success—considering the vast distance and other draw-backs—secured many important out-posts in that quarter. It is of the highest importance that these should be cherished and occupied *speedily* by settled ministers, since settlers are rushing into the neighbourhood by hundreds annually, indeed I might, probably, without any exaggeration, say *monthly*. The counties of Grey, Bruce, and Wellington, containing from 25 to 30 townships, have for some time being filling up with a rapidity unprecedented in the history of Canadian settlements. During the summer and fall of 1854, for example, there were sometimes several hundred applicants at a single land office in one day. Some of the settlers are newly arrived from Britain, and many have moved from older and filled up localities; but what we are most concerned with is, that many of them are Presbyterians, and in their new homes, beyond the reach of gospel ordinances. The brethren of the Wellington presbytery, have, from extensive knowledge of the settlements, been long well assured that the *whole land almost is before them*, and nothing but the want of an adequate staff of devoted labourers, prevents us from *going up to possess it*. The Free Church, like our own, has but a few mission stations in all that vast district.

As a country, the above locality is universally allowed to be one of the finest, and is destined, ere long, to be among the most prosperous in Western Canada. Owing, however, to the low price of land compared with many other sections, the settlers in many cases, have gone in with extremely limited means, which will for a time, even in favourable circumstances, prevent our churches there from becoming as soon self-sustaining as in some other new localities. Still, so rapid is the progress in some cases, where constant supply of the gospel is enjoyed, and so different are the circumstances of the farming population in the now prosperous state of the country, that it is impossible to judge how soon *the forest* may here be converted into *the fruitful field*. Apart from agricultural prosperity, the unprecedentedly great changes in facilities for transport, must do much for that region. Formerly, of difficult access, and very lately not generally known, it is now readily accessible, and by steam and enterprise, is placed in a new relation in regard to the western Continent generally. A few hours convey the traveller by the Northern Railroad, from Toronto to the terminus at Collingwood, situated on Nottawasaga Bay (the southern extremity of the Georgian). Again, between this point and Chicago and other ports on Lake Michigan, a line of splendid steamers has also been formed. And, as an indication of the rapidity with which progress is made in Canada, I may observe that the village of Collingwood, though scarcely more than twelve months old, has about 1000 inhabitants, including those connected with the railway terminus.

Passing from the mission-field in new territories, I shall now briefly advert to a more limited range, in a locality of much interest and deplorably destitute of the means of grace, viz., to the old, well cultivated, and beautiful townships stretching along the northern shore of the Bay of Quinté. The presbytery of Durham have now for several years been striving to reclaim this externally beautiful, but morally waste region. The little, however, which has been done, has been effected chiefly by our own efforts, at necessarily distant intervals. At length two ministers have been settled in the east end of this field, the Rev. John Scott in Bath, and Rev. J. McIntosh in Amherst Island. The latter is necessarily precluded from his position, as well as local duties, from aiding much on the main-land. Mr. Scott, however, has, since his settlement, been in the strictest sense, *a missionary*, and though the period of his labours has been short, he has been eminently successful. He has already on hand stations sufficient to occupy another labourer, though he were as indefatigable as himself, and new calls are continually reaching him for sermons in adjoining places. The locality is one of the oldest in point of settlement, and in some respects among the most influential in the province; the counties of Lennox and Addington, having been the cradle of those reform principles now dominant in Canada West. There are in many parts, the remnants of a nominal Presbyterianism among the older heads of families; but there is amid, not a little cultivation of manners, general knowledge, and political sagacity, an all-pervading spiritual death. And this, let it be remembered, is what other large districts will ere long uniformly present, if not planted, and that speedily, with the "incorruptible seed." This field is open to us without competition. The principles of our church, where understood,

are much approved, and there is a decided preference, though I suspect of a purely intellectual kind, for the *preaching* of the United Presbyterian Church. We have little ground to hope for much being done here, without more supply, and that of a stationary kind. On this account, we, I mean the Durham presbytery, wish to employ a competent missionary, and if one is obtained, there can scarcely be a doubt, but that an additional presbytery will soon be formed; a thing most desirable, as the district is mostly at a distance of more than 100 miles from the seat of our presbyterial meeting.

Several of our congregations have, from the information they have obtained regarding the destitution in this locality, resolved to come to the aid of the presbytery, by supporting of themselves, the first missionary we can obtain. And I am happy to add, that they have already contributed somewhat toward this object in the hope, that we shall succeed in this application. Shall this hope be disappointed? Shall the Christian sympathies and efforts of the congregations in Durham Presbytery be repressed? I fondly hope "the Lord of the harvest" will put it into the heart of some efficient labourer, to say, "*here am I, send me.*"

Should these remarks attract any notice, they will doubtless suggest a variety of inquiries, especially on the part of those who may be hesitating about going forth to the Canadian field as ministers. Supposing what some of these inquiries may be, I shall still add to this communication, already too lengthily, I fear, a few hints. And I take the liberty of reminding your readers, that whatever may be advanced, will deserve consideration, as the result of *experience* and *observation* during the lengthened term of twenty-two years.

The *Progress* of the mission of the United Presbyterian Church in Canada, although it has never been what we sought, has nevertheless been very great; and, when we look back through the mingled scenes of toil and difficulties, *far more* than could have been reasonably expected. I have been surprised to find that many of the Christian people do not yet realize the condition in which the missionaries first found the country. There seems to be an impresson that we went out at least to stations more or less in a state of advancement and readiness to receive us. Whereas we went out into the field of labour, literally "not knowing whether we went," or where to find a friendly home or heart to welcome us, or desiring our services. Our congregations were slowly formed, by first *seeking out*, with unwearied toil, and amid innumerable obstacles, in many cases, the people *dwelling solitary in the woods*. And as we had then constant cause to admire "all the way by which the Lord our God led us," both from place to place, and in the location of the few first ministers, far apart, but in most suitable situations, as centres of evangelization; so we have now cause to praise Him, who has so abundantly blessed our feeble and oft-obstructed efforts. Twenty-two years and five months ago, the two first missionaries of the United Presbyterian Church, set foot in Canada—our settled ministers are, at this time, fifty in number. During the whole time, after the first four months' labour, the supply has *never nearly met the necessities*; if it had, especially during the first ten years of labour, we could more easily, in ordinary cases, have now been double this number. From year to year, our efforts were crippled and applications from most important places had to be denied. The importance of the field, and the number of difficulties to be encountered, were never, I believe, appreciated at home, and probably could not be; but most confident am I, that no intelligent observer could now survey our new fields, and contrast with them our advancing congregations in older places, and extending the whole length of Canada West, and not see cause to exclaim "what hath God wrought." After a long and trying ordeal from political agitations, and commercial depression, from many local difficulties and opposition, our older congregations are now advancing rapidly to the aid of the parent church, in assisting the weak, and in extending the field of operations into new districts.

