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THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

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No. 6.

Miscellaneous Articles.

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

We are now, according to the plan formerly laid down, to notice some questions arising out of the Voluntary Controversy; and to trace with as much brevity as possible those movements which led to the organisation of what is called The Free Church.

It will be granted by all who take a comprehensive and impartial view of this controversy that it was the main cause . . . originating the disruption in the Church of Scotland,—an event most memorable and interesting, and which has been the means of incalculable benefit to Christianity both at home and abroad. Strange as it may seem, the enlightened scriptural views of Dissenters in Scotland, to which the evangelical party in the Establishment were the bitterest opponents, were over-ruled by God to bring that party into the very condition which they reprobated, and to make them the most liberal and zealous supporters of religion by voluntary contribution. The movements to which we refer, if correctly and seriously contemplated, and traced to their grand result, cannot fail to induce Christians to say, “This is the Lord’s doing, and it is marvellous in our eyes.”

The United Secession Synod did nothing in their judicial capacity in regard to this controversy for more than six years after it was agitated, and even then it was not the discussion of the question itself, but of important matters arising out of it. It took its rise, as Dr. Chalmers would say not *ab intra* but *ab extra*. But as the ministers and people of the Secession had probably the principal share in the steps to which the controversy led, it has been so much identified with the United Secession that a correct history of our church would scarcely be given without giving a full account of it. We, however, claim not for the Secession the exclusive honour in this movement. Other liberal Dissenters became their able and faithful auxiliaries; and, indeed, the views themselves which were brought forward were not new, although of late they have been more fully developed. They are scriptural views, and therefore as old as Christianity; and in every period of the Christian church they have had their advocates. Christianity during the first three centuries depended solely for support on the resources of its friends. The interference of the civil magistrate, except to persecute, was never known till the fourth century, when Constantine the Great substituting flattery for persecution, incorporated the

Church with the State, and commenced those anti-christian measures by which a great portion of it from that period to this has been crippled and enslaved. There can be no doubt that the principle of a civil establishment of the church which many good men still advocate, is Anti-christian,—nay is the very root of Anti-christ.

The monarchs of Great Britain, in particular, for many generations past, have claimed and exercised a right to legislate in ecclesiastical matters. This prerogative (unwarranted by Scripture) was not renounced, as it ought, at the Reformation, nor is it fully renounced at this day.

It is a curious fact that the Kings and Queens of Great Britain, holding many pompous titles, have among others that of "Defender of the Faith," given to Henry VIII. in consequence of his having written a Treatise in defence of Popery. When that monarch became Protestant he retained the title, and it has been held by his successors ever since. It is, however, indicative of a right on the part of the civil magistrate to interfere with ecclesiastical matters which is not sanctioned by the Word of God.

It is narrated by Dr. Merle D'Aubigné, that when Henry received this title he was quite over-joyed, and so highly valued it as to say that he would not exchange it for all London and twenty miles round. The King's fool happened to enter the apartment at the very time, and enquired the cause of his majesty's transport. "The Pope," said Henry, "has named me Defender of the Faith." "Ho, ho, good Harry," replied the fool, "let you and me defend one another, but take my word for it, let the faith alone to defend itself." "An entire modern system," says the celebrated Genevan Historian, "is contained in these words. In the midst of general intoxication the fool was the only sensible person." We are of Dr. D'Aubigné's mind, and rejoice to know that his sentiments on this question (as on others) are in unison with those of our church. We have here the entire essence of Voluntaryism, in opposition to the views of the advocates of church establishments. Religion requires no defence from men. The defence of the mightiest monarchs of the earth is unnecessary. If religion, or the faith of the church, is simply let alone, it will defend itself. Divine truth is under the guardianship of its almighty author, and it can never be brought down, or obliterated, by finite agency; and at the same time, it is altogether independent of finite agency for its preservation. *Magna est veritas et prevalebit.* Our brethren of Established Churches, and, surprising though it be, more loudly still, our brethren of the Free Church, on this point, make a mighty ado about a civil sanction to Christianity,—a religion established by civil law, and if this cannot be in every case, at least the shield of the magistrate's protection cast over the church for its defence. It is all a figment,—a castle in the air,—a vain delusion! It has never tended to defend, but always to corrupt and destroy the church. It is an insult to the Church's King to suppose that his kingdom, which is not of this world, requires the aid of civil power to sustain and defend his cause. This is but a remnant of Popish usurpation. It has sometimes been well-meant; but it is injudicious and hurtful policy. "The best service which the magistrate can render to the Christian church," as was laconically observed by the eminent and pious Dr. Wardlaw, "is to let it alone." To quote from the fourth lecture on National Church Establishments by this distinguished minister, and in answer to the question—"What is the magistrate's province in regard to religion," he says:—"His true and legitimate province is to have no province at all. As a man he is bound to believe the truths and obey the precepts of the Word of God. As a magistrate he is bound to fulfil all his official functions on Christian principles, from christian motives, and according to christian precepts, as every man is, in every condition, and every relation of life. But authority in religion he has none. Religion has authority over him, the same as it has over all; but in it, or over it, or over his subjects in aught that pertains to it, his authority is null. If he exercises it, it is the exercise of power without right. The example and the influence of a truly religious king may be emi-

nently and extensively beneficial; but the sword must be confined to the civil department, as that which alone comes within his jurisdiction. In a' that relates to religion, the command of Him, whose exclusive dominion is over the conscience and the heart, would be—"Put up thy sword into the sheath."

If such simple first principles are kept in view, they will enable us to unriddle all the complications, and perplexing labyrinths of argument, which have been wasted on the Voluntary Question by opponents; and to discern, on this subject, the truth as in Jesus, through all the haze of human discussion which they have thrown around it: and to lament that they have been so often left to substitute wrath for reasoning, misrepresentation for truth, and personal hostility towards those who conscientiously exposed their system, instead of candidly acknowledging that on no scriptural principle could they defend their own views, or object to ours.

In our own church the principles of Voluntaries are not new. The Associate Presbytery, as early as the year 1742, in their answers to Mr. Nairn's reasons of dissent embodied principles on the power of the civil magistrate in matters of religion, which are substantially the same as those which have been recently more fully developed. Towards the end of last century, Mr. Graham of Newcastle, and since the beginning of the present, Mr. Ballantyne of Stonehaven, wrote luminously on the subject of ecclesiastical establishments, showing their unscriptural character and injurious tendency; and although no practical results followed their valuable publications, yet their sentiments took a deep root in some portions of the public mind, and prepared it not only for stronger impressions, but for active movements. The honour of bringing the subject into practical operation is justly due to the Rev. Dr. Marshall of Kirkintilloch. The occasion may be briefly stated. The Catholic Relief Bill, as it was called, had just passed into law by an act of the legislature, and in consequence British subjects of that persuasion were admissible to seats in Parliament. Now the discussion of this question, and its issue, had produced a high degree of political excitement. Many were filled with fear lest Popery should gain the ascendancy, whilst others rejoiced in the progress of liberal opinions. Dr. Marshall considered it very probable that the Roman Catholics in Ireland would now agitate for a civil establishment of their religion, and he saw not why in justice it could be refused as they were the great majority of the population, which was the principle by which the Establishments of England and Scotland were maintained; and he judiciously argued that the best preventive of this was to abolish ecclesiastical establishments altogether, and then the ambition of Popery would be at an end, its efforts paralysed, its hopes cut off, —and then viewed as a religious system it would quickly become of all others the least considerable, because of all others it had the least support from reason or Scripture.

These principles Dr. Marshall advocated in a powerful sermon delivered in 1829, before an Association in Glasgow for the propagation of the gospel in connection with the United Secession Church. In this celebrated discourse, under ten heads, he exposed the injustice, impolicy, and injurious consequences of civil establishments of religion. The attention of his audience was rivetted, and a deep impression was produced. Immediately after public worship, when the annual business of the Society was to be discussed, Dr. Haugh took occasion to declare, respecting the principles just enunciated, that the time had come when those who held them should justify their convictions to the world. The sermon was published and eagerly perused by persons of all persuasions. Several editions were soon called for, and a feeling produced of opposition to Establishments, not only among Dissenters, but among multitudes belonging to the Established Church. Little was it thought that this sermon would lead to consequences the most important to the interests of true religion; little was it thought that this was as the first step to movements, which after a series of strife and hostility between religious parties in Scotland, would, in the course of fourteen years, bring about one of the most memorable events in

the history of the Church of Christ, and one of the greatest blessings to christianity, that has ever occurred; little was it supposed that in this sermon was laid the foundation of those auspicious movements by which a great number of the best of Scotland's ministers and people were led to shake off the unhal- lowed fetters of a civil establishment of religion, and originate the Free Church in a manner so honourable to themselves, and so gratifying to the friends of Christ in other scripturally constituted denominations. "Behold how great a matter a little fire kindleth."

This sermon did not remain unanswered. In the *Christian Instructor*, then conducted by Dr. Andrew Thomson of Edinburgh, that celebrated and indefatigable champion of the evangelical party, it was reviewed a few months after its publication. The article was elaborate, and written with much plausibility. It was hailed by many in the Establishment as a suitable reply to Dr. Marshall. It was soon afterwards published in a pamphlet form, and widely circulated. The misrepresentations and sophistries in which it abounded were soon after ably exposed in some Letters in the *Glasgow Chronicle*, and in two learned and ingenious articles in the *Scots Times*. But after much hesitation Dr. Marshall himself felt that, from the importance of the subject, it was his duty to answer the Review more fully, and in a less fugitive form; and, therefore, not wishing to deal with an unknown writer, and regarding Dr. Thomson as responsible for anonymous papers in his Magazine, he published, in Dec. 1829, a long and energetic Letter to that individual on the subject of ecclesiastical establishments of religion. Even Dr. Thomson, it is said, felt its force, and could not answer it, because his conscience acknowledged the truth of its statements. As a specimen of its object and tenor we make the following quotation.

"Were it not that the subject is so very important,—were it not that at the present moment it is exciting so great a degree of interest among all classes of readers,—especially, were it not that the able discussions I have referred to, having only appeared in the columns of a newspaper, may possibly not soon reach some quarters where the *Christian Instructor* is read, I should certainly have consulted my ease, and entered no further into the controversy. Even when I do come forward, I wish it to be understood that the answering of your review is not my sole, nor my principal object. I would enter on a somewhat wider field,—I would perform a more important service to the great cause of truth and reason. Unequal as I may be to the task, I would examine the more essential points of difference between those called Churchmen, and those called Dissenters,—would expose the iniquity, as well as the folly of all human usurpation in matters of religion, and would exhibit in its true colours that system of anti-christianism, which has laboured so long, and with so much success, to destroy the distinction between the world and the church, and to forge chains for the understandings and the consciences of men.

"I am aware, indeed, of the consequences to which I expose myself: I am aware that you will be apt to deem your craft in danger: I am aware that the jealousy of your corporation will be awakened, and that if for your own credit you hide or repress the fiercer and less honourable passions, you will not fail to cry out against the attempt as a wicked one, dictated by envy, savouring of impiety, an unhallowed touching of the ark, a removing of the hedge from the vineyard of the Lord, so that the boar out of the wood may waste it, and the wild beast of the field devour it. I will, however, repel the charge: I will meet it with a broad and unqualified denial: I will assert as loudly, and as strongly as you can do, that you misrepresent me, and do me wrong. I will tell the public, to whom the appeal is made, and who are in general intelligent enough to perceive where the truth lies, that what I would touch is not sacred but profane,—not from heaven, but of men,—not sanctified by Divine authority, or even by utility, but solely by what has sanctified every ancient abuse—prejudice and time: and I will add that my aim is only to purge the temple, not to overthrow it,—only to cast out of it the buyers and sellers, and changers of

money, and to make it what He who erected it, intended it should be,—not a house of merchandise, but a house of prayer.”

“In this publication,” as is remarked by Dr. McKerrow, in his History of the Secession, “Mr. Marshall, in a style peculiarly his own,—clear, pointed, and energetic, considered the two great branches of argument in favour of religious establishments, drawn from scripture and expediency, and it will be difficult to find in any production a train of reasoning more logically conclusive than that which he pursues from beginning to end of his triumphant Letter.”

Already the public mind had set in strongly in favour of Voluntary Churches, and the effect of this Letter was to widen and deepen the current. But this champion, for Christ’s mode of supporting the church, was not allowed to triumph without opposition. The Reviewer soon published a defence of Ecclesiastical Establishments in reply. Yet, as has been well remarked,—“Placed beside Mr. Marshall’s Letter, the reasoning of the defence is pointless and inconclusive.”

