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# THE CANADIAN UNITED PRESBYTERIAN MAGAZINE.

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VOL. III. TORONTO, NOVEMBER 1, 1856. No. 11.

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## Miscellaneous Articles.

### CÆSAR AND GOD.

Luke xx. 25.—“Render unto Cæsar the things which be Cæsar’s, and unto God the things which be God’s.”

These memorable words were spoken by our Lord, in answer to the question put to Him by the Herodians, “Is it lawful for us to give tribute unto Cæsar or no.” This party had made a league with the Pharisees and Sadducees for the purpose of destroying Jesus: it was resolved that he should die. How they might best accomplish their nefarious design was the only question. After some deliberation it was agreed to try him with ensnaring questions, by his answers to which he might commit himself, and furnish some pretext for informing against him, and having him seized by the public authorities. The Herodians were appointed to begin the attack, and their question sank deep unto the rankling sore of the nation’s heart. Nothing, too, could be more artfully contrived than this. The lawfulness of paying tribute to the emperor was fiercely debated among the Jews—the Pharisees maintaining that they could not, as the chosen people of God who alone was their sovereign, in any way recognize a pagan government; while the Herodians, who were the partizans or adherents of Herod, and, of course, friendly to the Roman domination, were of opinion that it was not only lawful but obligatory to pay tribute. It is needless to say that the common people generally, sided with the Pharisees on this question. It seemed evident, then, that whether our Lord answered affirmatively, or negatively, he would bring himself into trouble. In the former case, he would, in all likelihood, cool or offend the common people who were decidedly friendly to him—while, should he say “It is not lawful to pay tribute to Cæsar,” the Herodians, of course, were ready to carry his answer to the authorities and represent him as an exciter of sedition—a pestilent fellow who was instilling doctrines into the minds of the people, unfavourable to the Roman power.

But how simply and easily was all their cunning craftiness turned to foolishness! Calling for a denarius—the coin in which the tax was paid—he pointed to the head of the emperor engraved on one side of it, and asked whose image it was—Cæsar’s, was the reply. Then said he in return, “Render therefore unto Cæsar the things which be Cæsar’s,” and for the benefit of the Herodians who were rather remiss in the discharge of their religious duties, he added—“and to God the things which be God’s.” It was a principle admitted by the

Jews themselves that wherever the money of any one was received and circulated as the current coin of the realm there the inhabitants owned that person as their king. Our Lord reasons from this principle, and shews that as the Jews received Cæsar's money and had it circulated among them, they recognized Cæsar as their king, and must, therefore, render him obedience.

The reply was felt to be so satisfactory that our Lord's interrogators marvelled and held their peace. He had with consummate address, escaped the horns of the dilemma on which they tried to impale him. The partizans of Herod could say nothing against him, because he had recognised and enforced the claims of Cæsar: and the people could say nothing as he had maintained that the law of God was to be obeyed against all contrary laws. In short, as has been said, "his enemies were baffled, Cæsar satisfied, God glorified, and the people edified." Thus admirably did the words serve the purpose for which they were originally intended. But they do more. They lay down a rule of action to be followed by Christians in all ages. They furnish us with a platform from which we can vindicate our position as a Voluntary Church and assail church Establishments of religion as inconsistent with the word of God. There are three things that they most clearly teach:—

I. God and Cæsar have rights\* which must be recognised. Both have "things" which must be "rendered" to them. Cæsar's rights are known, obedience and tribute. It is every man's duty to *honour* both by word and by deed, the civil government under which he lives and by which he is protected. It is every man's duty to *obey those laws* that may be enacted by the civil government under which he lives, with certain limitations which will be specified immediately. And thirdly, it is every man's duty to *pay the tribute* that may be enacted from him for the support of civil government and the furtherance of its plans. The higher powers, whom we call the civil government, are entrusted with the public welfare, the protection of the subjects, and the maintenance of good order; and it is but right that all expenses necessarily incurred in the carrying out of these objects, should be defrayed by the subjects who reap the benefit. Hence it is lawful for princes to impose taxes, and it is the duty of the subjects to pay those taxes.

And God too has rights which must be recognised; these are known, obedience, worship, tribute. By tribute, in this case, we mean, contributions of money for religious purposes. Such contributions are a divine institution. Every Jew was enjoined to give so much of his worldly substance for the support of the temple service; and as the Church was then in its infancy, Jehovah specified the particular sum that each was required to give. When we say "*required*" we refer to moral obligation; for these ancient offerings were all free-will offerings. (*vide* Malachi, iii. 8.) The Jewish dispensation has indeed passed away; but the obligation lying on Christians to support Christ's Gospel is as strong as ever; and he who shuts his eyes to this most important duty, and thinks he may with impunity withhold his offering, or tribute, deceives himself, yea, is guilty of a sin—the sin of robbing God.

II. God does not interfere with Cæsar's rights, in other words, religion does not exempt us from the discharge of our civil duties. So far from this, we find our Saviour here inculcating obedience to the civil ruler as something to which he is entitled, and which cannot be withheld without committing sin. It would be easy to quote from other parts of the New Testament, passages to the same effect; passages in which injunctions are laid on Christians in this as in all other matters, to shew a worthy example to their fellow men, to be patterns

\* Of course, the rights of God are independent and supreme; those of Cæsar derived and subordinate. God is King of kings, and Lord of lords, the blessed and the only Potentate. How Cæsar acquired his rights, or whether he shall retain them, is not here the question. As the actual recognised ruler, it is clear, that on the principles of the Christian religion, as well as of a sound civil polity, he has certain rights, which, in their own sphere, are to be respected.—*Ed.*

of loyalty and obedience to the civil magistrate. See especially what Paul says in Romans, chap. xiii. 1—7. ; in Titus, chap. iii. 1. ; and what Peter says in his first epistle, chap. ii. 13. 14. Of course it is implied in such injunctions that civil rulers know their own province and confine themselves to it. They have to do with matters purely secular, which do not interfere with our obedience to the law of God. Here their authority is supreme. So long as they confine themselves to their proper sphere, and issue commands as to matters respecting which they have the power to command, religion requires of us that we respect their authority, and obey their laws. These laws may be stringent, but they must be obeyed. We may feel their taxes a grievance, but they must be paid. The money so enacted may be devoted to purposes of which we entirely disapprove. That matters not, we are freed altogether from the responsibility of what is done with the money subsequently to its leaving us. The responsibility must rest entirely with those who have the disposal of it. Cæsar for example might employ the tribute money of the Jews in a very improper manner according to their views of things, in erecting heathen temples or licentious theatres we may suppose. No Jew could approve of such things, but was he therefore exempted from paying the tax? assuredly not, Render to Cæsar the things which be Cæsar's, was still the law.

III. Cæsar must not interfere with God's rights. We have already seen that God has rights, and Cæsar has rights. The civil magistrate is entitled to honour, obedience and tribute. God is entitled to honour, obedience, worship and tribute. The province of the civil magistrate includes all secular things not contrary to the law of God. God's province, as distinct from that of the civil magistrate, is conscience. So long as the former keeps himself within his appropriate sphere, he is entitled to receive, and he shall receive, honour and obedience. We have just seen that God does not interfere with his rights, and that so far from this, obedience to the civil ruler is a part of the duty which every Christian owes to God. But should the civil magistrate overstep his boundary line and encroach on what is properly God's right, he must be resisted. And when is he guilty of such trespassing? Whenever he would seek to interfere with conscience, to control faith, worship or discipline, to prescribe what we shall believe and what we shall not, to enjoin particular times, places or modes of worship, to appoint pastors over churches and regulate the admission of candidates to baptism, and the Lord's Supper; in these cases he is stepping beyond his legitimate sphere, and taking upon him an authority to which he has no right. If he should thus assume the rights which belong exclusively to God, he must be disobeyed and resisted. When Peter and John were summoned before the Jerusalem Council and charged to speak no more in the name of the Lord Jesus, they replied, "Whether it be right in the sight of God to hearken unto you more than unto God judge ye." Acts iv. 13. And we vindicate their conduct in resisting on this occasion. So we vindicate the conduct of the three young men at Babylon, who refused to worship the golden image which Nebuchadnezzar the king had set up. These youths were ready to obey the Babylonian monarch in every thing else. No fault whatever could be found with them as subjects; but here they felt that the king was encroaching on their Maker's rights, making demands of them which he had no right to make, and so they thought it better to obey God rather than man. We vindicate too the principle on which the Puritans and Covenanters resisted the civil power in their day. Their oppressors sought to bridle conscience, and thus afforded them a pretext for rising up in rebellion against them.

It had been well for the world at this time, if Cæsar had known to keep his place. His sphere is large enough for him, and to the full extent of that sphere, has he liberty of action; but the moment he goes beyond he errs. And alas! for humanity that the trespass has been so often committed. We make bold to say that more oppression has resulted from state interference with religion, than from all other sources together. Oh, the sad histories that could be recited, of the cruel wrongs endured by those who have suffered for conscience sake.

There are spots hallowed by the blood and tears of men to whom God's truth was dearer than home or life itself, and who would die on the moorland or the scaffold, rather than betray that liberty which they regarded as their birthright. The last day alone can reveal the awful suffering, the cruel ignominious deaths endured, the heroic fortitude, the unflinching principle displayed by these martyrs. Let us honour their memory, and the memory of those men, worthy descendants of theirs, whose lot happening to fall on better days was less trying, though the battle they had to fight was not less severe, from the Erskines and Gillespies, down to the Disruptionists of '43; and while honouring their memory, let us imitate their love of truth and freedom, and that sturdy independence which cannot see a right imperilled without standing boldly forward in its defence.

J. M.

*Alloa, Scotland.*


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## UNITED PRESBYTERIAN CHURCH HISTORY.

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BY THE REV. DR. FERRIER, CALEDONIA.

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Although the Relief Church was long subjected to misrepresentation, censure, and calumny, from various quarters, yet its ministers and people meekly bore the opprobrium, and went forward in their regular course of procedure increasing and prospering more and more. Perhaps the jealousy excited by their success might be one cause of the opposition directed against them, whilst this opposition was the very means of extending their cause, and multiplying their adherents. There is something even in corrupt human nature which disposes it to take part with the oppressed.

After all, the Synod of Relief were not so singular in their views and practice as was often alleged. The first Fathers of the Secession avowed the same principle of communion with visible saints, and after the formation of the Secession, were accustomed to receive into occasional fellowship, persons who adhered to faithful ministers remaining in the Establishment, and we have been told, even to give certificates to those of their own members who wished to communicate with the congregations of these godly ministers. This, however, was not long continued, and the practice at first arose from the circumstances in which the Secession originated, which were somewhat different from those of the Relief. Before, as long after, the Secession, the Church of Scotland was divided into two parties, and although they were one Church, they held little or no fellowship with each other. The orthodox ministers and their people formed a class by themselves, and were as distinct for many years as if they had been a separate church from the Establishment. The Secession came out of the Establishment, not chiefly like the Relief, on account of Patronage, but chiefly on account of the erroneous doctrines which were tolerated and taught in the Establishment. Although the first Seceders for a short time had intercourse with the orthodox in the National Church, who had been their associates before the Secession, yet when there was no hope of their being able to return to that Church, the practice was discontinued; and although the theory of communion with visible saints might be held by some ministers, yet it was considered inexpedient to reduce it to practice. But from the fact of the Relief Church springing more particularly out of the evils of Patronage, it was more likely that this practice should be preserved among them. We have been told that in the formation of their congregations, especially where a violent settlement was the occasion, they considered themselves as opening a door for the whole Parish, that the communicants might have their privileges at hand when they

reclaimed against the induction of an obnoxious pastor. This could not but occasion abuses in some instances. Yet it is justice to the Relief Church to say that, approving of free communion, they never approved of indiscriminate communion. They might be accused of this, but it was never their practice knowingly, nor was it ever their profession. They seem to have caught much of the spirit of the godly and eminent Whitefield, who, by his visits to Scotland, had been the means, in a great measure, of allaying the prejudices of Presbyterians on the subject of the Communion of saints, and who, at all times, expressed his willingness to hold fellowship with all the genuine friends of Christ, by whatever name they were called, declaring that all whom Christ received should not only have fellowship with the Saviour, but with each other. Christians may differ about Church government, and on other important matters, but where they agree they may surely co-operate, and agreeing, as they all do, about the sealing ordinance of the Supper, there can be no scriptural reason why they may not all unite in it. This seems to be sanctioned by the Apostle where he says,—“Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing.”