As a country, Canada West has much to commend it to the emigrant from Britain, and of course to the missionary seeking a field of labour. Its external characteristics, etc., I shall not now dwell on. I may however remark that it is pre-eminently an agricultural country,—a land of great plenty,—its soil is no where surpassed and its climate, though characterised by wide extremes of cold and heat, is undoubtedly salubrious. Indeed, the prevalent notions in regard to this in Britain, are very

incorrect and seem to prevail by confounding Lower or Eastern Canada with that part of the province more especially the scene of our labours. Let it be remembered, that in a large portion of the province, grapes and peaches come to full maturity in the open air. Were its excellency as an agricultural country, and above all its superiority as pre-eminently *free* understood, the British emigrant would not so frequently locate himself in the United States, where there is little *real* liberty of opinion on many topics in the north, and west, and *none at all* in the south. In general prosperity, in increase of population, of exports and revenues, etc., I am prepared, by facts and figures to show, that Canada has for some years past, more than kept pace with the States. And with regard to its educational system, it is among the best. In regard to the number of schools, the scholars attending, and the amount paid for their support, Canada has again decidedly the advantage of the States. I will only add here, that the amount given by government for educational purposes in Canada West in 1853, was £55,512. At the time I left 107,000 volumes had been issued to the school libraries lately introduced.

A word in reference to the missionaries wanted. The advanced state of the population in point of intelligence, must, more than it often has been, be kept in view. However remote from the centre of improvement may be our stations in some cases, and however rude the aspect of many things, let the preacher bear in mind, that he is just as likely to have in his audience there, the intelligent merchant, or the man of education, as those who in this country were the hired tillers of the soil, and occupying a low grade in mental culture. We want men of *general intelligence*, easy manners, energetic disposition, and above all, of devoted piety, willing to spend and be spent in the work of the Lord.

In regard to the work itself, while confessedly laborious, the facilities for carrying it on are continually increasing, and there is always much to encourage to persevere. The situation of the settlers in most localities, enables them now to place the preacher who may sojourn among them, in circumstances of comfort, and there is nowhere to be encountered anything deserving the name of *sacrifice* by any man prepared to engage in his duty with a missionary spirit.

I have only to add that, during my brief sojourn here, I shall be most happy to furnish any inquirer with information much more extensive and minute,—Yours faithfully,

R. H. THORNTON.

[To this we may append the following from the *Home and Foreign Record of the Free Church*. It is part of a communication from Canada.]

Without a large supply of men of the right stamp, the prospects of this country are very dark. For the increase of our ministers from all sources, yea, the united increase of ministers in all the branches of Christ's Church in the land, does nothing like equal the growth of destitution. But this disparity between the increase of means and the increase of need, is particularly manifest in relation to Presbyterianism, and especially in relation to our own branch of it. No church in Canada seems to have so much difficulty in meeting its actual demands as that church which is now urgently calling for assistance from the Free Church of Scotland. The Presbytery of London now includes twenty settled ministers; and could men of the right stamp be obtained, upwards of twenty more could be settled within the bounds immediately—the most of them with the certainty of being entirely supported by the people of their charge from the commencement; the others with the prospect of being in the same condition after a small assistance from the Presbytery's Mission Fund, for two, or at the longest three years. This statement may appear to you almost incredible, but I feel confident that it is within the truth. Those whom you have sent out to our Presbytery, and who have been in the field for some time, freely acknowledge that the destitution is much greater than they had any conception of, and tell us that ministers and students at home have no proper idea of the state of things here.

CALABAR.

The following extract from a letter of the Rev. Mr. Waddell, dated 25th June, conveys the sad intelligence, that several of the young members, yielding to the temptations which a peculiarly loose and corrupt state of society presents, have

fallen into the sin of uncleanness. This is a form of iniquity which has appeared in most new missions, set up among a people, who, as the Apostle says, had, in their heathen state, "given themselves over unto lasciviousness, to work all uncleanness with greediness." It has wounded the hearts and disappointed the hopes of faithful missionaries, and made them unwilling to say much about their converts, till they saw them safe within the heavenly fold. The melancholy facts here stated, while they fill the mind with deep sorrow, should lead us to cry more fervently to God, that He would keep these young converts from the evils of the world:—

"My report of this station for the last year was a favourable one in most respects, yet not more so than I believed to be correct. I am sorry to state that had I to write it now, it would, in some very important respects, be different—sadly different. I cannot conceal from you, nor will you conceal from the Church, that there have been grievous falls and fallings away among our young disciples and candidates; and some who seemed to be pillars, have occasioned me the greatest distress of all. I send you five letters, two from one person, two from another, and one from a third. Their names are attached, but I do not think it would answer any good purpose to make any public use of them. You will observe that three of them are wonderfully well written: and that all of them express the deepest penitence, the best feelings, and a great knowledge of divine truth. You will not wonder that persons possessing such knowledge, and views, and feelings, so well capable of professing their faith, and living, so far as could be known at the time, consistently (and I do not know that they were living otherwise at the time than consistently therewith), should have been received as members of the Church. I believe that the writers of these letters would, at the time, have been received into any Church, and by any minister. Yet, alas, we have been obliged to exclude them. I mourn over them, and pray for them every day. I do not discredit the sincerity or the honesty of the views and feelings which they express, but my knowledge of the circumstances in which they are placed, makes me stand in fear with regard to them. Besides these, two others of the young communicants, of whom, indeed, I had most fears from the first, have fallen into the same sin. One of these is the only one who has not come voluntarily forward and confessed his sin. In this state of matters, it is not wonderful that several of the candidates have fallen into the same sin, so that I am overwhelmed, and know not where to look. I must add, that such is the state of society here, so universal the sin referred to, so loose and ensnaring the females of all ages, so frequent the opportunity, and so weak the moral feeling generally on the subject, that it is not surprising that these things should happen; and that the Christian disciple who can resist inclination, invitation, opportunity, and all seductive influences, subject to no other restraint than what is inward and spiritual, is a Christian indeed, who has the faith that overcomes the world, and is ready for the stake, or any other form of martyrdom, being dead already. This being our sad case, notwithstanding the grief it will cause you and others, and the reproach it brings on us here, I must make it known to you, that the whole Church may be led to cry to God mightily in our behalf, and for his Holy Spirit to perfect his work among us. I fear that we are not yet past the state of the dry bones under the influence of the word of the prophet, the mere preaching of the word of salvation; when the bones came together, and the flesh upon them, and the skin covered them, but there was no breath in them. We must prophesy for the wind; and I hope that many, very many, will join in that prayer, "Come from the four winds, O breath, and breathe on those slain, that they may live." Then will the dead revive, and stand on their feet. It is with the view of obtaining the sympathy and the prayers of the children of God, that I make these things known to you."

Mr. Waddell adds, "Since I began this letter, I have been interrupted by receiving and answering a letter from one of the three spoken of above. He writes, in the fulness of his heart, confessing anew former sins, imploring forgiveness and our prayers, and promising perfect amendment, &c. We must not cast him off, for his case is not hopeless. Our Lord came to seek and to save them that were lost. The other two, whose letters I have sent, have continued to afford proofs of contrition and amendment, and some of the others alluded to in like manner.

AUSTRALIA.—MELBOURNE.