In the course of the year 1831 the controversy had assumed a decided and determined shape; and the whole country being aroused and interested, had ranked on the opposite sides of the question. The periodicals of the day, magazines and newspapers, were open, on one side or other, to its discussion. The friends of Establishments were unable to keep their ground, for not only were the great bodies of Dissenters opposed to them, but multitudes of their own former friends had seen through the evil of their system, and were united with the Voluntaries in opposition to it. All pleasant intercourse between the adherents of Establishments, and the friends of Voluntary Churches, was at a stand,—an effect which should not have been produced where only truth was sought. Nay, in many cases the advocates of State-churches, not satisfied with contending against the system of their opponents, were vituperative, and gave way to unhallowed calumny, against the men who conscientiously supported it, when candour and kindness would have been more appropriate. We would not altogether exempt our own friends from having spoken rashly and unadvisedly in some instances. But in general when a consciousness of truth and rectitude is felt, there is no need for animosity and slander.

Dr. Marshall, on public grounds, was anxious to keep alive the discussion, especially as the cause he contended for was making such rapid progress; and, therefore, he again buckled on his armour and published a volume entitled—“Ecclesiastical Establishments further considered.” His reasons for this publication were to give a full and perspicuous view of the whole question—to confirm his friends, and to meet the sophistry of his opponents; and likewise to keep alive enquiry and discussion on a subject which he considered of vital importance to the interests of Christianity. “Who,” says he, “that has the smallest tincture of patriotism, or of religion, or regard for the interests of Christianity, or for the interests of his fellow-men, would not wish to see it prolonged with increasing spirit.* A change must come: evils of such enormous magnitude cannot always exist; the sanctuary of the Lord must be cleansed: his holy mountain must be freed from what is so much calculated to hurt and destroy. Are not the symptoms of the happy era beginning to appear? Is not the night far spent, and the day at hand? Is not the fabric which has so long encumbered and opposed the world now tottering to its fall? Are not wise and good men, throughout our country, and throughout the globe, longing to see it laid in the dust? Are not the nervous alarm, the frantic rage, the imbecile malignity of those who labour to uphold it, proclaiming aloud their secret conviction of the hopelessness of their efforts? And who, in such circumstances, would withhold his hand from it? Who that has the opportunity, not to speak of any more special call, would not deem himself bound to lend it a thrust that may help it down?”

“Whatever opinion,” says Dr. McKerrow, “may be formed of the merits

* That is the discussion on Religious Establishments.

of Mr. Marshall's publications on the subject of Ecclesiastical Establishments, the fact is incontrovertible that these publications produced a powerful impression on a large portion of the community connected both with the National Church, and with the various bodies of Dissenters. If religious establishments in this country are in a much more tottering condition than they formerly were, to Mr. Marshall must be awarded the honour or the blame (according to the particular view which individuals may be inclined to take of the subject) of having struck the first effectual blow.

To be Continued.

FRIENDLY HINTS BY AN ELDER.

It is a common practice in this country, for the merchant, the mechanic, and the professional man to render their accounts to their customers about the beginning of the year. Our ecclesiastical year may be considered as beginning at the meeting of Synod. How, then, do matters stand between us and God? Have we not contracted a debt we can never pay? Can we answer to Him for one of a thousand? The solution of the question is made easy if we have chosen Jesus Christ, whom the Father hath appointed as the surety of sinners. For on Him were our transgressions laid; He bore the mighty load.

The usual computation is, that of nine hundred millions of human beings in the world, thirty millions are called into existence, and almost the same number die annually. Among this vast number, some of us have been bereft of father or mother, husband or wife, children, brothers or sisters, or acquaintance, yet we are naturally inconsiderate of these great realities. If a messenger from the heavenly world were to announce to us this news, "Set thine house in order, for this year thou shalt die and not live," would it not be justly written over our best thoughts, words, and deeds, "Tekel, thou art weighed in the balances and art found wanting." Is it so with us, as individuals, as families, as churches, or as a Province? Ah, the answer is here, "All have sinned, and come short of the glory of God. There is none righteous, no, not one." Yet we rejoice God of His mercy has provided an antidote for the state into which sin hath brought man. God so loved the world that He gave His only begotten Son, that whosoever believeth on Him might have eternal life.

As regards our religious and social duties, as individuals and congregations have we been liberally supporting the servants of Christ who have been set over us in the Lord? or have we been giving only a bare subsistence to the ambassadors of Christ? If they have sown to us spiritual things, is it a great thing if they shall reap our carnal things? Some may be ready to say, "Well, most of the ministers have had augmentations to their stipends, some of them by donations, others by permanent increase." The latter we approve of rather than the former, as by it they can calculate their outlay to their income. By the former, they are always dependent on benefactors, as they would call themselves. We would ask, is it beneficence to pay our just debts? We trow not. However, last year augmentations to ministers' livings are so far creditable. May their people feel it more and more their duty to lift them above pinching and penury, and enable them to give their families a suitable education, as becometh their calling, and further, when they advocate the cause of Missions, to draw liberally from their pockets, and freely give, as they have freely received.

The Students' Aid Fund is the next thing we notice. Those who have done anything at all for the furtherance of a liberal education among those who have devoted themselves to the Ministry, we would say have shown a pretty fair example; and although that scheme has not been universally popular, we hope that before the remainder is wanted, it will be supplied by those who have not yet given. Such a scheme is, in existing circumstances, a most laudable

thing, in my opinion. Yet some better might, perhaps, be suggested. But before going further, let me beg pardon of the Rev. Synod if I should try to supersede their well-considered scheme, and propound a better. My suggestion is, in few words, "Congregations, pay your ministers as other professional men are paid, and you will get both Students and Ministers." I sympathise with Dr. Guthrie's opinion, that Ministers cannot live on the wind.

As regards the Lowden Fund, it is cheering to see that the Head of the Church never leaves Himself without a witness, but proves the veracity of His promise, "I will be a Father to the fatherless, and a husband to the widow," and this by putting it into the hearts of His people to be the agents of this benevolent work.

Lastly, and not least, let us take a retrospective glance at Canada a quarter of a century back. At that time the United Secession Church had no Church here. We believe, the following Summer, two of its ministers were sent out to cross the deep in a voyage of nine or ten weeks—nothing uncommon in those days for a voyage, and to face all the privations incident to a wilderness. Now the wilderness and the solitary place are glad for them, and the ministers may be said to be comfortable if their people make them so. We might mention rather a singular circumstance as regards our ministers. The obituary list is very small. Only three deaths in nearly twenty-five years.*

How kind in sparing them!
How are thy servants blest, O Lord!
How sure is their defence!

One of the deaths alluded to, it will be remembered, is that of the Rev. Mr Proudfoot, who held a prominent place, being Professor of Theology for the U. P. Church. The other minister, who is one of the pioneers, had the gratifying duty to perform, a few months ago, of inducting a Brother into the charge of the Congregation which was nurtured by him in its infancy; and now an energetic, able, and, what is far better, willing people to further the cause. So much so, that, on the day of the induction of their long-anticipated pastor, they paid him his first half-year's salary in advance, being £200. In less than twenty-five years, our ordained ministers number nearly 60. But why only that number, although considerable? See the number of Free Church Ministers and Congregations, in much less time, far more numerous. Some may say, "They (the Frees) have been over-zealous." It is good to be zealously affected in a good cause. Have the U. P.s been doing their duty in spreading forth their influence? There is much land yet to be possessed. Let her "arise and shine, for her light is come."

The U. P. Church here has hitherto been a missionary one, drawing largely from the funds of the Mother Church in Scotland. But are we to remain so? Has Canada got up her name among the nations, as being one of Great Britain's best colonies, as far as regards its wealth, which, in most cases, has been got by industry? They are an independent people. "When Israel was a child, then I loved him, and called my son out of Egypt. I taught Ephraim also to go, taking them by the arms." Has not God in Providence done so with us as a Church, and are we to remain in an infantile state, and not return unto God somewhat according to the benefit received? However, it is so far gratifying to see the Mission Funds are taking a little start last year. We hope they will be doubled this season. Surely it would not be much to expect each of the Presbyteries in our Synod to raise £200—which would make £1600—would be self-sustaining, and send back some to our kind old parent, for what she has done for us. She has plenty of use for her money. Does not the ignorance and the wickedness abounding in the large cities of Great Britain require more missionaries, with the hundreds of millions of degraded beings which cover the earth?

* The writer seems to have forgotten the Rev. W. Robertson who was settled at Montreal, and soon died of cholera.

Shall we, whose souls are lighted,
 With wisdom from on high—
 Shall we to men benighted
 The lamp of life deny.
 Salvation! O salvation!
 The joyful sound proclaim,
 Till earth's remotest nation,
 Has learned Messiah's name.

Waft, waft, ye winds, his story,
 And you, ye waters, roll,
 Till like a sea of glory,
 It spread from pole to pole.
 Till o'er our ransomed nature,
 The Lamb for sinners slain,
 Redeemer, King, Creator,
 In bliss return to reign.

These few collected thoughts I hasten to send you for insertion in your Magazine, if you think them worthy of a place. They may be the means of stirring up some "to love and to good works."

A SINCERE FRIEND TO MISSIONS.

Reviews of Books.

THE TESTIMONY OF THE ROCKS; or, Geology in its bearings on the Two Theologies, Natural and Revealed. By HUGH MILLER. With Memorials of the Death and Character of the Author. 12mo., pp. 502. Boston: Gould & Lincoln, 1857.

This work will be sure to have (we suppose, has already had) a vast circulation. To this many circumstances will contribute. The celebrity of the Author was deservedly very high. The subject, Geology, is one which is commanding very general attention, and it is here presented in an aspect peculiarly interesting as bearing on Theology, which will secure a number of readers who feel more concern in religion than in science. The book, also, we believe, is one of really great merit, and well deserves the consideration it will certainly receive. A large portion of it, however, cannot be read with intelligence by any who are not acquainted with, at least, the elements of Geology, as well as of the kindred branches of Zoology, Botany, Comparative Anatomy, Palæontology, &c. The great demand for the work, therefore, is owing, in no small degree, to the connection it had with the Author's lamented death. It is well known that the labour bestowed on the composition of this book contributed not a little to the development of the mental disease which led to the termination of his life; and one cannot but feel a special interest in a book, the last sheet of which was sent, corrected, to the printers just the day before the death of a person so distinguished.

The volume consists of twelve Lectures, several of which were read before different institutions. One of them, entitled, *The Two Records, Mosaic and Geological*, was formerly published and extensively circulated both in Britain and America, and also translated into some of the Continental languages. Of this we gave a notice in the Magazine upwards of two years ago. In that Lecture, a number of the views are stated, which are more fully exhibited and defended throughout this volume. It would be inexpedient, we conceive, to attempt entering, here, on the consideration of the strictly scientific portions of the book; though we may say that, so far as the style is concerned, even these portions present few difficulties, and certainly many attractions, to ordinary readers. There is some truth in the high encomium pronounced on Mr. Miller's manner of

writing, in an article taken from the *London Literary Gazette*, and prefixed to this volume:—"Not one of the authors of our day has approached Hugh Miller as a master of English composition, for the equal of which we must go back to the times of Addison, Hume, and Goldsmith." Mere style, however, will not suffice. For the understanding of scientific subjects, a scientific education is indispensable. We must content ourselves, then, with noticing some of the chief theological principles to which he regards the rocks as bearing testimony.

He contends strenuously for a true and proper *creatio*-, in opposition to the atheistic, development-theory set forth in the *Vestiges of Creation*, and similar productions. Mr. Miller is well known to have all along maintained this great fundamental principle of theism, and his doing so is perhaps the most important service of his life. He holds, as we believe all real geologists do, that the Earth is of vast antiquity, having existed and contained orders of vegetables and animals, countless ages, before the introduction of the human race. He maintains that carnivorous animals, which lived by destroying, and preying on, other animals, existed long before the formation of man and the commencement of sin in our family:—

"I need scarce say," remarks he, "that the Palæontologist finds no trace in nature of that golden age of the world, of which the poets delighted to sing, when all creatures lived together in unbroken peace, and war and bloodshed were unknown. Ever since animal life began upon our planet, there existed, in all the departments of being, carnivorous classes, who could not live but by the death of their neighbours, and who were armed, in consequence, for their destruction, like the butcher with his axe and knife, and the angler with his hook and spear. * * * This early exhibition of tooth, and spine, and sting,—of weapons constructed alike to cut and to pierce,—to unite two of the most indispensable requirements of the modern armourer,—a keen edge to a strong back,—nay, stranger still, the examples furnished in this primæval time of weapons formed not only to kill, but also to torture,—must be altogether at variance with the preconceived opinions of those who hold, that until man appeared in creation, and darkened its sympathetic face with the stain of moral guilt, the reign of violence and outrage did not begin, and that there was no death among the inferior creatures, and no suffering. But preconceived opinion, whether it hold fast, with Lactantius and the old Schoolmen, to the belief that there can be no antipodes, or assert, with Caccini and Bellarmine that our globe hangs lazily in the midst of the heavens, while the sun moves round it must yield ultimately to scientific truth. And it is a truth as certain as the existence of a southern hemisphere, or the motion of the earth round both its own axis and the great solar centre, that, untold ages ere man had sinned or suffered, the animal creation exhibited exactly its present state of war,—that the strong, armed with formidable weapons, exquisitely constructed to kill, preyed upon the weak; and that the weak, sheathed, many of them, in defensive armour equally admirable in its mechanism, and ever increasing and multiplying upon the earth, far beyond the requirements of the mere maintenance of their races, were enabled to escape as species, the assaults of the tyrant tribes, and to exist unthinned for unreckoned ages."

