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## Miscellaneous Articles.

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### ON THE INTERMEDIATE STATE.

The immortality of the soul is one of the things which are most surely, and all but universally, believed amongst us, not only amongst Christians, but amongst all reflecting men, a few gross materialists excepted. Heathen philosophy attempted to demonstrate the doctrine. It has been amply brought to light by the gospel; and one cannot but wonder how any should be either able or willing to call it in question. It must be admitted, however, that we can form but indistinct and imperfect conceptions respecting the condition into which man enters after death. Scripture has doubtless taught us much on the subject that is transcendently interesting and important—all that is needful; still its declarations are, for the most part, general and figurative. Perhaps, from the nature of the case, they could not have been otherwise, so as to be at all comprehensible by us at present, unless our minds had been miraculously prepared for receiving them. Let us devoutly acknowledge our inexpressible obligations for the revelations which have been vouchsafed; but let us, at the same time, remember that “it doth not yet appear what we shall be.”

In the text just quoted, the Apostle seems to refer chiefly to the eternal state of the children of God; but his words may be applied with special emphasis to what has been called their intermediate state, that to which death immediately introduces their souls, and in which they continue till the period of the resurrection. It is agreed among divines that there is no other portion of our existence respecting which we are so much in the dark. Some theologians of great name have contended for the complete unconsciousness of all souls, during the time of their separation from the body, and, consequently, their absolute insensibility to either pleasure or pain. There can, of course, be no argument on the subject except what is furnished either by reason or by revelation. Looking at it in the light of reason, there are two aspects in which it may be viewed. The question.

may be either, What conclusion can we arrive at from the knowledge we possess of the properties of the soul, and of spirits in general? or, What is deducible from our observation of the mysterious process, Death? Now, as to the first of these enquiries, we should be disposed to say that it seems less difficult to comprehend how a spirit can exist, and exercise its functions, in a state of separation from matter, than in conjunction with it, and that, therefore, the former is abstractly more probable than the latter. And if we believe that God and angels live and act entirely without corporeal alliance, that consideration surely increases the probability. If it be said, that we have no experience of the human soul exercising its faculties, or experiencing sensations of any kind, apart from a bodily companion, it may be answered that we have no evidence that the soul has existed at all in such a state of separation; and, consequently, that if, on this point, we are to argue from the past to the future, our conclusion should be, not that the soul enters on a state of unconsciousness, but that it undergoes annihilation, at the death of the body—an idea at which the party with whom we are reasoning revolt. Then as to what death is, viewed with reference to the soul, reason plainly does not furnish us with data sufficient for forming even any tolerable conjecture respecting the point in question. The well-weighed words of Bishop Butler seem to us satisfactory and decisive:—  
 “Our posthumous life, whatever there may be in it additional to our present, yet may not be entirely beginning anew, but going on. Death may, in some sort, and in some respects, answer to our birth, which is not a suspension of the faculties which we had before it, or a total change of the state of life in which we existed when in the womb, but a continuation of both, with such and such great alterations. \* \* \* The truth is reason does not at all show us in what state death naturally leaves us.”

On turning now to the teaching of Scripture on this intensely interesting subject, the least that can be said is, that we have found nothing within the domain of reason to prepossess us against the continued consciousness of the soul, if we should find the Word of God giving its sanction to that doctrine; and that it does give that sanction seems to us so clear, that we marvel how persons recognising the authority of the Bible should entertain two opinions on the subject. Without laying such stress as we might on the parable of the Rich Man and Lazarus, and though we were to admit what we hold to be an unnatural translation of our Lord's answer to the thief on the Cross—“Verily, to day, I say unto thee, thou shalt be with me in Paradise,” still how can we get over such passages as the following? “We are willing rather to be absent from the body, and to be present with the Lord.” “For I am in a straight betwixt two, having a desire to depart and be with Christ, which is far better.” “Blessed are the dead which die in the Lord, from henceforth.” It is trifling to attempt balancing against these and similar texts, those which speak of departed Christians as “asleep,” and so forth. Such expressions may refer mainly to their bodies, as must be the case where we read of “those that sleep in the dust of the earth.”

The passages just referred to seem to assure us not only of the continued consciousness of such as have died in the Lord, but also of their intimate communion with Jesus, implying, of course, distinguished honour and felicity, in their state of separation from the body. It is, however, quite

compatible with this, to hold that they may not have reached the perfection of the salvation which they shall enjoy in the eternal state, after "the redemption of the body." Professor Trench says they have "blessedness, but not glory." The phrase "Abraham's bosom," he considers as not suggesting the idea of a feast, as when John leant on Jesus' bosom, but, says he, "it finds its explanation from John I, 18, where the only begotten Son is declared to be in the bosom of the Father; it is a figurative phrase to express the deep quietness of an innermost communion." And, he adds, that "Theophylact assumes the image to be rather that of a harbor, where the faithful cast anchor, and are in quiet, after the storms and tribulations of life." "The intimations of Scripture," says Dr. Balmer, "though they do not imply that the redemption of the saint is consummated at death, or that his happiness will not receive a vast accession when the component elements of his nature are re-united, warrant us to assert that on leaving this earth he enters on a state of purity and peace—of sinless purity and undisturbed peace." Certainly Scripture encourages Christians to "hope for grace (favour, additional blessedness) to be brought unto them at the revelation of Jesus Christ." \*

Satisfactory and delightful as all this is, we are, nevertheless, unable to form any distinct, definite idea of the condition into which the disembodied spirit is introduced. It is not necessary, for duty or happiness, that we should. Curiosity, however, to give it no more dignified name, is not easily repressed. The late John Foster was apt to be almost impatient and fretful in reference to our ignorance on a subject so interesting and momentous. He admitted, of course, that the final state—that after the resurrection—is unspeakably the most important on many accounts, especially on account of its being everlasting, while the intermediate, however long, must necessarily be, in comparison, only as the twinkling of an eye. But then, on the other hand, his spirit was stirred within him by the reflection that, while the eternal state may be at a vast distance, the intermediate is close at hand; or, as he said, to a person like himself advanced in life, it is "almost in actual contact." We are just on the boundary-line, and that boundary one which, with the exception of a few all-important particulars, is a boundary of impenetrable darkness. He was wont to be excited, and almost irritated, when, on the death of some acquaintance, not superior to himself in knowledge here, he reflected that that individual had now all at once got ample and certain information on a subject which so deeply concerns us all, but after which, mortals on earth, so vainly grope. He admitted, indeed, that there must be good reasons, upon the whole, for the profound ignorance in which we are kept; but these reasons he held to be of a "punitive" nature, and he said:—

"It is probable that some circumstances of the invisible economy may be of such a nature, so little in analogy with anything within our present experience

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\* It is perhaps fanciful to suppose some sort of analogy between the three states of Christians, and the three great stages in the life of Moses: the Present corresponding to his dwelling in Egypt—a period of adolescence and education: the Intermediate, to his sojourning in Midian—a period of repose, meditation and maturation: the Eternal, to his subsequent career—one so responsible, so energetic, so exalted; during which his previous attainments were turned to account, and for which he had been so long in a course of wisely adapted preparation.

or knowledge, that they could not be conveyed intelligibly in the language of this world. But there might be presented plainly to our understanding, through that medium, by a messenger from the other world, many things on which a thoughtful spirit would, if permitted, solicit a communication from such a messenger. If we might be allowed to imagine such an exception to a general law, as a brief visit from a departed friend, with permission of making to us some disclosures of the unseen economy, an earnest inquisitiveness, heretofore indulged in vain, might prompt such inquiries as the following:—

“Where is it—in what realm of the creation,—and have you an abode fixed to one locality? Do you exist as an absolutely unembodied spirit; or have you some material vehicle, and if so, of what nature? In what manner was it at your entrance *verified* to you that you were in another world and with what emotion? Was an angel the conductor? How does the strange phenomenon, *Death*, appear to you, now that you *look back* upon it? What thought or feeling have you respecting your deserted body? What is your mode of perceiving external existence, and to what extent does that perception reach? Do you retain a vivid and comprehensive remembrance of the world and the life which you have quitted? Are you associated with the friends who preceded you in death? What is the manner of intercommunication? What are specifically your employments? What account do you take of *time*? What new manner of manifestation of the Divine Presence? Is there a *personal* manifestation of *Jesus Christ*? Have you a sense, a faculty, to perceive angels, as personal objects, analogously to what we should here call a visible appearance? Are you admitted to any personal knowledge of the wise and good of ancient times? Is there an assignment into *classes*? Do the newly arrived acquire immediately an adaptation to the amazing change? Do you still take a peculiar interest for those who were dear to you, whom you have left behind? Have you any intimation how long it will be before they follow? Are you apprised continuously of much, or of anything, that is taking place on earth; if so, by what means, and with what feelings? Have you any appointed intervention in the affairs of this world? Is the awful mystery of the Divine Government of this world in any degree cleared up to your view? Is the great intellectual superiority which some have possessed on earth maintained in the other world? Is there a continual progress in knowledge; if so, must not those who have been in the spiritual world centuries, or thousands of years, be so immensely in advance of those recently entering, as to be almost humiliating to the latter? In what manner is the *retributive* destination signified?—is it by any formal judicial act, or only by a deep internal consciousness? Is the separation so wide between the good and evil that no distinct information of the condition of the one is conveyed to the other; or are they so mutually apprised as our Lord’s parable of Dives and Lazarus would seem to intimate? How is maintained your complacency in the appointment to wait an indefinite, but certainly very, very long period, before the attainment of complete and ultimate happiness?

“Such inquiries (thus noted without sequence or order) will sometimes be started in meditative thought; and most of them could be intelligibly answered by the supposed visitant, bringing the experience of the other world. That which would be the intelligible answer, that is, the statement of the truth, the fact, *might* have been, on the most important of them, communicated by Revelation. And *a priori*, it might have been conceived that such knowledge, in a certain selection and measure, would be a highly proper and almost necessary part of a revelation to beings so profoundly interested in the subject, and at the same time needing the utmost force of impression to secure their due attention to it.”

It is but justice to Foster to add, that while about some speculative matters of that sort, he was perhaps unduly eager, he contemplated death

itself in a manner becomingly serious and practical. Within a month of his dissolution he wrote to a friend :—

“Any material amendment will be slow ; as to *recovery*, in any moderate or ordinary sense of the word, I never think of it. It may be that life may last on, two or three lingering years ; as the constitution radically, is of the sounder order, and *very* sound till within the last two years. But my business is to be looking habitually to the *end*, and making all serious preparation for it, under such constant strong admonition. In considering, a day or two since, the balance of good and evil of this last year and more, I hoped I could say, *I am a gainer*, by the salutary effects I hope I have reaped from this discipline. I never prayed more earnestly, nor probably with such faithful frequency. ‘*Pray without ceasing*,’ has been the sentence repeating itself in the silent thought ; and I am sure, I think, that it will, that it *must*, be my practice to the last conscious hour of life. Oh why not throughout that long, indolent, inanimate, half-century past ! I often think mournfully at the difference it would have made now, when there remains so little time for a more genuine, effective, spiritual life. What would become of a poor sinful soul, but for that blessed, all-comprehensive Sacrifice, and that intercession at the right hand of the Majesty on high ?”

How melancholy is it to find an immortal spirit whose opportunities here below are just drawing to a close, mourning over the difference there would have been now, but for “that long, indolent inanimate half-century past !” Yet what multitudes have unspeakably greater reason for self-accusation than had John Foster ! How many are agonised at last by the reflection, “The harvest is past, the summer is ended, and we are not saved !”

XENOS.

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## UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

Such views as those in the Associate Synod’s address, to which we have referred, on the necessity of qualifying their assent to the Confession of Faith, are most honourable to their candour and enlightened conscientiousness. To have continued assenting to ambiguous passages, because some individuals thought they might be explained so as to give no sanction to intolerant and persecuting principles, when the spirit of the times in which they were written, if not the simple reading of them, might be thought sufficient to show it to be otherwise, was scarcely to be expected in a Church which had now been long free from secular influence. The wonder is, that such scruples did not arise at a much earlier period. But it is natural, and in some degree excusable, for good men to revere the sentiments of excellent fathers, even though on some points exceptionable ; and it is, perhaps, wisely ordered that they are often slow to discover defects in a course which has been hallowed by the prayers, the struggles, and the sufferings of those whom God honoured to be witnesses for truth in perilous times. It is rather remarkable, and surely to be regretted, that in our own enlightened age, the new race of *Seceders*, called the Free Church, should stumble on the same stumbling-stone, by insisting, like our Old-light brethren, on an unqualified subscription to the Confession of Faith. They have already felt, and are likely to feel more and more, the difficulty of retaining this position ; and we can hardly think that, with so much light around and among them, it will be anything like fifty years, as in our own Church, before they burst their fetters, and become really, as well as nominally, a Free Church. They have, however, in the meantime,

committed themselves too far in this Province (we hope not in Scotland) by declaring an approval of the Establishment-principle essential to union with other denominations.\* They might know that this has always been a principle of schism, never of union. But for this (we call it) antichristian principle, the Old Light divisions would never have occurred, and it would have been well then, and would be well still, if, instead of insisting on putting a construction on the sentiments of the Confession, regarding the magistrate's power, which so many intelligent and serious persons are of opinion they cannot bear, there were found a disposition to imitate the upright and wise procedure of the Associate Synod, or to devise some better way of preserving consistency in subscribing the Confession entire, and yet denying that those who do this, are liable to the ignominious charge, of holding persecuting principles.