We have received a letter from the Rev. A. D. Kininmont, dated 19th June, in which, we regret to say, a very discouraging account is given of the prospects of usefulness and support which are at present held out to ministers in that colony. The Rev. H. Darling having preached seven Sabbaths in North Melbourne, and seeing no likelihood of success, either in forming a good congregation, or in erecting a church, has gone to Sydney. Mr. Kininmont is preaching to an audience of eighty in the forenoon, and of fifty in the afternoon, and is afraid that he will not be able to remain unless he shall receive large support from this country. The following extracts may be useful:—

My auditors have made me no promise of salary. Up to this date I have received £50 from them. I do not expect more than £200 from them the first year. This salary here is only equivalent to about £60 in Scotland. Had not the Home Mission Board authorized me to draw upon the Synod Treasurer to the extent of £300, I, and my wife, and little ones would probably have been left destitute in this foreign land. The rent of a neat small cottage which we occupy, is, including taxes, £145 a year. A servant's wages and board will amount to about £60. Our eldest daughter is attending school: and for reading, writing, arithmetic, and sewing, I pay four guineas a quarter, and one guinea already for her school-books. We are desirous that she should have French and music; but this would cost other six guineas a quarter, and more for books for these branches. Our boy must be sent to school as soon as his health is established. The fee for him at a boys' school adjacent, which Mr. Hamilton's son attends, is five guineas a quarter. The fees of medical men here are very high." Mr. K. adds, "In my opinion, no minister *with a young family* should be sent here, both because of the manifold hardships and terrible evils to which most children are exposed in this colony, and also on account of the great expense of educating and maintaining them. From the exorbitant price of almost everything here, we cannot live, even studying the strictest economy, and maintain a respectable appearance, on less than £600 a year.

"Trade is still very depressed, and yet provisions are rising in price. Many artisans are out of employment. Several of my hearers, joiners and blacksmiths, think that they will be compelled to seek work elsewhere. Numbers of clerks and others, who left good situations at home to come here, are obliged to break stones to maintain themselves. Stone-breakers, having young families to support, can only realize at present from 35s. to 48s. a week. Many families in the metropolis of this land of gold, are starving. The following quotation from the ninth Report, for 1854, of the Melbourne Ladies' Benevolent Society, will give you an idea of the miserable condition to which many are here reduced—'150 cases have received assistance. We venture to say there are not many places within the compass of the British dominions where are to be met with so many cases of cruel, heart-rending, distress, as in this town and its neighbourhood. Never was there a louder call upon those who have this world's substance, to communicate with liberality, for the sake of the sick, the stranger, the destitute, the widow, and the fatherless.'"

IRISH PRESBYTERIAN MISSIONS TO PAPISTS.

The following are excerpts from the Report of the Irish General Assembly's Home Mission, presented at the late meeting of the Assembly in Dublin:—

"The department of the Irish Presbyterian Home Mission intended specially for the benefit of Roman Catholic Ireland occupies five large fields of labour:—Birr, Tully, Kerry, Dublin, and Connaught.

One of the most tasteful churches in Ireland has been erected by the missionary congregation of Tully, on a piece of ground once infamous for practices savage and wicked, which by the ministers and members of that congregation have been thoroughly put down. Their sphere of labour is a district sixteen miles long by eight broad, where Romanists are to Protestants as twenty to one. Romanists attend public worship at Tully and two stations connected with it. A thousand Roman Catholic children have, at different times, attended their Scriptural schools; the minister, Scripture-reader, colporteur, and a zealous member of the Church have access to many Roman Catholic houses; and in these houses there have been

sold or given during the year, 200 copies of the Scriptures, and 1,000 religious publications.

In connection with our mission in County Kerry there are five preaching stations and seventeen daily schools, of 250 scholars, seventy of whom are Romanists; and our agents enjoy many opportunities of profitable intercourse with their Roman Catholic neighbours.

Parsonstown, or Birr, as it was called in the early days of our mission, has long possessed much interest for many who love Zion; and certainly not less now, associated as it is with the sacred memorials of those who long lived chiefly for its sake, and the fruit of whose labours and prayers flourish there with the memory of the just. These fruits are in the schools where nearly 1,000 children, about one-half Romanists, have been made acquainted with saving truth—in the Sabbath congregation of nearly 100, one-half of whom once belonged to the Church of Rome—in 304 families to which our agents have access, having one or both parents Romanists—and most conspicuously and triumphantly, is a goodly number, once blind and bigoted devotees of the Man of Sin, whose sincerity has been proved by sore temptation and trial, whose faith groweth exceedingly, and whose abounding charity and patience, show that God is fulfilling in them all the good pleasure of His goodness, and the work of faith with power.

Even in poor Romish Ireland, Connaught long had a sad pre-eminence in darkness, Popery, and poverty; and famine and pestilence in 1846 and 1847 seemed to have completed her ruin.—These proved, however, only dark hours before the coming day. Those who knew Connaught only before 1846, would scarcely know it now. A change has passed over it so great and good as to furnish a wondrous illustration of His power who brings light out of darkness, and good from ill.

The number of labourers is, we acknowledge, small for a whole province, and for representing the missionary zeal of a whole church such as the Presbyterian Church in Ireland, yet still twenty missionary agents, lay and clerical, labouring in thirty-four large districts, is at least a beginning, and we trust an earnest, hopeful, and good, of what Presbyterian Christian enterprise will do for the benighted West. Having daily, industrial, and Sunday-schools connected with our stations; circulating largely the Holy Scriptures, 2,000 copies of which the Bible Society last year gave us, visiting from house to house, preaching a pure and plain Gospel, and having in a less or greater degree access to Roman Catholics by all our agents; we certainly lack no opportunity of doing good in many and varied ways, and the success which God has in time past graciously bestowed, we receive as a happy pledge that He will yet give much more. That success is seen in the improved dress, manners, cleanliness, order, whole appearance, and character of the pupils of our schools; in our congregations increasing in numbers, respectability, liberality, vital religion; in the habits, and homes, and exemplary character of the living, the peace and triumph of the dying; but it lives and flourishes also where the missionary may never see it, away in foreign lands, among men who have never heard the humble missionary's name; and it will live and flourish immortal, where the great Redeemer shall see of the travail of His soul and be satisfied; and His faithful missionary shall be satisfied too, though, on some distant skirt of the great harvest-field he may have lived, and laboured, and died, unnoticed and unknown.

Though we count by hundreds members of congregations, benefited by our missionary labour, yet what are these, or even the thousands of our pupils, Romanist and Protestant, in comparison with the multitudes who still kneel before the idolatrous mass—the dark and deluded throng who press onward to the devouring grave. Here, in the trackless bog, lives a poor girl whom the teaching of the Sabbath-school has united to Christ; there, on the lone mountain side, an aged father is dying, and over him the missionary, who brought him to Jesus, is blessing God for this triumph of His grace; these in the world's estimation are of little worth, yet they are more momentous than the conflicts of armies, more glorious far than the spoils of war.—*Missionary Herald*.

FREE CHURCH—INVALIDED MISSIONARIES.

The condition of our Missions at present is surely one which may well fix the attention and draw forth the prayers of every well-wisher to heathendom. Amid

constantly expanding operations, labourer after labourer is falling, or else obliged to abandon his post for a time. Fifteen or twenty years of missionary work in India are more exhausting than a lifetime in Europe, and we may therefore cease to wonder that the following list is so long. In addition to the death of Mr. John Anderson a few months ago, and of Mr. Robert Nesbit in July last, the following facts may well be pondered by the Church:—Dr. Duff is at present in Europe, where his health has been injured, and his sojourn prolonged beyond what he designed, by his exhausting labours in this country and America in raising funds, added to his long-continued efforts in India. Mr. Braidwood has been for some time in this country recruiting his health after long absence at Madras. Mr. James Mitchell, from Poonah, has also been for some time in Europe, after more than thirty years of service in the East. Mr. W. S. Mackay has been again driven from the field, and is now in this country. Mr. Ebenezer Miller is in Australia in quest of renovated health. Mr. R. Hunter, from Nagpore, has just reached this country, having delayed his return too long, in reluctance to abandon the work. Mr. W. Beg, a native preacher, is also in Scotland in enfeebled health; and, in addition to all this the Rev. Thomas Smith must speedily return from Calcutta. Perhaps no Church can show such a list of invalids, most of them veterans in the service.—*Witness (Edin.)*

MISSIONARY STATISTICS OF SHANGHAI.