For a long time the Relief Church seemed to consider themselves as closely allied to the Establishment, and chiefly intended to grant relief from the tyranny exercised by the law of Patronage. Hence they did not push their principles in an aggressive manner by entering on fields where the gospel was preached, even where there might be sufficient scope for erecting their own standard. They waited till they were invited, and this was generally where the exercise of Patronage alienated the people from the National Church. Had the Relief Synod been more anxious to proselytize, and to extend its influence, the Congregations might have multiplied at a much more rapid pace. The ministers were unobtrusive; and though in many a locality they would have been welcomed, yet till substantial reasons could be assigned, they did not interfere. Perhaps in this particular they were too delicate. This, however, presents their Church in an aspect which deserves commendation.

But the Synod of Relief were most wanting to themselves in not instituting at once a Theological Seminary for the education of young men for the holy ministry. No wonder they were scarce of preachers. It is rather to be wondered at that they got preachers at all. When the Secession was fairly organized, they considered it necessary to elect a Professor of Divinity, to be forthwith employed in training youth for the ministry. But the Relief Church for more than fifty years remained without a Professor of their own, and thus did not complete their constitution as a Church. In the meantime their students were taught in the Halls of the Establishment, which were scarcely worthy of so important a trust. This fact would make us fear that the Synod of Relief were not so particular in guarding against doctrinal error, as the Secession. The latter would not trust their students at the Establishment Halls, the Professors in some instances being Arminian in their creed. One of the branches of the Secession, for a long time, even discouraged their students from attending some of the classes in the Universities, by instituting a Professorship of Moral Philosophy for themselves. But the Relief Church, from what cause we know not, not feeling the necessity or advantage of a distinct Theological Institution, allowed them to run the risk of being tainted with those doctrinal errors which were sometimes presented in the prelections of their teachers, and even of being carried away by the operation of that very Patronage system in the Establishment, against which they testified. Into this last snare the students not infrequently fell, and it had a decided deteriorating influence on the respectability and progress of the Relief Church. It was often found that talented students were enticed or tempted to leave them, and with the prospect or promise of promotion in the Established Church, to identify themselves with the majority of their associates in their theological course. There were also not a few students of inferior talents in the Establishment, who, seeing little prospect for themselves from the law of

Patronage, joined the Relief Church, where they felt they had a better chance of success. Thus the Synod of Relief injured itself by remaining so long without a Professor of Theology for its own students. So much was this the case that it has been said they never rose as a Church, like the Secession Churches, to have a phalanx of learned and talented ministers among them to give prominence to their denomination, till they cured this evil, and established their own Theological Seminary. From this long-continued defect in their system, it was facetiously remarked, and we believe that to some extent it was true, that there was a visible inconsistency between some of the Relief people, and some of their ministers, in that the former were Relief from the existence of Patronage, but the latter from the want of it.

It was in the year 1825, that this defect in the constitution of the Relief Church was remedied by the institution of a Divinity Hall, and by the appointment of the Rev. Dr. Thomson of Paisley, to be the Professor; and from this period the students were collected under his inspection in the prosecution of their studies for the holy ministry. Dr. Thomson was an ornament to his Church, and from his talents and acquirements, the urbanity of his manners, and other accomplishments, was well qualified to undertake the duties which now devolved on him. He entered on his labours in the Chair with diligence and zeal, and was the successful instrument in training many young men for the gospel ministry, and in greatly advancing the respectability of the Relief Church. He continued his labours till his death, when he was succeeded by Drs. Lindsay and McMichael, who still labour in that department.

The effects of this arrangement were salutary, and were soon felt. The Institution told on the interests of the denomination. It made them more compact in their organisation, it separated them effectually from the corrupt Establishment, it brought them forward to take a more decided stand in advocating the independence of the Church, which soon became the great subject of national interest and discussion, and it brought a host of talented ministers into their Synod, and tended greatly to produce closer intercourse and greater confidence between them and other liberal churches in pushing forward those measures of ecclesiastical reformation for which Providence was now so evidently opening the way, and especially with the United Secession for paving the way to that union of the two Churches which was soon to be realized.

The union of the two Secession Bodies, which took place in 1820, could not fail to interest the Relief Church, especially from these denominations having so great a resemblance to them in principle and administration; and this auspicious event did not fail to suggest the idea of union with themselves. We well remember to have travelled at this period with that respectable Relief minister, the Rev. Mr. Barr,\* of Glasgow, to the neighbouring town of Paisley, where the Lord's Supper was to be dispensed among the various denominations, and where he was to assist Dr. Thomson, of the Relief Church, and I, Mr. Smart, who belonged to what had been the Burgher side of the Secession. My fellow-traveller was much interested in the union that had so recently taken place, and spake of it with enthusiasm. We both met Dr. Thomson as we entered the town. Mr. Barr remarked to his brother, that he rejoiced to find what he called "*a new thing*," that I was to assist, not as usual with my father, but with Mr. Smart, and added, "I hope the time is not distant when he will come to assist you." This, doubtless, would have happened, had I remained in Scotland, and had Dr. Thomson, with whom I was well acquainted, lived to the time of the union between the Secession and Relief. I believe that in a similar manner the greater number of the ministers of the Relief Synod rejoiced in the union referred to, and regarded it as a prelude to a union with themselves. In proof of this it is proper to state, that at the first meeting of their Synod after this union, in May, 1821, they unanimously passed the fol-

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\* Author of two excellent Catechisms on the sealing ordinances of Baptism and the Lord's Supper.

lowing resolution:—"The Synod view with much interest and pleasure the spirit of union and conciliation manifested by different Presbyterian bodies, and anticipate with confidence a period, which they trust is not far distant, when difference of opinion on points of minor importance, and on which mutual forbearance ought to be exercised, shall no longer be a ground of separation, and of party distinction." This Resolution, it may be here observed, was renewed in 1835, with the addition, "That in the view of forwarding the measure, (of union) the Synod recommend it to Presbyteries, Sessions and Churches, to take the matter into their serious and prayerful consideration, and report to next meeting of Synod; that in the meantime it is desirable that the ministers of this Synod, and the members of their Churches, cultivate ministerial and christian intercourse with the ministers and members of the United Associate Synod, and that the Clerk communicate an extract of this deliverance to the United Associate Synod, in a letter expressive of regard and esteem, addressed to their Moderator, which motion was unanimously carried, and adopted accordingly."

From their liberal principles, and their desire of peace with other denominations, and union where it was found practicable, the Relief Church never attempted to erect their standard in foreign countries. Their sentiments were so catholic, that they readily found churches which so entirely coincided with them, that those of their ministers who went to the United States, or Canada, or elsewhere, connected themselves with such evangelical denominations, as seemed to them to be likest their own Church at home. The Relief denomination was purely a Scottish Church, deriving its name and its character from the defective Presbyterianism of the Establishment in Scotland.

This, however, did not prevent them from interesting themselves in foreign missions. Not a few of their ministers went into distant lands to preach the gospel, and some of them went as missionaries to the heathen. In particular, they encouraged the mission to South Africa, and their efforts were crowned with much success. From the time that Missionary and Bible Societies were organized, the different denominations in Scotland, which had long stood aloof from each other, began to co-operate in some measure, in promoting those schemes of christian benevolence. This had a powerful influence in spreading the leaven of religious charity and zeal over the various denominations, and showing that christianity was not confined to one branch of the Church, but that true christians were to be found under every name.

Soon after the Union in the Secession, it became evident that a new era had arrived, and there were visible feelings of jealousy and fear among the ministers of the Establishment, arising from the strength and rapid growth of Dissent, and from the prominence which the ministers of the various dissenting denominations maintained in the schemes of christian enterprise which were adopted and practised. The Apocrypha controversy produced a division where there had been co-operation before, in the work of Bible circulation. This division was chiefly, though not exclusively, between ministers of the Establishment, and ministers of dissenting denominations; and when in a great measure divided in one thing, there was less ceremony in speaking out their views on other questions. The Voluntary controversy was the result in 1827, in consequence of a sermon preached by the Rev. Dr. Marshall, of Kirkintilloch, of the United Secession Church; and it was highly gratifying to that denomination, especially as it was unexpected, to find that the Relief Church seconded the movement, and began to co-operate with faithful and efficient assiduity. It was now that the influence of the Relief Body was felt more than ever, and along with the United Secession, and other liberal denominations, they were the means of creating alarm in the Establishment, and of leading them on to all those movements which brought them into the inconsistencies between their position as a civil establishment, and their judicial proceedings in the Courts of their Church, and at length into that dilemma which occasioned the Disruption.

From 1830, to at least, 1840, this Voluntary Question agitated the whole country. The Secession and Relief Churches most harmoniously co-operated on the side of freedom, and were by these means brought into acquaintance and friendship with each other, and into the exercise of mutual confidence and love. Voluntary Societies were formed in every part of the land. These, and other movements in defence of christian liberty, were followed on the side of the Establishment by agitation about the *Veto* law, the Chapels of Ease, and *Quoad Sacra* Churches, the Church Extension scheme, and the Petitions for Additional Endowments. All these schemes were conducted on the side of the Establishment with a view to counteract Dissent, and if possible, to annihilate it. They had even the effrontery to seek such an increase of churches to be built and endowed at the expense of the nation, as would accommodate the whole population, and thus supersede the use of Dissenting Churches. It was wonderful that so little knowledge of human nature could be exhibited. But the Church of Scotland, conscious of its imperfections, and disliking to have them exposed, seemed for a time to be intimidated, and to give an *involuntary* impulse to the Voluntary movement by their own injudicious opposition. Into all the movements on the enlightened side of this great question, the Relief Church entered with an activity which did them honour. It is a good thing to be zealously affected in a good cause; and conscious that this cause was good, and must prosper, they overcame all their denominational diffidence and reserve, and went forward with stout hearts to the help of the Lord against the mighty.

Coming thus so much into contact with the United Secession, the two churches increased in resemblance, and were gradually prepared for union. The steps leading to this will be given when we bring up the Secession history from 1820 to 1847, when their union took place with the Relief.