We have seen that there were a few who, in consequence of the proceedings we have narrated, withdrew from the Associate Synod, and formed a new denomination; and it is worthy of remark that they are the very persons, whose successors have of late found a refuge in the Free Church, the progress of which, in enlightened scriptural sentiments on the power of the civil magistrate in religious matters they have, we fear, assisted not a little to retard. But perhaps the Great Head of the Church has ordered this in His wise Providence, that those whose separation from the Established Church is as ancient as our own, may yet be brought forward with the rapid current of public opinion, which will, doubtless, by and bye bring the whole Free Church to be right in theory, as well as in practice; for, as has been well observed, "God often puts a Church right in fact, before He puts them right in principle." So it was with the Secession Church; and so it seems to be at present with that new and large denomination which has rather hastily taken the title of the Free Church. Free, we believe they will at length become; but so far as they exhibit themselves to us, there is no denomination on the field of Christendom in our day, which is more sectarian and exclusive, and more ready to be "entangled again in a yoke of bondage."

It was on the 2d of October, 1799, that the denomination of Burghers, commonly called Old Light, was first organized. Messrs. Willis and Hyslop, who had renounced the authority of the Associate Synod, with Mr. Watson, who by this time, had sent in his declinature to the Moderator of his Presbytery, along with their elders, met in Glasgow; and after spending some time in devotional exercises, and consultation as to the course which it was their duty to pursue, agreed to constitute themselves into a distinct Presbytery, which was designated the Associate Presbytery, and which was declared to be independent of the Associate Synod. During the following month, the Rev. Mr. Hill of Cumbernauld acceded to this Presbytery, and during the following year it was joined by the Rev. Messrs. Connal of Bathgate, Taylor of Levenside; and Jarvie of Perth. Afterwards, Mr. Porteous of Orwell united with them.

So far as our observation and experience extend, it seems to be characteristic of those who insist on adherence to, what we consider, the intolerant and persecuting principles of the Confession, to be given to vituperation and slander;

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\* Since the above was written, the writer has seen the Rev. Robert Ure's Letter, which, on the whole, is written in an excellent spirit. It is hoped some of the brethren of the United Presbyterian Church will reply to it in a spirit equally conciliatory. It is evident that Mr. Ure is willing, and we believe that many of his brethren are willing, to make the Establishment-principle a matter of forbearance, at least what they call the Establishment-principle; for it appears that they differ somewhat from us about what this principle is. If Mr. Ure's sentiments are those of his Church, the door may yet be opened for negotiation; for, although we still differ about the duty of nations to Christ as Mediator, yet it might be easily shown that all, our brethren seek to secure, could be effected to far better purpose on our principles than on theirs.

and accordingly, if we judge from facts, it appeared to be one object of this newly-formed Presbytery to misrepresent the brethren from whom they had withdrawn ; and especially was this done in an extravagant and calumnious manner in some instances where litigations about church property were prosecuted in the civil courts. An instance of this occurred, in a petition to the Court of Session, by the agents of Mr. Watson, in a process respecting the place of worship. "Charges and insinuations," says Dr. McKerrow, "were thrown out that tended to bring into discredit the character of the Synod for loyalty. It was strongly insinuated that, under the pretext of religion, they were endeavouring to throw loose, points connected with the most important political doctrines, which every sincere Christian was bound to acknowledge and maintain ; and the attention of the Lord Advocate, in his official capacity, was solicited from the Bench, to the merits of the present question, as involving matter of much political moment and concern."

Never were any charges more groundless, as the Old Light brethren, who allowed them to be made, very well knew. Because, as we have repeatedly found, sterling and conscientious loyalty had uniformly characterized the whole conduct of the Seceders, both ministers and people. In consequence of hearing of what was passing in the Civil Court, and under legal advice, a few ministers belonging to the Associate Synod, who could be conveniently brought together, agreed to appear in their own name, to repel such attacks, and to give such information to the Court of Session and to the world, as might be necessary to prove that the procedure in their Synod had no political bearing, and that the character of their Church as a body, and of its members, as dutiful subjects, was unimpeachable. The Lord Advocate, on being convinced that the Synod had been grossly slandered, agreed to be their counsel, and drew up a reclaiming petition, which was presented to the Court.

When the Lords of Session were about to deliver their sentiments on this petition, and on the answers to it by the opposite party, the Lord Advocate, feeling it his duty to repel the calumnies which had been brought against the Synod, addressed the Court in the following strain :—

"Before your Lordships enter on the consideration of this cause, I think it proper to trouble your Lordships with a few words respecting what has been said of the loyalty of those for whom I appear. And the opinion which I am now to deliver, I do not deliver as their Counsel, but in my official character. I think it necessary I should deliver it in this character, from this circumstance particularly, that when this case came first under the consideration of the Court, I was called on from the Bench to attend to it as the public prosecutor. In this character, therefore, I think it my duty solemnly to declare that, from everything which I have studied, and read, and investigated, with respect to the motives of those persons who brought forward and supported the proposed alterations in the Formula of the Associate Synod, I have every reason to be satisfied with their loyalty, the loyalty of their Associate Synod, and that of the great body of the people they represent. And this declaration I make, not from any application from those individuals who have taken the lead in this business, nor from any partiality to them as their Counsel ; but I think myself bound, in justice, to express, in this public manner, my deliberate and firm belief that their motives and conduct, and those of their brethren, in this religious controversy, have not had the most distant connection with dissatisfaction to the Government and Constitution of this country, and I will add that, so far from considering this matter as any obligation on me to look after those persons in their public conduct, it is my conviction that disloyalty, in matters of state, was and is as foreign to their minds and hearts, in the whole of this affair, as they can possibly be from the breasts of your Lordships at this present moment."

When the Synod met, it approved of the proceedings of those ministers who had gone forward in their defence, and adopted the following resolution as

expressive of their sentiments:—"The Synod, having always held sedition in abhorrence, and conscious of their loyalty to their King and attachment to the Civil Constitution of their country, cannot hear without astonishment that such a charge should have been brought against them by those who all along witnessed their proceedings, and never once objected to any part of said proceedings on that ground, till they thought proper to separate themselves; agreed in approving of the conduct of the ministers of Edinburgh and Glasgow, and others concurring with them, in coming forward for their vindication from so groundless a charge, in returning their warmest thanks to them for their brotherly services in said vindication; and resolve to bear with them the expenses which have been incurred by it, and to appoint a committee to watch over the cause till brought to a conclusion, in so far as respects the vindication of their character."

In the meantime an officious minister of the Church of Scotland, Dr. Porteous of Glasgow, thought fit to publish a pamphlet, entitled—"The New Light examined; or Observations on the Proceedings of the Associate Synod against their own Standards." His object seems to have been to hold up the Synod to the scorn and indignation of the public, as consisting of factious men, who were destitute both of Christian principle and of patriotism. He described them as abandoning the principles of their own Church, and as introducing dangerous innovations in religion, and even plotting the overthrow of the Government, and subverting the foundations of civil society.

This was a most uncalled for and ungracious attack. It was a meddling with strife that did not belong to him, and it turned out to be like one that taketh a dog by the ears. For it met with, as it deserved, a most satirical, sagacious, and triumphant refutation from the pen of the Rev. Dr. Peddie, of Edinburgh, "who," as has been well remarked by Dr. Thomson, "full of fine irony and quaint humour, not only demolished an assailant, but produced a literary gem."

The Associate Synod at their meeting in September, 1800, to prevent misconstruction of the expression in the Preamble,—“Compulsory measures in religion,” agreed to insert the following explanatory statement in the minutes of the Court: “That it is the duty of the Christian magistrate to be a praise to them that do well, and a terror to evil doers, such as contemptuous profaners of the holy name and Sabbath of the Lord, and perjured persons, as disturbers of the peace, and good order of society.” At the same time they appointed a Committee to address an affectionate letter to the separating brethren, representing the injurious consequences likely to result from the step they had taken, and requesting a friendly conference, with a view to re-union. To this letter Messrs. Watson and Taylor replied. But the Synod felt that they could proceed no further in the matter, till the other brethren acknowledged their communication. The matter terminated here.

These separating brethren, in the year 1805, had their number increased to fifteen, when they constituted themselves into a Synod. They have been generally known by the designation of the Original Burgher Synod. This party never rose to influence. For several years after their formation, they busily occupied themselves in endeavouring to prove that their brethren had departed from the principles of the Secession, and that they alone, adhered to these. But they were never able to make this clear to the neutral portion of the public; and after their alleged differences had been minutely and patiently investigated by the highest legal Court in the country, it was declared from the bench, that it could not be perceived from any thing brought forward by the separating party, that the Associate Synod from which they withdrew, had in the slightest degree, changed their principles.

As a proof that the difference was scarcely perceptible, that prejudice more than principle, in some cases at least, guided the people, and that even some of the separating ministers themselves made very light of the supposed differ-

ence, we may mention the anecdote told of the manner in which one of them proceeded with his congregation, to ascertain their sentiments. He was afraid of losing his Church and congregation in the strife, and as his safest course, he resolved to be guided by public opinion, as it might exist among his numerous flock. His Church was one of those old-fashioned barn-like buildings, with two doors, one at each of the ends. Accordingly when the separation had taken place, he addressed his people on the subject, at the close of public worship in the forenoon, and referring the matter to themselves, said, on dismissing them,—“All you that are for the old way go out at the east door; and you that are for the new way go out at the west door.” The people thereupon, with the exception of two or three individuals, went out at the east door: and in the afternoon the minister declared himself for the Old-Light.

As already mentioned, litigations were instituted about Church property in some of those places where Congregations were divided. This was particularly the case at Perth where the Congregation at the time of the Old-Light separation, had two ministers. One of them took the side of the separatists; and the other remained with the Synod. Each had his followers; and thus the Congregation was divided. This led to a dispute about the place of worship, which each party claimed. The matter went from the Court of Session, to the House of Lords, and from that it was remitted to the Court of Session, with intimation that the property should remain with the Synod provided they had not abandoned their original principles. Notwithstanding every endeavour, in this case also, the Old-Lights failed to show that the opposite party had done this, and the Court of Session pronounced the following interlocutor:—

“Edinburgh, February 18th, 1815.

“The Lords having resumed consideration of the petition, with condescendence, answers, replies, duplies, and whole cause, find, that the pursuers, James Craigdallie and others, have failed, to condescend upon any act done, or opinion professed, by the Associate Synod, or by the defenders, Jedidiah Aikman, and others, from which the Court, so far as they are capable of understanding the subject, can infer, much less find, that the said defenders have deviated from the principles and standards of the Associate Presbytery and Synod. Further, find, that the pursuers have failed in rendering intelligible to the Court on what grounds it is that they aver that there does at this moment exist any real difference between their principles and those of the defenders; for the Lords further find, that the act of forbearance, as it is termed, on which the pursuers found, as proving the apostasy of the defenders, from the original principles of the Session, and the New Formula, never were adopted by the defenders, but were either rejected or dismissed as inexpedient; and that the Preamble to the Formula, which was adopted by the Associate Synod, in the year 1797, is substantially and almost *verbatim* the same as the explanation, which the pursuers proposed in their petition of 13th April, 1797, to be prefixed to the Formula, and to which, if it would satisfy their brethren, they declared that they were willing to agree. Therefore, on the whole, find it to be unnecessary now to enter into any of the enquiries ordered by the House of Lords, under the supposition, that the defenders had departed from the original standards and principles of the Association, and that the pursuers must be considered merely as so many individuals who have thought proper voluntarily to separate from the congregation to which they belonged, without any assignable cause, and without any fault on the part of the defenders, and therefore, have no right to disturb the defenders in the possession of the place of worship originally built for the profession of principles from which the pursuers have not shown that the defenders have deviated; therefore sustain the defences and assolvie; and in the counter-action of declarator, at the instance of the defenders, Jedidiah Aikman and others, discern and declare in terms of the libel, but find no expenses due to either party.