TO THE EDITOR OF THE CHRISTIAN TIMES.

Sir,—At the close of last year, I forwarded a series of queries to my missionary brethren at Shanghai, in relation to the state of missionary agency there at that time. Through the kindness of Mr. Wylie, the Superintendent of the London Mission press at that station, I have been supplied with valuable particulars down to May 30 of the present year. These, with additional information obtained from other quarters, I herewith send for circulation among your readers. At the present time, there are, in a population amounting probably to 350,000 Chinese, ten Protestant societies of Europe and America at work, with thirty-three foreign and nine native agents, three missionary hospitals, two printing presses, twenty-nine schools, above 700 pupils, thirteen chapels, and more than sixty communicants.

It is with much regret I direct your attention to the High Churchism that prompts the reply of the American Episcopal missionaries, to the simple question I put as to the date when the Church, in connection with their mission at Shanghai, was formed? All other missionaries, Methodist, Church of England, Baptist, and Independent, give a common-sense answer. But these American Episcopalists, with their Right Reverend Bishop, Dr. Borne, at their head, a man of great talent and undoubtedly Evangelical principles, can only say (I give it in their own words): Query, Church when formed?—Reply, “A.D. 33.”

To conclude, I make the following extracts from Mr. Wylie's comment of May 30:—

“You will have seen the blocks for ‘The Sinner's Friend.’ We have nearly distributed 10,000 of it. We are going on here with the large edition of the New Testament, and shall have 115,000 finished, I expect, within two months, when it is proposed to begin 50,000 in the Mandarin. We are getting towards the end of Jeremiah with the Old Testament. The aspect of mission affairs is now much more encouraging than ever. The chapels are crowded daily, and there is a demand for books to an unlimited extent. Itinerancy is carried on with much more vigour than before, our missionaries taking journeys of 100 or 200 miles into the interior without let or hindrance. Preparations are being made at all the posts in China for carrying on a system of colportage for the Bible on an extensive scale.”

I remain, Mr. Editor, yours truly,

WILLIAM C. MILNE.

Sept. 1, 1855.

RARATONGA.

Thirty-one years ago, the first missionary landed on the island of Raratonga. In 1834, the first Christian church was formed, six in number. Since then, in that

small island, one thousand members have died in Christian communion, concerning whom we have confident hopes. Last year we had a united communion-service, and about fifteen hundred or sixteen hundred persons assembled from the different villages. Nearly one thousand of them got into the chapel which is one hundred feet long, sixty wide, and twenty-four feet high, neatly pewed and seated; the work having all been done by natives, who, thirty years ago, did not know the use of either a saw, a plane, or a chisel. About seven hundred and fifty communicants were seated in the body of the chapel, the spectators sitting at the side. We commenced our service about nine in the morning, and concluded it between three and four in the afternoon. Oh, it was a hallowed day!

After the elements had been distributed, some old men rose, their faces wrinkled, and told us that they had been heathens and cannibals. At last a man, amidst a noble band of deacons, got up. He was the first native Christian who landed on Raratonga, thirty years ago, to tell the heathen that Jehovah is the true God, and Jesus Christ the true Saviour. He pointed to an old man, and said, "Oh, I remember the day I landed, thirty years ago, when you tore my shirt from my back, and wanted to tear the flesh off my bones. Oh, what have I lived to see! Then you were naked, savage, cannibal men; but now ye are clothed, and in your right mind." He then pointed to a man at his side, "Rei, O brother Rei, do not you remember when you stood on yonder reef, and poised your spear at me when I landed? You meant to thrust it into me, and you did not then know why you did not. But here we are." He then took up a Bible, faithfully translated into the language of the island. Tears ran down his cheek. He could not speak for a minute or two, but at length he said, "Oh, when I look at this book, I feel as good old Simeon felt, when he said, 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'"

A RARATONGA MISSIONARY.

MISSIONARY LABORS IN THE PACIFIC.

In the islands of the Pacific, comprising the Sandwich, the Fejee, and Friendly Islands, New Zealand, and the various groups occupied by the London Missionary Society, there are connected with the London, the Church, the Wesleyan, and the American Missionary Societies, 119 missionaries, 45,929 communicants, 239,900 professed Protestants, and 57,708 scholars. Connected with the Protestant missions in India, there are 443 missionaries, 18,410 communicants, and 112,191 professed Protestants; showing that to each missionary in India there is an average of 253 professed Protestants and 41 communicants, while in the Pacific each missionary has an average of more than 2,000 professed Protestants and 385 communicants. —*American Messenger.*

SOUTH AFRICA.

Rev. G. D. Carrow, Methodist Minister at Buenos Ayres, says: "After passing the town of San Jose de Flores, there is not, with the single exception of the little Scotch chapel lately completed, one building devoted to the public worship of God, on the long line of country stretching from a point within two leagues of the gates of this city to the base of the Andes, a distance of at least six hundred miles. You may easily judge what must be the moral character of a population utterly destitute of religious privileges. The natives retain a few of the Catholic rites, but are in a state of the most deplorable ignorance; and without check of any kind upon their inclinations, they are living in a state of nature. Excepting the confused notions they have of the existence of one God, there is not, I verily believe, on all the African continent, a tribe or nation in a more abject state of heathenism than are, the mixed race of men inhabiting these old grounds of the Spanish conquerers."

Ecclesiastical Notices.

UNITED PRESBYTERIAN DIVINITY HALL.

The Session of the Hall was opened on Tuesday, 16th October. The Rev. Dr. Ferrier commenced with devotional exercises, followed by an address. The Rev. Dr. Taylor read the Introductory Lecture. The Rev. William Ritchie, of Dunse, Scotland, who was present, being requested, delivered an address; and the Rev. James Dick concluded with prayer and praise. The Rev. Alex. Kennedy was also present. The number of students in attendance is ten, viz., of the Fourth year, one; of the Third year, two; of the Second year, three; and of the First year, four. One, who fully intended to enter, and who has attended the University here, during three years, is, we regret to say, prevented, we hope only for a season, by bad health.

Two of the four entrants are, lately, from the other side of the Atlantic—one who arrived last year, after having studied at St. Andrews; the other, who has come out quite recently, and has not attended a University. We advert to this, for the purpose of throwing out an idea, to which we attach some importance. It has occurred to us, as a thing not unfeasible, that, in the dearth of students here, a supply might be obtained from Scotland, with advantage to all parties. We are satisfied that there are many young men connected with our Church at home, possessed of excellent abilities cultivated to a considerable extent, and of ardent piety, who cherish a strong desire to serve God in the Gospel of His Son,—young men, moreover, whose condition and prospects at present are not very encouraging; but who are deterred from entering on preparation for the Ministry, partly by the expense attending a college course, and partly by the length of the whole curriculum, which they consider unsuitable for them who have, perhaps, arrived at manhood. Now, numbers of those we have in view could either, at once, meet the literary requirement made by our Church here for admission to the Hall, or could, in no long time, come up to the demand. Then, after spending four winters in Toronto, they would be entitled to apply to a Presbytery for license, and might be regular probationers in a month or two thereafter. On the scene of usefulness which would immediately present itself to them, we need not enlarge. Were Ministers, Elders, and others, at home, to draw the attention of suitable young men—young men of piety, talents, and energy—to this project, we are persuaded an important service might be rendered, not only to the Church here, but also, in many cases, to the youths themselves, who might be induced to cast in their lot with us. It is universally admitted to be a great desideratum, that we should have indigenous Preachers. But Scotchmen, educated here, would derive vast advantage from the measure of naturalization they would experience during the period of their studentship.