In the meantime it is only necessary, before closing this part of our historic sketch, to take notice of a serious litigation into which this Synod were drawn, by which their civil rights were affected, and which occupied their attention for four or five years. We shall best present this matter, by quoting from a work entitled, "Memorials of the Union between the Secession and Relief Churches." This case arose out of an attempt on the part of Mr. Smith, Relief minister in Campbelton, to get over his congregation, and the property belonging to it, to the Established Church. Taking advantage of the remit sent down by the Relief Synod to its Congregations, to consider the proposal of union with the Secession Church, he forced on the alternative, whether they would unite with the Secession, or join the Church of Scotland. He avowed his own determination to be in favour of joining the Establishment, and by his observations, rendered it evident that he was about to take that step. Other circumstances in connexion with this, rendered it necessary for his Presbytery to interfere. Mr. Smith refused to accede to their decision, which required of him, simply to declare *ex animo*, that he would abide by the principles of the Relief Synod as at present constituted. After long dealings with him, they were necessitated to declare him no longer in connexion with the Relief Body. This decision was confirmed by the Synod, to which the case was appealed.

"Mr. Smith obtained an interdict from the Sheriff, to prevent the Church from being preached vacant, until his civil rights were ascertained in the Supreme Court. This case came in due time before the Court of Session. The question mainly at issue was, Is the sentence of a Dissenting Church Court to be considered by the Civil Courts, *res judicata*? or have the civil courts a right to examine, if it has been regularly and fairly pronounced, and, if any flaw is discovered, set it aside as to its civil consequences,—manse and stipend? Mr. Smith and his friends held the latter, the Synod the former, in this question. After a lengthened litigation, the question was decided in favour of the Relief Synod, and against Mr. Smith and his supporters.

"The proceedings in this case were watched with anxious interest, both by

churchmen and dissenters, and by none more than by the members of the United Associate Synod, who felt that a blow was aimed at them as well as their brethren of the Relief, as being their coadjutors, and to some extent their leaders, in the Voluntary Controversy. A more cordial feeling was thereby excited between the churches, as is indicated in the following communication addressed by the Secession to the Relief Synod upon the occasion. "The attention of Synod having been called to the interests of the Relief Synod, as involved in the case before the civil courts respecting the Campbelton Church, concerning which the Relief Synod had sent documents for the perusal of members of this Synod,—this Synod agree to express sympathy with our brethren of the Relief Synod in this matter, and approbation of their struggles for maintaining the independence of their ecclesiastical courts."

But the Campbelton case served to promote the Union in a still more powerful and direct manner, than by merely awakening sympathy and exciting regard. It led Dr. Struthers to write the History of the Relief Church, and thereby to supply a *desideratum* which had been felt by some of the most candid and charitable among the Seceders, who were anxious for more authoritative documentary evidence than they had been able to procure, to confirm the statements of the promoters of the Union, respecting the principles and practices of the Relief Church. The knowledge thence acquired proved of much practical use when the union was drawing towards its consummation.

We know nothing of the general business of the Relief Synod after this till the time of the union, some years afterwards. The following, however, is an account of the closing scene of this Synod in its separate state, and it is deeply interesting. It is of date 13th May, 1847. "After the Relief Synod met on Thursday forenoon, it was engaged for a short time dispatching some remaining business. When the appointed time for leaving James-Place Church had nearly arrived, Mr. Symington proposed, "That though the Court was not now to close, seeing that it was in a body, and in a Synodical capacity, they were to proceed to the place of meeting, yet, in the solemn and interesting circumstances in which they were placed, it would be highly proper that one of the senior members of Synod should offer up a prayer to God." Mr. McNaughton, Milngavie, having been called on by the Moderator, then offered up a very solemn and appropriate prayer, reviewing God's goodness to the Relief Church as a separate body, acknowledging its short-comings and sins, imploring divine forgiveness in respect of these, and supplicating the blessing of Heaven on the union to which they were about to proceed. The solemnity which pervaded the meeting during the presentation of this the last prayer of the Relief Synod in its separate capacity, and the deep and sacred feelings which it awakened, will, we are persuaded, be long remembered by all who had the privilege to be present.\*

(To be continued.)

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## Reviews of Books.

<sup>1</sup>AZUBA; or, *the Forsaken Land: a description of a recent visit to Palestine.* BY THE REV. W. RITCHIE, *Berwick-on-Tweed, Author of Lectures on Baptism.*—Small 8vo., pp. 514; Edinburgh, Johnston & Hunter, 1856.

The handsome and interesting volume before us is the production of a Minister of the U. P. Church who lately made a tour in the Holy Land.

It consists, he informs us, of the substance of lectures which he delivered to various congregations after his return, and is now published by request. Professor Trench, in his ingenious and valuable work "On the Study of Words" tells us that "'Saunterer' derived from 'la sainte terre'" is one who visits the Holy Land. "At first a deep and earnest enthusiasm," says he, "drew men hither to visit—in the beautiful words which Shakspeare puts into the mouth of our Fourth Henry and which explain so well the attractions that at one time made Palestine the magnet of all Christendom—to visit, I say—

‘Those holy fields  
O'er whose acres walked those blessed feet  
Which fourteen hundred years ago were trod,  
For our advantage, on the bitter cross.'

"By degrees, however, as the enthusiasm spent itself, the making of this pilgrimage degenerated into a mere worldly fashion, and every idler that liked strolling about, better than performing the duties of his calling, assumed the pilgrim's staff and proclaimed himself bound for the Holy Land; to which, very often, he never in earnest set out. And thus this word forfeited the more honourable meaning it may once have possessed, and 'Saunterer' came to signify one idly and unprofitably wasting his time, loitering here and there with no fixed purpose or aim." Mr. Ritchie, impelled by longings with which every minister of the gospel will readily sympathise, visited 'la sainte terre,' but this well stored volume with which he has favoured the church, and the world amply vindicates him from the charge of being a 'saunterer.'

The object of the work is thus stated by the author himself:—

"The following chapters are exclusively restricted to places which I personally visited. They are not intended to be a mere recital of facts already known, nor only a description of scenes often delineated by master-hands. Historical events, however skilfully selected and gracefully related, details of provinces and individuals, however accurate and touching, do not constitute the full development of truth. The main object, therefore, in the subsequent narrative, is to gratify your laudable desire for all obtainable information on the present condition of Palestine; to elucidate and confirm to truth of Scripture; to promote the spiritual edification of my auditors; and to advance the honour and kingdom of our Saviour."

We regret that we are not in circumstances at present to do full justice to this volume, but the following extracts will serve as a specimen. Description of the country, it will be seen, is happily blended with Scriptural illustration, and religious instruction and pious reflection.

"The length of the sea of Galilee is twelve miles, its breadth six, and its depth unknown. It is 329 feet below the level of the Mediterranean. It abounds with fish of various kinds; but the people are so few, poor, or indolent, that the finny tribes within its waters are seldom disturbed. Its pellucid, silvery surface was unruffled. The waters of the Jordan moved slowly in the centre; and a solitary water-fowl was feeding, and basking in the sun. No mortal man was in sight; no plantation relieved the eye; and the stillness was oppressive. On the east side, the hills rise rapidly from the edge of the lake to a moderate elevation, and are intersected by numerous ravines, which receive the superabundant water from the high lands of Bashan beyond, and convey it to the sea. On the west side, the hills are loftier, sometimes 900 feet high, and more precipitous, with many caves, both natural and artificial, in their rugged cliffs. Between these two ranges, the lake calmly rests, like a slum-

bering monarch surrounded by his armour-bearers. It is lovely, though not equal, in its present dreary condition, to some of our English and Scotch lakes, which are unsurpassed, in picturesque, richness and grandeur.

"We came down upon the outskirts of the Plain of Gennesaret. This plain lies four miles along the north-west bend of the lake, is rather triangular in its shape, and is two miles broad at the spot where we stood. I paused, in wonder and melancholy, to contrast the former and present aspects of this celebrated region. Ancient writers describe its previous productiveness in the most glowing terms, and its physical adaptation to supply the wants of vast multitudes remains the same. Josephus affirms, its produce was so various and luxuriant, that the four seasons seemed there to contend for the mastery. Nor is his narrative much of an exaggeration, if the luxuriant vegetation we beheld, even in its neglected state, be a proof of its natural resources. No hand now upturns that fertile soil. The thorn, the briar, the thistle, grow unmolested, except when occasionally cropped by passing cattle. Every little hill had then its teeming population. Abundant grain, lovely fruit, delicious perfumes, the voice of birds, the mirth of children, the laugh of the happy peasant, and the song of the cheerful labourer, made this region like an outpost of paradise. But the voice of man is now hushed; the houses have fallen, and the people are gone; and you imagine that, notwithstanding its present verdure, you look upon some dreary outpost of a deserted world. It was predicted, above 2600 years ago, that the dwellings would be desolate, "and the men removed far away." (Isa. vi. 12.) Sin deserved, and a righteous Heaven has sent, the threatened judgment.

"Recovering from these painful reflections, I rode towards the confluence of the Jordan with the lake. At a short distance from our road, I observed a dark object just peering above the intervening and useless verdure. I inquired what it was; and was answered mournfully, "Tell-Hôm." At these words, a strange chill passes over one's frame. These are the ruins of Capernaum, Christ's "own city,"—he loved it so dearly,—and where he performed most of his mighty works. To the modern inhabitants of the district that famed city is unknown; and its very name is so completely passed away, that even the memory of it does not linger round the spot. It was exalted to heaven by the presence and power of the great Redeemer; it is now sunk to the lowest depths of humiliation. No magnificent ruins overwhelm the mind by their vastness and splendour. Every remnant of its former strength, and the busy crowds which thronged its streets, have been swept away by the hand that controls all human affairs. Recollection may call up its ancient markets, synagogues, noisy harbour, and eager multitudes gathering upon the sea-shore, around the august form of Him whose words were those of love; may dwell upon its agitated population, only discussing the merits of the prophet of Nazareth, and superciliously rejecting the claims of his mission; and the spirit may wander in vision over the miracles wrought, the doctrines taught, the compassion displayed, and the holiness exhibited, by an incarnate Redeemer. But this affecting picture is soon dissipated by the death-like reality. A heap of blackened rubbish, which even "a passing rook did not invest with the semblance of life," by resting his foot for a moment in his journey, is the lonely, withered, desolate remains of Capernaum. It is one of the dreariest objects in a land where desolation is the general character; and while you gaze on these shrivelled fragments, the heart, wearied by saddening meditations, seeks to recruit its exhausted energies by silence and retirement. All within range of vision is still and lifeless, like some forgotten part of creation. Such are the dreadful consequences of rejecting the gospel.

"What blessings and woes are wrapt up in the single word, 'Capernaum!' In this city, Jesus uttered an injunction which is unmitigated and unrepented: 'The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.' (Mark i. 15.) Here he dwelt, taught, comforted the sorrowful, healed the diseased, fled from ingratitude, returned to do good for evil.

and pardoned the guilty. Here the centurion's servant was cured; evil spirits were cast out; Peter's mother-in-law was restored to health; the palsied man, let down by the roof, retired in joy, being cured and pardoned; a scribe offered to follow Jesus, who had not where to lay his head; a withered hand was made whole; tribute-money was paid by a miracle; the ambition of the disciples was rebuked; the daughter of Jarius was raised from the dead; and the poor had 'the gospel preached unto them.'

"What a multitude of mighty deeds were here performed, and of important instructions delivered! And what is it now? The sad memento of human guilt. A Saviour's love may linger long about our souls, and his warning voice may frequently admonish of approaching retribution; but justice and mercy both demand that persevering impiety should receive its reward. The dim shadow of Tyre and Sidon's ancient splendour still remains; but Chorazin, Bethsaida, and Capernaum, where are they? In the sepulchre of merited oblivion. It is more tolerable for Tyre and Sidon; what shall be the destinies of their respective inhabitants hereafter the day must reveal. This we know, that to escape the doom, we must shun the paths of guilt; for "the wages of sin is death." (Rom. vi. 23.)