“Signed, 21st February, 1815.”

“G. HOPE, I. P. D.”

It is not our intention to give any thing like a history of this small section of Seceders. At first they were strong in their testimony-bearing, not only against the brethren from whom they separated, but against all other denominations. They re-published the original Testimony; and in an Appendix they condemn the most of the denominations around them. Especially does the Established Church receive a place in this document, a fact which we mention to show how inconsistently they have acted since, with the professions in which they set out. "Error in doctrine," say they, "and oppression in ecclesiastical administration, constituted the leading evils which drove the first Seceders from the bosom of the Church, and drew forth the Act, Declaration, and Testimony, in their defence. Since that period, the proceedings of the ruling party in the General Assembly have greatly increased the list of grievances; the friends of truth and of principle are held in derision, and those who preach the gospel in purity, display a most stumbling conformity in co-operating with the enemies of the Cross. Instead of learning from experience the many evils originating from the law of patronage, or taking measures to have the liberties of the Christian people, in this great concern, restored to them, the General Assembly have lent their aid in its support, and in defiance of all the complaints against it, and opposition to it, by reclaiming Parishes. And even where the opposition has been most general, the farce of moderating a call has been uniformly acted by the Presbyteries to whom such parishes belonged."

We quote the foregoing as we may have occasion afterwards to refer to the sudden and radical change which this denomination underwent, a generation afterwards, when they became enamoured with the Establishment, and negotiated a union therewith.

*(To be continued.)*

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## Reviews of Books.

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THE TWO RECORDS—THE MOSAIC AND THE GEOLOGICAL. A Lecture delivered before the Young Men's Christian Association, in Exeter Hall, London. By HUGH MILLER, Author of the "Old Red Sand Stone," &c. Boston: Gould & Lincoln. Toronto: Charles Fletcher. 1854.

It has all along been the apprehension of many weak, well-meaning people that religion and science are mutually antagonistic—natural enemies, as used to be said of the British and French. The notion, in its full force, is embodied in the aphorism ascribed,—justly or unjustly, to the Papists,—that ignorance is the mother of devotion. A much sounder principle is that all truth is from God, and therefore self-consistent; that all the portions of it reciprocally illustrate and corroborate one another, and consequently that this other aphorism is valid—philosophy is the handmaid of theology. Let all the friends of Christianity join with our sublimest poet in saying, in a sublimer sense than he intended, "Hail, holy light!"

Time was, when Geography itself was dreading as subversive of Scripture, which speaks of the "ends of the earth." Accordingly, Columbus was at first regarded as not only visionary, but impious. We can recollect of persons, not destitute of general intelligence, and well versed in the doc-

trines of the Gospel, pronouncing some of the most elementary principles of modern Astronomy, utterly irreconcilable with the Word of God. When, in our school-boy days, we had been displaying our smattering of science by telling that the earth is round like a ball; that, instead of the sun going round it in the twenty-four hours, the sun remains stationary, and the earth turns round all its parts to the sun—we have seen respectable, venerable persons, well read in such books as Fisher's Catechism, the marrow of Modern Divinity and the writings of Boston and the Erskines, clench their fists, and heard them declare that if what we had been saying were true, they could not believe one word of the Bible. Is it not written that "the sun riseth and goeth down, and hasteth to the place where he arose?" Is it not recorded, in the Book of Joshua, as a miracle, that the "sun stood still?" Do we not read that "He hath founded it (the earth) upon the seas, and established it upon the floods?" All this has now been got over. Geography and Astronomy are no longer proscribed by the pious. The most illiterate professors of Christianity have some idea of the general outline of both, and while believing that both must be founded on facts, so far are they from having, on that account, abandoned their faith in the Scriptures, that they rather regard these departments of knowledge as furnishing invaluable illustrations of the sublime declarations of the Word of God respecting His majesty, wisdom, and power.

Geology, however, is still looked on by many worthy people with a suspicious eye; and two admissions must be made. First, there have been infidel and atheistical geologists, who have blended, and gloried in blending, their anti-religious notions with their scientific speculations. But the same may be said of the cultivators of almost every other branch of science. "An undevout astronomer is mad;" yet there have been not a few such madmen. Many of the advocates of the Nebular Hypothesis were doubtless atheists. "Three physicians, two atheists," is an old adage, though in the material world there is surely no more striking proof of the being and perfections of God than that afforded by the human body, so fearfully and wonderfully made. Secondly, it should be recollected that Geology is of recent origin, and can scarcely as yet be ranked among the sciences. It is not many years since Sir Charles Lyell, one of the most eminent of British geologists, distinctly made this acknowledgement. A great number of important facts have unquestionably been ascertained, and some large comprehensive principles established on grounds apparently unassailable; but the whole requires revision, adjustment, and consolidation. Geology still waits, and longs for the advent of its Sir Isaac Newton. At all events, it is impossible to deny that the science is very far from having reached maturity. Many of its bearings are exceedingly indeterminate; and accordingly we find that, on those points which chiefly concern the students of the Bible, there is amongst men in the first ranks of the science, no small diversity of opinion. In the meantime, then, we would say to all the friends of Scriptural truth, Tremble not for the ark of God. Geology, in her girlhood, may be somewhat wayward and freakish, but, having in her the elements of real greatness and worth, she will surely and certainly, in due time, take her place among the humble and steadfast supporters of true religion. Already, it is in the highest degree satisfactory to know that many of the most distinguished geologists are enlightened and zealous advocates of Christianity.

Mr. Miller justly deserves the world-wide celebrity he enjoys. As a geologist he has few, if any, superiors. In some of the departments of the science, and it has many, we suppose he stands unrivalled; and the friends of religion have abundant evidence that he is cordially on their side. He was quite in his appropriate position when lecturing to the Metropolitan Young Men's Christian Association; and the views he submitted to them have no ordinary claims on our consideration, though, of course, we are not bound implicitly to receive them. He commences as follows:—

"It is now exactly fifty years since a clergyman of the Scottish Church, engaged in lecturing at St. Andrews, took occasion, in enumerating the various earths of the Chemist, to allude to the science, then in its infancy, that specially deals with the rocks and soils which these earths compose. "There is a prejudice," he remarked, "against the speculations of the geologist which I am anxious to remove. It has been said that they nurture infidel propensities. It has been alleged that geology, by referring the origin of the globe to a higher antiquity than is assigned to it by the writings of Moses, undermines our faith in the inspiration of the Bible, and in all the animating prospects of the immortality which it unfolds. This is a false alarm. *The writings of Moses do not fix the antiquity of the globe.*"

"The bold lecturer on this occasion—for it needed no small courage in a divine of any established church, to take up, at the beginning of the present century, a position so determined on the geologic side,—was at the time an obscure young man, characterized, in the small circle in which he moved, by the ardour of his temperament and the breadth and originality of his views; but not yet distinguished in the science or literature of his country, and of comparatively little weight in the theological field. He was marked, too, by what his soberer acquaintance deemed eccentricities of thought and conduct.—When the opposite view was all but universal, he held and taught that Free Trade would be not only a general benefit to the people of this country, but would inflict permanent injury on no one class or portion of them; and further, at a time when the streets and lanes of all the great cities of the empire were lighted with oil burnt in lamps, he held that the time was not distant when a carburetted hydrogen gas would be substituted instead; and, on getting his snug parsonage-house repaired, he actually introduced into the walls a system of tubes and pipes for the passage, into its various rooms, of the gaseous fluid yet to be employed as the illuminating agent. Time and experience have since impressed their stamp on these supposed eccentricities, and shown them to be the sagacious forecastings of a man who saw further and more clearly than his contemporaries; and Fame has since blown his name very widely as one of the most comprehensive and enlightened, and, withal, one of the most thoroughly earnest and sincere of modern theologians. The bold lecturer of St. Andrews was Dr. Thomas Chalmers."

In the subjoined passage, we have another portion of the theory early formed by Dr. Chalmers for harmonizing Scripture and Geology:—

"In 1814, ten years after the date of the St. Andrews lectures, Dr. Chalmers produced his more elaborate scheme of reconciliation between the Divine and the Geologic Records in a "Review of Cuvier's Theory of the Earth;" and that scheme perfectly adequate to bring the Mosaic narrative into harmony with what was known at the time of Geologic history, has been very extensively received and adopted. It may, indeed, still be regarded as the most popular of the various existing schemes. It teaches, and teaches truly, that between the first act of creation, which evoked out of the previous nothing the *matter* of the heavens and earth, and the first act of the first day's work recorded in Genesis, periods of vast duration may have intervened; but, further, it insists that the days themselves were but natural days of twenty-four hours each;

and that, ere they began, the earth, though mayhap in the previous period, a fair residence of life, had become void and formless, and the sun, moon, and stars, though, mayhap, they had before given light, had been, at least, in relation to our planet, temporarily extinguished. In short, while it teaches that the successive creations of the geologist may all have found ample room in the period preceding that creation to which man belongs, it teaches also that the record in Genesis bears reference to but the existing creation, and that there lay between it and the preceding ones a chaotic period of death and darkness."

Dr. Hanna, in his *Life of Dr. Chalmers*, says:—"The merit, I believe, belongs to him, of having been the first clergyman in this country, who, yielding to the evidence in favour of a much higher antiquity being assigned to the earth than had previously been conceived, suggested the manner in which such a scientific faith could be harmonized with the Mosaic narrative." We have often heard Dr. Chalmers spoken of, as the person with whom this suggestion originated. Something very similar to it, however, was certainly given to the public before, though he may not have been aware of it. In the younger Rosenmüller's *Scholiu* on the Old Testament, published in 1788, there occurs a passage, of which the following is a literal translation:—"The import of these two verses (Gen. i, 1 and 2) is this—God is the Creator of the universe; but with respect to this globe which we men inhabit, its condition was at one time different from the present. For it was covered with water, and by no means a fit habitation for men and animals. This interpretation of the words of Moses best agrees with the facts of the case. For in the interior of the earth many indications of a more ancient deluge than the Noachian are to be found. For when the earth is dug into, various strata underlying one another are met with, and in such order that frequently the heavier are above the lighter, which things sufficiently prove that the interior of the earth has anciently undergone a great change." Then on verse 3d he says:—"Moses now relates how God transformed or renovated (*transformaverit vel renovaverit*) this same earth, and supplied it with all things necessary to render it a suitable dwelling-place for men and animals."

Certainly looking merely at the first chapter of Genesis, there could be no objection to our regarding the first verse as an entire section, intimating to us the great fact that in the beginning,—at a period we know not how remote—God created all things. Then the first clause of verse second might be regarded as farther intimating that at some time in the world's history, it came to be in a chaotic state, and continued therein we know not how long. After which, Moses might be understood as informing us that the Spirit of God moved on the face of the waters, whatever that may mean, and that then the events subsequently recorded in the Chapter, took place. This scheme has been pretty generally adopted; and nothing more seems needed to harmonize the Mosaic record with the doctrine of the vast antiquity of the earth itself. But to hold, as Dr. Chalmers did, that during the unknown period which is thus supposed to be referred to in the first verse of Genesis, the more ancient orders of organized beings—plants and animals—the remains of which are now found in a fossil state, had all been created, and had run their course, and afterwards become extinct: and that the "days" mentioned by Moses were mere natural ones, during which man and the more recent orders of organized beings were brought into existence—this, according to Mr. Miller, is in the present state of

Geological discovery, liable to insuperable scientific objections. It will not tally with the facts of the case. He holds, as we believe almost every other competent Geologist does, not only that the globe itself is of prodigious antiquity, but that many of the organized beings, the remains of which are still to be found, have existed from a period vastly remote, and that creation has gone on continuously, down to the introduction of man and the creatures about coëval with him, which is allowed to have taken place at a period comparatively recent, such as there is no difficulty in supposing to have coincided with the date usually assigned in Biblical Chronology. How then does he reconcile these views with Scripture? By maintaining, as many others have done, that the "days" mentioned in the first chapter of Genesis, are not natural ones, but extensive periods of time. We shall allow him, however, to speak for himself.