FUND FOR AIDING AND ENCOURAGING STUDENTS IN DIVINITY.

It affords us special pleasure to report the following very handsome contributions to this Fund. They do great credit to the congregations, and may be regarded, we hope, as an index of the state of religion amongst them. Such liberality is fitted to be both encouraging and stimulating to others besides students. May the God of Zion vouchsafe to His people, who so honour Him with their substance, the satisfaction of seeing a plentiful supply of able, learned, pious, and devoted ministers springing up amongst us!

HAMILTON.

			£	s.	d.				£	s.	d.
David McGee..	2	0	0	Robert Roy.....	1	10	0				
Robert McGee.....	2	0	0	John M. Faddon.....	0	15	0				
John Murray.....	0	10	0	David Linklater.....	1	0	0				
George Marshall.....	1	0	0	Andrew Linklater.....	0	10	0				
Richard Russell.....	0	10	0	William Henderson.....	1	10	0				
Michael Birrell.....	0	5	0	Agnes Young.....	0	5	0				
A. Walker & Co.....	1	0	0	John Coomb.....	0	6	0				
Mrs. Young.....	1	0	0	James Pollock	1	5	0				
J. & R. Douglas	1	0	0	William McQuesten.....	1	0	0				
D. R. Preston	1	0	0	W. R. Muir.....	1	0	0				
John Addison	0	15	0	Thomas Butters.....	0	5	0				
Christian Addison	0	5	0	Alexander Campbell.....	0	5	0				
Elizabeth Sharpe.....	0	5	0	Michael Honeyman.....	0	10	0				
Janet Addison	0	5	0	John Harvey.....	0	5	0				
William Proudfoot.....	0	5	0	John Carmichael.....	0	15	0				
Mrs. Moyes	0	10	0	Mrs. Lawson.....	0	10	0				
Alexander Durand.....	0	10	0	Thomas Christie.....	0	10	0				
H. Leslie.....	0	10	0	Robert Flaws.....	0	5	0				
John W. Reid.....	1	0	0	John Flaws.....	0	10	0				
Alexander Willis.....	0	10	0	J. Fairgrieve	0	5	0				
William McNeil.....	0	10	0	John Gore.....	0	2	6				
William Galloway.....	0	5	0	Charles Brooks.....	1	5	0				
John Stewart.....	0	5	0	Thomas Fotheringham.....	2	0	0				
Thomas Stirtan.....	0	5	0	James Henderson.....	2	10	0				
Walter Mitchell.....	0	15	0	Mrs. Dickson	1	0	0				
W. Mitchell.....	0	5	0	Allen Eason.....	1	5	0				
Robert Carss.....	0	5	0	Jessie Watson.....	0	10	0				
George Barr	0	5	0	James Dearness.....	0	15	0				
Alexander Mains.....	0	5	0	John Millar.....	0	10	0				
John Thompson.....	1	0	0	William Inglis.....	0	5	0				
James H. Service.....	1	0	0	John Kennedy.....	0	10	0				
John Wallace	0	5	0	Isabella Shearer.....	0	5	0				
James Dickson.....	0	5	0	Thomas Flett.....	0	5	0				
Donald Cameron.....	0	5	0	Mary Ann Low.....	0	5	0				
James Cameron.....	0	10	0	William Low.....	0	5	0				
Alexander Watters.....	0	5	0	Margaret C. Henderson.....	0	5	0				
Thomas Stevens	1	0	0	David McClure.....	0	5	0				
James Stevens	0	5	0	Robert McKay.....	1	5	0				
Robert O. Stevens.....	0	15	0	George Lees.....	1	0	0				
John Kennedy.....	0	5	0	Robert Young.....	1	0	0				
Hugh Young.....	1	10	0	Calvin McQuesten.....	25	0	0				
John Waugh.....	1	0	0								
Mary Sinclair.....	0	2	6						£81	5	0
Robert Young.....	1	10	0								

ERAMOSA.

			£	s.	d.				£	s.	d.
Joseph Wood	0	10	0	Helen Gilmour.....	0	5	0				
Robert Wood.....	0	5	0	Mrs. Tolton.....	0	1	3				
Joseph Wood, jun.....	0	5	0	Abigail McCormick.....	0	2	6				
William T. Tolton.....	0	5	0	Joseph Rose.....	0	5	0				
William Armstrong.....	2	0	0	Barbara Emslie.....	0	2	6				
John W. Armstrong.....	1	0	0	Peter Emslie.....	0	10	0				
Thomas Armstrong.....	1	0	0	James Scott.....	0	10	0				

ERAMOSA.—Continued.

	£	s.	d.		£	s.	d.
John Kennedy	0	15	0	Janet W. Wood.....	0	5	0
James Lohrin.....	1	0	0	James Wood.....	0	2	6
William Lohrin.....	1	0	0	Joseph Wood.....	0	5	0
John McKerlie.....	0	10	0	Jane Robinson.....	0	1	3
John McKerlie, jun.....	0	10	0	John Wood.....	0	10	0
John A. Davidson.....	0	5	0	William Scott.....	0	5	0
James Fraser.....	0	5	0	David Rea, jun.....	0	10	0
Walter Hunter.....	0	5	0	David Rea, sen.....	0	10	0
Elizabeth Ramsay.....	0	5	0	John S. Armstrong.....	0	10	0
John Hay.....	0	5	0	Alexander Dickieson.....	0	10	0
James Argo.....	0	10	0	Mrs. Dickieson.....	0	2	6
Thomas Lohrin.....	0	10	0	Mary Ann Dickieson... ..	0	2	6
Robert Scott.....	0	5	0	John Dickieson, jun.....	0	10	0
John Mutrie.....	0	10	0	John Dickieson.....	0	5	0
George Scott.....	0	5	0	Thomas Dickieson.....	0	5	0
William Scott.....	0	5	0	George Dickieson.....	0	5	0
James Mutrie.....	0	5	0	George Mitchell.....	0	5	0
Henry Scott.....	0	10	0	Alexander McQueen.....	0	5	0
John A. Armstrong.....	0	10	0	George Scott.....	1	0	0
Mrs. T. Dryden.....	0	5	0	Thomas Forsyth.....	0	5	0
Thomas Dryden.....	0	10	0	Adam Clark... ..	0	2	6
William Dryden.....	0	5	0	William Mutrie.....	0	10	0
George Dryden.....	0	10	0	Ann Grieve.....	0	2	6
Thomas Dryden, jun.....	0	1	3	William Dickieson.....	0	5	0
Margaret Dryden.....	0	2	6	Alexander Gow.....	0	5	0
Mary Dryden.....	0	1	3	Andrew Dryden.....	1	0	0
Mrs. G. Dryden.....	0	5	0	Robert Scott.....	0	2	6
Mrs. Grieve.....	0	2	6	Robert Shanks.....	0	10	0
Walter Scott.....	0	10	0	Walter Swanston.....	0	10	0
James Parkhill.....	0	2	6	Rev. Mr. Barrie.....	1	0	0
Mrs. J. Armstrong.....	0	10	0				
Ann Grieve.....	0	5	0				
					£30	2	6

UNITED PRESBYTERIAN PRESBYTERY OF FLAMBORO'.