"There seem to have been two Bethsaidas. One was on the eastern side of the Jordan, near to its junction with the lake, where a considerable town exists. Philip the Tetrarch enlarged and adorned this place, and called it Julias, in honour of the daughter of Augustus. It is probable that, close to this town, Jesus miraculously fed the five thousand. His blessing enricheth, and addeth no sorrow.

"After leaving Capernaum, and again directing our steps towards Tiberias, we repeatedly passed ruins some of which *may* mark the places where Chorazin and the other Bethsaida stood. The numerous population has long since disappeared, leaving on the solitary shore only these scattered wrecks of civilization.

"Of Chorazin, little is known beyond the fact, that Jesus wrought there as never man wrought, and taught as never mortal taught. But his labours and instructions were lightly esteemed, and its threatened doom of complete extinction has been literally fulfilled; even its foundation and site are so obliterated, that to complete the desolation, the very stones seem to have been reduced to dust, and mingled with the surrounding earth."

We must not omit mentioning that Mr. Ritchie has had the considerate kindness to present a copy of his valuable work to the Library of our Divinity Hall. So excellent an example, we hope, will not be lost on the numerous authors in the U. P. Church at home.

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A COMMENTARY ON THE EPISTLE TO THE EPHESIANS. By Charles Hodge, D.D., Professor in the Theological Seminary, Princeton, New Jersey. New York: Carter and Brothers.\*

After a long interval—too long—the church has again been favoured with this new expository work from the pen of Dr. Hodge. It is executed upon the general plan of his excellent Commentary on the Epistle to the Romans, which was published more than twenty years since, and of which an abridgement by the Author, giving the substance of the book, was issued by the London Tract Society. The present work, though not so full, nor the material so expanded, as the former, is a much more grammatical and exegetical exposition of the Greek text of the Epistle. On

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\* The Editor has been favored with this Review by a worthy minister in the Province, whose opinions and counsels, it is hoped, will meet with merited attention.

This account it is especially adapted for the use and benefit of ministers, and those preparing for the office of the ministry. To all such, it is fitted to be of great value. Their studies of the Scriptures should be mainly directed to ascertain the true sense of the original language employed by the inspired writers, under the guidance of the Holy Spirit of God. Their aim should be first to get a competent acquaintance with the originals of God's Word, the Hebrew and Greek tongues, and then to apply this primary knowledge to the performing of the arduous duties incumbent on them; in doing which, such helps as Dr. Hodge has here furnished, will prove very serviceable. It is not so very elaborate and critical as Dr. Eadie's great work on the same epistle, which is a synopsis of the labours of other critics, together with his own acute and scholarly investigations. But as a suggestive guide-book to one of the most important of Paul's epistles, Dr. Hodge's Commentary will be found high in the scale of Scripture exposition. It is brief, but all to the point, and characterised by that clear logical deduction, by which the Dr. is so much distinguished. His object evidently has been to assist those who can read the epistle, as it came in its primitive form, from the gigantic and heaven-taught mind of Paul, in arriving at the real meaning, leaving them to expand and improve the momentous views which are brought out, for the instruction and practical direction of others. And it is thus that the studies of ministers will be truly beneficial to themselves, as well as to their hearers. Their object should be not to get up discourses upon portions of Scripture, as easily and speedily as possible, by the aid of general commentaries; but to discover as nearly as they can, "the mind of the Spirit," as expressed in the very words which were used by the holy men who wrote as they were moved by Him; and then to illustrate and press home to the minds of men the precious discoveries they have been enabled to make. The commentaries of Henry, Scott, and others, are useful, especially to common Christians, and may with advantage be consulted by ministers. But that is not all, nor what they should first do. Their first business is to go to the fountain-head, and try to replenish themselves there, taking such books as Dr. Hodge's and Dr. Eadie's to assist them; and thus may they, after prayerful research, come out to the pulpit as workmen not needing to be ashamed. It is a great improvement in the present times, that expositions of this kind, the matured fruit of much thought and enquiry, and of access to sources which few can reach, are issuing frequently from the Christian press. We would advise all young ministers to give a place in their library to as many of them as they can procure. Their limited means preclude them too much from possessing a large supply of books; therefore what they purchase should be select, and what they most want. And in order to enlarge their access to general reading, they should put forth their counsel and their influence to promote the establishment of judiciously formed libraries, in their congregations, and the communities around them. Thus will they both receive and diffuse mental illumination and enjoyment; knowledge will run to and fro, and be increased; many minds will be elevated; the improvement of Christian Churches and of human society will be advanced, by the blessing of God through the working of His Spirit; and the days will be hastened on when men shall no longer need to say to their neighbours, "Know the Lord; for all shall know Him, from the least to the greatest."

In connection with the valuable book which we have briefly noticed, and earnestly recommended to our clerical readers, we would take occasion to say a few words on behalf of what in good old Scotland has been called *lecturing*, or expository preaching, or what in the book of Nehemiah is designated, "reading in the book in the law of the Lord, and giving the sense, and causing the people to understand the reading." This is a mode of religious teaching, which experience in Scotland for three centuries has proved to be eminently useful to the people. We fervently wish that it may be kept up and perpetuated in our churches in Canada. It is well adapted to lead the people to search the Scriptures, and to acquire a somewhat thorough knowledge of them, and of the plan of salvation from divine wrath and from sin, which they unfold. But expositions, in order best to gain their end, should embrace a book of Scripture in detail, and not merely taking passages piecemeal here and there. It should be the good old way of going through a book of Scripture selected, now from the New Testament, and anon from the Old; the instructor seeking to make his people students of the Bible along with himself. At the same time this should be intermixed with what is properly called sermonizing. There are some whose preaching consists almost, if not altogether, of exposition. But this is not good: it does not afford opportunity for doing full justice to particular points of important doctrine and principle; nor for those set urgent addresses and appeals to the heart and conscience which should often sound forth from the pulpit. Others never, or but seldom, give any thing but sermons. But this should not be. It does not bring out connected views of "the whole counsel of God," the entire system of faith which He has revealed; and we fear it will be found too much the case that the people who sit under such preaching are not well read in the Bible. But we must stop. The subject we have now hinted at would furnish material for a long dissertation. We have merely touched upon it; and in conclusion would address to our Brethren the words of Paul, "we speak as unto wise men; judge ye what we say."

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THE CANADA DIRECTORY, for 1857; Montreal, JOHN LOVELL.

A Prospectus of this work, which is in progress, has been sent us. There is a very numerous class in the community to whom such a publication, if well executed, will be invaluable; indeed, there are few who may not sometimes find occasion for it. The undertaking, however, is an arduous one; but the parties, we believe, are respectable, and we wish them all success.

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## Missionary Intelligence.

TWELFTH ANNUAL REPORT OF THE BOARD OF FOREIGN MISSIONS  
IN CONNECTION WITH THE PRESBYTERIAN CHURCH  
OF NOVA SCOTIA.

[This Report occupies the greater part of the *Missionary Register of the Presbyterian Church of Nova Scotia* for October. Our own Church having taken some steps towards co-operation in Missionary work, with the Church in Nova Scotia, we

purpose to lay the Report before our readers, but can give only a portion of it in the present Number. The remainder may be expected in our next.]

During the past year your Board have much more than usual to awaken their interest, and employ their energies, both at home and abroad.

#### ANOTHER MISSIONARY.

They can now tell of another missionary, under their care, having left these shores, to carry the unsearchable riches of Christ to the remote Isles of the Southern Pacific. On this individual the eyes of the Church have been anxiously set for some years past. His probation under their immediate oversight has satisfied your Board that, in point of bodily constitution, mental endowments, educational acquirements, ardent piety and thorough devotedness to the mission work, he will prove no unworthy associate to the much esteemed, very efficient and highly successful missionaries already on the field. Great care was taken to afford every congregation under the inspection of Synod an opportunity of seeing and hearing Mr. Gordon, during the interval which elapsed between its last meeting and his departure, and substantial proofs of the propriety of this arrangement were every where visible in the numerous and deeply interested audiences which he addressed, and the abundant free will offerings by which our people recognized him as their accepted missionary. It may well be anticipated that Mr. Gordon also must have felt the happy influence of this general introduction to the Churches, and that he thanked God and taken courage when he met so many christian friends, who were forward to take him by the hand and bid him God speed.—In a lengthened and interesting report of these congregational visits which has not yet been published, he says, "I feel I cannot be too thankful to God for the special mercies of which I have been the recipient, during last summer, while visiting the congregations. My health was preserved, though on one or two occasions impaired, and the countenance of the visible heavens was so vouchsafed to me that I was only in one or two instances discommoded by the inclemency of the weather. And what thanks can I render to God for all the aids of his grace which I received in the hours of need, and for the unmerited kindness and affectionate care of many christian brethren. These blessings have been more than a reward to me for all my past labors in the service of the best of masters. My visit through the congregations has resulted in attaching them very much to my affections, so that they are constantly on my spirit at a Throne of Grace. I believe that some good has also been the result of it in promoting the missionary spirit, but God only knows how far any good has been the result of it in the edification of saints and conversion of the unconverted."—Having effected the transference of Mr. Gordon from the Halifax to the Pictou Presbytery, your Board were in due season notified that he was ordained by the latter Presbytery to the office of the holy ministry. It is highly proper to call special attention to the sense of obligation which your Board cannot but entertain towards these Presbyteries for their diligent and efficient oversight of Mr. Gordon, in superintending his studies, and accomplishing his licensure and ordination.

#### MR. GORDON'S DESIGNATION AND DEPARTURE.

On September 12th the ordination services were held at West River, and your new missionary then also acquired the full status which places him on ministerial parity with the brethren with whom he will be called to associate. A copy of instructions was put into his hands defining that status—directing him to confer with Messrs. Geddie and Inglis for the purposes of preliminary training and selecting the future scene of operations, subject to the approbation of your Board. Mr. Gordon was farther directed to occupy his time in Britain in the prosecution of medical study, and acquisition of such general information as might conduce to the interests of the Mission. Special instruction was also given him to keep, and as far as practicable transmit, from time to time, a journal of his proceedings as a missionary. Your Board have much pleasure in bearing testimony to the prompt and efficient manner in which Mr. Gordon has conformed to these instructions, so far as he has had opportunity, thus affording good earnest of his devotedness to the service on which he has entered.—In his frequent correspondences with their Secretary they have observed with much satisfaction his ardent pursuit of medical knowledge, under the most eminent instructors, both by attendance on Lectures and

Hospital practice,—his zealous efforts to act as Home missionary in that vast city (London), where heathenism of the worst type is so prevalent—his familiar acquaintance with the returned missionaries of the London Missionary Society—his visit to Scotland and free intercourse with the ministers and members of the Reformed Presbyterian Church, by whom he was received as a brother—in a word, his evident purpose to make every day of his sojourn in Britain subserve the great work to which he has been set apart.—The period of his departure from London is not yet definitely known, but with such a resolute spirit to improve in every needful qualification, there exists no apprehension that the delays which have occurred, or may yet occur, will prove any hindrance to the ultimate success of his mission. Let hope deferred rather be esteemed a highly favorable ordering of that Providence which has hitherto so manifestly made “all things work together for good” to our holy enterprise. In his last letter Mr. Gordon says, “although the *John Williams* is not to leave till the last of June, yet I will have my time busily occupied after my return from Paris, for (D.V.) I shall go to that city in the beginning of June, and hope to visit some of the Ophthalmic Hospitals during my short visit there. I think I can truly say I believe that God will guide me to the most suitable field of labor, if he should be pleased to make any use of me in preaching the unsearchable riches of Christ among the heathen—where others have not gathered a harvest for Christ—where Christ is unknown—there will I most rejoice to labor for him, even if I should gather but little fruit into his garner.”