"Let me first remark, that I come before you this evening, not as a philologist but simply as a student of geological fact, who, believing his Bible, believes also, that though theologians have at various times, striven hard to pledge it to false science, geographical, astronomical and geological, it has been pledged by its Divine Author to no falsehood whatever. I occupy exactly the position now, with respect to geology, that the mere Christian geographer would have occupied with respect to geography in the days of those doctors of Salamanca, who deemed it unscriptural to hold with Columbus that the world is round—not flat; or exactly the position which the mere Christian astronomer would have occupied with respect to astronomy, in the days of that Francis Turretin, who deemed it unscriptural to hold with Newton and Galileo, that it is the earth which moves in the heavens, and the sun which stands still. The mere geographer or astronomer might have been wholly unable to discuss with Turretin or the doctors, the niceties of Chaldaic punctuation, or the various meanings of the Hebrew verbs. But this much, notwithstanding, he would be perfectly qualified to say:—However great your skill as linguists, your reading of what you term the scriptural geography or scriptural astronomy must of necessity be a false reading, seeing that it commits Scripture to what, in my character as a geographer or astronomer, I know to be a monstrously false geography or astronomy. Premising, then, that I make no pretensions to even the slightest skill in philology, I remark further, that it has been held by accomplished philologists, that the days of the Mosaic creation may be regarded, without doing violence to the genius of the Hebrew language, as successive periods of great extent. And, certainly, in looking at my English Bible, I find that the portion of time spoken of in the first chapter of Genesis as *six* days, is spoken of in the second chapter as *one* day. True, there are other philologers, such as the late Professor Moses Stuart, who take a different view; but then I find this same Professor Stuart striving hard to make the phraseology of Moses "fix the antiquity of the globe;"—and so, as a mere geologist, I reject his philology, on exactly the same principle on which the mere geographer would reject, and be justified in rejecting, the philology of the doctors of Salamanca, or on which the mere astronomer would reject, and be justified in rejecting, the philology of Turretin and the old Franciscans. I would, in any such case, at once, and without hesitation, cut the philological knot, by determining that that philology cannot be sound which would commit the Scriptures to a science that cannot be true. Waiving however, the question as a philological one, and simply holding with Cuvier, Parkinson, and Silliman, that each of the *six* days of the Mosaic narrative in the first chapter were what is assuredly meant by the *day* referred to in the second—not natural days but lengthened periods.—I find myself called on, as a geologist, to account for but three of the six. Of the period during which light was created—of the period during which a firmament was made to separate the waters from the waters—

or of the period during which the two great lights of the earth, with the other heavenly bodies, became visible from the earth's surface, we need expect to find no record in the rocks. Let me, however, pause for a moment, to remark the peculiar character of the language in which we are first introduced in the Mosaic narrative to the heavenly bodies—sun, moon, and stars. The moon, though absolutely one of the smallest lights of our system, is described as secondary and subordinate to only its greatest light, the sun. It is the apparent, then, not the actual, which we find in the passage—what *seemed* to be, not what *was*; and as it was merely what appeared to be greatest that was described as greatest, on what grounds are we to hold that it may not also have been what appeared at the time to be made that has been described as made? The sun, moon, and stars, may have been created long before, though it was not until this fourth period of creation that they became visible from the earth's surface."

"The geologist, in his attempts to collate the Divine with the geologic record, has, I repeat, only three of the six periods of creation to account for—the period of plants, the period of great sea-monsters and creeping things, and the period of cattle and beasts of the earth. He is called on to question his systems and formations regarding the remains of these three great periods, and of these only. And the question once fairly stated, what, I ask, is the reply? All geologists agree in holding that the vast geological scale naturally divides into *three great parts*."

The Author then proceeds, but in language we fear too technical for our pages, to shew that the organized beings found on our globe, belong just to the three great divisions of creatures declared, by Moses to have been made on the third, the fifth, and the sixth "days," and that these appear clearly to have been brought into existence, in the order specified in Scripture, the several kinds of creatures, however, in each division, being added successively during a long period; and the whole three periods, of course, stretching over a very lengthened duration. These three different classes of creatures, (specimens of them) he states, are arranged on the above principle, in so many different apartments, in one of the Galleries of the British Museum: and he mentions the following incident connected with it, which goes to illustrate his views:—

"I last passed through this wondrous gallery at the time when the attraction of the Great Exhibition had filled London with curious visitors from all parts of the empire; and a group of intelligent mechanics, fresh from some manufacturing town of the Midland Counties, were sauntering on through its chambers, immediately before me. They stood amazed beneath the dragons of the Oolite and Lias; and with more than the admiration and wonder of the disciples of old when contemplating the huge stones of the Temple, they turned to say in almost the old words, "Lo! master, what manner of great beasts are these?" "These are," I replied, "the sea-monsters and creeping things of the second great period of organic existence." The reply seemed satisfactory, and we passed on together to the terminal apartments of the range appropriated to the Tertiary organisms. And there, before the enormous mammals, the mechanics again stood in wonder, and turned to inquire. Anticipating the query, I said, "And these are the huge beasts of the earth, and the cattle of the third great period of organic existence; and yonder, in the apartment, you see, but at its furthest end, is the famous fossil-man Guadalupe, locked up by the petrificative agencies in a slab of limestone." The mechanics again seemed satisfied. And, of course, had I encountered them in the first chamber of the suite, and had they questioned me respecting the organisms with which *it* is occupied, I would have told them that they were the remains of the herbs and trees of the *first* great period of organic existence. But in the chamber of the mammals we parted, and I saw them no more."

“There could not be a simpler incident. And yet, rightly apprehended, it reads its lesson. You have all visited the scene of it, and must all have been struck by the three salient points, if I may so speak, by which that noble gallery lays strongest hold of the memory, and most powerfully impresses the imagination,—by its gigantic plants of the first period (imperfectly as these are represented in the collection), by its strange misproportioned sea-monsters and creeping things of the second, and by its huge mammals of the third.—Amid many thousand various objects, and a perplexing multiplicity of detail, which it would require the patient study of years even partially to classify and know, these are the great prominent features of the gallery, that involuntarily, on the part of the visitor, force themselves on his attention. They at once pressed themselves on the attention of the intelligent, though unscientific mechanics, and I doubt not still dwell vividly in their recollections; and I now ask you, when you again visit the national museum, and verify the fact of the great prominence of these classes of objects, to bear in mind that the gallery in which they occur represents, both in the order and character of its contents, the course of creation.”

One considerable objection to the plan of taking a “day” to denote a long period, has always been, that the seventh day, we are told, was the Sabbath; and as it was a day of twenty-four hours, it is doing violence to every sound principle of interpretation, not to take the other days in the same sense. Mr. Miller gets over this by regarding the Sabbath, *i. e.*, the rest-day, God’s rest-day, as a long period also—a period continuing from the creation of man down to this present, however much longer it may last. His speculation, even should it be questioned, will be allowed to be ingenious; and certainly there is much in it that demands a loftier character. With such a Plato, one would almost be willing to err.

“God, the Creator, who wrought during six periods, rested during the seventh period; and as we have no evidence whatever that he recommenced his work of creation—as, on the contrary, man seems to be the last formed of his creatures—God may be resting still. The presumption is strong that his Sabbath is an extended period, not a natural day, and that the work of redemption is his Sabbath-day’s work. And so I cannot see that it in the least interferes with the integrity of the reason rendered, to read it as follows:—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; just as a vast continent or the huge earth itself is very great, and a map or geographical globe very small; but if in the map or globe, the proportions be faithfully maintained, and the scale, though a minute one, be true in all its parts and applications, we pronounce the map or globe, notwithstanding the smallness of its size, a faithful copy. Were man’s Sabbaths to be kept as enjoined, and in the Divine proportions, it would scarcely interfere with the logic of the “reason annexed to the fourth commandment,” though in this matter, as in all others in which man can be an imitator of God, the imitation should be a miniature one.

The work of Redemption, may, I repeat, be the work of God’s Sabbath day. What, I ask, viewed as a whole, is the prominent characteristic of geologic history, or of that corresponding history of creation, which forms the grandly-fashioned vestibule of the sacred volume? Of both alike the leading characteristic is progress. In both alike do we find an upward progress from dead matter to the humbler forms of vitality, and from thence to the higher. And after great cattle and beasts of the earth had in due order, succeeded inanimate plants, sea-monsters, and moving creatures that had life, the moral agent, man enters upon the scene. Previous to his appearance on earth, each succeeding elevation in the long upward march had been a result of creation. The creative

fiat went forth, and dead matter came into existence. The creative fiat went forth, and plants, with the lower animal forms, came into existence. The creative fiat went forth, and the oviparous animals—birds and reptiles came into existence. The creative fiat went forth, and the mammiferous animals—cattle and beasts of the earth, came into existence. And finally, last in the series, the creative fiat went forth, and responsible, immortal man, came into existence. But has the course of progress come, in consequence, to a close?—No! God's work of elevating, raising, heightening—of making the high in due progression succeed the low—still goes on. But man's responsibility, his immortality, his God-implanted instincts respecting an eternal future, forbid that that work of elevation and progress should be, as in all the other instances, a work of creation. To create would be to supersede. God's work of elevation now is the work of fitting and preparing peccable, imperfect man, for a perfect, impeccable, future state. God's seventh day's work is the work of Redemption. And, read in this light, his reason vouchsafed to man for the institution of the Sabbath is found to yield a meaning of peculiar breadth and emphasis. God, it seems to say, rests on *his* Sabbath from his creative labours, in order that by his Sabbath-day's work he may save and elevate you; rest ye also on your Sabbaths, that through your co-operation with him in this great work ye may be elevated and saved. Made originally in the image of God, let God be your pattern and example. Engaged in your material and temporal employments, labour in the proportions in which he laboured; but in order that you may enjoy an eternal future with him, rest also in the proportions in which he rests."

"One other remark, ere I conclude. In the history of the earth which we inhabit, molluscs, fishes, reptiles, mammals, had each in succession their periods of vast duration; and then the human period began—the period of a fellow-worker with God, created in God's own image. What is to be the next advance? Is there to be merely a repetition of the past?—an introduction a second time of man made in the image of God? No! The geologist in those tables of stone which form his records, finds no example of dynasties, once passed away, again returning. There has been no repetition of the dynasty of the fish—of the reptile—of the mammal. The dynasty of the future is to have glorified man for its inhabitant; but it is to be the dynasty—"the *kingdom*," not of glorified man made in the image of God, but of God himself in the form of man. In the doctrine of the two conjoined natures, human and Divine, and in the further doctrine that the terminal dynasty, is to be peculiarly the dynasty of HIM in whom the natures are united, we find that required progression beyond which progress cannot go. We find the point of elevation never to be exceeded meetly coincident with the final period never to be terminated—the infinite in height harmoniously associated with the eternal in duration. Creation and the Creator meet at one point and in one person. The long ascending line from dead matter to man has been a progress Godwards, not an asymptotical\* progress, but destined from the beginning to furnish a point of union;—and occupying that point as true God and true man, as Creator and created, we recognize the adorable Monarch of all the Future."

This American reprint, we feel bound to say, is elegantly got up, and the typography, so far as we have observed, quite correct. We should have been glad, however, had the Lecture been published in a form more condensed and economical; and sold, as it might easily have been, for one-third or fourth of the price,—an arrangement which might probably have multiplied the circulation twenty fold. For we should be delighted to see the youth of Canada, and America generally, devoting a portion of

\* The asymptote, in Geometry, is a line always approaching another, but never actually meeting it.

their time to such studies. We are not, indeed, called on to enquire of the opinions of Mr. Miller, distinguished though he is, both as a Geologist and as a Theist (for he has rendered us invaluable service in exposing the wretched Atheism of the Vestiges of Creation and its School); but it is at once interesting and instructive to observe even the gropings after truth, of an honest, earnest, vigorous, and devout mind like his. And then, let it not be forgotten that he is fully master of the science, so far as it has yet developed itself; and possesses vast stores of well-digested information on every point of which he treats, while the generality of those who seek to address us on such subjects are mere smatterers and sciolists.

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THE MORE PRIESTS, THE MORE CRIME; OR THE CHALLENGER DEFEATED. Being a Series of Letters by a PROTESTANT, in reply to the Challenge of the CATHOLIC CITIZEN and MONTREAL TRUE WITNESS, 12 mo., pp. 96. Toronto: Wesleyan Book Room, 1854.