The "days" mentioned in the first chapter of Genesis Mr. M. regards as vast periods of time, the seventh, the Sabbath, God's rest-day, commencing after the creation of man, and continuing still. The purport of the Fourth Commandment he holds to be:—"Work during six periods, and rest on the seventh; for in six periods the Lord created the heavens and the earth, and on the seventh period *He* rested. The Divine periods may

have been very great—the human periods very small.” In everything, he observes, in which man can be an imitator of God, the imitation must be a miniature one. The author maintains the unity of the human race, holding that all the varieties of mankind on the face of the earth have sprung from a single pair, and that man, as sinful and degraded, is not as he was made by God, but as he has been made by himself. The Deluge is maintained to have been universal, with respect to man, sweeping away the whole human race except Noah and his family, but not universal with respect to the globe,—a comparatively small portion of which, the Author believes to have been inhabited by Man at the period referred to. A lengthened and elaborate argument is maintained against the notion, at one time almost universally held by believers in Scripture, that the waters of the Flood covered the whole earth. To that idea, we believe, almost all geologists are opposed, and the celebrated commentator, Matthew Poole, and Bishop Stillingfleet, regarded it as improbable, ages before Geology was dreamt of.

There is a Lecture devoted to the “Geology of the Anti-geologists,” in which the Author is very hard on those ministers and other expositors of Scripture, who attempt to build up a system of Geology merely from the sacred text, regardless of the facts exhibited by the earth. Speaking of this class, he says:—

“It may seem somewhat idle work to take any pains in ‘scattering’ such a ‘rear of darkness thin,’ as this forlorn phalanx composes. ‘Let them alone,’ said a lunatic in the lucid fit, to a soldier who had told him, when asked why he carried a sword, that it was to kill his enemies,—‘let them alone, and they will all die of themselves.’ But though very inconsiderable, there is a comparatively large proportion of the class perilously posted, on both sides of the Atlantic, in what used to be termed of old in Scotland ‘the chair of verity;’ and there they sometimes succeed in doing harm, all unwittingly, not to the science which they oppose, but to the religion which they profess to defend. I was not a little struck, lately, by finding in a religious periodical of the United States, a worthy Episcopalian clergyman bitterly complaining, that whenever his sense of duty led him to denounce from his pulpit the gross infidelity of modern geology, he could see an unbelieving grin rising on the faces of not a few of his congregation. Ah! who can doubt that such ecclesiastics as this good clergyman, must virtually be powerful preachers on the sceptical side, to all among their people who, with intelligence enough to appreciate the geologic evidence, are still unsettled in their minds respecting that of the Christian faith.”

This book requires no recommendation, else we should most cordially give it. The Author is well known to have been an earnest believer in the Divine authority of the Scriptures, and at the same time one of the most distinguished Geologists of the ge. He has laboured to show the harmony of the word of God with his favourite science. Geology, it must be admitted, is not yet in such a state of completeness that we can accept with implicit confidence all the conclusions it offers us. We have lived long enough to see great changes take place in the theories of the most eminent of its cultivators, and we doubt not other changes will yet be seen. By the general principle, however, that no true science will ever shake the authority of the Bible, we firmly hold. All truth is from God, and every part will be found consistent with, and corroborative of, every other part. Astronomy has, on a basis of adamant, established a number of doctrines

widely opposed to popular and once common interpretations of Scripture ; and, in other days, this opposition gave rise to persecution. But, in our times, no one feels any astronomical difficulty in receiving the Scriptures as Divine ; and from Geology there is just as little to be feared.

All Scotchmen may well be excused being proud of this book. Hugh Miller was one of the most distinguished of our countrymen ; and as a self-educated man, ought always to be proposed as an example to those who, like himself, were born in humble circumstances.

MEMOIR AND REMAINS OF THE LATE REV. CHARLES C. LEITCH.
MISSIONARY AT NEYOOOR, EAST INDIES. By the REV. DAVID SMITH, D. D., Minister of the U. P. Church, Biggar. 16mo., pp. 235. Edinburgh: W. Oliphant & Sons. 1856.

This is a very interesting, and fitted, by the Divine blessing, to be an exceedingly useful, little volume. The annals of Mr. Leitch are short and simple. He was born in Edinburgh on the 31st of October, 1822, his parents being respectable members of the U. P. congregation, Nicolson Street, under the pastoral charge of the Rev. Dr. Johnston. He received a classical education at the High School of that city, where he distinguished himself, and was a prize-taker. He then entered a Bank, and was soon removed to a Branch at Biggar, where he became known and admired by Dr. Smith. In 1844, he was transferred to a place of considerable trust in the Head Office at Glasgow. While performing his duties there in the Bank, he also attended some classes in the University, having formed the intention of devoting his life to the preaching of the gospel to the heathen. By the advice of the Rev. Dr. King, he petitioned the U. P. Synod for leave to attend the Divinity Hall, though he had not taken the full University curriculum, stating that it was his purpose to go as a missionary to some foreign station. This petition being granted, he entered the Hall, and also commenced the study of Medicine. He was licensed by the Presbytery of Glasgow in June, 1851 ; and having been accepted as a Missionary for India, by the London Missionary Society, he was ordained by the same Presbytery on the 4th September. After preaching, with great acceptance, at Biggar on the succeeding Sabbath, he set out for London, and speedily sailed for India, where he arrived in December. He there entered with great assiduity and success on his labours, in which he had vast advantages from his medical attainments, which he turned to account, both in healing bodily disease and in securing to himself opportunities of making known the glorious gospel. His career promised to be signally prosperous, but it was short. Having gone to bathe in the sea along with another Missionary, on the 25th Aug., 1854, he was carried out by a strong current and drowned. The Divine procedure is often mysterious, but always wise, and just, and good. We regret that we have space for only a few extracts, which, however, we hope will prove pleasing and useful. Dr. Smith, speaking of Mr. L., says :—

“The writer of this brief memoir had the opportunity, of which he endeavoured to avail himself, of carefully marking the character and narrowly watching the progress of the interesting subject of his sketch, during eight or ten of the most important years of his life ; and he can truly say, that he never

in the course of his ministry met with one of whom he formed a higher opinion, or regarding whom he entertained more sanguine hopes. He looked forward with confidence not only to his occupying, with credit and success, a distinguished place in the field of missions, but to his doing something which would impart, if not a new character, at least a new impulse to the missionary enterprise."

A fellow-student at Glasgow says :—

"I never saw any man who was so much, in his person, an influence, a holy power, as Mr. Leitch was. He could not enter a company, and leave it as he found it. He must needs stir it to its depths, as if by some electric power, and then, having quickened it, would strongly impress upon each of its members some great thought which happened for the time being to be reigning in his own mind. His life was thus one of constant impression. He never stood alone,—not even retiring occasionally from his work for the sake of relaxation,—but ever brought himself into contact with his fellow-men for the highest and holiest ends. Several families and individuals, I know, acknowledge that the first time they rose to a consciousness of manful thought and action, was when they were introduced to Mr. Leitch. And as this constant activity in causing his influence to radiate on all around was his practice, it was also his delight, and was what he considered a necessary exercise, in order to keep his spiritual nature in a good healthful tone. * * * An opinion which Mr. Leitch frequently expressed to me was, that Christianity ought to shed its benignant influence over the whole man,—moral, intellectual, social, and physical,—so that, *ceteris paribus*, a Christian ought to be a man of wider information, of finer taste, one more deeply and intelligently interested in all kinds of knowledge,—in a word, a man with a more orderly and cultivated mind, than a mere man of the world. And his practice was in accordance with this opinion, as was evidenced by the diligence with which he engaged his young friends in useful courses of reading, frequently studying along with them, and meeting at the end of the week to have a conversation over the subjects of the previous week's reading; and by his anxiety to enstamp such an energy and decision of character as would enable them to succeed in the business of this life, as well as fulfil the higher ends of their immortal being."

The Rev. Dr. Eadie says :—

"My whole intercourse with Mr. Leitch filled me, as it did all who knew him, with deep admiration of his firm and unwavering devotedness. He had ever the one end before him, and he seemed never to take a step without a reference to it. One might say that he lived in India many years before he sailed to it. His heart was there beating in sympathy with its degraded and idolatrous myriads, and he longed to be there in person, possessed of every possible qualification which should enable him to do every kind of good, relieve distress in every form, heal diseases, and save souls in imitation of his Master, and to the glory of God. For this end he laboured with unwearying assiduity. One spirit reigned over the multifarious departments of his preparatory course, and breathed into them a harmonious unity. There was still the one motive, whether he was studying languages, medicine, or theology. It was quite the same with him, whether he was learning to handle a lancet or preach a sermon, mix a chemical potion or discourse in a foreign tongue. He was possessed indeed of good talents, but his uppermost thought was how to turn them all to the best account,—and that, primarily, for missionary service in the east. Here lay the secret of his strength. He excelled in improving every gift and opportunity, and the improvement always bore the aspect of Indian evangelism. While relying on the assistance and strength of the good Spirit, he was resolved to be thoroughly furnished. No amount of effort could daunt him, and no sphere of study could deter him. His eye was 'single,' and, therefore, his whole body was full of light.

"My first acquaintance with him was in connection with a class, which he had contrived to form amongst some of the young people in my church. It met between sermons. His pupils were tenderly attached to him, and he parted from them with many mutual hopes and prayers. His name still bears among them a sainted fragrance. Alas! his sun went down at noon-day, sinking swiftly and suddenly in the Indian wave.

"One strong desire of Mr. Leitch was to know something more of the eastern tongues. For this purpose he began, with me, the study of Syriac, and, assuredly, he worked hard at it, surmounting the earlier difficulties in a brief period. He was soon able to read with comfort the easier portions of the New Testament. Not satisfied with this achievement, he commenced, in a similar way, the acquisition of Arabic, and had toiled to some extent when he left the country. And all the while he was attending some four or five classes in the University."

The following is part of the account Mr. L. gives of his medical practice and missionary operations:—

"Every morning before half-past eight o'clock, the sick either come themselves or are brought in beds to one of the mission out-buildings, which is employed temporarily as a dispensary. I begin the duties of the morning by reading a portion of Scripture. This having been explained, a short prayer is offered, and tracts are given to those who can read. The various cases are then treated in the order of their arrival. * * * * The experiment has turned out more successful than I anticipated. More than 2200 of different castes and creeds have shared in the benefit of the institution, and have not only received medical or surgical treatment, according to the nature of their cases, but have heard the words of eternal life, and carried away to their homes some tract or portion of the Word of Life. Many of the patients, after submitting to surgical operations, have resided on the mission premises for a week or two, till their wounds had healed; and during the time, they were largely supplied with *medicine for the mind*. Not fewer than 100 operations have been performed; and the fame of these has brought new patients from distances of thirty, forty, and sixty miles. The attendance every morning averages about sixty-five, the majority of whom are heathens."

The death of Mr. Leitch produced a very great sensation. The Rev. Mr. Lewis, a brother missionary, says of it:—

"Hundreds of Christians early arrived from Neyoor, Southapooram, and other places, to satisfy themselves of the truth of the sad report. Some of the young men from Neyoor, who had known Mr. L. best, seemed unable to speak, being stunned by the ascertained fact of their having lost their best friend on earth. Others were weeping most bitterly, especially women,—not after the systematic and artificial manner common at native funerals, but in a way which showed their deep sorrow and distress of heart. All classes of the community, heathens, Roman Catholics, and Mahometans, as well as our own people, deeply feel and loudly bewail his loss; and one may venture to say, that the death of no one has ever in these parts been so extensively and deeply lamented."

The Rev. Mr. Baylis, his immediate coadjutor, says:—

"This has been a very heavy trial to this mission;—to his fellow-labourers, who loved him exceedingly for his kindness, simplicity, and open-heartedness, and who now mourn that one so young, so lovely in character, so gifted, and so devoted to his Master's work, should be thus suddenly snatched from among them;—to the members of his church and the congregations under his care, for whose good he had given all the powers of his body and soul, almost beyond their strength;—and to the large heathen and Roman Catholic population around, amongst whom he had ever been the kind physician, healing

many of the diseases of their bodies, while he strove to lead them to the Great Physician of souls."

The second part of the volume is entitled, "Remains," and consists of Sermons, several of which are translated from the Tamil, Letters, &c. These are very interesting; but we must close, cordially thanking Dr. Smith for the work, in which he has admirably acquitted himself. We should be glad that it had an extensive circulation on this side of the Atlantic.

Missionary Intelligence.

JAMAICA.—GRAND CAYMANAS.