This Presbytery met at Hamilton on Tuesday, the 16th ultimo. The chief matters of business were, first, an application from the members of the Church in and around the Village of Ancaster, to be organized into a Congregation. This petition was cordially granted. It may be proper to explain that although the Rev. John Lees was ordained there in the month of July, yet only the two outer Congregations of Ancaster East and West had been organized—the ordination services having been conducted in the Village as the most central place, and those residing there only giving their adherence to the call. This newly formed congregation bids fair to increase rapidly. Mr. Lees officiates there every Sabbath forenoon, and at the other two places alternately every Sabbath afternoon. The positions of the three Churches, which are about six miles apart, are the angular points of a space which would form very nearly an equilateral triangle, and altogether constituting a comparatively compact and sufficiently ample field of ministerial labour. We trust the blessing of the Lord will attend the diligent and earnest labours of their young minister.

The other matter of importance was an application for a moderation by the Congregation of Hamilton, recently vacated by the translation of the Rev. John Hogg to Detroit. The petition was unanimously granted, and the Rev. John Porteous of Beverly was appointed to moderate in a call in the evening of the 6th current. It is hoped that this congregation will obtain the object of

their choice. It is pleasant to know, that, whoever that object may be, the Congregation is in a state of great harmony, and it is earnestly hoped they will be successful.—(*Communicated.*)

SYDENHAM.—OWEN SOUND.

The U. P. Congregation here have unanimously called Mr. John Fotheringham, Probationer, to be their Pastor.

AUSTRALIA.

The Australian Synod, connected with the Free Church, lately met, twelve ministers and several elders being present. *Inter alia*, they discussed the question, Whether aid might be received from the State for religious purposes? and decided in the affirmative by a majority of seven. They also took some steps towards a union with the Established Church. At the time of the Disruption, the Synod wrote home that they had resolved to connect themselves with the Free Church *quod ad spiritualia*, but to remain in connection with the Establishment *quod ad temporalia*. The worldly wisdom of their resolution was universally acknowledged; and we guess they are still entitled to some credit in that respect.

U. P. PRESBYTERY OF TORONTO.

This Presbytery met on the 16th ult. There was presented a paper from the back station of Pickering congregation, again asking to be organized into a congregation. The Presbytery granted their request, but enjoined the Elders in this station, to act in connection with those in the front, till a Pastor be settled among them. They also recommended the front congregation of Pickering, to obtain as soon as possible, an addition to the elder-

ship. A petition was presented from Pickering Congregation, (in which those members now formed into a congregation at Claremont concurred,) asking the Presbytery to appoint one to moderate in a call for a minister. The Presbytery agreed, and appointed the Rev. Mr. Glassford to preach and preside on the 31st of October. There was a petition of a similar kind from the Congregation of Caledon, and the Rev. Mr. Coumts was appointed to moderate in a call, on the 6th day of November. Messrs. Fletcher, Chesnut, Hall, Donald, and Hume, students in Divinity, were present to deliver exercises, or be examined previous to the meeting of the Divinity Hall. Mr. Fletcher read several exercises, and delivered a discourse, which were approved. The examination of the other students was remitted to a committee appointed by the Presbytery, consisting of the Revds. Dr. Taylor, and Messrs. Dick and Ormiston. The Presbytery meet again on the 20th November, at 2 P.M.

LAKE SHORE—OWEN SOUND.

On Wednesday, 17th Oct., Mr. Robert Dewar, Probationer, was ordained, by the Presbytery of Wellington, to the office of the holy-ministry, and the Pastoral charge of the U. P. Congregation here. His sphere of labour is a very interesting and important one; and we earnestly hope that, under the Divine blessing, his comfort and success will be great.

Gleanings.

BLANK IN EARLY CHURCH HISTORY.

Between the death of Philo* and the beginning of Clement's career in Alexandria, there intervene about four generations—130 or 140 years. During this period, Christianity has been preached, Gnostic schools have risen, a large Christian society has been formed, the name of Christ has become universally known, and his doctrines have become the subject both of curiosity and more earnest interest. The whole intervening period is a blank. We do not know how or when the Gospel was first introduced at Alexandria; nor, from the close of the history of the Acts of the Apostles, do we know how or when it made its surprisingly rapid progress through the world.

* A learned Jew of Alexandria, in Egypt, who was born before Christ, and died sometime after A.D. 40.

We must pause for a moment on this point, and direct attention to a very common error, which is productive of momentous consequences, respecting the position, with respect to the source of Christian knowledge, of the writers of Clement's age. Many people, judging *a priori*, suppose that they possessed many more particulars of the age of Christ and His apostles than we do, and that they must also have had a chain of records extending from that age to their own. But both these suppositions are totally groundless. There are no reliable records of the Apostolic Age, except those contained in the Sacred Canon. And that Age is, historically speaking, an isolated one; authentic history closes with Paul's last epistle, and only re-opens gradually in the age of Irenæus, Clement, and Tertullian. This is, in truth, the most important fact that we learn from the study of these early writers; and we may learn it very well from Clement of Alexandria. He was the head of the most learned Christian body in his day; had visited nearly all the early seats of Christianity; and had heard teachers from Babylonia, Greece, Syria, and Palestine. Moreover, he is a gossiping writer, fond of quoting all the books that he has read, and telling anything that he thinks he knows; he is like a tradesman whose wares, if he has any which he thinks are novelties, every one is sure to see exhibited in his shop-window. Our readers may judge of the amount and value of the particulars that he thought he possessed, besides what are contained in the New Testament, by the following catalogue. A very pretty and interesting "tale, which was not a tale, but a true story," about an adventure between the Apostle John and a robber. The scene of which is laid in the neighbourhood of Ephesus; an embellishment of the history of the death of James, the son of Zebedee, by the addition of the sudden conversion and martyrdom of the soldier who was to have been his executioner; a common-place saying of the Apostle Matthias, that we must abuse (in the sense of *afflicting*) the flesh; and a similar one, coupled with a curious story, of Nicolas the deacon; an encouraging speech, addressed by Peter to his wife, as she was led to execution; a statement (evidently a conclusion drawn from 1 Cor. ix. 5), that *all* the apostles were married, including Paul, that they did not any longer live with their wives as such, after they commenced their ministry; and certain conversations between our Saviour and Salome, which Clement extracts from an apocryphal gospel according to the Egyptians, but himself discredits. We believe that these are all. They remove no portion of that deep darkness that God has permitted to fall on the latter part of the Apostolic age. Out of the thirteen apostles, we know only the life of Paul, the death of James, a few particulars of the early career of Peter, and a very few, indeed, of that of John; of the remaining nine we know nothing, and Clement knows nothing. He throws one faint flash of doubtful light on the later career of John; and that is all. He, and the great catechetical school over which he presided, had no authority to apply to with respect to the earliest history and original doctrines of his religion, except the Bible.