This *brochure* arose, as the title indicates, out of a challenge which some Popish prints in this country, on grounds altogether frivolous, and with extreme indiscretion and folly, threw out, in reference to the comparative moral influence of Popery and Protestantism, on society. The case affords another illustration of the madness of one, who, dwelling in a glass house, begins to cast stones. He who, in this instance, was first in his own cause, could scarcely, to any reflecting person, seem just; and must be admitted to be palpably the reverse, now that his neighbour has come after him, and searched him. The exposure, both doctrinal and practical, is altogether shocking. Each additional page we turn over, it seems as if one were saying, "thou shalt see greater abominations than these." We trust the publication will be useful in exciting all the friends of pure and scriptural christianity to contend earnestly, yet with the meekness of wisdom, for the faith once delivered to the saints. It should rouse to a sense of duty, many whom we hear called semi-Catholics,—Protestants, they say, in principle, but disposed from considerations of convenience, taste, good neighbourhood, and so forth, to chime in, to a considerable extent, with Popery. Let the courtesies of life be maintained; but never let us either sacrifice, or tamper with, principle. In reference to a system so insidious as popery, there is the utmost need for adhering to the maxim, *obsta principiis*. "Avoid it, pass not by it, turn from it, and pass away." As for Papists, we fear, this pamphlet is not likely to convert them. That object, at once so desirable and so difficult, is not to be accomplished, but by faithfully, earnestly, and affectionately directing attention to Him, who as lifted up, will draw all men unto him—displacing the crucifix by the "cross," in the Apostle's sense of the term.—Gal. vi. 14.

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#### FEMALE EDUCATION.

The education of women is of the greatest importance to society. Men may be, indeed, the rough stones of which the fabric of society is built; they may form the strength and resisting portion of the fabric; but women are the finer cement, without which those rougher ingredients will not find order or consistency, and without which there can be no beauty, no form, no lasting and useful enjoyment.—Lord Palmerston.

## Missionary Intelligence.

*From the Missionary Record of the U. P. Church.*

JAMAICA.

A letter from the Rev. Alexander Robb, dated 1st October, 1854, contains the following notices with regard to those congregations in the Eastern Presbytery that are at present without ministers:—

1. *Port Maria.*—From the time that Mr. Simpson made up his mind to seek rest and renewal in a voyage to Scotland, I promised that, in as far as possible, I should give them service once in the four weeks. This promise has been fulfilled in the main. The ordinance of the Lord's Supper has been dispensed once since Mr. Simpson's departure; a good many children have been baptized, the two schools examined, and some little attention has been paid to the discipline of the church. I was under the necessity of going to hold a special meeting of session, to deal with a case which was of a very distressing and troublesome character, and threatened the peace and usefulness of the respected and valuable teacher at Hampstead, Mr. John Pusey. He had been calumniated, and threatened with personal violence, and otherwise annoyed by a member of the church, a man who was once a deacon, but whose malice and enmity were stirred up by several causes, some of which were greatly to the praise of Mr. Pusey's courage and faithfulness; and none of which reflected any discredit on him at all. It was proved by witnesses that he had been guilty of frequent acts of drunkenness and rioting, that he had used very abusive and unchristian language towards Mr. Pusey, and that he had grossly slandered his moral character. Though regularly summoned, and though the charges laid against him were distinctly made known to him; and it was intimated that he would be required to purge himself by oath of the crime of adultery which rumour laid to his charge, but which it would have been difficult directly to prove, yet he did not appear. He was cut off; and the decision of the session was next day made known to the church; when the duty of the people to encourage and support the teachers, whom they enjoy through the beneficence of the friends at home, was urged upon their attention.

This is an important and extensive field, and to attend to it as would be desirable is utterly beyond my power. The church is distant by a ride of four hours—a hot and weary ride it is. May the Lord send back his servant with renewed strength to labour yet many years usefully among a people who are strongly attached to him. Cholera has been among them, and has removed some to another, we trust to a better world. One of the elders—a worthy man—the father of our teacher at Philipsburg, was among the victims. One of the elders has a son at the Academy, towards whose support and education he contributes a few pounds yearly. He told me that he had always tried to keep his son at school, that he might get a good education. An employer of his sought to dissuade him from it, by telling him that he was doing a foolish thing, for many boys who went to school stole, and did other bad things. It did not need any knowledge of Whately's Logic to see through this sophistry. He was not moved by such intelligent argumentation! but said that he would try to give Thomas a good education, and if he turned bad, his hands would be clear of any blame; it would be the boy's own fault, and would be to his shame.

2. *Carronhall.*—The ordinance of the Lord's Supper was administered by Mr. Hogg. On the same day he administered the ordinance of baptism to no fewer than *fifty-nine* children! Can you quote a parallel? In fact, since these stations became vacant, there have been between eighty and ninety baptisms!

Among the Carronhall people, also, cholera has been fatal. We are taking it for granted that the Rev. Mr. Martin will pitch his tent at this important station. We shall give him a hearty welcome, and pray that he may be blessed to live and labor as long and usefully as his predecessor. And, when he is removed, may his memory

be as fragrant as Mr. Cowan's is. Our esteemed and honored brother was the father of his people; not merely the spiritual father of, we trust, a goodly number, but a kind friend and hearty sympathiser in their trials and sorrows. The first time I visited Carronhall, after Mr. C.'s departure, one of his people met me on the way, and with a full heart and tearful eye, told me of all the fatherly and sustained kindness he had experienced amidst severe and long-continued affliction. We must be still, and know that God is the Lord. The experience of Mr. Cowan, acquired during long years of earnest and successful labour in the cause of God, and his public spirit, would have been very desirable and useful to our mission here. I shall quote a few sentences from a letter I received from Richard Hill, Esq., a gentleman whose name must be familiar to you as a man of considerable scientific attainments. The remarks are very creditable, also, to his piety and kindness of heart:—"I cannot receive the melancholy intelligence of the Rev. Mr. Cowan's condition, without availing myself of the earliest opportunity of expressing my sorrow and distress. If I understood Mr. Cowan aright when we last met in Kingston, he had either been joined by some members of his family, or was waiting to receive them. I thought he told me that that event had reconciled him to a prolonged continuance in Jamaica, when he had been balancing between further stay and an immediate departure home. Knowing what a life of positive usefulness his had been, and how much at this time of depression and falling away, such usefulness was necessary to keep us from absolutely sinking, I looked upon his determination to stay and labor on as a great providential concession. How mysterious to our darkened vision is the smitten condition in which he now lies! "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing," is the only explanation we can have of such trials and afflictions."

3. *Rose Hill*.—The teacher, Mr. Anthony Dillon, seems active, and takes an interest in conducting the classes. He also reads a sermon to the people on the Lord's day. Being a good singer, he has a singing class every week, and has taken much pains in teaching the congregation to perform well this part of divine worship. There are few of our country churches where the singing is better than it is at Rose Hill. I do trust that some zealous servant of God will be sent to this interesting and healthy locality. One who loves Christ and precious souls, and who is willing to spend and be spent in the work of the Gospel, will find plenty of employment here for all his faculties and all his time.

4. *Cedar Valley*.—The ordinance of the Lord's Supper was administered in this little church a few Sabbaths ago. I am sorry to say that the devil has been busy and successful in doing mischief among the little flock and among the adherents. An elder has been deprived of his office for drunkenness—one act was confessed. A deacon and three members have been cut off for gross sin.

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OLD CALABAR.—OLD TOWN AND QUA TOWN.

The following is an extract from a letter of Mr. Edgerley:—

June 22.—From Mrs. Edgerley's report of occurrences during my absence, I am happy in being able to report an improvement in the state of things at Old Town, since the death of Willy Tom. For six weeks after I left (8th March), the town was almost forsaken through terrorism, and the fear of the murderers who were left in it; but after that period, the people began to return, and commenced erecting new habitations. During this period, my wife got the school children together, and had a daily average attendance of thirteen; she also visited the town, and held a couple of religious services every Sabbath, which were well attended—the people, and even the very murderers, evidencing a longing for repose after the late horrible proceedings, which were enacted on the death of Willy. Since the first queen of Qua died in the commencement of the year, the second one (her sister) has during my absence, departed this life, and there has been a sad state of matters there in consequence. Independent of the sacrifices which took place on the former occasion, and of which we could gain no certain accounts, on the latter one, twelve refugees (one a chief—the present headman or king—and his family) escaped here. They were all devoted

to destruction; Mrs. E. took them into the mission house for protection, and at eleven o'clock at night sent ten of them away in our boat to King Eyo, at Creek Town. Two of the twelve were mothers of twins, and could not be sent with the others, so they were kept and fed on our mission premises. Eyo was pleased with my wife's confidence in his ability and willingness to protect the ten Qua refugees, and accordingly received them under his protection; besides blowing Egbo at Qua for the protection of their property, and sustaining them for a period of five weeks. I had left five refugees on the mission premises, when I departed for Sierra Leone, and with these additional ones, together with the Kroo boys, Mrs. E. set them all to build three new out-rooms, a large kitchen, and two lumber rooms, in the place of some log houses of this description which I put up when I erected the dwelling house, and which were falling down from the destructiveness of the wood-ants eating away the posts. These they have completed very commodiously, and, as matters have cooled down, most of them have been able to return to their respective abodes. The ten refugees have also returned to Qua, and I am hopeful that the circumstance of the preservation of the present king, and other persons, will give us an influence amongst the Qua people. I was there on Sabbath last, and had a couple of services in that town, at one of which he was present, and afforded all reasonable encouragement. I had also a very interesting service at Old Town, at which a goodly number were present, and all appeared glad to see me back again; and the women, especially, manifested much interest in my daughter, as she accompanied her mother amongst them, and at the Qua Town. In the afternoon, I had an English service in our school-house, which was filled, and catechised the children; and this will generally be the routine of Sabbath duty I shall adopt, excepting alternating amongst the Qua towns occasionally.

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CAFFRELAND.

The following letter and extracts, kindly sent by the Rev. R. Niven, will show that the Lord is blessing his own work in Caffreland:—

*Explanatory Note by Mr. Niven.—Glasgow, 16th December.*—I beg you may find a place in the January number of the *Record*, for the subjoined extracts of a letter lately received from the Rev. Richard Birt, a valued friend and missionary of the London society, who is stationed at Peelton, on the very border of the Gaika location, and under whom the best portion of our native converts find a home and a sanctuary. I have this week received other communications, including two important letters from Festiri and Dukwana—the latter giving an account of his own and Tobi's gospel itineracy among the Gaikas. It should perhaps be noticed to the readers of the following extracts, that when, in January, 1845, I found it would not be advisable, for a time at least, to comply with the chief Sandili's request to sit down beside him and resume stated mission work, Tobi and Dukwana were appointed, with the chief's consent, to supply the deficiency, by visiting every kraal of his numerous vassals, to read and preach the word. Gasa was likewise to go on the same errand to the chief Stock and his tribe, which he has since done. This undertaking, it will be seen, has obtained a cheering reception; and from Sandili, with a cordiality which must appal the witch-doctors, who are now no longer able to persuade him that if he follow the word of God, he will cease to be a chief, and soon die. On all hands, the wrath of man praiseth God, who by native agency is sending out divine truth more hopefully than when the ordained missionary walked the length and breadth of the land of their fathers. May it be our honour as a church to send forth every well-qualified Caffre convert to beseech his now docile countrymen to be reconciled unto God through a proclaimed Saviour.

The Rev. Mr. Birt says, 22d July, 1854:—I did not think that I should, or *could* have been so long without writing to you, but so it is. My afflicted head must be the plea. I congratulate you on being once more at home, and in the bosom of your family, whom I hope soon to hear that you found well. I am not a little anxious concerning you, and the course taken by your Board of Synod respecting this people and their mission among them. I feel more than ever that I am single-handed

among this people, and they keep flocking in by twos and threes, which swells up our number. The Chumie people, and the few others that belonged to your mission, seem to have settled down apparently very comfortably. Pella has come also. Dukwana and Tobi continue to go according to the plan laid down, to itinerate among the Gaikas; and truly gratifying is their narration on their return. The last time they were out they came to Sandili's kraal about ten or eleven o'clock. A large concourse of people was there. Sandili himself went from house to house, and into the kraal to collect all of both sexes to worship. To use their own words,—"Besikolisile kakulu go—Sandili." (We were greatly delighted with Sandili.) They say that they have not found yet one man in all their itinerating that has offered *one word* in opposition. Invariably they are received with respect, and listened to, while some show much joy at their coming, and say, they must never omit their kraal. Occasionally they find those that say, "they pray to the God of heaven;" and when such are met with they receive the "Izicakazika Tixo" (servants of God) with great joy. The work they are engaged in I hold to be a very important one, the fruit of which will yet appear. Would that we could send six or eight such evangelists instead of two! The people of the station who go to the Xahoon, give equally satisfactory accounts. That warm-hearted evangelist, Kazi, who lives over at the kraal of Bakaca, tells me, that at some of the kruals in the Xahoon, they show great joy, and flock around him, especially the young people and the women; and they learn sometimes from him a catechism. It is with great difficulty he can get away, and their request is, that he come "futi" (very often) to teach them about God and his law. Last Sabbath we had as many of the Red Caffres as could have gone into our round kirk. The house was as closely packed as a people could be, while a great many remained out in front of the door, and under the windows. The power of God seemed to be with us, while I addressed them from two portions of the word, Job xxi. 14, and Ezek. xxii. 14. It seemed that to the heathen the word was especially dear. They spoke much of it. May they feel the power of it in truth.