The following extracts are taken from a letter of the Rev. James Elmslie, dated 26th September 1856, addressed to the Rev. Henry Renton:—

On the Sabbath at Bodden Town, we had a very singular manifestation of the divine presence in the midst of us. Nothing very remarkable took place till we began to commemorate the death of Christ. After giving of thanks, I in general made a few remarks before distributing the elements of bread and wine. I said the only object which I would wish you to look to, upon the present occasion, is Jesus Christ. Jesus says, Look unto me, behold me, beho'd me. Think in what attitude he is placed before you. He is standing with his arms widely extended ready to receive you; not arms of power to dash you down to the place of woe, but arms of mercy to save you. I said again, Look to Jesus on the cross; there you will see him nailed to the accursed tree, bleeding and dying for you. When I had thus spoken, there came such a power along with the words, which was like a shock of electricity, affecting the whole body of the people. Indeed, I may say I never saw such a movement in any congregation, for both godly and ungodly sighed and wept bitterly. I heard some saying, after the service was over, that hard must that heart be that was not melted by the word to-day. One of the elders said to me what he felt that day he will not forget while in this world. Do you not think that this was the power of God making his own word to be like a fire, and a hammer to break the flinty heart in pieces? I hope this sensation will not be like the morning cloud and the early dew that passeth away.

Jane Gordon, one of the members of Prospect congregation, died on the 14th August last. I am happy to inform you that she gave satisfactory evidences that she was united to Christ by a true and living faith; in consequence of this, her "latter end was peace." She died in consequence of a swelling in her right side. The disease spread rapidly, till both her breasts were affected; and after suffering for the space of five weeks, mortification took place, which terminated in death. I visited her several times during her affliction, but was unable to be present with her during her last illness, on account of fever and a bad cold that we all had at that time. When she saw that death was at no great distance, she sent for me to come and see her. When she heard that I was unable to come and see her, she appeared disappointed, and said, "I wish to see my dear pastor, who was the means of leading me to the light, but I must be content." As I had not the pleasure of hearing her dying words, I requested the elders of Prospect to give me an account of some of them. The day before her death W. T.—inquired how she was. She said, "I am fast going to my long home." He said to her again, "What is your hope for eternity?" She said, "my hope is not of the false kind; all my hope is placed upon Jesus Christ, the sure foundation laid in Zion." He said, "What is the only thing you wish to obtain; it is to be free from pain?" She said, "I wish to sleep in Jesus; I am longing to depart and be with Christ." He said, "What

are you thinking about your children, whom you are going to leave behind you?" She said, "I have committed them all into the hands of God, who is able to take care of them. If any of the members see any of my motherless children going out of the way, speak to them. I am nothing now in this world; fain would I now leave this vain and weary world to sleep in death and rest in God." She requested some of the bystanders to call her son Thomas to come and speak to her. He came to her, and she said, "My dear son, your mother is not to remain with you in this world any more; I must now go to the world of spirits. I know you are a boy of a very stout heart. You must pray to the Lord that he may break in upon your wicked heart, and you must study to be faithful to your heavenly Father, and also to your earthly father. Love to read your Bible, and live a holy life, for without holiness no man shall see the Lord." She said to her two eldest daughters, "I am going to leave you, and you must take my place in this house; pray that the Lord may bless you and direct you in the right way." She had a daughter before she was married, who was very ill-behaved, and on that account she put her away from her house. When her mother was near death, she came to see her. Her mother said to her, "You are a bad girl; but if you would repent of your sins, and turn to the Lord with your whole heart, I will forgive you." She was compelled to bow before her, and craved her forgiveness and promised amendment of life for the time to come. When she saw so many of her friends and relations standing around her dying couch, she said to them, "What good can you do for me now? you cannot hold me back nor deliver me. But I know in whom I have believed, and whom I lean upon in this dreadful hour." She said, "I think I see angels waiting to carry me away to the world above." A little before her death she called all her children to her bedside, and entreated them to be obedient and kind to their father, to keep up the worship of God in the family, to love the Sabbath and keep it holy, to love the Bible and read it, to attend strictly to the Sabbath school, to hear the gospel, and attend to the good advices of every relation and friend. This advice was given with as much affection as would have melted the hardest heart. Even hardened sinners were made to feel as well as the godly. She said all the truths of the gospel that were hard and dark to her mind were now made plain and clear to her as the pure light. One asked her, "What is the ground of your hope for pardon and acceptance in the sight of God?" She said, "The blood of Jesus washes away all my sins. Jesus is all my hope for entering heaven." She expressed such a sincere and longing desire to depart and sleep with Jesus as deeply affected all present. But she said, "I am willing to stay or go, as my Master pleases; but when I do go, I hope to give in my account with joy and not with grief." She said before her death, "Jesus is all my hope; I am waiting patiently the hour of my departure." Soon after this she fell asleep in Jesus. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours, and their works do follow them." Dear brother, I hope you will join with me in saying that there is nothing but the grace of God that can qualify a poor black illiterate person to give utterance to such sublime sentiments in the very prospect of immediately appearing before the awful tribunal of God! Such an instance of the power of divine grace has a tendency to cheer and support us under the various trials and discouragements which we are meeting within this cloudy and dark day. O for more grace to enable me to be more faithful in the discharge of those important duties which devolve upon me! How encouraging the promise, "As thy day, so shall thy strength be;" "My grace is sufficient for thee, for my strength is made perfect in weakness."

OLD CALABAR.—CREEK TOWN.

EXTRACTS FROM THE JOURNAL OF THE REV. H. M. WADDELL.

Monday, 22d September.—On Saturday night, the woman Ebok, one of the two candidates for baptism, came to ask advice of Mrs. W. The women of her class in king Eyo's yard had been ordered to go and watch in the place called the Devil House (a temporary structure put up to honour the dead) of one of king Eyo's head men, some time ago deceased, whose funeral honours, with those of others, are about to take place. There the women are to remain a week, night and day,

being supplied with food and drink by the friends of the deceased. The service, I believe, is a favourite one with the women. Mimbo and rum are freely supplied to them. We advised her not to go, as improper in one seeking to follow Christ Jesus. However, Mrs. W. thought it good, since we gave her this advice, which brings her into collision with her master, not to leave her to stand alone; and she therefore went yesterday morning to the king, before church hour, lest the women might be prevented leaving their house for their disobedience. She went to request him to exempt the women of her meeting from such services. We had besought the Lord, who has the king's heart in his hand, to incline him to be favourable to these women; and happily he was so, and gave a good answer.

Sabbath 28th.—My spirit being stirred within me, seeing the whole town given to dissipation and revelry during the past week, by the funeral ceremonies for some distinguished persons; and knowing that several weeks had yet to be spent in the same way, as this is the favourite season for what they call *Ikpu* or "making devil," I made a very earnest address to the congregation on the whole subject of these useless and very injurious ceremonies. I had spoken on the subject formerly when we held our meetings in the king's yard, who gave my views on the subject then, combined with his own, as he thought proper; and we teach our church members to avoid all intermixture with such proceedings. These rites, however, are so intermingled with all the relations of society, and so involve all grades, and are held in such regard, that our best endeavours are scarcely sufficient to preserve either church or school from their injurious effects. As they assail us so I assail them, and yesterday went into the subject more fully and earnestly than formerly. The congregation gave close attention. When I had done, and while I was opening my hymn-book, king Eyo began to speak on the subject to those about him, the head people of the town, but, though not addressing the congregation, loud enough to be heard by most of it. His object seemingly was to take off somewhat the edge and force of what I had said. His remarks, though explanatory and apologetic, were also confirmatory. He owned that much drunkenness and other abuses arose out of the customs, but they were the faults of the people, not of the ceremonies. Yet he acknowledged that some people attached too much importance to them, as he knew free people who sold themselves into slavery to get money to honour their deceased relatives in this way, or to provide a fund for their own funeral rites.

Though I did not much like "his majesty's" comments, time and place considered, yet his remarks will do no harm. They will serve to draw attention still more to the subject, and make people think and talk about it, who will know that while I condemned these practices, he could not justify them. He was not seemingly vexed at my admonitions, for, in conversation afterwards, he acknowledged the truth of what I had said; and that these doings had formerly been worse, but he had already himself in some things moderated them.

Saturday, 29th November.—I heard this morning that a woman was in chains and to be killed for breaking Egbo law, inasmuch as she had secretly witnessed a procession of Egbo gentlemen on a special occasion, which to any one who has not purchased Egbo privilege, is a crime, and in the case of women, who cannot be initiated, is capital. It was stated by some, however, that on her part it was rather accidental than designed.

I went immediately to speak to such of the chief men as I could find in town on the subject. They were mostly absent, however, at farm, market, or ship. King Eyo, whom I saw, stated that the woman had peeped through a fence at the Egbo, and, being observed, fled to hide. The case, he said, was not yet settled, as all the Egbo gentlemen had not yet met about it; but her offence was death by Egbo law, and he saw no way of saving her life. I urged on him the iniquity and barbarity for killing a person for such a cause and that it should suffice to banish her from the country. He replied that they had no place or means of banishment for criminals since the slave trade ceased, and that every country must maintain its laws, or else it will be spoiled. I replied that every country should regulate its laws by the laws of God, else he will spoil it, and make its own bad laws spoil it. He assented, and said that for himself he did not wish the woman to be killed. If she was his slave, and any one had told him that she had done so, he would have stifled the complaint, rather than she should die for such a cause. But she belongs to another man, a Duke Town gentle-

man; and for himself, in such a case, he is but one of many, and is overruled by others. If it were his own daughter he could have ransomed her life only with an immense sum of money, more than he could tell me. The master of this woman would not be willing, he thought, to pay the price of twenty men to save her life. I pressed the claims of humanity and justice, and entreated him to do the same with all his influence on the other gentlemen. But I fear there is little chance of either receiving much attention in this case. Justice and mercy are not naturally produced, nor do they thrive well in so uncongenial a climate and soil as a heathen slave country. They may be introduced, and may live, but are exotics still.

After returning home in the course of the evening, I heard of an act of merciful consideration on the part of king Eyo, which affords some ground to hope that he may yet be favourably influenced towards the young woman referred to above. At one of their principal Egbo ceremonies at the interment of a chief man lately, a little girl of perhaps eight years of age, unwittingly intruded on the great men assembled, to the astonishment of all. Some were for at once killing her, and throwing her into the grave of the deceased Egbo gentleman, but king Eyo interposed, that she was but a child, and knew not what she was doing, and should not be killed. Happily the chiefs of Duke Town had nothing to say in this matter, and therefore his word prevailed; but he took the precaution of sending the child to his own yard for greater security.

Monday, 1st December.—After service was concluded, Mrs. Waddell and I proceeded to deal with the king about the poor young woman appointed to die. He answered reasonably, and assured us of his desire that her life be spared, if the other gentlemen agreed thereto, and that we could succeed in getting her out of the country by any ship. I promised the latter, and got his promise that nothing should be done to her for a week, that I might see the other missionaries, and get a petition ready, signed by us all, addressed to him and king Duke Ephraim (as he is called) and all other Egbo gentlemen, both here and at Duke Town, on behalf of the poor woman. He urged that we should personally read our letter to each gentleman, both here and at Duke Town, for, as the woman had come up from Duke Town, the gentlemen there would have most to say in the matter. As we spoke many of the young men lingered near to hear our conversation.

On Monday I went to see the poor woman whom we were seeking to save; I wished to know her statement of the case, and to make known to her the precious salvation that is in Christ Jesus from eternal death. Poor woman! I found her utterly ignorant. She has been one of the "careless daughters," who never went to hear the teachings of God's word. From her I went to the place where the offence was said to have been committed, wishing, from personal observation of the place, to be able to reconcile some apparent discrepancies in the several statements of the case that I had heard. This I succeeded in doing to my own satisfaction. She was engaged necessarily in a small enclosure attached to the house where she lodged. A common slight fence of bamboos and palm leaves, not very close, separated it from the road where the Egbo procession passed. She is charged with having peeped out; she denies it, saying that she was retreating from the place when she was seen by some of the procession on the street through the openings of the fence. In any view of the matter, the offence must amount, in the estimation of all people on earth, except Egbo gentlemen, to nothing.

Monday, 8th December.—I resume my narrative to its sad conclusion this day. On Wednesday last our monthly missionary meeting was held at *Ikunitu*, where an address to the kings and chiefs of Calabar, on behalf of that poor woman, was prepared and signed by all present, in duplicate, one for each of the two towns. Our brother, Mr. Baillie, took them with him on his return to Duke Town, to get the signatures of the other members of the mission, and of so many of the gentlemen of the river trade as might coincide with our views. I am glad to say that two captains, one surgeon, and one clerk, did append their names with those of the mission agents. On Saturday one of the papers was sent back to me to be read to king Eyo and the gentlemen here.

On Sabbath day, so many of the gentry as were in town were at the church, and after divine service was concluded, I read our address to king Eyo and the others, and afterwards had much earnest conversation with them on the subject. King Eyo

pressed on them our proposal to send the woman out of the country, as sufficient or every purpose. Some were silent and sullen. Others, who had been drinking rum before coming to church, were vehemently opposed to any concessions. Only young Eyo, and one old man joined with king Eyo, but the old man has little influence. The others, I have since learned, were leagued with the Duke Town gentry to carry out their Egbo law to the utmost. Some of them said that if we sent her away it would be to some of our own countries, where she could live well, and send word to her friends here that she lives well, which would not suit their purpose. Some of them afterwards, in reference to our warnings as to the danger of shedding innocent blood, said they were willing to bear the guilt and consequences.