#### EFFORTS FOR AN ADDITIONAL MISSIONARY LABORER.

It is with much regret that your Board have felt themselves unable to obtain the services of another missionary agreeably to Synodical instruction. During his visit to Scotland their Secretary, whose report has been received and will be submitted to Synod, brought “the matter under the notice of the ministers and students of the United and Reformed Presbyterian Churches, through their respective Boards and periodicals. It appears that the Committees on Foreign Missions in connection with both Churches offered every facility in their power to secure the additional laborer sought.

In accordance with the urgent request of the United Presbyterian Committee Mr. B. prepared an appeal, containing the substance of his addresses before them, and at the annual missionary meeting of the United Presbyterian Students Association, and had it published forthwith in their *Missionary Record*. In the November Number of this highly influential periodical this appeal was inserted, under a very commendatory preface by the Editor. In the conference with the Reformed Presbyterian Committee nothing occurred beyond the interchange of fraternal regards, and the confirmation of that mutual interest which had originated in the co-operation of the missionaries. The lack of suitable agents experienced by the Reformed Presbyterian Church is quite as great as that of the Presbyterian Church of Nova Scotia, and though it was contemplated by our highly esteemed coadjutors to send another missionary, if at all practicable, it was judged quite improper to urge any petition for additional laborers. In addition to this reference to their Secretary's report your Board have only to say, that up to the present date they have received no application directly or indirectly to his appeal. With reference to another direction of Synod, prompt measures have been taken to make enquiry, and, if practicable, to obtain the services of a pious mechanic of as varied talents as possible to accompany Mr. Gordon, and to be employed in the Foreign Mission field. At their meeting on July 13th it was ordered that an advertisement soliciting the tender of service on the part of pious mechanics to act in the capacity of teachers in the Foreign field, should be inserted in the *Register*, *Eastern Chronicle*, and *Presbyterian Witness*, for one month. Prior to any suitable offer, in answer to this advertisement, their Secretary reported the result of his conference with the Secretary of the London Missionary Society, and Samoan missionaries acquainted with the New Hebrides; and this report proved so unfavorable to the employment of mechanics in the manner desired, that no further attempt was made to procure such aid.

From the same source an equally decisive opinion was obtained against the employment of female agency, and even in the exceptional case, contemplated at last Synod, it was considered quite necessary that Mr. Geddie's approbation should be

first secured. It is sufficient here to add that Mr. Geddie's opinion has been received, and is confirmatory of the view now stated.

It will be thus apparent that while your Board have not neglected the important trust committed to them, there has been no successful result from their efforts to procure additional missionary *agents* in the various quarters to which their attention was directed by the minutes of last Synod.

#### PROSPECT OF CO-OPERATION WITH THE U. P. CANADIAN CHURCH.

To different congregations in that Church the funds of the Mission have been largely indebted in times past; but from the late meeting of their Synod, a much more extensive co-operation may be safely anticipated. From a communication to be laid before this Synod it will appear that our brethren, the Rev. Messrs. McCurdy and Patterson, have been privileged to attend the session of the Canadian Synod held in Hamilton on the 18th inst., and to address that reverend body on the claims of the New Hebrides Mission on their support. A letter from our missionary, Mr. Geddie, to the Rev. John Jennings, Toronto, was also laid upon their table of a similar purport. Whereupon it was unanimously agreed in due form, "That this Synod, having listened with much satisfaction to the addresses of their brethren from Nova Scotia, and to Mr. Geddie's letter, resolve to institute as soon as practicable a Mission to the South Seas, to be conjoined, should it be agreeable to the Synod of Nova Scotia, and that as soon as sufficient funds are realized, and a suitable missionary obtained, they shall be happy to co-operate with the sister Church in their zeal, and, through God's blessing, already successful labors in that interesting field. Dr. Ferrier and Mr. Jennings were then appointed a committee to take such steps as may be requisite to excite an interest in this object among our congregations in this country."

#### APPLICATION FROM STUDENTS.

In addition to this exceedingly gratifying prospect of enlarged missionary labor, it may be stated that from our students, now in training for the ministry, offers of service have been received, which your Board however do not feel themselves at liberty to accept without Synodical sanction. How cheering it is thus to discern the sure tokens of an abundant supply of suitable labor for that field, which is white unto the harvest. Verily the Lord of the harvest has heard the voice of Christ's supplication, that he would send forth laborers into his harvest. Let us bless his holy name, and wrestle all the more vigorously with the God of Jacob when we behold him *moving* to answer the prayers of his people.

#### LOSS OF MISSION GOODS.

Hitherto, in the detail of Home procedure, your Board have had but to speak of incidents eminently prosperous, now they must solicit attention to such as have caused them great anxiety, if they prove not greatly adverse to the Mission interest. Mission Goods to a large amount were shipped from Pictou last fall in good season to reach London before the sailing of the *John Williams*.—The vessel was wrecked on the coast of Cape Breton, part of the Goods were recovered, but, before they could be conveyed to any port of shipment for Britain and properly examined, it was considered quite too late to secure their transmission by the *John Williams*, then expected to leave London in May. Under these circumstances your Board at once resolved to prefer their claims for the full amount of insurance which had been secured on the entire consignment. This was done accordingly and the sum of £250 was obtained from the Under-writers. Your Board have thus secured the *value (pecuniary)* of the property entrusted to them. They regret, however, deeply the disappointment experienced by the many zealous friends who contributed the various articles thus lost to the Mission—articles of which not a few cannot find any proper equivalent in money. At the same time this trial has not been without its redeeming circumstances, for not only were there some boxes of clothing that did not come forward in season to be shipped, as their contributors designed, but several valuable boxes were made up to supply the place of the wrecked property, and all were shipped in good season for London, which port they have reached in safety and await the sailing of the *John Williams*.

Your Board would consider it a pleasing duty here, as elsewhere, to record their obligation to the Agents of the British North American Mail Steam Packet Com-

pany in Halifax, for their safe and gratuitous shipment of these Goods to Liverpool in their well appointed and admirably conducted Line of Packets,

Were this, then, the only reverse which had been sustained during the past year, it might be properly esteemed in connection with its attendant circumstances as light and unimportant, but there exists grave apprehension that the large and valuable shipment of Goods by the Barque *Sydney*, for Melbourne, has either been entirely lost, or have so miscarried, as to have disappointed most bitterly the expectations of friends at home and missionaries abroad. These Goods were regularly shipped, Bills of Lading received, and Freight paid. Consignee Letters were also sent to Messrs. Hamilton & Ross, the former having already acted efficiently as our Agent in East Melbourne and the latter in Sydney, the recognized Agent of the London Missionary Society. Every precaution was used in the safe packing, and addressing of the boxes to said consignees, so that when the arrival of the vessel had been reported, no apprehension as to the safe delivery of the Goods was entertained by your Board. Under date April 30th, 1855, Mr. Hamilton, however, writes to acknowledge the receipt of Consignee Letter, and states that he had made diligent enquiry but could hear no tidings of vessel or goods, and advises recourse on the Underwriters.—The information previously received by the Agents of the *Sydney*, and her arrival at Melbourne in December, 1854, prevented any serious anxiety about the safety of our consignment, more especially as the name of Dr. Ross, Sydney, was attached to it, as well as that of Rev. Robert Hamilton, and it was quite possible that the Goods might have been sent directly to Sydney, even to Aneiteum. These expectations however have proved quite fallacious, as Mr. Geddie writes to say, that a vessel had called at Aneiteum with a package from Sydney, Australia, in March, 1855, and Dr. Ross had then no Goods under his care, as Mr. G. feels assured he would have sent any such consignment in this vessel. In these painful circumstances your Board have taken immediate and active measures to inform the owners of the vessel of the loss of this property, and have officially notified their Agents in New Glasgow, N. S., of the extent of the loss for which they hold the owners liable.

The insurance effected was not less than £400, and this was not understood to cover the actual value. In this, as in the former case, there were many articles of a value not to be estimated by their money "*money worth*." But the source of greatest anxiety lies in the sad dissatisfaction which has been experienced by the Mission family, and still more, that most valuable class of our agency, the native teachers, whose salary is wholly defrayed out of the supplies, clothing, &c., sent from Nova Scotia.—Mr. Geddie had already been indebted to Inglis for some supplies, which met the present need of the teachers on Tana and Fotuna. In his last letter, November 6, 1855, Mr. G. says, "I am sorry to inform you that the supplies, sent by the *Sydney* to Melbourne have not reached me. I received a package from Dr. Ross, via Isle of Pines, a few days ago, and, as he makes no mention of them, I conclude that they have not come to him. It is quite possible that they are quite safe, though their detention is quite inexplicable. There is regular Steam communication between Sydney and Melbourne four times a week, so that Goods can be transmitted at any time." Again he says, "The time when our native teachers receive their annual supplies is near at hand, and I have nothing to give them. Their supply last year was limited, and for this reason they need clothing very much." Your Board feel this account of destitution the more keenly, because the *John Williams*, in consequence of repeated delays in her time for sailing, has been so long detained in London that her arrival at Aneiteum will be, under the most favourable circumstances, much later than was anticipated by the missionaries. It is only necessary here to add, that Mr. Gordon has been specially instructed to make all proper enquiry about the missing property immediately on his arrival at Australia, and if not irrecoverably lost he will no doubt discover where it is and how it has miscarried.

It is confidently anticipated that the action of your Board in these trying circumstances will not only meet the unqualified approbation of Synod, but fully satisfy the numerous friends who have committed their very liberal contributions to our care, so that instead of any diminution in their generous and well directed efforts, they may only be the more incited to *perseverance and increase in liberality*. It is well to remark that this happy result has already been experienced in the Town of Pictou, where the loss of one shipment to the amount of £26 was replaced by another

valued at £40. Let our good friends everywhere remember that even if there had been a total loss of the Goods they contributed, *that* God who commanded the king of Israel because it was in his heart to build him an house, though he permitted him not so to do, would have accepted their gifts laid on the Mission altar even as if *these gifts* had fully answered their original purpose. Let us not faint when his hand *touches us*, but only the more bestir ourselves to self-denial and activity in his service. In one word, here let Mr. Geddie's language be pondered. When speaking of the anticipated loss of these Goods, he says, "I cannot close my remarks on this subject without expressing my admiration of the liberality of the friends of the Mission, and my thankfulness for their generous tribute to the cause of God. What has been done shews that our people have the spirit and ability to do much, in any good cause. I trust that their interest in the Mission may not be without its influence on your unworthy Agents abroad, and that we may feel it our duty to labor with more energy in a cause which, thank God, has taken hold of so many hearts at home."

#### INDIA.—BOMBAY.

Bombay is in a stir just now in connexion with the progress of the Redeemer's kingdom. Events have transpired within the last fortnight, which, though not productive of much immediate fruit in the shape of accessions to the Church, have given signs of movements from which a grand harvest may be gathered, if but the Spirit of God would breathe upon the dry leaves. They show that the mind of India is being stirred on religious subjects; and were the faithfulness of the Church to call forth a blessing from Heaven, there is soil prepared for it.