All the theories of Church government—Papist, Episcopalian, Presbyterian, Congregationalist—have sought to found their exclusive claims on conclusions drawn in a great measure from the scanty and doubtful remains of that age, and on conjectures respecting the events that may have happened in it. The conscious weakness of every proof has only served to enhance the bitterness of the controversies. But, by God's doing, which is marvelous in our eyes, the materials for proving any exclusive case are wanting—a shadow has descended upon all the facts. And now that the questions are growing threadbare, perhaps the future Church will be wise enough to admit that every form of its government is lawful, since God has appointed none; and that a preference for Congregational or Presbyterian organization no more excludes a person from being a faithful member of an Episcopal Church, and *vice versa*, than an abstract preference for republican institutions would prevent him from being a loyal subject of a monarchy. The darkness that has caused our strife may thus become the bond of our future and final peace.—*North British Review*, August, 1855.

[The *North British* ranks among Free Church periodicals. Its conclusion in the above passage seems to us somewhat unguarded and unwarranted, at least in its extent. Admitting the existence of the "deep darkness," we should still be disposed to plead for our own form of Church government, first, on the basis of sacred Scripture, which we maintain gives us no inconsiderable support; and secondly, on

grounds of Christian expediency, which, we humbly conceive, supplies us with all that is needed in addition.]

MODERN PREACHING.

"It is my sad and serious belief, that if the evangelical pulpit is losing its power, it is just because it is losing its object and aim. The cultivation of the intellect and the advancement of knowledge, in the present day, are lifting both preachers and hearers above the plain and simple gospel of Jesus Christ. Sermons are with many persons no longer heard as the Word of God but as the word of man; not as means of grace and aids to salvation, but as intellectual exercises on religious topics, for the gratification of taste, intellect, and imagination on Sunday. And it must be confessed that the preachers of them are by their excessive elaboration, and the introduction of new topics, teaching their hearers so to regard them, and are training them to be a kind of amateur hearers."—*Rev. J. Angell James.*

[The above remarks were made by the excellent author, we suppose, with a primary reference to Britain; but, if we are not misinformed, they are quite as applicable to America. In their general strain, we feel ourselves under the painful necessity of concurring. On one or two of the expressions and sentiments, however, we are tempted to be critical. First of all, it seems questionable how far it is correct to speak of the "evangelical pulpit losing its power," when the fact is, that the pulpit referred to is ceasing to be evangelical, and is just becoming powerless in proportion. It is melancholy to contemplate the transition which is, in many quarters, taking place; but there is a satisfaction of its kind in observing a fresh illustration and confirmation of the truth, that the Gospel of Christ is the power of God; and that when the one is excluded, the other goes along with it. Next, we cannot but object to its being said that "the cultivation of the intellect and the advancement of knowledge, in the present day, are *lifting* both preachers and hearers *above* the plain and simple Gospel of Jesus Christ." The sad and sober truth is, that the process is not one of elevation but of depression. Again, when sermons of the kind referred to "are heard not as the Word of God, but as the word of man," they are, in our opinion, heard just as they ought to be. They are the word of man, and *not* the Word of God. They may have a greater or less general accordance with the Word of God; but that is the most that can be said. They are not the very thing itself. The "topics" introduced are not only "new," but inappropriate, and, in a great degree, incongruous. One class of preachers are prone to tincture their discourses with politics, and another with a sort of would-be German philosophy. A great remedy for the evil, we are verily persuaded, would be found in returning to the good old way of expounding the Scriptures. Let the topics presented there be taken up; to these let us confine ourselves, and bring all the learning we can command, to their clear and full elucidation.]

ECCLESIASTICAL NOTES ON SCOTLAND.

We cut from the *Presbyterian* (Philadelphia) the following paragraph of a letter by the Rev. Dr. Baird, in which, after his recent tour, he gives his impressions of Europe:—

"In Glasgow (says Dr. B.) my visit was short; but I spent several days in Edinburgh, and had the pleasure of seeing Drs. Cunningham, Candlish, Begg, and others, from whom I learned many things, on the whole of an encouraging nature respecting the state and prospects of evangelical religion in North Britain. I am inclined to fear that our Free Church brethren are encumbering themselves by their attempts to build their temple, if I may so speak, after too close an imitation of the old Establishment. One can see traces of this in their Sustentation Fund (which in a sense seems to represent the support of the State), their schools, and their theological seminaries.

[The above is extracted solely for the purpose of exhibiting to our readers a specimen of the manner in which American journalizing tourists, from Kirwan and Mrs. Beecher Stowe downwards, are in the habit of ignoring the United Presbyterian Church. That Church, it is true, has scarcely extended itself to the Gaelic-

speaking portion of the country. Let other denominations have the full credit of having supplied this large and interesting region with the truths and ordinances of the Gospel. But no man can be in the Lowlands of Scotland, without perceiving that the U. P. Church occupies, there, a very prominent place. No one can pay even a "short visit" to Glasgow, by far the largest and most wealthy city in Scotland, without discovering that that Church has, there, very decidedly the preponderance in numbers and in influence. No man can know anything of the recent religious history of Scotland, without being aware that that Church took precedence by a hundred years of any other Presbyterian denomination, at all popular (Scripturally popular) in its constitution and administration; and, what is of more importance, rendered, during the dreary reign of Moderatism, invaluable service to the cause of evangelical truth, such as no one denomination has now the opportunity of rendering, and was, in fact, chiefly the instrument, in the hand of God, for bringing about the blessed change which has taken place in the religious condition of the country. It is a fact, also, which is no secret in Scotland, that, for non-denominational religious objects, that Church contributes as much as, probably, all the other Churches in the country. We recollect of a proposal being made that a certain Home Mission which received about two-thirds of its whole support from our Church, should be called a U. P. Mission. That was negatived at once as illiberal and sectarian. We saw lately the agent of that Mission. In conversation, he adverted, with expressions of gratitude, to the ample contributions he obtained from our Church. We remarked that she was disposed to be liberal towards objects not immediately connected with herself. "Oh, yes," said he, "there is more vital godliness in your Church than in any other in Scotland." We replied that his statement might not be easily proved, but that Treasurers' books would show the truth of our own. "Oh, well," said he, "the one thing is implied in the other." How comes it, then, that so many Americans, after visiting Scotland, when giving an account of their travels, just like Dr. Baird, either pass over the U. P. Church in absolute silence, or make some slight and almost slighting reference to it? For every effect there must be a cause. The one we heard lately assigned for the phenomenon in question, was just the non-sectarian character of the Church. An excellent minister, on a visit from Scotland, said, "A stranger may spend days and weeks with our most distinguished men at home, and scarcely hear a word about our Church. They will talk to him of the progress of sacred learning and the advancement of the cause of Christ in Britain and throughout the world, without reference to sect or party; but there are others whom he cannot be with, for five minutes, till they enter on, and keep at, the glorification of their own denomination."—We fear we have become fools in glorying; but, we have been, in some measure, compelled.]

INNACULATE CONCEPTION.