*Need of Aid for the Schools at Peulton.*—After describing, among other details, the erection of a building for two schools, one for English, and another for Caffre, and remarking upon the health of Pepe and Notishi, husband and wife, who are the teachers of 240 Caffre youths, Mr. Birt observes:—The dreadful war has opened with all its thunder. What with that costly war, and the effort for China, I fear poor Caffreland will not be thought of. We have not received any thing since the box you left us. Our "ragged" school, I can assure you, is much in need of help. Out of 240 children, there are about 100 that require a garment lent them during school hours. It is now utterly out of our power to devise a plan to help the destitute of the school. In addition to the establishment for teaching the youths to be artisans, I have got a plan for a Female Industrial School for thirty boarders of the biggest girls of the station; and I have applied to the London Female Education Society to send out and support an agent for it. My plan is to make it self-supporting except the teacher's salary; and our aim is to qualify them to become better wives and better mothers, and thereby commence that which will propagate itself in the way of raising the coming generation of our school, or rather station. I shall send you a prospectus of our Peulton Civilization Society, and a sketch of the proposal for the above school, in my next. I know you will do what you can for Caffreland, although you may be prevented from labouring in it. I must rely upon your aid.

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 AUSTRALIA.

The Rev. Messrs. Kininmont and Ballantyne, with their families, sailed from Liverpool for Australia in the "James Baines," on Sabbath morning, the 10th December.

A public prayer meeting, called by the Mission Board, was held in James' Place Church, Edinburgh, on the evening of Sabbath the 3rd December, for the purpose of commending those two brethren and their families to the guidance, protection, and blessing of the Lord of missions. The church, notwithstanding the unfavourable state of the weather, was densely filled. The devotional services, which were especially a ppropriate, were conducted by the Revs. Dr. Smart, Dr. Harper, and William Bruce. The two brethren, Messrs. Kininmont and Ballantyne, shortly addressed

the audience, bidding them farewell, and requesting a continued interest in their sympathy and prayers. In reference to this meeting the Rev. Mr. Kininmont says, in a note, written on board the "James Baines," on the 9th, at 4 o'clock P. M. :— "I shall often revert to the hallowed scene in James' Place Church on Sabbath evening. It was a most exciting day to me. I had preached a farewell sermon to the lambs of my late flock in the forenoon, and to the others in the afternoon; and I felt the evening services very comforting and stimulating. I feel that the prayers then presented on our behalf by the honoured servants of Jesus who conducted our devotions on the solemn occasion, have already been answered. We are all so happy; and as there are about 700 passengers on board, we shall not want a congregation to instruct in the excellent knowledge of Christ Jesus our Lord. Do not forget us. I am sure you and many of our beloved Christian brethren and friends will make continual intercession to our covenant God on our behalf. Oh, how sustaining is the thought, that that gracious and kind Master, whose holy empire we are desirous of extending in Australia, controls the elements, and is now addressing us in these encouraging words, 'Lo I am with you alway, even unto the end.' 'My presence shall go with you.' 'And thou shalt be a blessing.'"

In our last number we stated that in addition to the Rev. Messrs. Kininmont and Ballantyne, the Committee on Foreign Missions had accepted the offered services of the Rev. Peter Mercer of Drymen. We have now to add, that at their meeting on the 5th December, they accepted as a missionary for Australia the Rev. Hugh Darling of Stitchel. These brethren will likely sail for Australia in the beginning of January.

## Ecclesiastical Notices.

### GLEN-MORRIS.

The United Presbyterian congregation of this place have presented to their excellent young minister, the Rev. John Dunbar, the handsome New Year's Gift of \$100. We record with special satisfaction all transactions of this sort we hear of. These annual presentations are certainly highly creditable to both givers and receivers; and, we doubt not, exceedingly gratifying to both. Yet we know of no more excellent way, than that adopted by the congregation of Caledonia, and some others, who have quietly made a respectable addition to the stipend of their ministers. And, after all, £150 now, is, on any reasonable principle of calculation, not more than £100 was three years ago; not more to the receivers, for it will not procure more of the necessaries and comforts of life; and not more to the payers, especially if they depend, as most of our people do, on agriculture; for, to say nothing of the increase which has probably taken place in the congregations, nor of the general improvement of the people's circumstances, which, in various ways, is, for the most part, regularly and rapidly going on; overlooking all this, it is cer-

tain that wheat, which, three years ago, would have brought \$100, will now bring much more than \$150. Bread, and, we presume, breadstuff, is more than double the price it was in the summer of 1852. Right-hearted men can listen, without wincing, to truths so obvious and palpable.

### INGERSOLL AND WOODSTOCK.

A committee of the London United Presbyterian Presbytery, consisting of the Rev. Messrs. Skinner, Fraser of Chatham, and Cavan, met at Ingersoll, on Thursday, 11th January, to induct the Rev. Archd. Cross to the spiritual oversight of the congregation there, and also to the charge of the congregation about to be formed at Woodstock. The United Presbyterian members residing in Woodstock, and formerly connected with the congregation of Blenheim, had signed the call, and, on the day of induction, signified their cordial adherence to it. Mr. Fraser preached an able and appropriate discourse from Isaiah xii, 3. Mr. Skinner put the questions in the Formula, offered up the induction-prayer, and addressed the minister, and Mr. Cavan addressed the people on their duties and responsibilities. The services

were conducted in the Methodist Episcopal Church (which was kindly granted by the Trustees for the occasion), and the attendance was very good. The brethren afterwards dined in the house of Mr. Daniel Kerr, one of the elders of the congregation.

A Soiree was held in the Town Hall, Woodstock, on the evening of Saturday, the 13th January, when it was expected, and widely intimated, that the Rev. Wm. Ormiston, Toronto, would give a lecture on the subject, "Christianity, pre-eminently a social system;" but on account of some accident to the steamer sailing from Toronto to Hamilton, the rev. gentleman could not possibly get forward. Mr. Ormiston's absence was felt as a grievous disappointment to every one present. Mr. Cross having been called to preside, opened the meeting with praise and prayer, and after a few remarks on "Christianity, a system of peace," called on the following reverend gentlemen, who, in succession, addressed the audience in a happy and humorous strain, viz., Rev. Messrs Scott, London, and Cooper (Baptists); and Rev. Messrs. Griffin, Mount Pleasant, and McCulloch, Woodstock (Methodists). The meeting, which was well attended, was a most harmonious one, and, notwithstanding the absence of Mr. Ormiston, all present appeared to be much satisfied with the whole proceedings.

On the following Sabbath, 14th January, the new U. P. Church, Woodstock, which was to have been opened

by the Rev. W. Ormiston, was opened by the Rev. A. Cross, who preached to a pretty large and a very attentive congregation, at eleven o'clock, proceeding to Ingersoll on the afternoon, when the Methodist Episcopal Church was well filled. The United Presbyterian Church in Woodstock is a neat and substantial frame building, and it is hoped will immediately be set free from the incubus of debt. The members deserve all praise for the active exertions they have made to have a house of their own, where they can hear the Gospel of the Son of God in connection with the Church of their fathers, and it is hoped that, having secured the minister of their choice, they will henceforth go on and prosper more and more. The Church at Ingersoll is a neat brick building, which will be ready for opening in spring.—(Communicated.)

#### HAMILTON.

We understand the Rev. John Hogg, of the United Presbyterian Church, has signified his intention to accept the call addressed to him by the congregation of Detroit.

#### PREACHER LICENSED.

Mr. John Lees, student in divinity, and a native of Galashiels, in Scotland, has been licensed by the Presbytery of Flamboro' as a Probationer of the United Presbyterian Church, Mr. Lees has received the whole of his professional education in Canada; and, we are persuaded, will do no discredit to our provincial training.

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## Gleanings.

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#### THE LATE RAILWAY TRAGEDY IN IRELAND.

Our readers are all familiar with the details of that most diabolical attempt at wholesale assassination, which was perpetrated, in September last, on the railway between Derry and Enniskillen. An excursion train, carrying between eight and nine hundred passengers, which had left Enniskillen that morning, was returning from Londonderry, when, after passing Dromore, in the county of Tyrone, in a townland named Stranagemer, near the cross roads leading from Trillick to Lowerstown, a sudden shock from fragments of rocks placed upon the line threw the foremost engine off the line, and produced a fearful concussion throughout the train, but, providentially without loss of life, except that of the stoker, another servant of the company being severely, and a few of the passengers slightly, wounded. The ruffians who planned the outrage, had chosen their spot where the

road passes over a lofty embankment, and had evidently calculated upon throwing over the train, down a precipitous steep of between thirty and forty feet. One of the fragments of rock weighed close upon 3 cwt.; and before it were placed smaller stones, intending to throw the engine off the rail before coming to the large block. As a train had passed along the line about twenty minutes previously, it is manifest that the murderers had been lying in wait to accomplish their purpose, and that the Derry excursion train was the special object of their deadly intention. So bent were they upon their object, that about a mile farther on, the line was similarly obstructed. Happily, at the time of the collision, the train was proceeding slowly, to which is ascribed the slight nature of the casualties. There can be no reasonable doubt, but that this atrocious deed was executed under the influence of Romish bigotry. The excursion was "a grand Protestant and Orange Jollification," headed by the Earl of Enniskillen, to return a visit which had recently been paid them by the Protestants of Derry. We may, and we do regret that Protestants should make such party demonstrations amidst a population so ignorant, so savage, and so blood-thirsty, as that of Ireland. But this can afford no apology for repeating the massacre of St. Bartholomew. The soil of Ireland is defiled with human blood. Irish Papists seem to care nothing for human life, especially for the life of a Protestant; and how can they, when the murderer, having received absolution from the priest, appears on the scaffold as a martyr prepared for heaven! Not only so, but you may commit a murder in Ireland in open day; and though scores of persons should witness the atrocity, so far from running to the aid of the wounded, they will flee from the scene of carnage, and so far from attempting to capture the murderer, they will do all in their power to facilitate his escape. Great exertions have been made on the present occasion to procure conviction. Government offered a reward of £200 for the apprehension of the parties who maliciously placed the large stones on the railway. The railway company offered £200, and a number of Roman Catholics, conscious that the honour of their religion was involved in this conspiracy, offered, we believe, another sum of £100. The coroner's jury have been busily engaged in investigating the circumstances, and their verdict has just appeared. It implicates six men as conspirators in the hideous plot, and there is thus every reasonable probability of the ends of justice being accomplished by the ultimate conviction and condign punishment of the guilty parties. The evidence of the Earl of Enniskillen, and that of the locomotive manager and engineers of the railway, completely overturn the statement that the train had accidentally run off the line, and that the stones were placed there subsequently.—*Scot. U. P. Mag.*

It is the duty of the government, we humble conceive, not only among "so ignorant, so savage and so blood-thirsty a population as that of Ireland," but every where, to discountenance and repress all party demonstrations, especially such as have in them the embittering element of religious partizanship. The following remarks on a kindred subject, from an able work by A. C. Dick, Esq., on the "Nature and Office of the State," seem deserving of attention.

Undoubtedly that irreligion which vents itself in *blasphemy* or *sacrilege*, maliciously shocking the religious feeling of society, is not a moral sin simply, but a proper crime, as it is a fertile source of commotion and insubordination. Hence it is just that the State should by law prohibit and punish such offences against religion. It is plain, however, that it may not justly reckon a man a blasphemer, for instance, simply because he utters opinions which the neighborhood or the public regard as blasphemous. The crime consists in the design and mode of utterance, and is committed only by one who, from positive malice to those around him, or with unjust regardlessness of their feeling, defames, ridicules, or insults the object of their faith or worship. For in a true juridical view, it is not the uttering false religious opinions that is *criminal*, but the uttering religious opinions, whether true or false, with a design to give pain, and in an irritating and offensive manner. Hence a sound code of laws will at once protect as a fair use of social freedom, every sober declaration of the wildest religious error; and treat as criminal every turbulent assertion of the most undoubted religious truth. In this respect the body politic differs from the Church, the civilian from the theologian. With the latter the criterion of blasphemy is the essential nature, as true or false, of the sentiments expressed; with the former, it is the design and mode of uttering them, as these

affect the peace of the surrounding society. In the opinion of the church only one religion can be profaned; but the State is bound to hold that all the religions professed by its subjects may, in turn, be the objects of this crime.