Four Parsi youths, above seventeen years of age, of the Elphinstone Institution, the principal Government seminary here, came forward and sought admission into the Christian Church, in the Free Church mission. These youths have been inquirers for two years, and in their inquiries have searched the fields of deism and infidelity for the pearl their souls needed. Having thus come in contact with missionaries and Christian books, there wanderings were arrested; and, after some instructions received at the Free Church mission-house, they came forward with the accompanying letter, which, as an indication of the direction of Indian thought, is important. It was addressed to the Rev. Dr. Wilson and the Rev. Adam White:

"Bombay, 13th June, 1856.—Reverend Sirs,—We, the undersigned young men attending the Elphinstone Institution, take (the) liberty to express to you our sentiments relating (to) the Parsi religion and Christianity.

"We are fully convinced, by the grace of God, that Parsiism is a *false* religion; and it consists of vague and extravagant principles. It is the invention of man, not the revelation of God. We have found out, after inquiring nearly two or three years after the true religion, that every comfort, joy, hope, success, and every good thing in this world, as well as in the world to come, are concentrated in the Lord Jesus. We have now the greatest pleasure to inform you that, as we are fully convinced of the truth of Christianity, we wish to be baptised, and to be admitted into the visible Church of Christ. It gives us the greatest pleasure, by the grace of God, to say that we have resolved to come out in the light which enlightens the heart and comforts the soul. We are now in a position where salvation is at hand and very near to us. We have now resolved to come in (to) a religion which is revealed to us by the only-begotten Son of God. Up to this time, dear Sirs, we were so blind, that, although we had eyes to see, we did not know the way of righteousness and truth. We are prepared, by God's help, to suffer the hardship and trials that await us for the sake of our Lord. Whatever sufferings we may have to undergo—whether the want of our daily food and clothing, or the separation from our dear relatives and friends, or shame and persecution, or any tribulation whatsoever—we, trusting in God and having Him on our right hand, shall, we pray and hope, be able 'to follow the Lord fully.' We are much moved by the sorrows and sufferings which shall befall our parents by this public step of ours; but what can we do? Salvation we *must* have. We leave them to God, and pray to Him to support them in the midst of their afflictions, and open their eyes to know that what we have done is nothing but right. If we stay with our parents, we are sure we shall not be able to walk according to our conscience.

“We, therefore, humbly beg of you to give us shelter in your house and defend us from the hand of our relations. Nothing has led us to join the Christian Church but the pure hope and desire of the salvation of our souls. We know and are sure that ‘there is none other name under heaven, given among men, whereby we must be saved.’—We remain, reverend and dear Sirs, yours obediently,

“BAIRAMJI KERSASJI,

“DARASHA RATTONJI,

“BRICADI ARDASERJI,

“NASSARWANJI BARJORJI,

They were told of the trials that inevitably awaited them, and which their own letter in some measure anticipated; and they were advised to continue their studies and inquiries, to read and pray, and rise in spirituality of thought and feeling, before they left their homes. But they were of opinion, and of it there is but little doubt, that their course of inquiry must come to an end if they continued in the midst of their families, and that they could not gain strength and spirituality under the influences with which they were surrounded. On the 16th June they were received at the mission-house. They sent communications to their friends to that effect, and the mission-house began to be thronged. The police were called in to guard the place. The relatives were all admitted at once, and heart-rending scenes followed. The relatives embraced, kissed, fell down at the feet of the young men, and wept bitterly over them, beseeching them to return, and the young men responded with equal affection and with as many tears. That day they stood firm, thanking God that they had withstood trials whose intensity they had not calculated upon. Next day came the female relatives, and then followed scenes which harrow every thought and feeling to describe. Native females have not much thought about them, but their feelings are, for this, the more intense and unregulated, and in forms indescribable did their feelings manifest themselves. They stood this ordeal too, till they nearly fainted under the physical exhaustion of it. On the third day parties were sent with a report that the mother of three and the father of the fourth were dying, and proposals were made to the young men that they should live in a separate house, where they would be left to the exercise of their own convictions, and where they could be more easily visited by their female relatives. There was no sincerity in these proposals, and as to the dying state of the relatives, it was only a manœuvre, to say the least of it; for the sickness of the relatives only amounted to mental depression and anxiety on the absence of the young men. From seven o'clock in the morning till four o'clock were these young men worried by these people, all of them occupying a very respectable place in the Bombay community. One of the young men at last yielded, having been worked up to quite a frenzy of feeling about his mother, and wished to go home, on the promise being given him that he should be allowed to return after an hour. But every promise, assurance, and proposal given were incincere and faithless. There was one object to be gained, and that was to get the young men away from the mission-house; and no means, however unscrupulous, were overlooked for that purpose; for afterwards every influence would be brought to bear upon them which would quench their religious wishes and fears, at least till the grace of God, if their hearts had indeed been touched, would assert its sovereignty.

On the fifth day two others yielded to a similar course of treatment. The fourth, Bairamji—the oldest and most advanced of them, with a wife and child, too—keeps to his original choice, and hopes to be able to confess Christ. He has had much to undergo, and there is yet more in store for him, for he is not abandoned, but plied with an energy and perseverance worthy of a better cause.

Let Christians in Britain know the work going on here and its great importance, and how needful that labourers should be sent into the fields whitening for harvest. And let spiritual Christians know the trials of those who are daring to profess Christ—that, literally in all its compass, have many to give up father and mother, husband, and wife, and child, and brother, and sister for Christ's sake—that in their case are the words of Christ fulfilled in all their bitterness—“A man's foes shall be they of his own household.” Let Christians pray, and thus support and strengthen their tried brethren in heather lands.—*News of the Churches.*

BUXTON MISSION.

Our readers generally will be aware that this is a Mission maintained by our brethren of the Free Church in Canada, in a settlement of Negroes, near Chatham. The following statements which we extract from the *Eccliaistical and Missionary Record* for October, are highly interesting and satisfactory.

“This Mission was at first an experiment, but its success is no longer problematical. Under the able, prudent and faithful management of the Rev. Mr. King, it has prospered, almost as much as its most sanguine friends could have anticipated. There are now two schools, a male and a female. During the past year there have been enrolled, in both schools, one hundred and thirty, while the average attendance is fifty-eight. Several are studying Greek and Latin. Of this class, some may be entering College at the commencement of the session. In the Sabbath school, there have been enrolled, during the year, one hundred and twelve, and the average attendance has been fifty-two. In both the day schools, the Shorter Catechism is taught.

“The attendance at Church is from one hundred and fifty to two hundred. The number of communicants is fifty, six being added since last year. One of these was a young woman from the Mission school, the first fruits of the school. Mr. King states regarding her, ‘Her knowledge of the Scriptures was clear, and she gave satisfactory evidence of having experienced a saving change. This is only the first fruits, but we trust it will be followed by an abundant harvest.’

“The Mission has begun to do something in the way of supporting itself. A small rate bill has been collected during the year, from the parents who have had children attending the day school. The Synodical collections have been taken up, and also ordinary collections on the Sabbath. It is believed that eventually—indeed before long—the Mission will be in a great measure self-sustaining. But it must be sustained by the Church in the meantime.”

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## Eccliaistical Notices.

### FOREIGN MISSION OF THE U. P. CHURCH.

*To the Editor of the Canadian United Presbyterian Magazine.*

Sir.—I beg leave to state, through your Magazine, for the information of brethren, and the congregations, that as Convener of the Committee on Foreign Missions, I have received communications from twenty-three congregations, in reply to the circular which was printed in your September number, and which was also sent to all the congregations of the Church. Fifteen of these give us encouragement to expect annual remittances, which when put together amount to £100, currency. Other eight congregations do not pledge themselves to any amount, but are equally favourable to the proposal, and from the circumstances of these congregations we should expect them to raise annually among them, £40 at least. There are also two congregations, which, although favorable to such an object, seem to consider it inexpedient so long as we receive money from home—an objection which is completely removed by the resolution of Synod last year respecting the application of grants from home, to which we refer them, and by consulting, which, it is hoped they will see their way clear to cooperate in this good work.

To three congregations which would wish to receive the visit of a Deputation, we would say that in the meantime this must be deferred; but when the Committee meets, it will consider the practicability of following out their views.

Some of the larger congregations have made no report, otherwise we are sure the average amount from the different congregations would have been much higher. It is hoped that all the congregations in the Church will take an interest in the proposed Foreign Mission, and if they do, it cannot be doubted that the object in view will be realized. The time allowed for replying

to the circular was rather short, and we beg to suggest that all congregations which have not replied, will yet do so as soon as convenient.

It was not intended, I suppose, that money should be transmitted to the Committee, but I hereby acknowledge the receipt of £1 3s. 4d., being a Collection from a congregation, which is at present making an effort to build a manse for their minister, and will be able afterwards, it is hoped, to contribute more liberally for this Foreign Mission. I shall transmit this, and any other sums that may be sent to me, to the Synod Treasurer; and as, in some cases, in the letters received, it is said the money is in readiness, and will be sent when required, I take the liberty to suggest that as nothing practical can be done before the next meeting of Synod, and as efficient practice will much depend on the sums promised or paid, it might be well for all congregations which are inclined, to advance their contributions for this year to the Synod Treasurer, Robert Christie, Esq., Rosebank, P. O., Canada West. It should be considered that probably double the amount at least, of what may afterwards be annually necessary, will be required at first, to fit out a Missionary, and commence the operations; and as from the pledges already given, and others on which we can calculate, it may be considered certain that, through God's blessing, this measure will be undertaken by our Church, it may possibly prevent a year's delay in commencing the work, if congregations will, as soon as possible, realise and transmit the sums which they expect to be able to contribute annually.

Caledonia, 25th October, 1856.

I am, Sir, yours respectfully,

ANDREW FERRIER.

THE LOWDEN FUND.

The following contributions from Mrs. Lowden and her family, have been received since August, viz. :—

Smith's Falls .....	£1	5	0
Warrensville .....	4	0	0
West Gwillimbury .....	3	15	11
Essa .....	3	7	4
Do. J. McClain .....	1	0	0
Chippewa .....	8	5	0
Owen Sound.....	3	10	0
Clarke .....	13	0	0
A Friend in Cobourg .....	1	5	0
English Settlement, London.	8	15	7½
Bethel, do.	5	16	4½
Chinguacousy, 1st and 2nd.	7	18	1½
Blandford .....	5	5	0
Newton .....	11	10	0
Newcastle .....	7	5	0
St George .....	12	10	0
Hibbert .....	2	9	0
Flat Creek .....	4	3	0
Blandford .....	5	5	0
Dunbarton and Canton.....	25	12	0
Ingersoll.....	9	0	0
Woodstock .....	8	7	6½
Mount Pleasant.....	5	0	0
Bath .....	5	0	0

It will thus be seen that our churches and congregations are contributing with commendable liberality to this Fund. The total on hand is £330 9s. 2½d., to which only 29 congregations have contributed. If the contributions of the re-

mainder are on the same scale, as they no doubt will be, the sum realized will be as creditable to our body as it will be acceptable to the bereaved family. Presbyteries are requested to bring the matter before the vacancies in their bounds.—(Communicated.)