The following extraordinary address has gone the round of the press, as from the Roman Catholic Archbishop of Paris:—

"It is certain, and we have the whole world to witness, that up to the 8th of last December, the Immaculate Conception was not held by the Church as an article of faith; and all who held the contrary opinion were still orthodox Catholics, and permitted peaceably to hold that opinion. If, therefore, since the 8th of December, they have ceased to be orthodox Catholics, because the Immaculate Conception has become an article of Faith in the Catholic Church, then the faith of the Church must have undergone some change, and it must be a novel dogma. But it is believed as an article of faith, thousands of times proclaimed and decreed, that the faith of the Catholic Church is unchangeable, and that no new doctrine can ever be announced or received by the Church. The decree, then, which proclaims any new doctrine cannot be the definite sentence of the Church. The Catholic precedent is thus wholly against the pretended definition. It is, therefore, the duty of every good Catholic not to acknowledge this pretended doctrine without examining it.

"For my own part, that all the world may know it, I still abide by my protests contained in my petition to our holy father the Pope, and the Bishops, and from this moment I appeal from all these things, as also from all the falsehoods and profane novelties with which the bull is filled, to a General Council, in which the

bishops may be judges, in which all the world may be free, to which all those who think themselves concerned may be admitted, and which priests may be permitted, without fear of persecution or any loss of their employment, and laity also, if it be necessary, to hear the voice of Holy Scripture and the holy fathers.

“The truth is that the Roman people were very indifferent to the new faith which has been announced. Such of the laity as had received instruction did not regard it with any gratification. The people properly so called—the masses—did not understand even what was to be done. It must be known that in Rome, the people, so far as religion is concerned, are in such ignorance the like of which is nowhere seen. I have been myself informed in Rome, by respectable, well informed persons, that this ignorance amounts even to brutishness.

“The great bulk of Roman ecclesiastics of all ranks continue, in Rome itself, in proportion, as ignorant as the people. Can we wonder, then, that it should be easy to make them accept the Immaculate Conception as of faith! I have, however, positively learned that among the priests, and the religious who have information, one cannot fail to find some who entertain, regarding the new dogma, the same difficulties as myself. One person of high dignity assured me, that the Dominicans of the Minerva have always held the doctrine of St. Thomas, and even engaged me to see them. But in Rome none has any liberty to think, nor liberty to speak, nor liberty to write according to the purity of the gospel and the spirit of the fathers; in Rome there is the Inquisition to strangle truth. Father Patone and Father Passaglia have liberty to write everything; but true and sincere men—nothing.

“In fact, attach yourselves, as the holy fathers, to the study and knowledge of Scripture and tradition; appeal with them to antiquity against novelty; plead principle against the universal abuse of laxity; advise yourselves, following the counsel of the Apostle, to hold fast that which you have received from the beginning; you have the leprosy of individual opinion; you are charged with the heresy of private judgment, you are a Protestant. If you wish to be Catholic, abjure your reason and your conscience, leave there your holy fathers, cast aside the word of God, make yourself blind, and devote your whole lives to the danger of being led by others as blind as yourselves.

“It is, then, because God has given me to see the falshood of this prudence of our days, and the wisdom of the holy fathers, that I have begun to lift up my voice, as soon as I perceived that they assailed the ancient doctrines, and were disposed to introduce new ones. That which I commenced long since, and which I have hitherto pursued, I still continue to do in the present work. May it continue to encourage the strong, to support the weak, and to open the eyes of a great many to the extremity to which religion is reduced.”

[It is now affirmed that the above is not from the Archbishop, but from another Romish ecclesiastic of inferior, though still of considerable rank. It is almost incredible that such a document should come from any Popish official. The author, we should hope, is not far from a Protestant. At the same time, it is well known that the Archbishop of Paris did strongly oppose the new dogma, and that numbers, both of clergy and laity in the Church of Rome, are openly refusing to acquiesce in it. The first paragraph of the address expresses, with admirable clearness, what we have always understood to be sound Popish doctrine on the subject, and the logic which pervades it is faultless and irresistible. So much of the article speaks for itself; no matter who may have been its author.]

SECULAR POWER OF POPERY DECLINING.

The following is from a Foreign Correspondent of an American paper. If the description given of the state of public feeling in Spain be correct, the secular power of Popery must be drawing to a close:—

“If the signs of the times do not greatly deceive, the very hours of the existence of the Papal system, as a secular power in Europe, are already numbered, and even the period of its blighting and withering influence over the minds and consciences of men, is rapidly drawing to a close. That the Popedom, as a civil power, possesses one particle of inherent vitality or strength, no man believes; all the world knows its rickety throne to be sustained merely by French and Austrian bayonets.

to the terror of which alone is due the hollow semblance of reverence which fails to deceive even Pius IX. himself; and that its ghastly power is waning, has been amply demonstrated by the indifference with which its recent allocutions have been regarded in Piedmont and Switzerland. But in all former troubles of the Vatican, its owner found consolation in the unwavering fidelity and the blind obedience of Spain, who was ever prompt for any act, whether of abasement or of cruelty, which the Church demanded—ever ready alike to place her own neck beneath the sandaled foot of Rome, or to kindle the fires of the Inquisition, for the extirpation of heresy among her own subjects, and prohibit Christian burial to the heretic subjects of other states who might die upon her soil. But amid all the distresses which now thicken round the Papacy, the contumacy of Spain it is which causes deepest sorrow, as the rebellion of the favourite child is that which most deeply wounds the weak and partial parent: and amid all the indications which Europe presents that the ghastly spiritual terrorism which has so long blinded the understanding, and palsied the intellect of men throughout three-fourths of its extent, is drawing to a close, the attitude of Spain it is which furnishes the most cheering assurance that the long and dreary night is far spent, and the day is at hand. It were comparatively little that the Spanish Government should proceed to carry out its recent enactment for the alienation of the ecclesiastical estates; the great and pregnant fact is the eagerness with which the Spanish people enter into the government project, undeterred by the thunders which fulminated from the Vatican, have echoed and reverberated for months from every altar from the Mediterranean to the Bay of Biscay, against all who should presume to bid for the lands of which the Church declares herself despoiled. Few would have believed twelve months ago, that a Spanish Government would so soon have been found addressing its sovereign in such language as the following:—

“Our impartiality will thus (by the publication of certain documents) be notorious, and the admonition of his Holiness, *unjust in its substance, and violent in its form*, will receive the most complete reply in everything relative to ecclesiastical matters. The Government does not recognise, as no independent Government has ever recognised, the right which the Holy See seeks to arrogate to itself, of declaring null the laws made by your Majesty, with the concurrence of the Cortes; of appreciating falsely the state of our country, establishing a sort of divorce between your Majesty and the nation and the Government; or of placing in doubt the legitimacy of the acquisitions of the estates which were ecclesiastical, alienated in virtue of civil laws, to which the Holy See itself had already given its assent and approbation.”

“But still less could it be imagined that, despite all the influence of anathemas from Rome, and public exhortations and private remonstrances by the local priesthood, the people would flock by thousands to compete for the purchase of the lands of which the Church regards herself despoiled; and that in a country, where, twelve months ago, the possession of a copy of the Bible would have sufficed to mark out the owner for the deadly vengeance of priests and people, the land should be already deluged by publications avowing the boldest hostility to the Romish system.”

PREACHING BY UNLICENSED STUDENTS.

The following was put on record by the Presbytery of West Lexington, at their late meeting:—

“Whereas, it has come to the knowledge of this Presbytery that a candidate for the ministry under our care, now at the Seminary at Danville, has been publicly preaching the Word, therefore, Resolved, That in the judgment of this body this course is disorderly, and cannot be countenanced.”—*Presbyterian Advocate*.