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PROPOSED PROVISION FOR THE ROMISH PRIESTS IN IRELAND.

When the scheme of pensioning the Irish priests was mooted by our government, it used to be the fashion to say, that the priests would not accept an endowment from the state. They had too much love for their spiritual liberties to barter them for a mess of pottage. We were always incredulous on this subject. Our creed was a very simple one. Give them the money and they will take it, not indeed with an humble and grateful spirit, but they will take it. The priests in Ireland cannot at present be in a prosperous condition. In numerous cases their flocks have deserted them and sought homes in America. Emigrating as they have been doing of late, at the rate of several hundreds of thousands each year, they have taken few priests with them, and the consequence is, that the priests thus left behind must have much smaller incomes than they used to possess. Their congregations are greatly reduced, and Maynooth is still sending forth as many priests as if the Romish population of Ireland were as great as ever. We are therefore not surprised to find a proposal in the *Tablet*, a Roman Catholic newspaper, edited by Mr. Lucas, M.P. for Meath, a draft of a bill for making a "competent and independent provision for the Roman Catholic clergy of Ireland." It recognises the territorial titles of 32 Roman Catholic prelates, and assigns them salaries of £24,000; 32 deans, £11,200; and 2000 parish priests and curates, £200,000 per annum out of the Consolidated Fund. On the death of a prelate it provides for the election of three candidates by the priesthood, of whom one is to be selected by the Government of Ireland for "recommendation" to the favourable consideration of the Pope; and "makes it lawful (subject to the approval of the Lord Lieutenant for the time being) for the Roman Catholic clergy to demand, sue for, recover, and receive, such reasonable and accustomed dues as the Roman Catholic prelates, at a general synod, shall determine to be just and reasonable." The establishment of such a legislature to pass laws for the Roman Catholics of Ireland, would soon necessitate the creation of an inquisition to enforce them. The most effectual plan for putting a stop to all such schemes of pensioning the Irish priesthood, is the withdrawal of the grant for the College of Maynooth. When this citadel is taken, the rest will follow, as a matter of course.—*Scot. U. P. Mag.*

[It will be recollected that, not many years ago, the men in power at home, some of whom are in power still, generally avowed a wish to endow the Romish priesthood of Ireland, provided the country would submit to it. We recollect of reading a speech of Lord Brougham, about that time, in which he stated that he had a conversation with an influential Irish Catholic layman, to whom he put the question, "Were a proposal made for the endowment of your priesthood, what would they say?" "They would repudiate it with indignation," was the reply. "But," continued his Lordship, "suppose the measure were actually carried, what would they do?" The answer was, "They would accept it to a man." All this is countenanced by a case which formerly occurred among Protestants. When the *Regium Donum* was proposed for the Irish Seceders, one of their number, we believe the only one who ultimately refused it, said that his brethren preached against it, prayed against it, visited against it, and examined against it, but when the money came every one clutched it to him more eagerly than another. "Lead us not into temptation," is a prayer which both Protestants and Catholics need often to present.]

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STICK-RELIGION.

In Dr. Samuel Johnson's Journey to the Western Islands of Scotland, he says of the inhabitants of Rùm, that "they continued Papists for some time after the Laird became a Protestant. Their adherence to their old religion was strengthened by the countenance of the Laird's sister, a zealous Romanist, till one Sunday as they were going to mass, under the conduct of their patroness, Maclean met them on the

way, gave one of them a blow on the head with a *yellow stick*, (I suppose a cane, for which the Erse had no name,) and drove them to the kirk, from which they have never since departed. Since the use of this method of conversion, the inhabitants of Egg and Canna, who continue Papists, call the Protestantism of Rum the religion of the *Yellow Stick!*"

Another case of stick-religion is referred to in the Lives of the two Haldanes, who, by their itinerancy and otherwise, produced such excitement in Scotland, towards the close of the last century and during the earlier part of the present. In the summer of 1800 Mr. James Haldane was in the Island of Arran, and preached in all its villages. At his Jubilee meeting in 1849, he related that, in the course of that tour, he was in a parish church on a sacramental occasion, when a pause occurred. "and none of the people seemed disposed to approach the tables. On a sudden he heard the crack of sticks, and looking round saw one descend on the bald head of a man behind him. It was the Ruling Elders driving the poor Highlanders forward to the table, much in the same manner as they were accustomed to pen their cattle. Had this happened in a remote corner of Popish Ireland, it would have been less wonderful; but the Gaelic population of Arran seemed accustomed to submit to this rough discipline without a murmur." Surely it was not in this sense, that the Apostle spoke of coming to Corinth with a rod.

#### PATRONAGE IN THE ESTABLISHED CHURCH OF SCOTLAND.

A motion on patronage was brought forward by the Rev. Dr. Gillan, in the Established Presbytery of Glasgow, at its meeting on the 1st of November. Intimation of his intention had been previously given; and the motion was to the following effect—"That this presbytery overture the next General Assembly to memorialize her Majesty's government on the subject of lay patronage in Scotland, with the view of modifying the Act of 1712, so that the people may have the initiative in the choice of the minister, subject to such provisions as the Assembly may recommend." The speech of the successor of Dr. Chalmers in St. John's Church, Glasgow, was not deficient either in boldness or ability; and we must also add, that it was characterised throughout by a catholic spirit. It was principally historical. He referred to the First Book of Discipline to show that "the people had a positive vote in enjoying a negative voice in the election of a minister. It was established also in a modified form at the second reformation in 1688, and also in 1690; and this was an arrangement which the Treaty of Union agreed to, and the Act of Security confirmed." The Act of Patronage was passed in opposition to the efforts of the church. "The Queen proved false to her coronation oath; parliament broke their treaty; the Jacobites proved true to their hatred to the Presbyterian cause." And such was the aversion of the church to that act, that she protested against it every year, till 1784. Its evil effects were soon manifest. Patronage was the cause of the first secession in 1732. It was the cause of the second secession in 1752. It was the cause of the third secession in 1848. These three secessions, as appeared from the census of 1851, had twenty-four more congregations than the Established Church. This was not a healthy state of matters. He read two extracts from Professor Hardy, one of the ministers of Edinburgh who published in 1782 his opinion on the Principles of Moderatism. That excellent, but cautious, man would heal the divisions of the church by repealing the act of Queen Anne, and thus bring back the wandering children to the maternal bosom. He (Dr. Gillan) was not unmindful of Lord Aberdeen's Act. It had gone much in the proper direction. He would alter it, because he could make it better. He would change the negative sanction of the people to a positive one. Silence should not be regarded as assent to the appointment of a minister. He would convert the *veto* (I forbid) to the *volo* (I will). Should three-fourths of a congregation approve of a minister, they might go to the patron and seek a presentation. He would prefer this mode, but he would have no objection to adopt several others. It might be said, the present is not a proper season for agitation. "Allow that there is no tocsin sounding alarm; then I hold it is the very best time for considering such a question. What is given gratuitously is always given the most gracefully. I hold that the moment presses the movement as a just tribute to the enlighten-

ment of the age. I will show colliers now, better judges of preaching than Queen Anne or any of her popish advisers. The patrons surely would not oppose us. The Dissenters would not, for the march goes a little in the way of meeting one of their principles. Surely the Whigs would not oppose us, for they are the friends of the people. Surely the Conservatives would not oppose us, for we are attempting to conserve the most valuable establishment in the church. And, if I am rightly informed, Lord Aberdeen and some coadjutors are anxious for it, as placing us on the line from which he insinuates we have somewhat diverged. I boldly anticipate the support of more of the ministers and presbyteries of this church than at present I ween. With these remarks, I invite this court to pause ere they give their decision." An amendment was proposed, "That the motion, being inexpedient and uncalled for, be not passed." This was supported by Professor Hill. Dr. Barr spoke in favour of the motion. There voted for the motion, 8; for the amendment, 31. Majority for the amendment, 23.

We are afraid, that Dr. Gillan is somewhat too sanguine as to the success of his movement. In our opinion, he is correct in supposing that no opposition would be made by other religious denominations, to any agitation on the part of the Established Church for a modification or repeal of the law of patronage, unless we were provoked by being asked to give it direct support. Nor do we apprehend much serious opposition from the patrons themselves. The Reform Bill greatly diminished the value of patronage; the Disruption and Lord Aberdeen's Bill again reduced it still more; and in point of fact, the presentation to a parish is worth very little, when exposed for sale in the market. And probably no class of politicians, Whig or Conservative, would find any insuperable difficulty in modifying, or even repealing the Act of Queen Anne, were they satisfied that such a measure would prove grateful to the members of the Establishment, provided always that this was the sole endowed church in the realm. But the Established Church of Scotland does not stand alone. There is an Established Church in England, and another in Ireland. The patronage of poor Scottish Presbyterianism is not worth fighting about; but rich Episcopacy has too many prizes to allow its patronage to be surrendered, without a desperate struggle. If a neighbour's house be on fire, there is considerable danger that the flames may soon reach your own. And hence our conviction, that the patronage of the Scottish Establishment will not be relinquished, lest it should furnish a precedent in the sister churches south the Tweed, and across the Irish Channel. We rather think, that this will be found in practice a much more serious difficulty than any of those which the reverend gentleman has mentioned.

Dr. Gillan appears to imagine that a repeal, or an important modification of Queen Anne's Act, would bring back Dissenters to the mother church. This idea is quite utopian. And beautiful as this vision must have seemed to the fervid imagination of the orator, we are not a little surprised that he should have given it public expression. History furnishes no parallel to such a movement as that which he desires. The great moral lesson which the records of the past teach on these subjects is a very plain one: that it is far easier to drive good men from a corrupt church, than to bring them back again. Many reasons, some of them of a most honourable character, may induce the excellent of the earth to continue in communion with a church whose corruptions they see and mourn over; but once out, the charm is broken, and in the path which they have trodden there are no traces of returning feet. The United Church could not go back, though the law of patronage were repealed to-morrow. Dissent with them is not now a mere fact: it has long been a principle. According to their views, an Established Church is inconsistent with the laws of the Master, and incompatible with the freedom of his people. Nor would the Free Church go back on any such compromise as that which is proposed. Dissent with them is as yet only a fact: it has not reached up to the dignity of a principle, though the current is moving in that direction, as rapidly as any reasonable person can desire. We do not, indeed, affirm, that none of the ministers of the Free Church would in this case connect themselves with the Establishment. The likelihood, perhaps the certainty is, that some would embrace the opportunity of returning to their former allegiance, and the conduct of the Old Light body may serve as an illustration. But that the Free Church

as a body, or even many of its ministers would do so, we do not believe; and it will be found, that every year which the Free Church adds to her existence, throws up a broader and higher wall of separation between her and the Establishment. We therefore agree with Dr. Hill in the opinion he expressed: "he did not see that conscientious Voluntaries or Free Churchmen could be brought to join the Established Church, while it was established, though this compromise were made." It is too late.

We cordially reciprocate the desire of Dr. Gillan as to union, though we doubt very much, whether his purpose will ever be accomplished by the plan which he has adopted. Our divisions impair our resources, weaken our energies, and mar our usefulness in a thousand forms. If Scottish Presbyterians would act harmoniously in their efforts to sustain piety and reclaim wickedness, who could estimate the blessings which might speedily be realized, under the approving smile of heaven? Union is strength, and there is, we humbly think, a better mode of securing union, than the modification of the law of patronage, sanctioned by the weak and bigotted Anne, under the direction of the infidel Bolingbroke. Dr. Gillan has paid some attention to Scottish ecclesiastical history. Let him look at that history in a broad and philosophical spirit, and ask himself the question, What is the cause of all those schisms which have distracted our native land? The answer is—the principle of religious establishments. Let him cast his eyes over Scotland at the present time, and contemplating its religious position, ask himself the question, What is the reason that all the Presbyterian denominations do not form one church? The answer is the same, the principle of religious establishments. While presenting these suggestions, we do not wish to be understood as blaming him, because he does not occupy our stand-point, and look at all objects from our point of view. On the contrary, we should like him, and the good men who think as he does, to work out their problem of ecclesiastical freedom, according to the light which they possess. We would only remind Dr. Gillan, that the man who has made that motion on lay patronage in the Glasgow presbytery, has thereby placed himself in a position of no ordinary responsibility. Many eyes are now fixed upon him. He dare not draw back. He cannot stand still. He must go forward. May he, and others of like sentiments in the Established Church, prove faithful to their trust, and follow truth wherever it leads them.—*Scot. U. P. Magazine.*

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#### ANSWER TO PRAYER.