U. P. PRESBYTERY OF FLAMBORO'.  
HAMILTON.

This Presbytery met at Hamilton on the 14th of Oct.,—the Rev. John Lees of Ancaster, Moderator. The Rev. Thos. Christie, who had been appointed to moderate at Hamilton, laid on the table a unanimous call from that Congregation, addressed to the Rev. William Ormiston, Master in the Normal School, Toronto. Mr. Christie, in narrating his procedure, stated that he had moderated in many calls, but had never seen greater cordiality than in the present case. The Presbytery approved of his conduct, and sustained the call as a gospel call regularly proceeded in. A letter from Mr. Ormiston was then read signifying his acceptance, and the Presbytery appointed his Induction to take place at Hamilton on the last Tuesday of Dec. next at 11 o'clock, a.m.,—the Rev. Mr. Lees to preach, and the Rev. Mr. Christie of Flamboro' to preside as Moderator. The last portion of this appointment will be truly pleasing to the Congregation and to the object of their choice. Mr.

Christie's long experience, his deep piety, and great moral worth justly entitle him to preside on such occasions. But he has a special title at Hamilton. He it was, who at first, organised 11 members of his congregation, at their own request, and by appointment of Presbytery, into a church at Hamilton; and often ministered to them at a great personal sacrifice. The church at Hamilton may have many teachers, but it has only one father, and that is the Rev. Thomas Christie.

There was no other business of public interest.—*Communicated.*)

#### U. P. DIVINITY HALL.

The Session of the Hall was opened in the Mechanics' Institute, Toronto, on Tuesday 21st Oct., at 7 p.m. Of the Theological Committee there were present the Rev. Mr. Duff, Moderator of Synod, the Rev. Messrs. Dick, Torrance, Kennedy, Ormiston, and Dr. Taylor. The Rev. Mr. Drummond was also present. The Moderator presided, and after singing, called upon the Rev. Mr. Dick to engage in prayer, which was followed by an address from the Chair, and the reading of Dr. Taylor's Introductory Lecture. Several of the ministers made a few remarks, and the meeting was closed with singing and the benediction. The number of Students present was nine; and several others are expected presently from Scotland. Should they arrive the attendance will be larger than in any preceding year.

#### U. P., PRESBYTERY OF TORONTO

This Presbytery meets at Toronto on the Tuesday after the first Sabbath in November.

#### KNOX'S COLLEGE, TORONTO.

The annual session of this College commenced on the 1st of Oct. The opening lecture was read by the Rev. Dr. Burns, and was characterized by his well-known talent and energy. The attendance of ministers and others was large. Extensive additions to the buildings, and a variety of improvements have been made.

#### FREE CHURCH, SCOTLAND.

The foundation stone of the New College, Glasgow, to which Dr. Clarke contributed so munificently, has just been laid. There is great diversity of opinion in the Free Church respecting the expediency of this college, and much keenness of feeling has been the result. The celebrated Dr. McCosh, who was appointed to a professorship in it, by last General Assembly, has declined. The Rev. Dr. McCrie, Moderator of the Assembly, and son of the illustrious author of the *Life of John Knox*, has accepted the professorship of Divinity in the Presbyterian Church of England, and leaves Edinburgh for London.

#### PRESBYTERIAN CHURCH OF CANADA CONNECTED WITH THE CHURCH OF SCOTLAND.

An additional Presbytery of this church has recently been erected, viz., that of London.—The Rev. Mr. Snodgrass, late of Charlotteville, Prince Edward's Island, has just been inducted as successor to the late Rev. Dr. McGill, Montreal.—The Rev. Mr. Smith, Professor of Hebrew in Queen's College, Kingston, died lately while on a visit to Scotland. He is highly spoken of as a Christian and a scholar, and is much regretted.

#### ENGLISH WESLEYAN CONFERENCE.

The number of members connected with the societies was reported at the late Conference as 263,835, being 3000 more than in the previous year. Sixty Candidates for the Ministry were accepted. The Conference resolved that the rule prohibiting dancing should be made more stringent. It also took very strong ground against the use of tobacco by ministers. Thirty-one candidates for admission were each asked if he used tobacco; one replied that he did, by the advice of three physicians, for his health. The Conference refused to receive him until he promised to consult more eminent medical authority, and abide by it.

## Gleanings.

### TUSCANY.

MEMORIAL OF THE COMMITTEE FOR THE VINDICATION AND PROMOTION OF RELIGIOUS LIBERTY.

We lay before our readers the following Memorial, which, with its copious and deeply interesting Appendix, has recently been presented to Lord Clarendon. In

preparing the document, and in the steps taken in relation to it, the Committee acted in concert with the Committee of the Italian Society of Edinburgh. It was signed by the Archbishop of Canterbury, the Marquis of Blanford, the Earl of Shaftesbury, Harrowby, and Grosford; Sir J. Rowland Eustace, Bart; Sir C. E. Eardley, Bart; the Rev. Dr. Lee, Principal of the University of Edinburgh; the Rev. Dr. Cunningham, Principal of the New College, Edinburgh; the Rev. Dr. Brown, Professor of Divinity in the United Presbyterian Church; Sir David Brewster, Principal of the University of St. Andrews; H. L. Playfair, Esq., Provost of St. Andrews; D. MacLagan, Esq., Hon. Sec. of the Edinburgh Italian Society; Rev. Dr. Steane, Hon. Sec. of the Religious Liberty Committee, and of the Evangelical Alliance; and, in all, by more than 130 names.

To the Right Honourable the Earl of Clarendon, Her Majesty's Secretary of State for the Foreign Department.

The Memorial of the undersigned, being persons connected with various Religious Societies and Churches, representing almost all bodies of Christians in England and Scotland.

Humbly sheweth,—That the memorialists have for some time viewed with the deepest sympathy and concern the situation of those subjects of the Grand-Duke of Tuscany who have renounced communion with the Church of Rome, and have embraced the religious opinions professed by the people of this country, in common with the other Protestant nations of Europe.

That the number of those who have done so is probably several thousands, and is believed to be continually increasing.

That these persons are not connected with any political party or movement, or accused of designs against the State or immorality of life, but are quiet, inoffensive citizens, respectable and industrious, much attached to the perusal of the Holy Scriptures, by the devout study of which, they have been led to the religious views they hold.

That while the Tuscan Government professes to allow liberty of conscience to all their subjects, in reality those holding Evangelical opinions are subjected to the most harassing oppression and persecution—instances of which have, from time to time, during the last few years, attracted the attention and excited the indignation of Europe. The memorialists beg to refer to a detail of several of the principal cases which are known to them, as contained in the appendix annexed.

That the memorialists have ascertained that these Tuscan Evangelical Christians labour under the following disabilities:—

1. They are not permitted to meet, in however small numbers, for social religious worship, nor to enjoy the instructions and ministrations of clergymen of their own religious belief.

2. The imparting of religious instruction, even in the privacy of the domestic circle, or giving a Bible or religious tract to a child or servant, exposes to a prosecution for "Impiety by means of proselytism," and to a punishment as severe as that awarded to felonies.

3. They must either have their children baptized by the parish priest, after which they are claimed by the Church of Rome as her own inalienably, or forfeit for them most of the rights of citizens, which depend on possession of a "certificate of baptism." Evangelical baptism is, at the same time, precluded by the penalties on proselytism, to which any clergyman who should administer it would be liable.

4. They cannot be married except by a priest of the Romish Church, on presentation of the certificate of baptism; and they must previously confess to the priest, and receive absolution, and after the ceremony attend mass, and receive the sacrament.

5. On their dying beds the medical attendant is bound, under a penalty, to see the priest sent for, by whose solicitations and threatenings their last hours are frequently embittered; while penalties await Protestants of any country who may venture to afford spiritual consolation in such cases.

6. The most grievous obstacles are thrown in the way of Evangelical Christians obtaining for their deceased relatives the ordinary decencies of Christian sepulture.

That the memorialists conceive that it is in accordance with the policy and character of this Protestant nation, that the Government should exert their influence to

put an end to a state of things so contrary to the principles of the religion professed by the whole of Christendom, and to the spirit of the age.

That the memorialists rejoice to be informed of the successful efforts Her Majesty's Government have made, in concert with her Allies, to protect the non-Mohammedan sects in Turkey from oppression, and to acquire for them equal rights and privileges; and crave that similar relief be sought for Evangelical Christians in Tuscany, so that the scandal may be removed in the one case as well as in the other.

That persons professing Evangelical principles in Tuscany ought to be allowed liberty of religious worship, and permitted to have their children baptized, their marriages performed, and their funerals conducted by ministers of their own religious belief.

That the constitution of Tuscany permits to the Jews resident in the duchy to select a chancellor or president, who has control over his compatriots, as responsible to Government for them, and who has power to prevent any of them being ill-used.

That it might be suggested that Evangelical Christians should be allowed to elect a similar representative officer, to be responsible for their peaceable conduct; who should have at the same time power to protect them from ill-usage.

That a similar measure to this was adopted by the Government of Turkey, at the instance of the Christian Powers; each of the non-Mohammedan Churches electing an officer (generally named the Patriarch) to represent the Church in its dealings with Government, who is responsible for the conduct and orderly behaviour of the members of his Church; and who has power, on the other hand, to protect them from persecution.

That as the disabilities referred to are now pressing with great severity on the Evangelical Christians of Tuscany—several of whom are at present under legal process on account of their opinions, and have themselves invoked the good offices of the British Minister at Florence—the memorialists would humbly urge the Government of this country to use all its influence to put an end to this state of matters; and, in particular, to instruct the British Ambassador (whose presence, if unaccompanied by any protest, would appear to give a sanction to such things) to press, without delay, the measure here suggested on the Government of Tuscany.—*Evangelical Christendom.*

[We omit the Appendix embracing twenty-one cases of persecution in Tuscany. Lord Clarendon, through his Secretary, made a courteous reply, addressed to the Earl of Shaftesbury, one of the subscribers, intimating that "the Memorial should have his Lordship's best attention." It would be a matter of immense importance if religious liberty could be secured in a country so closely connected with Rome.]

#### THE ROMISH CHURCH AND ITS PROSPECTS.

Roman Catholicism continues intolerant of all forms of religion; and this anti-Christian system still prevails in Italy, Naples, Austria, Spain, Portugal, Bavaria, France, Belgium, and South America. Many of its professors are found even in Protestant countries, especially in Prussia, Holland, Ireland, Great Britain, and North America.

The advocates of Romanism profess that its principles are unchangeable.—This, however, is not true, for it was by degrees that it arose from Apostolic simplicity, to its present character of priestly usurpation; and its doctrines have been various at different times, never having been defined and settled until the sixteenth century, by the decisions of the Council of Trent. That famous council was called for the express purpose of determining the Roman Catholic principles of faith, after the Protestant Reformation.

Popery, however, may truly be regarded as unchangeable in its spiritual assumption, its priestly intolerance, and in the determined hostility of its hierarchy to the popular reading of the oracles of God and the free circulation of the Holy Scriptures. The priesthood generally cherish and manifest an inveterate enmity against the liberal education of the people, especially in Rome, under the immediate inspection of the Papal court, because general knowledge has ever been fatal to their unrighteous claims, and to their anti-Christian impositions. In those fine countries, therefore, where Popery is dominant, the people, with some exceptions, in connexion with the profession of Protestantism, remain in debasing ignorance, involved

in degrading superstition, as they are not possessed of the Holy Scriptures, nor permitted to hear the preaching of the Gospel of Jesus Christ.