King Eyo said that he had got a message from Duke Town that they would send up Egbo next day to take the woman and kill her, but that he would send and request them to delay till all Egbo gentlemen could meet and consider the matter and our letter more perfectly. Accordingly, he sent this morning a message to that effect, and received a very saucy and offensive reply, to the effect that, if he like to hear God's word and follow white man's fashions, he is the only gentleman in Calabar who does so, and if he do not like to maintain the country law and customs, he had better leave his office and authority to those who will. The message added, that some of the Creek Town gentlemen had sent to Duke Town to desire them to send their Egbo and finish the business at once.

Accordingly, a company of the Egbo officers or agents came up in their disguises and with great clangour of bells and drums, rampaged through this town a while, and then seized and carried off the poor victim to the old market-place, outside the town, where they effected their bloody purpose. Afterwards, returning with the same noises, and carrying the head, they exhibited it through the town and in all the yards, for a warning to all women. I am happy to learn that king Eyo never went near them.

After all was over, and the Duke Town canoes had gone away, I wrote to king Eyo that I hoped he would not leave the body lying in the market place, according to old custom, but have it buried at once. He promptly wrote back to me that he had already sent men to bury it, which is a point gained, for the practice has been to expose the trunks of Egbo victims in or near the market place, and we never got one buried before without a contest.

CAFFRELAND.

The following deeply interesting letter from the Rev. J. F. Cumming, dated 3rd December, shows the great need in which the Caffres stand of religious teachers. Deluded by a native impostor, they have slain their cattle, sold their corn, and neglected the cultivation of their fields. It is most gratifying to see how anxiously they are waiting for the arrival of the expected missionaries, and to perceive that as the result of Mr. Cumming's visit, they had agreed to plant and sow their fields, and thus ward off impending famine.

When circumstances permitted, I went to Caffreland myself on horseback, in order to see what could be done to commence the new station, *Emgwali*, in Sandilli's country. On the 10th of last month, I reached Peulton, where Mr. Birt was just on the eve of following his family now at Glenavon, and shortly afterwards proceeded to Europe. The Rev. H. Kayser, recently ordained, has entered upon, and intends to carry on the duties of the station till Mr. Birt's return. The intelligence that the governor had sanctioned Sandilli's consent to the establishment of our mission at the *Emgwali*, seems to have diffused the greatest joy amongst all the people previously connected with it. The eyes of all are directed towards that quarter, with the prospect of assembling, once more, under the banner of our society. Like the Israelities, although a scattered people, they have cherished the fond hope of being united together again when the Lord was pleased to turn their captivity and restore them to their former privileges. Delivered from heathenism, and fostered under the auspices of our mission in what is dear to the Christian mind, they have resisted many inducements held out to unite permanently with other denominations. Though divided personally into many localities at present, they are united in attachment to the same body. Poverty, reproach, and discouragements, have powerfully tested this attachment; but instead of dissolving it has only tended to confirm it. Instead

of being absorbed by others, they are now waiting the opportunity of placing themselves under the care of their former Christian friends. Surely this spirit is not given to them in vain.

From Peulton, accompanied by Dukwana, Nyosi, Toby, Pepe, and a lad with my pack-horse, we went to Mr. Brownlee, Gaika Commissioner, at the Cumahala. Mr. B. was absent. At this place an extensive village is being laid out for 400 of the expected German legion. If even half the original number of these people already announced, were to come and occupy the various places laid out for them, it would make a wonderful change upon the face of society in this country. The Government Reserve will be abundantly occupied by them. The finest parts are being selected for their use. While military law keeps them together they may continue, but when that restraint is removed, there is no doubt but they will scatter themselves over the colony. What influence they may exercise over the Caffres in their neighbourhood, is yet to be seen, for good or evil.

During my journey, the topic which seems to occupy every mind is—the probable results of that wonderful delusion, which has spread so rapidly over the Caffre nation. It made its appearance within the last five or six months. Umhlakaza is the name of the grand impostor. A girl, his daughter, is the medium by which he holds intercourse with the unseen world. She withdraws to a distance from others in her spiritual operations, and there seems to hold converse with the unseen under the ground. Whatever be the nature of communication, she reveals to her father, who announces it again to the nation. He says, “Usifuba and Unopakale, the two great chiefs in the unseen world, have commanded him to tell the people, high and low, that they are to slaughter all their cattle, consume all their corn, make large new cattle-folds, sweep their houses clean, and leave the fields uncultivated, for in due time, their forefathers will rise from the dead, to visit and live with them in their prepared houses. Cattle more numerous and more beautiful than what they have slaughtered, will rise from the ground and fill their folds. Corn will spring spontaneously from the ground, and they will all enjoy a happy life in the society of their progenitors, and possessions of cattle and corn that will never perish.” Such is the resurrection to which attention is called. Kreli gave forth the great word that the prophet's words should be obeyed, and other chiefs followed his example. A frenzy seemed to seize upon the people; soon kraals were left without a single head of cattle. The sowing season came on, but many threw their spades, etc., into the rivers, and nearly the whole country was left uncultivated. The government authorities naturally expected war, or starvation, to result from this. To prepare for the former, troops, it is said, to the amount of 8000 or 10,000, are placed all along the borders of the Caffre country, and all the forts put into a proper state of defence. As the people could not consume the corn quick enough, many sold it for a trifle. Government purchased as much as it could, in the hopes that, like Joseph of old, provision might be made for the coming famine.

Such was the state of things when I left the Cumahala, and proceeded to the Emgwali, which is, perhaps, about fifteen miles from the former place. The chosen spot at the Emgwali rises from the river, gently sloping to the height of about 100 feet above it, and situated in the midst of an irregular basin-like country. On reaching it, we off-saddled our horses, which attracting the attention of the neighbouring kraals, a good company of the inhabitants soon assembled around us. Some brought milk to sell, which rendered the coffee we prepared so much the more palatable. Curiosity was, however, the prevailing inducement, respecting our visit. They were told, the school is now about to be set a-going. Dukwana and Nyosi got into argument respecting the prevailing delusion; it would take too much space to record their sayings on the occasion. When the prospect of the children, women, and ultimately themselves perishing with hunger was pointed out, the deluded people could only say, well, that is our look out, not yours,—if we perish you will not be responsible; we shall do as we please. True, it was said, the guilt be on your heads, but compassion compels us to warn you of the consequences, that you may save yourselves in time. Cultivate your fields, or the season will soon be past.

Before leaving I called upon them all to join in worshipping the God of heaven and earth. For the first time perhaps since the creation, the voice of praise and prayer arose, and hallowed the spot which we anticipated would ultimately be

crowned with a house dedicated to the service of that same glorious Being. Our discourse was listened to with most becoming attention. Dukwana was then called on to address a few words to them, which he did in his usual forcible style.

Reaching Soga's kraal the same evening, situated on the Tyoloi stream, we were kindly welcomed to the shelter of a hut, from the rain, as well as for the night. What attracted our gratified attention at first, was the cultivation of his fields around. From Peelton to this we had scarcely seen a field but what was still covered with undisturbed weeds. Soga, who seemed more hale and vigorous than when I left him last in the late war at the Chumie, was pleased to observe our gratification, and expatiated with his usual energy upon the foolishness of those who did not imitate his example. The threat of Umhlakaza, that the hands of the digger would stick to the spade, and his feet to the field, had no terrors for him. He only regretted that the plough, recently given him by the Governor had not yet reached him.

We had no expectation that we would have continued so long at Soga's place, but the rain imprisoned us for nearly five days. We were fortunate in purchasing a goat from another kraal, otherwise the six travellers might have fared rather poorly during that time. Soga was kind, but milk or food in general is rather scarce amongst the Caffres just now.

The second morning of our arrival, the weather cleared for a little, and we seized the opportunity of getting our horses, and riding over to the Great Place, to see Sandilli the chief. The rain began to pour down in torrents. The chief, who had an unusual number of his pakatis around him, got into a hut, where we also entered for shelter. The cause of this numerous attendance, we learned, was the expected arrival of the Gaika Commissioner with the Governor's allowance of £10 per month (as it is said) to Sandilli, and lesser sums to others of the principal natives. Although a little disappointed apparently about the pay, when I mentioned that the Governor's letter had now been received, sanctioning his (the chief's) consent to the establishment of the school at the Engwali; he said, he was very glad to hear it, as he had begun to doubt, after the long interval which had elapsed since my last visit whether there was any intention to do so. He inquired when it should be commenced? I replied, that Dukwana, and Nyosi, and Toby were to return to Peelton to get their waggon, and their return they would commence immediately. That is good, said he; but one thing I request—you must come yourself as teacher. I said, you know that Tiyo and another teacher are coming out from beyond the sea. Yes, says he; but Tiyo must be joined with you. Well, I said, I have no disinclination to come, provided my way be opened up. That will do, said he.

The large hut was full of red-painted Caffres. Whether my way be opened up or not is a question which time will reveal. Having answered the chief, I thought it was proper to say something upon the pernicious influence of the false prophet. In looking upon the uncultivated condition of the fields, I was astonished to think that so many should be deceived by words which were without foundation—that the very rains, which were now falling so copiously and propitiously, seemed as if the heavens themselves were testifying against them, and called upon the people to cultivate their lands. And with respect to people, cattle, or corn rising spontaneously from the ground, there was no truth whatever in the declaration. The Word of God, which is the only word of truth, instructs us that, at the last day, all the dead—white and black—would arise and appear before the Great Judge, to be recompensed according to their works; but there was nothing said of cattle or corn. Sandilli, who was listening with open eyes, here asked—If any one knew when the last day would be? I said, that was concealed in the wisdom of God; but He had informed us that certain things must take place before that day arrived—that the heathen nations would all be instructed in His Word ere that time. But look around, said I; your own people are still ignorant of it. Be assured, however, continued I, that in a short time all who believe the words of Umhlakaza will be perfectly confounded when they find that they have been deceived. What! said Sandilli, earnestly, will they be confounded? Yes, said I; mark my words. The time is not far distant when all their hopes will be blasted, and they will see nothing but misery awaiting them. Well, said he, it is so—that influences us. What have you to fear? Sow abundantly. The rains are preparing your fields, and the voice of wisdom is calling upon you to improve the time.

Dukwana also entered upon the same subject, and very strongly pressed upon him the necessity of breaking through the meshes of this delusion before it resulted in more serious consequences.

The chief had called in his horses for the purpose, we were told, of returning with us to Soga's kraal, but the pelting rain induced him to give it up, and we ourselves had a soft ride, for about two hours, ere we reached.

On the Sunday, besides service on the place, we went to a kraal in the neighbourhood, where so many were assembled that no house could comfortably hold them, and in preaching in the open air, we were forced to curtail the service by the rain coming on again.

Next day we left, to the regret of Soga, who declared that it had been a pleasant time for him, and hoped that it would not be long ere the school was set a-going. This, indeed, seemed to be the general feeling of all we met on our way. On reaching the Cumahala, we were not a little surprised and gratified to find that Sandilli had sent several of his *pkatis* to ask the commissioner for seed-corn, as he was now intending to sow. Whether our visit had any influence upon this point we will not say, but we were told that, after our departure, a meeting of his counsellors had been called, and that it was agreed that the people should be told to sow.

Several days after this we met Colonel Maclean in King Williamston, who expressed his gratification at the manner in which the proposed mission was received by Sandilli and his people, and said, that anything in his power to further it he would most cheerfully do. I told him that the voluntary principle of our church precluded us asking any pecuniary aid for the religious instruction of the people, but I would be glad if he could assist the people going in at present, with ploughs or other instruments for their use. In the most cheerful manner he wrote a note to Mr. Brownlee the Gaika commissioner, recommending that one or two ploughs, spades, axes, and seed-corn, should be given to any of our people whom I should name.

Before leaving, I requested Dukwana to send this note to Mr. Brownlee, and afterwards go in with his waggon to the Emgwali with the others, and there, with the assistance of the commissioner commence ploughing immediately. I told him that, at the beginning of the year I would endeavour to return myself with the waggon, and superintend for a time.

Such, then, is the present state of progress of the re-establishment of the mission in Caffreland. A great difficulty to be encountered is the want of oxen, either for draught or ploughing. Sandilli prohibits oxen from Cumahala entering his country, where the cattle sickness has not yet gained a footing. The price of oxen is up to £6 each or more, in the Colony. I have no oxen. If I borrow or purchase, my waggon can only go as far as Cumahala with them, and then others from amongst the Caffres must be sought to take the waggon into the Emgwali. What with the Caffres killing the cattle at Umhlakaza's word, and the sickness sweeping away those in the Colony, they will soon become so scarce that it will be a problem how carriage is to be carried on in the country. When the bishop commenced his station in Sandilli's country, he sent horse-waggons with the materials. Besides all this, at present provisions are at war prices. Meal, which is generally considered a criterion, was several months ago under £1 in the market, it is at present £3. When 10,000 or 20,000 Germans—men, women, and children—arrive, as expected, it will not tend to lower the price of provisions. Unless supplies come from abroad, it is difficult to know what will be the effect of the present state of things. As nearly the whole Caffre nation has ceased to cultivate this season, the Governor has been anxious, with the prospect of some 30,000 of this people being destitute of the means of subsistence. Still the Lord reigns. Under His sway these things may all be preparing the way for the diffusion of Gospel truth. Amen. May He hasten it in His time.—*U. P. Missionary Record.*

MISSIONS OF THE U. P. CHURCH.