Dr. Judson, the celebrated American missionary, who laboured so long in Southern India, had, while labouring there, his attention and sympathy much drawn forth on behalf of the Jews. He once said, that though he believed one soul purchased by the blood of Jesus to be as valuable as another, he should esteem it a peculiar favour to be permitted to restore one of the lost sheep of the house of Israel.

Influenced by these sentiments, he got a good deal of money raised, and proposed to the missionary board in America, that a mission to the Jews in Palestine should be established. This, however, at the time was not approved of, and apparently his desires and efforts were to be fruitless. It was not so, however. Unknown to Dr. Judson, a tract had been published in Germany, giving an account of his labours and sufferings at Ava; this tract had fallen into the hands of some Jews, and had been the means of their conversion. It afterwards reached Trebizond, where a Jew had translated it for the Jews of that place; it awakened a deep interest among them, and they had requested that a missionary be sent them from Constantinople. These interesting events reached the ears of Dr. Judson only about a fortnight before his death, two or three days before he embarked on his last voyage. In her relation of these facts, Mrs. Judson continues, "His eyes were filled with tears when I had done reading, but still he at first spoke playfully, and in a way that a little disappointed me. Then a look of almost unearthly solemnity came over him, and clinging fast to my hand, he said, 'Love this frightens me. I do not know what to make of it.' 'What?'—'Why, what you have just been reading. I never was deeply interested in any object, I never prayed sincerely and earnestly for anything but it came, at some time, no matter at how distant a day, somehow, in some shape, probably the last I should have devised; and yet I have always had so little

faith! May God forgive me, and while he condescends to use me as his instrument, wipe the sin of unbelief from my heart.—*U. P. Juv. Mis. Mag.*

### OBITUARY NOTICES.

MR. GEORGE MOGRIDGE—OLD HUMPHREY.

Mr. George Mogridge, better known as "Old Humphrey," was a native of Ashted, near Birmingham, and was born on the 17th of February, 1787. At the age of fourteen he was placed out as an apprentice; but his thoughts and aspirations soon soared above the ordinary engagements of trade. His first-fledged effort in writing was an address to a recently-raised statue to Lord Nelson; this appeared in a local newspaper. Encouraged by his early attempts to secure the public notice, he soon became a contributor to several of the periodicals of the day. In due time, under the evident leadings of Divine Providence, he relinquished the pursuits of business for those of a literary nature. About the year 1814, the attention of Mr. Mogridge was directed to publications of an irreligious and objectionable kind, which found a large circulation among the manufacturing and rustic classes. With a warmth of generous concern and ardent zeal, he set about counter-acting the evil consequences. The result was the tract, "History of Thomas Brown; or, the Sabbath-breaker Reclaimed," which, from its style and sentiment, at once met the tastes and comprehension of the country people, among whom it soon obtained the stamp of popularity. This first brought him into connection with the Religious Tract Society, in furtherance of whose objects it was his happiness to labour for nearly thirty years. Other tracts in rhyme were written, all marked with the same originality, and securing for them a demand as active now as when they were first issued. But it was chiefly under the appellation of "Old Humphrey" that he became generally known to the readers of the Society's periodicals. The pieces to which this name was affixed appeared regularly in a fugitive form, and were subsequently collected into volumes. Other volumes were sent out, under the names of "Grandfather Gregory," "Old Allan Grey," "The Old Sea Captain," "Old Antkony," "Ephraim Holding," "Amos Armfield," and other aliases too numerous to particularise. When more suited to his purpose, he dropped the masculine gender, and adopted the feminine: hence we have "Grandmamma Gilbert," and "Aunt Upton," among his appellations. Nor must we omit his useful class of books, "Learning to think," "Learning to Feel," "Learning to Act," and "Learning to Converse." The number of separate publications on the Society's catalogue of which he was the author exceeds one hundred and fifty, independent of a large variety of pieces contributed to the monthly periodicals. He was also a contributor to the periodicals of the Sunday-school Union, and the author of nine volumes of the "Peter Parley" series, besides various other works published by respectable booksellers.

Years passed away in active literary engagements, until he became a *real* Old Humphrey; and with advancing age came weakness and affliction. But "I never think of death," he said, "but I think of heaven,—they are so connected in my view;" the gloom of the one was irradiated by the glory of the other. After an illness of ten months, in the sixty-seventh year of his age, it pleased God to remove him thither. In a little piece dictated while lying in bed, he observed:—

"I have laid myself down on my bed,  
I have leaned myself back in my chair,  
To get ease to my heart and my head,  
If haply relief might be near.  
But the cordial that makes my heart glow,  
Is to trust in my Saviour alone;  
And the easiest posture I know  
Is to kneel very low at his throne."

After his medical attendant, Dr. Miller, had candidly told him one day in reply to his inquiry, that he did not think he could recover, he took the doctor by the hand, thanked him for his frankness, and said, I must now buckle on my armour; and during the remainder of the day was unusually cheerful. During his last illness,

while at High Wickham, near Hastings, the kind and benevolent widow of the late Joseph Fletcher, Esq., of Tottenham, very frequently took him drives in an open carriage, so that he enjoyed the sea-breezes and fresh air without any fatigue. But disease had made such inroads into his constitution, that it was impossible for human efforts to stay its progress. An hour before his happy spirit took its flight to glory, the Rev. John Cox, of Woolwich, called to see him, and, with Mrs. Mogridge witnessed his peaceful departure. "Not till his under lip began to fall," observes the bereaved widow, "were we aware that his soul had departed." The body was deposited, in sure and certain hope of the resurrection to eternal life, in the churchyard of All Saints, Hastings. The spot had been selected by himself. It is on a slope against the graveyard wall,—just below the heights where he often reclined on the sward, beholding the glorious scene of land and water, and meditating on those subjects which he afterwards embodied in the papers that have edified and delighted thousands of readers.—*Christian Spectator*.

EAST INDIES—THE REV. CHARLES C. LEITCH, OF NEYOOR.

It is with deep regret we announce that the life and labours of this highly gifted and devoted young missionary have, in the mysterious providence of God, been suddenly brought to a close, under circumstances peculiarly distressing. Our beloved brother, Mr. Leitch, was drowned while bathing in the sea at Mootan, on the coast of Travancore, within a few miles of his station. The particulars of the mournful event, which occurred on the 25th of August last, are given in the sub-joined communication from his friend and fellow-labourer, the Rev. F. Baylis.

So recently as the autumn of 1851, Mr. Leitch left his native country in anticipation of a long and active career in the missionary field. After spending a few months at Madras, pursuing a course of medical study, he proceeded to his appointed station, Neyoor, South Travancore; and, in the recollection of the holy zeal and entire devotedness which characterised his subsequent, though brief, career of missionary labour, his sorrowing family and friends will find relief and solace amidst their unavailing regrets over the loss of one so valued and beloved.

"I have indeed," writes Mr. Baylis, under date Neyoor, 31st August last, "painful news to communicate. Our hearts have been filled with sorrow by a most mysterious dispensation of Providence. I little thought, when I arrived here two months ago to labour with my dear friend Mr. Leitch, that he would be so soon snatched away from us. But in the midst of his activity and usefulness, he has been taken in a moment, and with heavy hearts we strive to bow to the stroke, and to say, 'it is the Lord, let him do what seemeth him good.' Our dear brother had not been feeling very well for some days, and as Mr. and Mrs. Lewis were gone to spend a few days at Mootan, a place on the coast in this district, about six miles off, we resolved to go down and spend a day with them, and intended to examine the schools at one or two of our stations near. So we went down early on the morning of Friday, the 25th instant. About 5 p. m. we went together to bathe in the sea, in a place where he had been accustomed to bathe on former visits to the place.

"As we were going down, speaking of the bold scenery on the sea-coast there. Mr. Leitch said that he felt that a day now and then at such a place, throwing off all the cares of the mission, was a great advantage, and enabled one to resume work with far greater energy. Being remarkably quick in all his movements, he was at the place and in the water several minutes before I was ready. We were behind some rocks, so that I could not see the part of the sea where he was, till I had gone out into the water myself. I then saw him for a moment among the waves, a little way out, not farther than we had both been when bathing there a few weeks before. I also thought I heard his voice, but the noise of the waves among the rocks near was so great, that I could not distinguish what he said, and I had then no idea that he was in any danger. However, I had scarcely a moment to think, for, as I was hastening to join him, in passing round the corner of a rock, a strong wave rushing past from behind, threw me down, and was, as I felt in a moment, carrying me out with considerable force. I immediately struck out for the shore, and gained a footing again with some difficulty. Had I been carried out into the large wave beyond, I feel sure that I should never have reached the shore

again; for the tide was receding fast, which neither of us knew when we went to bathe and there were strong currents, owing to the rocky nature of the coast there. When I recovered from the wave and looked about I could nowhere see Mr. Leitch. For a moment I fancied that he might be hidden from sight by a wave, but the next moment I felt that he must have been carried out and had sunk. I knew that it would be in vain for me to attempt to do anything alone; so I ran up the beach and called to Mr. Lewis to come quickly, as I saw him coming in the distance. He was soon on the spot; and three or four fishermen coming at the same time, they immediately ran into the water, according to our directions, and dived about in the place where he had been, and a boat which had been summoned came to render assistance; but though the search was kept up as well as the force of the waves would allow, for nearly two hours, till it became dark, nothing could be found. As we returned to the little bungalow where we were staying, it was almost impossible for us to realize the fact that our dear brother, who had been amongst us that day, happy himself, and striving to make others happy, was indeed taken from us. In the morning Mr. Mault and Mr. Whitehouse arrived from Nagercoil, and Mr. Russel later in the day. The search had been renewed at daylight, and men were sent along the coast to give instructions to the villagers to be on the look-out. But though every means have been used, the body has not yet been found.

“His whole heart was in the mission-work; and though at first he had doubt whether Neyoor was the most fitting sphere for him, when he had settled down here his whole sympathies were drawn out towards the people, and he resolved to spend and be spent amongst them. He had wrenched himself from many strong ties when he left his native land, where his talents might soon have raised him to honour and distinction. It was not easy for a nature like his, so full of strong family affections and social sympathies, to sever himself from all who were dear to him, and come and live quite alone in this district among the poor and ignorant, few of whom could sympathise with him; but he believed it was the call of his Master, and he cheerfully obeyed. His medical talents he devoted entirely to the service of Christ; for whilst healing the sick, he was ever mindful of his higher position, as an ambassador of Christ, a physician of souls.—*News of the Churches.*”

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#### JAMES NISBET, ESQ.

It is our mournful duty to record the death of one amongst our fellow citizens the most widely known in the walks of Christian benevolence. Mr. Nisbet was a native of Kelso, where he was born in 1785. He came early to London, and at once enlisted as a Sunday School teacher. From the outset he was an ardent supporter of missions, and during the last forty years there are few of the religious or charitable institutions of the metropolis which have not benefited by his active zeal and open-handed liberality. Inexpensive in his personal habits and full of generous impulse, his occasional contributions were frequently munificent; and the service which his painstaking assiduity rendered to such institutions as the Fitzroy School and the Orphan Working School is incalculable. His house was ever open to ministers of the gospel and missionaries, so that hundreds felt towards him as “Gaius, mine host;” and there is one class of the community, to whom his removal is as the loss of a father. We mean those governesses for whom his library was a sort of institution, and for large numbers of whom his friendly exertions found employment amongst the highest families of the land. Mr. Nisbet was very successful in his business as a religious bookseller and publisher, and whilst giving to works of evangelical Christianity the *prestige* of his popular establishment, he showed much tact and skill in that more mechanical department in which the trade meets the taste of the public. He was ordained an elder of the Scotch Church, Regent Square, by the Rev. Edward Irving, and in that church he officiated as an elder on the last Sabbath of his life. On Tuesday morning, before breakfast, he was at his post at the Orphan School, on Haverstock Hill. On that evening, he felt slightly indisposed; but up to the moment of his death, at two o'clock on the following afternoon, the 6th Nov., no danger was apprehended. His physician and a member of his family were standing beside his bed, when he instantaneously expired.—*Christian Times.*