The monthly meeting of the Glasgow branch of the Evangelical Alliance was held in the Religious Institution Rooms, St. George's Place, on the evening of Tuesday, the 14th April. The chair was occupied by Wm. Campbell, Esq., of Tillichewan, and the Rev. Dr. Henderson, of Free St. Enoch's Church, conducted the introduc-

tory devotional services. The Rev. Dr. Somerville, Mission Secretary of the United Presbyterian Church, afterwards gave an interesting and encouraging outline of its missionary operations in various parts of the globe. The United Presbyterian Church he said, was, by its constitution, a missionary Church. The income, last year, for home and foreign missions was 20,534*l.*, and the expenditure was 18,742*l.* As to Home Missions, besides four Missions in the Highlands and stations under the charge of Presbyteries, 136 congregations received aid in the supplement of stipends. With respect to Foreign Missions, a mission was begun in Canada in 1832, which now numbers sixty ordained ministers, divided into eight presbyteries, forming the Synod of the United Presbyterian Church in Canada. It had also a Theological Hall for the training of young men for the ministry. The mission at Jamaica had existed for nearly thirty years. It had twenty-four congregations, which were supplied with eighteen ordained missionaries and five catechists. It was divided into four Presbyteries, forming the United Presbyterian Synod in Jamaica. There were nearly 4,000 Church members, with an average attendance on public ordinances of between 7,000, and 8,000 persons. There were also two congregations in Trinidad with a joint membership of 139, and an attendance of 260. The mission in Old Calabar was begun in April, 1846, and consists of four stations—Duke Town, Creek Town, Old Town, and Ikunetu. Previous to the breaking out of the last Caffre war, they had three stations among Gaika Caffres. These were destroyed, the missionaries were obliged to leave the field, and the converts more than 100 in number, were scattered. These converts had, amidst many trials, generally maintained their integrity and adhered to their profession. The Gaikas, who have been removed from the Anatas—their native mountains—and placed by the Government in a new territory, near the great Kei river, desired to have the mission again established amongst them. For this also the converts were very anxious. Two ordained missionaries, one of whom, the Rev. Tiyo Soga, was a native Caffre, sent forth by us were to sail that week from London, with the view of resuming missionary work among the Gaikas. They had too, several churches in Victoria, one in Adelaide, to which they were about to send out a minister, and one in Sydney, but the Australian mission had not been so successful as it was expected to be. They had, moreover taken a deep and growing interest in the evangelisation of the continent especially where the French language was spoken, and had made numerous grants. In India they had one agent, Mr. John Murdoch, the able and indefatigable Secretary of the Christian School-book Society of Southern India—a Society supported by Christians of all denominations, and which has for its object to provide suitable books for the schools of Southern India, both in the native languages and in English. Dr. Somerville, in conclusion urged the claims of our own countrymen in the Colonies, and the claims of the negro race—the inhabitants of Africa—to whose condition God has, by the recent discoveries of Dr. Livingstone, Dr. Barth, and others been calling in a signal manner the attention of the church, and to whose native countries there is now, by increasing trade and steam communication, an easy and a frequent access; and declared that great guilt will be contracted if these claims are not met.—*Christian Times.*

Ecclesiastical Notices.

U. P. PRESBYTERY OF TORONTO.

This Presbytery met on the 5th May; all the ministers of the Presbytery were present, but no elders. This is surely not what elders should do.

Messrs. William McWilliam and John Turnbull, students, were, on application, certified and transferred to the inspection of the Presbytery of Brant, and Mr. Wm. Fletcher, student, was also transferred to the inspection of the London Presbytery.

A letter was read, from the Rev. W. Walker, under call to the congregation of Caledon, refusing said call. The Presbytery, while they set aside this call, ex-

pressed their sympathy for the congregation under their disappointments. A petition was read from the Tecumseth congregation, praying the Presbytery to appoint one to moderate in a call among them. The Presbytery appointed the Rev. Mr. Fraser to moderate in this call on the 26th May.

Appointed the Rev. Professor Taylor, the Rev. John Jennings, James Dick, and John Baird, a committee to superintend and examine the students presently under the Presbytery—Mr. Dick, Convener.

Assigned to Messrs. James Hanran, William Stewart, William Donald, Robert Hall, T. G. Chesnut, and David Waters, students, under their care, the various exercises prescribed by the Synod, for students under the inspection of Presbyteries. The Presbytery agreed and ordered that in all cases of moderations, inductions, and ordinations, within the bounds, the congregations in which these duties are performed, shall pay the travelling expenses of ministers who officiate at these services. The Presbytery agreed that henceforth all sessions, under their inspection, shall produce their session records annually for inspection, in accordance with the "Rules and Forms of Procedure" adopted by the Synod. The Rev. Mr. Kennedy presented an overture, respecting a change in the formula for the ordination of ministers and elders, and asked the Presbytery to transmit the same to the Synod; the Presbytery agreed, and transmitted the same. The next ordinary meeting of Presbytery takes place in Toronto, on the 4th day of August, 1857, at 11 o'clock A. M.

The Statistics of the U. P. congregation of Brampton and Toronto Township were not in hands when the general statistics of the Presbytery were published. They are as follow:—

Average attendance, 200; number of Members on the Roll, 112; number in Religious Classes, 36; number of Members attending Prayer-meetings, 20; number of volumes in Libraries, 320. Church Property is Deeded.

Amount of Congregational Debt, £20 Os. Od. Total Income for last year, £235 14s. 7½d. Paid—On Stipend, £140 Os. Od.; on Church Property, £81 8s. 3½.; on Synod Fund, £3 Os. 10d.; on Synod Missions, £5 15s. 6d.; on Incidental Expenses, £5 Os. Od.—*Communicated.*

CONTEMPLATED UNION BETWEEN THE FREE CHURCH OF SCOTLAND, AND THE UNITED PRESBYTERIAN CHURCH.

[The following Resolutions have been drawn up, subscribed, and published in Scotland.]

The undersigned lay members of the said Churches, in subscribing the following resolutions, think it proper to state that nothing is further from their wishes or intentions than to excite any premature discussion in Church Courts, or at Public Meetings, or any precipitate attempt to accomplish the great object which they have in view. Without committing themselves to any further line of action, their desire at present simply is, that the subject should be deliberately considered by the members of both communions, in the spirit of christian brotherhood and love.

Resolution 1.—That charity, unity, and mutual confidence are inculcated with so much earnestness and solemnity throughout the New Testament Scriptures, that all the followers of our Lord Jesus Christ are imperatively called upon, not only to follow, as far as possible, after the things which make for peace, but diligently and affectionately to co-operate in healing all such divisions as may unhappily have sprung up amongst them; and that the recognition and enforcement of these great principles, which are applicable to all times and circumstances, are rendered peculiarly important by the exigencies of the present crisis.

Resolution 2.—That as honest and conscientious differences (in no wise affecting the fundamental truths, which they hold in equal reverence) prevail amongst the professing followers of Christ, in regard to ecclesiastical government and discipline, the Evangelical Alliance is an Institution admirably adapted to serve as a common platform, on which all, who are sound in the faith, may cordially assemble for the salutary and important purpose of cementing love, softening asperities, obviating misunderstandings, and devising such plans as, under the Divine blessing, may serve to promote the spread of the everlasting Gospel.

Resolution 3.—That where no diversities, in reference to ecclesiastical order, subsist between two or more Churches, co-existing within the limits of the same country, it is both their duty and their interest (when convinced that they are of one mind and of one judgment as to the things which accompany salvation) to avail themselves of the earliest auspicious opening for breaking down the wall of partition, so as to constitute one united and fraternal communion.

Resolution 4.—That this is, happily, the relative position between the Free and United Presbyterian Churches, inasmuch as both are equally attached to the Presbyterian form of Church Government, adhere to the same Standards of doctrine and discipline, and have for some time manifested their reciprocal feelings of confidence and affection, by admitting each other's ministers to their respective pulpits, and inviting them to assist at the celebration of the Lord's Supper, and that the happy consummation is all the easier of attainment, that no legislative sanction is required for its accomplishment.

Resolution 5.—That both Churches maintain, with equal steadfastness and sincerity, the great principles of non-intrusion and spiritual independence, on behalf of which their fathers contended with unflinching and self-sacrificing devotedness.

Resolution 6.—That, in the judgment of both communions, it is a duty incumbent upon all men, and especially upon those in authority, (from whom He, who has given them much, is entitled to expect the more,) to recognise the paramount supremacy of our Lord Jesus Christ, to whom all power is given in heaven and in earth, as being the Governor among the nations, as well as the Supreme Head of His Church—and consequently to regulate their conduct, in whatsoever capacity, by His laws. But as those, who entirely concur in all other ecclesiastical matters, may, and do, entertain different views as to the course which the State is bound to pursue in reference to the interests of the Church, and more especially on the question of endowment, (some holding, that one denomination should be supported at the public cost; others, that different sects should be so, simultaneously, and proportionally; and others, that the pastors should be maintained by the members of their own communion,) this point ought to be left as a question of forbearance, on which ministers and members may be allowed to entertain such a view as they deem most consonant with the Scripture, and most conducive to the welfare of the Church—more especially, as any formal deliverance on this subject is of no practical consequence, in the case of self-supporting communions.

Resolution 7.—That both communions attach equal and paramount importance to the predominance of the religious, and more especially of the Scriptural, element in all the schools and seminaries which are subject to their own influence and control. But that as, not only amongst themselves, but in all denominations, considerable difference of opinion prevails as to the power and province of the State in reference to education, it is not necessary that any fixed principle on this subject should be laid down, in the event of an union being happily effected.

Resolution 8.—That both churches reverently acknowledge the Divine authority and perpetual obligation, as well as the inestimable blessedness of the Lord's Day, as a hallowed season mercifully ordained for religious improvement, and repose from worldly toils—and they concur in regarding it as the duty and province of a Christian Legislature to enact such laws as are necessary, not for enforcing attendance on Divine worship, but for protecting against encroachment the privilege, which ought, as far as possible, to be secured for all, of resting from their week-day occupations, and devoting the Lord's Day to His service.

[Here follows, in the Scotch Papers, a long list of subscribers, headed by three Peers—the Marquis of Breadalbane, the Earl of Kintore, and Lord Panmure. There are also Sir George Sinclair and several other Baronets and Knights, and a powerful array of the most influential members of both the Free and United Presbyterian Churches. The resolutions are evidently very carefully drawn up, and we should anticipate that, sooner or later, they will not be without effect. They go somewhat into details, but a leading characteristic of the whole surely is the principle of forbearance on the abstract question of the relation which ought to subsist between Church and State. It is highly gratifying to see so many eminent men in the Free Church, avowing their adherence to the great liberal, and catholic principle held by our church. There are doubtless some difficulties which these resolutions do not meet. These difficulties, however, will be felt at home, much more than in

Canada. We are sorry to learn that the question of union in England presents an unfavorable aspect at present. The Synod of the Presbyterian Church of England met at Newcastle on the 20th of April, and the following is the report given by the *Witness* (Edinburgh) of the proceedings on the subject referred to:—

Dr. Hamilton, on the Synod calling for the Report of the Committee on union with the United Presbyterians of England, said, the Committee which was re-appointed last year had held only one meeting during the past year, and had at present not one hope of effective proceeding.—Mr. Wright submitted to that meeting a document suggesting a plan of union to a certain extent, and a step to ultimate amalgamation. He believed there was more preparedness for union now than two or three years ago, and he hoped union would be effected without any concession of principle. He hoped the Synod would re-appoint the Committee. Mr. Wright said, the first condition of a union must be that the standards of the United Church should be the Westminster standards; but the chief obstacles to union had been alienation of feeling arising from local jealousies and the memory of past divisions and controversies; second, legal barriers arising from the terms of the trust-deeds of Church property; another reason was the financial and economical arrangements of the several churches. The hints he threw out were, first, that their brethren of the United Presbyterian Church in England should be constituted into a Synod with independent jurisdiction; second, that the union should be effected by a General Assembly of all England in such terms as might be agreed upon; third, that the internal arrangements of the two Synods remain in the meantime as at present; fourth, that the Synod of each Church be the final court of appeal on all matters affecting the ordinary affairs of each Church. The chief argument in favour of this mode of effecting union was, that it secured the immediate advantage of union, whilst it escaped the dangers which some apprehend, and the difficulties which all feel. It might be the means of removing the scandal of divisions attaching to Presbyterianism, and by a union with the Calvinistic Methodists of Wales with the United Presbyterians, and with "isolated" congregations, making them the second largest Free Presbyterian Church in the empire, instead of being regarded as the young and weak, and to be pitied and patronised, sister. (Applause.)

The Report was received, and the Committee re-appointed.

RECEIVED IN APRIL BY THE TREASURER OF U. P. CHURCH.*

	Mission.	Institute.	Synod.	South Sea Mission.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Glenmorris	5 0 6	.....	.....	.....
Burford	0 10 0	0 5 0	.....	.....
Blenheim .....	.....	0 10 0	.....	.....
Caledonia .....	.....	.....	0 15 0	.....
Indiana .....	.....	.....	1 1 3	.....
Oneida .....	.....	.....	0 15 5	.....
Beverly	8 5 10	.....	.....	.....
Adelaide	5 5 8	.....	.....	.....
London	7 0 0	.....	.....	.....
English Settlement	4 3 10½	.....	2 8 6	.....
Bethel Proof Line	2 3 7	.....	1 6 6	.....
Ingersol .....	.....	.....	0 13 4	.....
Woodstock .....	.....	.....	0 8 4	.....
Westminster .....	.....	.....	2 10 0	.....
Bayfield .....	.....	.....	1 0 0	.....
Eramosa .....	.....	.....	5 5 0	.....

* Errata in April No., p. 121. For "Pitzroy, Bearboro' and Torbolton," read "Pitzroy Harbour and Torbolton;" and for "Oakville," read "Oakhill."

STATISTICAL REPORT
Of the United Presbyterian Presbytery of Flamboro' West for 1856.

ORGANIZED CONGREGATIONS	Number of Congregations.	Stations within Bounds.	Average Attendance.	Members added.	Members removed.	Members on the Roll.	Baptisms.	No. in Religious Classes.	No. Attending P. Meetings.	Volumes in Libraries.	No. of Churches.	Is Property Decided?	Congregational Debt.		Total Income.		Stipend.		Church Property.		Theological Fund.		Synod and Pres. Funds.		Synod's Missions.		Contributions to the Poor.		Incidental Expenses.						
													£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£	s. d.	£
Flamboro West	1	1	326	21	11	189	17	2	644	2	1	Yes.	0	0	204	10	4 1/2	125	0	0	25	0	0	7	10	0	13	15	0	27	5	4 1/2			
Caledonia	1	1	80	6	3	50	5	50	40	370	1	No.	80	0	94	10	7 1/2	47	0	0	35	0	0	1	5	10	5	1	3	2	17	6	0		
Orinda	1	1	80	2	4	52	3	...	...	...	...	...	...	34	17	3 1/2	27	7	6	...	...	...	1	5	0	2	13	9	3	0	0	0	0		
Juditha	1	1	80	3	2	65	...	...	...	...	...	...	...	None.	53	2	3 1/2	40	6	0	...	...	...	1	1	0 1/2	4	8	9	6	7	0	0		
West Dumfries	1	1	280	18	20	216	25	55	24	356	1	Yes.	100	0	109	4	8 1/2	125	17	6	0	17	6	2	0	0	17	0	7 1/2	26	5	0 1/2	10	3	4 1/2
Doverly	1	1	200	14	17	162	12	80	80	400	1	Yes.	None.	158	3	11	125	0	0	...	...	...	0	0	1	0	0	17	0	5	10	13	18	1	5 1/2
Chippawa	1	1	400	93	34	269	45	100	20	260	1	Yes.	80	10	618	13	6	364	0	0	36	18	3	8	21	15	8	25	0	0	8	5	0	18	5 1/2
Hamilton	1	1	200	8	3	168	6	73	16	900	2	Yes.	253	0	608	13	6	364	0	0	66	16	0	1	0	0	12	13	7	8	5	0	12	3	6 1/2
Thorold	1	1	140	7	6	95	8	65	...	300	...	...	...	...	113	13	6 1/2	100	0	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ancaster Village	1	1	140	28	6	82	3	14	...	...	...	...	...	58	9	6	50	0	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ancaster West	1	1	70	9	2	52	3	14	...	...	...	...	...	None.	38	4	7 1/2	32	0	0	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Ancaster East	1	1	120	12	2	61	12	10	...	...	...	...	...	31	0	0	43	19	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
St. George	1	1	...	...	...	Vac	an	t.	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
TOTAL	13	1	2315	220	100	1244	140	663	209	8090	11	8	544	10	1709	7	6	1190	12	6	168	11	0	40	11	3	14	15	2	51	2	0 1/2	174	0	7

* General Missions: West Dumfries, £2 12s.; Doverly, £4; Chippawa, £18; Hamilton, £30; Total, £54 12s.
 ** Including £30 1s. 11d. raised in 1856, but not expended till 1856.
 The Congregations bracketed are under one Minister.
 In the Flamboro' West Report the "2" under Religious Classes refers to the number of such Classes, not to the pupils in them.

JOHN PORTEOUS, P.O.

STRATFORD AND SHAKESPERE.

The Rev. Thomas Stevenson was on Tuesday 28th April, inducted by the Presbytery of Brant to the charge of the congregations connected with the United Presbyterian Church in Stratford and Shakespere.

The Presbytery met at the Court House, Stratford, at 10 o'clock a. m. The Rev. A Drummond preached; but, as a devotional meeting was to be held in the evening, it was resolved to postpone the rest of the induction services till that time; as many of the members of the Presbytery expected, had not yet arrived; and amongst them some of those appointed to officiate. The Presbytery, having received an addition to its members, proceeded at 3 p. m. to Shakespere, and inducted Mr. S. to the charge of the church there. The people seemed deeply interested in all the services, and, at the close of them, gave their minister a hearty welcome. The Presbytery, by 7 o'clock, returned to Stratford, and, after the conclusion of the induction services there, the meeting was addressed by the Rev. Messrs. Greig, Cavan, and Snider. Mr. Greig insisted on the duty of Christian liberality—as a duty no one can discharge, more than other duties, by proxy. Mr. Cavan expressed his gratification at finding what a vigorous little church had so quickly sprung up in Stratford. He had not very long ago heard that only one or two in Stratford took any interest in the station; but he found now a vigorous little church of persons of ability, and of the right spirit, who thoroughly understood their position. He congratulated them on the encouraging progress they had made, and on having their wishes so speedily and fully met as they were by the services of the day. Mr. Snider (of the Stratford Congregational Church,) expressed in warm terms his fraternal feelings toward Mr. Stevenson, and his best wishes for the spiritual prosperity of his church.

In the course of the evening Mr. Stevenson was urged to address the audience, and after referring to the many solemn feelings excited in him by the work of the day, he expressed what a pleasure it was to him to have a charge again in the United Presbyterian Church, not only on account of the extent to which it had been honored for generations to promote the cause of true religion, but on account of ecclesiastical principles to which he was devoted, and of which, among Presbyterian denominations, it was the only refuge and defence. It was here alone, place was allowed for the untrammelled profession and living advocacy of voluntarism. The voluntary was proscribed in every other Presbyterian body. It was a necessity laid upon the many multitudes of Presbyterian voluntaries to have a separate church, which they were of course bound to use all the energies and resources at their command to strengthen and extend; and this, unless they would prove recreant to most momentous practical principles entrusted to them, could not erd till such time as brethren declared themselves willing to receive brethren, on terms of equality and mutual forbearance, doing violence to no one's convictions, and sealing no one's lips. He gloried in the United Presbyterian Church, most of all indeed, for its liberality, and the freeness of its terms of communion; for while it alone received the voluntary, it as freely received christian brethren of opposite sentiments. It condemned the making opinions on such matters, important as the were, terms of communion, and grounds of separation; and called on all evangelical Presbyterians to subordinate such opinions to what was common in their creed and policy. It thus shook itself free of all responsibility for the lamentable divisions of Presbyterians.

The audiences, both at Stratford and Shakespere were very respectable, considering the very unfavourable state of the weather. During the depth of winter the Stratford congregation has been about 50 or 60, and is gradually increasing. At Shakespere the attendance has of late very considerably increased, and inconveniently crowds the place of meeting. The Congregation there, are about to enter their beautiful new and commodious place of worship which will be seated to hold 400 hearers; and there is every prospect of its flourishing and proving a source of spiritual good to the village.—[The above was communicated to the *Stratford Beacon*.]

CANADIAN MUNIFICENCE.

We learn that Thomas Molson, Esq., is about to erect a College and School in Montreal. The site selected is in rear of St. Thomas's Church, which was erected

by him, and in which he has recently fitted up a clock and fine chime of bells at an expense of £2,000. The college building will be of brick, four stories high, with four towers. Its proposed frontage will be 230 feet, and its depth 40 feet. It is intended to devote this Institution to the education of the poorer classes, and also for the preparation of young men desirous of studying for the ministry in connection with the Countess of Huntingdon's denomination, St. Thomas's Church now being occupied by that denomination, Mr. Molson having brought out a clergyman last fall.

In the recent effort made in behalf of McGill College, it will be recollected that the Messrs. Molson founded a chair in that University, and when we connect this act of Mr. T. Molson with the other, one cannot fail to admire the munificence which prompts this gentleman thus to seek to confer benefits on those around him.
—*Montreal Pilot.*

TORONTO.

On Saturday, 23rd May, some of the Ladies of the Gould Street United Presbyterian Church, waited upon their pastor, the Rev. Dr. Taylor, and presented him with a very handsome pulpit gown and cassock, in testimony of the high esteem in which he is held by the people over whom he has been called to preside. We understand that it was the intention of the congregation to have made this presentation on the evening of their annual soiree; but, owing to circumstances, the gown did not reach its destination so early as was expected. Mrs. R. Berry read the following address, on the occasion.

ADDRESS.

Rev. and Dear Sir,—An earnest desire to manifest the respect and esteem in which you are held by the people over whom you have been called in the providence of God to prosecute your pastoral labors, prompted some of the Ladies of the congregation to go round—amongst their own sex more particularly—to raise a small sum of money with which to purchase a pulpit gown, in order that our arrangements might in so far conform to the general usages of the church of which we form a part.

Although the subject had been talked of before, it did not seem suitable while we had no other place of worship than the Hall of the Mechanics' Institute; but as soon as the opening of the new church was determined on, the matter was taken up in earnest, and arrangements were made that the presentation of the gown should take place shortly after that auspicious era in our history as a congregation; unforeseen circumstances, however, intervened to prevent the completion of our plans. The gown has been at length received, and in the name of the Ladies of the Congregation, and of those young men who assisted us

with their subscriptions, we now beg leave most respectfully to present it to you as a mark of the affection of your people, and not in any way as a necessary appendage in the proclamation of that Gospel which has been committed to your charge. May you be long spared to wear it, and may the Great Head of the Church hallow and long continue the connexion which has been formed between pastor and people, and which has been already so greatly blessed to our spiritual comfort and edification.

Toronto, May 22, 1857.

REPLY.

Dr. Taylor replied as follows:—

Ladies,—My Dear Christian Friends, —I receive with great cordiality and gratitude this handsome testimony of your generosity, and of the interest you take in our Congregation. This world is one of trouble, but, blessed be God, we are not left without many consolations; and next to a sense of His favor and the testimony of our own consciences, I think, there is nothing so sweetly solacing as the kindness of friends. And I have always experienced kindness at the hands of ladies.

I entirely concur in your sentiment that pulpit vestments are not a necessary appendage to the proclamation of the gospel. We have the command of Christ to go into all the world and preach the gospel to every creature. I hope, however, there is nothing in these robes inconsistent with the letter or the spirit of the gospel; and I should be sorry were any person in the congregation to feel aggrieved by my wearing them.

The excellent lady who, little more than a year ago, read an address to me in this room, when a splendid testimonial was presented, has, for many months been in the world of spirits, I trust in the regions of bliss. Such things have

a language to us. They call on us to watch and be sober and redeem the time, and work while it is day, seeing the night cometh when no man can work. Let me entreat you not to be wanting in prayer, and in the use of all appropriate means, that pure and undefiled religion may prosper amongst us. Gladly would I apply to all of you the words of the Apostle Paul,—“Those women which laboured with me in the Gospel.” I beg you will convey to all whom you represent my best thanks, and assure them of my earnest desire for their welfare, temporal and spiritual.—*Communicated.*

PREACHERS LICENSED.

Of the three students who completed their course at our Divinity Hall, last winter, two have been licensed as Probationers, viz: Mr. Alex. McFaul by the Presbytery of Durham, and Mr. Robert Christie Moffat by the Presbytery of Wellington. We trust both of them will sustain the character of Canadian Licentiates.

SUPPLY FROM SCOTLAND.

Mr. John James, Probationer, sailed from Glasgow, for Canada, on the 5th of April.

Gleanings.

LONDON RELIGIOUS TRACT SOCIETY.

A meeting on behalf of this Society was held in Edinburgh, on the 28th April—Robert Paul, Esq., in the chair. The Rev. P. J. Saffery, Association Secretary of the Society, after stating that it was now three or four years since he was last in Edinburgh to advocate the claims of the Religious Tract Society, said that the issues of the Society during last year amounted to 34 millions of publications; and to give them some-idea of the magnitude of this work, he might state, that if those publications were piled one above another, they would form a column five miles and a-half in height. The vast extent of their operations would further be seen from the fact, that from the commencement of the Society up to the present time, they had issued 745 millions of publications in 112 languages. There was in fact no great Protestant Foreign Mission to which they did not give very important aid, either in the shape of grants of tracts or books, or of paper, or of money to enable parties to print on that paper, and frequently in the shape of types or wood cuts. They had, for example, voted £1000 worth of paper for India Mission work, and within a few pounds of £2000 for printing on that paper; and hence they were an important aid to those foreign missionary enterprises in which the Christians of this country felt such a deep interest. But, notwithstanding these large grants, they were receiving by every mail from India, more and more urgent requests for larger grants of paper, and larger grants of money, with which to meet the expense of printing tracts and portions of the Word of God on that paper. The importance of the Society having larger funds placed at their disposal to meet these increased grants, would be obvious from what he had said, and also from a few statistics of the state of India, which he would now lay before them. In the province of Bengal there were upwards of 45,000,000 of inhabitants, and there were only 103 missionaries; in Agra there were 30,000,000 of inhabitants, and only 60 missionaries; in Bombay there were 10,000,000 of inhabitants, and only 33 missionaries; in Madras there were 27,000,000 of inhabitants, and about 180 missionaries; in the Punjaub, Scinde, and Nagpore, there were 12,000,000 of inhabitants, and only 8 missionaries; and in other States there were 42,000,000 of a population, and no missionaries. The total inhabitants of the British empire in India were 160,000,000, and there were only 380 missionaries. They had only to look at such statements as these to feel that the claims the missionaries were making upon the Society for larger grants of tracts, books, paper, and money, were claims which should be promptly and generously met, and that the Christian public should enable them to do so at once. The Society was anxious to make very enlarged grants to the missionaries in Madras, Bombay, and Bengal, by next month, if their funds permitted. Then there were the claims of China. They had formerly a Chinese fund, from which they afforded help

to the missionaries of that mighty empire; but it was now entirely exhausted, and hence another reason for their appeal to the liberality of the Christian people. An epitome of the gospel in the form of a tract, was necessary to enable the Chinese the more readily to understand the Scriptures; and the Society was anxious to raise somewhere about £2000 to enable their brethren in China to print at once the necessary tracts, and for which the inhabitants were asking. Towards this fund, the Society has only received about £500. Some people might suppose that the present war in China, would have put a stop to missionary operations; but this was not the case; for intelligence brought by the mail just received stated, that these events had not materially impeded missionary efforts: and one of their friends expressed it as his opinion that these efforts would not be at all impeded by recent events. But even supposing they were, how important it was that they had their tracts ready, and all their machinery to circulate them, as soon as peace was restored, which he hoped, would soon be the case. After alluding to the active and extensive circulation of tracts in Russia, immediately after the conclusion of peace, and also in Asia Minor, and showing how these simple messengers could find their way to places closed to the missionary, Mr. Saferly said that France, Sardinia, Turkey, and Greece were all open to them, and were all seeking increased aid from the Society. The Society has recently printed at Athens editions of the "Pilgrim's Progress," "James' Anxious Enquirer," the "Sinner's Friend," and other tracts. There were openings on every part of the Continent of Europe, into which they could only partially enter, and claims which they could only partially grant, from the limited extent of their funds; and in these circumstances he hoped that, after an absence of three or four years, a liberal response would be made to the appeal which the Society now made.

UPPER CANADA BIBLE SOCIETY.

The annual meeting of this Society was held in the Wesleyan Church, Richmond Street, Toronto, on Wednesday, 20th May, the Hon. Robt. Baldwin, C. B., President, in the chair. Tue Rev. W. Reid, one of the Secretaries, read the Report, from which it appeared that the receipts for the year amounted to £5,447, including subscriptions, donations and cash sales. The payments for books, salaries, &c., were £2,357. The total issues by sales and gratuitous distributions were 32,509, making a grand total of 302,318 copies of the Scriptures since the commencement of the Society. Four colporteurs are employed, some of whom circulate other good books besides the Bible. The Report stated that the Kingston Auxiliary had an income from all sources, of £445, that it has two colporteurs, and has circulated 3,832 copies; also that the Montreal Auxiliary is making progress, that it had an income of £1,724, and that its issues were 12,015. The Quebec Auxiliary had an income of £697, and its issues were 1,878. Motions were then made and supported, and eloquent speeches delivered by the Rev. J. Gemley of Toronto, the Rev. J. Laing of Scarboro', the Right Rev. Dr. Eastburn, Bishop of Massachusetts, Rev. Dr. Wilkes of Montreal, Daniel Wilson, Esq., L.L.D., Professor in the University of Toronto, and Mr. S. B. Johnston, one of the agents of the Society. A collection amounting to upwards of £50 was then taken up.

UPPER CANADA RELIGIOUS BOOK AND TRACT SOCIETY.

The anniversary of this Society was held in the Wesleyan Church, Richmond Street, Toronto, on Thursday, 21st May, the Rev. James Richardson, President, in the chair. The Report was read by Mr. Marling, one of the Secretaries. It gave a cheering account of the progress of the Society. Motions were then made, and ably supported by Lieut. G. M. Innis, R. C. Rifles, the Rev. Alex. Sanson of Toronto, the Rev. Dr. Wilkes of Montreal, the Rev. Dr. Willis of Knox's College, Toronto, the Rev. Dr. Ryerson, Chief Superintendent of Education, and the Rev. R. A. Fyfe of Toronto.

REV. JOHN CAIRNS A.M., BERWICK-ON-TWEED.

[A chair of Exegetical Theology has been instituted in the New (Free Church) College Edinburgh, and a proposal was made that it should be offered to the Rev. Mr. Cairns, minister of the U. P. Church Berwick. In the *Witness* for 3rd April there

appears a letter on the subject, by the Rev. Dr. Hanna, Son-in-law and Biographer of the late Dr. Chalmers, and colleague to Dr. Guthrie. We are induced to give an extract, because it both indicates great liberality of sentiment and gives honour to whom honour is due, in the person of Mr Cairns.]

If, indeed, it be true, as we fear it must be acknowledged to be, that in the ministry of the Free Church—out of our Professors' chairs—we have not one who stands out conspicuous among us thoroughly and at all points qualified for this chair, the best course for us is to take one of the very ablest of our younger ministers, to put him into the chair, and let him qualify himself in the course of his occupancy of it. And that is what the Church, with a wisdom which we are not disposed to challenge, is to be called upon to do. But surely it were a far better thing if we could lay our hand upon a man in all respects pre-eminently qualified. And if we cannot find such within our own borders, let us go a single, and that a very short step, without them, and we find in Mr. Cairns the very man we want. He is known to have given himself for years to this special branch of study. He is known to be a first-rate Greek and Hebrew scholar; he reads German as he reads English. He has made himself acquainted with Continental literature in all its branches, but especially in that which bears upon the interpretation of the sacred writings. To that critical study of the Holy Scriptures to which he has consecrated his life, he has brought powers and attainments which must have won for him the foremost place in any other intellectual field. As a logician, a metaphysician, a theologian, he stands, this moment, without a rival of his own age in Scotland. He is the man of all others to whom we look with greatest hope that he will enrich with original contributions the Biblical literature of our country. With liberty to range over the whole land were the most competent judges asked to fix upon the person by age, by talent, by scholarship, by impulsive power, the best fitted to occupy our Chair of Exegesis, there cannot be a doubt that they would fix at once upon Mr. Cairns. Why, then, should our Church not have entertained at least the project of securing for her students the services of such a man, and winning for herself the honour of his association with one of her colleges? It would have been at once a grateful and a graceful act to have put that chair of ours in his offer. It might perhaps be regarded as going beyond the truth were we to assert that two of our former Professors in the New College owe the chairs they now so honourably fill in our metropolitan University to Mr. Cairns. But no one can forget the generous aid he rendered both in the canvass which preceded their election; and it is within the truth to say, that both stand more indebted to him than to any other, or all other of their friends. In advocating as he did their claims, he showed that broad and catholic spirit by which he is so remarkably characterized. And would it not have been a most becoming thing if in the same spirit we had now offered this chair to him. Had he chosen to stand himself for either of the two chairs into which he helped to put others, his claims would I believe, have been regarded by the electors as paramount. It was no slight temptation to any literary man to have the successorship to Sir William Hamilton within his reach. But the honours, the emoluments, the reputation which he twice had but to put forth his hand to grasp, Mr. Cairns has put aside for no higher earthly prospect than an ill-paid and comparatively obscure position in the Church to which he belongs. He has done so deliberately, and because he has resolved to consecrate his life and labours to the defence and illustration of the truth as it is in Jesus. I question if in our day any nobler sacrifice has been offered at the shrine of the Christian faith. It was in our power to have placed him who gave that pledge and token of his allegiance to Christ in a position to realize more fully than he may ever be able otherwise to do, the great object of his life; for who can doubt that, had we without division or discussion (and otherwise it would neither have been for us to offer nor for him to accept) tendered this post to him, gratified by such a mark of confidence in one of her ministers, the U. P. Church would have arranged it so that her students as well as ours should have received the benefit of his instructions. In such a position, sustained by the confidence of both Churches, surrounded by a large band of aspiring youth, the opportunity would have been given to Mr. Cairns to have created a new era in the history of Biblical studies in Scotland. And with his brilliant reputation, and varied scholarship, with a soundness in the faith beyond all possibility of suspicion, and with that genial, social, impulsive sympa-

thetic nature which he possesses, which would have won attachment as well as respect, and would have infused into the breasts of the young the same living fire which burns in his own ardent generous spirit, I have not the shadow of a doubt that, by his appointment to this chair, such a new era should have been ushered in. It has not been without a pang of very bitter regret that those who cherish that assurance have seen the hope of its being realized so suddenly depart.

I am, &c., WM. HANNA.

AID TO PIOUS YOUNG MEN.—WASHINGTON'S EXAMPLE.

We quote the following letter from Spark's writings of Washington.

"Mt. Vernon, Jan. 29. 1769.

"To Rev. Wm. Ramsay,

DEAR SIR—Having once or twice of late heard you speak of the New Jersey College, as if you had a desire to send your son William there, (who, I hear is a youth fond of study and instruction, and disposed to a studious life, in following which he may not only promote his happiness, but the future welfare of others,) I would be glad, if you have no other objection than the expense, if you would send him to that College as soon as convenient, and depend on me for £25 a year for his support, as long as may be necessary for the completion of his education. If I live to see the accomplishment of his term, the sum here stipulated shall be annually paid; and if I die in the meantime, this letter shall be obligatory upon my heirs and executors to do it, according to the true intent and meaning hereof. No other return is expected or desired for this, than that you will accept it with the same freedom and good-will with which it is made, and that you will not even consider it in the light of an obligation, or mention it as such; for be assured from me it will never be known."

Yours, &c.,

GEORGE WASHINGTON."

This letter, like everything else from the pen of Washington, reveals his characteristic practical wisdom and nobleness of heart. In every community young men may be found who are gifted and worthy. If a little timely assistance were rendered them, they might become an honour to their patrons, and a blessing to the world. Many of our best men, in Church and State, have been educated solely or partly at the expense of discerning and sympathizing friends.

Are there not many of our readers who might greatly increase their own happiness, and be useful on a very large scale, by imitating the example of Washington in the case referred to above? We are aware that some of the readers of this paper have long acted on this principle; we are personally acquainted with instances where young men have been assisted in the outset of their educational struggles, and where embarrassed young pastors have had their libraries liberally furnished through the kindness and consideration of wealthy individuals. All praise to these generous men and women. But are there not many with ample fortunes who have hitherto overlooked this field of usefulness? Almost every one may find pious youth with talent, worthy of such benevolent regard; and we are sure that if patronage is judiciously bestowed, the reward of the patron will neither be small nor uncertain. Did not the merchant who educated, at his own expense, the poor and friendless Scotch boy, Claudius Buchanan, both reap an abundant reward for himself, and confer an unspeakable blessing on India and the world?

But here let us say a word to the young men, whose cause we love, now and then, to plead at the gates of the rich. Do not be disheartened. If poor, do not think your case a hopeless one. Shun, as you would the plague, a cringing, dependent spirit. If wealthy friends help you, very well; if not, be persuaded that, ordinarily, with the blessing of heaven, there is no insurmountable barrier in the way of a most thorough education. Your difficulties may be many and great, but in the end they may be found your best schools and schoolmasters. We say deliberately, that when a young man in these days expresses his desire for a collegiate and professional education, but shrinks from the undertaking, on account of poverty, we think he must either lack the will, or the brains. With average ability and the divine blessing, which is necessary to success in every case, "there is no difficulty to him who wills." Economy, industry, energy, and persistence will overcome all obstacles. Young men of piety and noble aspirations, be not discouraged at an empty purse. That barrier can be honourably removed by your own hand.—Preacher.