Many of our readers will feel intense interest in the following, compiled from the best authorities :

*Estimate of Roman Catholics in 1855.*

Rome and the Papal States.....	3,000,000
Italian States—Tuscany, Modena, Parma.....	2,750,000
Naples and Sicily.....	8,750,000
Sardinia.....	5,000,000
Austrian Empire—German States .....	11,000,000
Hungary.....	10,000,000
Italy .....	5,000,000
Poland.....	4,000,000
Spain.....	14,000,000
Portugal.....	3,500,000
France .....	33,000,000
Belgium and Holland.....	4,500,000
Prussia .....	6,000,000
Switzerland.....	1,000,000
Russian Empire.....	2,000,000
Great Britain and Ireland.....	5,000,000
Turkish Empire.....	3,000,000
South American States.....	29,000,000
North America and Canada.....	2,500,000
India and China.....	3,000,000
West Indies and Hayti.....	2,500,000

Total Roman Catholics in the World..... 159,000,000

*Popery in Rome.*—Rome, as the city of “His Holiness,” with the whole “States of the Church.” might be expected to exhibit Popery in its own entire perfection. This is the case, for no other form of religion is tolerated, except recently for a small congregation of American Protestants and another of English. But in that beautiful country the people are the most ignorant, degraded, and immoral of any in Europe. All this is the consequence of the domination of the priests, of whom there are reckoned about 3,500, besides monks and nuns, in the city of Rome.

As to the Pope himself, that once terrible Pontiff is looked upon, as a temporal prince, with absolute contempt by all the sovereigns of Europe, while many of them acknowledge his spiritual authority, chiefly from reasons of state policy, to secure the influence of the priesthood in support of their Governments.

*Popery in Naples.*—Romanism, in many of its most disgusting forms of superstition, priestcraft, and impurity, prevails in this kingdom; while it has twenty archbishops, 128 bishops, and a vast army of priests. It is a proverb regarding the capital, that “Naples is a paradise inhabited by devils.” It is said, “The number of priests, monks, fiddlers, lawyers, nobility, footmen, and lazzaroni or vag bonds, is immense; the ecclesiastics alone amounting to more than 12,000, and the lazzaroni to above 30,000, in the city. Bigotry and intolerance reign in the kingdom of Naples; but some of the Neapolitans are eagerly desiring the Holy Scriptures, and to learn the true nature of Christianity.

*Popery in Spain.*—Romanism reigns in its perfect spirit of bigotry and intolerance in Spain. In its branch of the hierarchy there are reckoned to be 16 archbishops, including eight in the colonies, 46 bishops and 86,500 inferior priests, 2,705 inquisitors, 61,617 monks, 32,500 nuns, besides numerous other ecclesiastical officials. But the clergy are reported to be remarkably unlearned, and dissolute in their lives; inveterately hostile to the Scriptures, which are not permitted to be circulated in the country, while the people are sunk in ignorance and superstition. Still, some gleams of heavenly light are breaking upon the Spaniards, and in their recent revolutions there have been public cries for liberty in religion, and for the circulation of the Bible.

*Popery in Portugal.*—Popish policy reigns also in this country, where it is almost as intolerant as in Spain. Here the priesthood consists of two archbishops and

22 bishops, including those in the colonies, with 22,000 secular clergy, 14,000 monks, and 10,000 nuns. The Bible is strictly prohibited by the ruling priests in Portugal, and the Portuguese people are debased by superstition, and by ignorance of the true doctrines of Christianity.

*Popery in England.*—Efforts the most determined and energetic, aided by the whole hierarchy of the Papacy, especially by the Jesuits, have been made for a series of years to increase the number of Roman Catholics in England. These have, in a small degree, succeeded, especially by crowds of immigrant labourers from Ireland, and by an extraordinary expenditure, furnished largely by wealthy Catholics on the Continent, in the erection of some new churches and chapels in different parts of the country. The Pope even dared to map out a scheme of dioceses in England, for his priests to officiate as local archbishops and bishops but this was put down by an Act of Parliament. Still there has been some progress, but it is small, considering the great increase of our population, and the recent secession of above one hundred of the more superstitious of the clergy of the Church of England. These had been trained in high Popish notions, to regard themselves as priests, authorised to administer sacraments and to forgive sins, according to the anti-Protestant notions popularly taught at Oxford, directed chiefly by Dr. Pusey, a Professor of Divinity in the University.

*Popery in France.*—Though France is regarded as the principal Roman Catholic country, it has appeared inclined to throw off the Papal yoke, even though it is held by a mighty hierarchy. So grossly had the French nation been deluded with the Popish ceremonies and superstitions, that the more intelligent portion of the people became infidels, as is the case generally in Roman Catholic nations, even in Italy, and in the metropolis of the Pope. The progress of infidelity occasioned the dreadful revolution at the close of the last century in France. The resentment of the people was then poured forth with terrible effect on the monarch, and especially on the priests, thousands of whom were sacrificed to the fury of the ruling powers. The monarchy, with the legitimate dynasty, was restored after a quarter of a century; but, the Romish priesthood have been found to give their support to an arbitrary form of government, neglecting the instruction of the people, the Bourbon dynasty was again overthrown in 1830, when the Romish Church was cut off from being the religion of the State, and free toleration established for other forms of religion in France. Still, as the Roman Catholic was the professed religion of the majority of the French people, the usual salaries were continued to the priests.

The Romish hierarchy in France consists of 40,429 priests, among whom are 1 metropolitan archbishop, 6 cardinals, 13 other archbishops, and 64 bishops; their salaries from the Government amount to about 42,114,052 francs annually, besides a much larger sum for the repair and enlargement of their sacred edifices, and an amount probably equal from surplus fees. Besides this regular army of 40,429 clergymen, the country is again covered by 565 monasteries, and other immense religious establishments.

Clerical Colleges .....	203
Missionary Establishments in the Interior....	48
Establishment of Freres de la Doctrine.....	761
Hospitals or Charitable Institutions.....	939
Boarding-schools for Young Ladies.....	1012
Small Colonies of Sœurs de la Charite.....	3379

6342

Notwithstanding the vast resources of the priesthood in France, and the vigorous efforts made by the hierarchy, aided by the Jesuits, for the support of their system, many things betoken its entire subversion. It is well known that very serious differences in doctrine exist among the Catholic priests; they are opposed to the progress of the age, and learning is not liberally encouraged by them, even in that department which is Biblical and theological. Still, learning is advancing in France, to the injury of priestism; and scriptural knowledge increases among the people, even among the Catholics, through the active zeal of Protestants in the circulation of several millions of copies of the Bible, furnished by the liberality of the British and Foreign Bible Society.—*Christian Witness.*

## REGISTRATION OF BIRTHS, MARRIAGES, AND DEATHS.

About this season of the year, ministers are accustomed to receive a circular from the several Clerks of the Peace, respectfully requesting them to forward returns, according to blank forms that are enclosed, of "all persons whom they shall have baptized or married, or who shall have died within their cures, and belonging to their Congregations, during the twelve months next preceding each Return." They are told that "these Returns are required by the Government for STATISTICAL INFORMATION," and they are impressed with "the necessity of making a *full and prompt* Return."

Now, it is notorious, that this demand, or request, is very seldom complied with. Some, from carelessness, neglect it; others, from conscientious scruples, refuse to render an account to the Government of their performance of strictly religious ordinances, such as baptisms are. The Government on the other hand, take thankfully what returns they can get, but never enforce any penalty upon defaulters.

Were there any attempt made to punish non-compliance with this law, there would be an instant agitation for its repeal. On no point ought we to be more sensitive, than about any demand from Cæsar concerning the things which are God's. But as it is not enforced, we protest against the whole matter as a solemn farce, degrading to the Majesty of the Law.

We concede the right of the Government to insist upon the due registration of births, marriages, and deaths. Consequences so important are dependent upon the proof of such facts, as regards the connection of families, and the inheritance of property, that it becomes even a duty of the Civil Power to provide an easy and effectual mode of furnishing such evidence. As matters are ordered now, nothing can be more uncertain and irregular than the methods adopted in any contested case. The evidence of Family Bibles, common report, the recognition of parties by each other in certain relations, testimony of eye-witness, &c., are resorted to. It is easy to see how any or all of these may fail in numberless instances, and positive proof be impossible, even when the claim is best founded, and thereby immense injury be done to innocent persons.

It would be difficult to devise any plan more clumsy or ineffectual than the one now in vogue. 1. As to Births, the number of baptisms bears no proportion to these; what with conscientious objections, parental disqualifications, and indifference, probably not one-half of the children born in the country are baptized. And of those who are, not one-half are returned as such. Many ministers are ecclesiastically competent to baptize, though unrecognized by law. Some denominations do not consider consecration to the pastoral office essential in performing such acts. For such cases, the law makes no provision; nor can it. *Yet there is no legal provision but this, for registering the birth of any child.* 2. The case of marriages is the least unfavorable illustration of the working of the law. A marriage cannot legally take place, unless celebrated by a legally authorized minister: consequently, every case of marriage comes under the cognizance of such a party. But what guarantee is there, that a person who is not an officer of Government, and who is encouraged by their indifference to be negligent in this doubtful duty, will *return* the marriages he celebrates, without which proof must be found at hap-hazard? 3. In the case of Deaths, many persons are buried without any service; many more by a service conducted by one not a clergyman in the eye of the law; and again, there are few returns made of these also.

For every purpose, therefore,—for the proof of the specific facts concerned, and for statistical information, the law, as it stands, is "a mockery, a delusion, and a snare."

Let the Government establish a machinery of its own for registering the fact of the birth of every child, irrespective of its baptism; of every marriage, as a civil contract, by whatsoever religious rites consecrated, or even by none at all—they have nothing to do with that; and of every death, however the body may be buried. Let the giving of information as to these points be compulsory, and enforced by penalty, on the parties concerned in each case. And where ministers' services are required, let parties call in whom they will to consecrate the occasion, independently of the Civil Act, the authorities having no concern with this part of the proceedings. Such is the plan adopted in France, where it works admirably, and partially in England, as also in many of the American States. We must come to

such a system here, or in a few years, there will be the utmost difficulty in proving almost any birth, marriage, or death.—*Canadian Independent*.

[We understand that though the required Returns were made, still no registration would take place, without a special application to that effect, and the payment of a fee. The Returns are required only for "Statistical Information." Unless registration be attended to, the inevitable consequence will be trouble, expense, and loss of property. Let parties concerned see to it, every one in his own case. Whoever may be losers by the neglect of registration, the lawyers, at all events, will be gainers.]

#### CHURCH MUSIC.

Congregational singing will never become general and permanent until the Churches employ tunes which have melodies that cling to the memory, and touch the feelings or the imagination.

Music is not simply a vehicle for carrying a hymn. It is something in itself. No tune is fit to be sung to a hymn which would not be pleasant in itself without any words. Any other view of the function of music, if it shall prevail will in the end bring music to such a tame and tasteless state that a reaction will be inevitable, and the public mind will go to the opposite extreme. Thus, those who are conscientiously anxious to make music a means of religious feeling, will, by an injudicious method, produce by and by the very mischief which they sought to cure.

A corruption of hymns will not be more fatal to public worship than will be a corruption of music. And any theory that denies to Church music, a power upon the imaginations and the feelings, as music, and makes it a mere servile attendant upon words, will carry certain mischief upon its path, and put back, indefinitely, the cause of Church music.

The tunes which burden our modern books in hundreds and thousands, utterly devoid of character, without meaning or substance, may be sung a hundred times, and not a person in the congregation will remember them. There is nothing to remember. They are the very emptiness of fluent noise. But let a true tune be sung, and every person of sensibility, every person of feeling, every child even, is aroused and touched. The melody clings to them. On the way home snatches of it may be heard on this side and on that: and when, the next Sabbath, the same song is heard, one and another of the people fall in, and the volume grows with each verse, until at length the song, breaking forth as a many-rilled stream from the hills, grows deeper, and flows on broad as a mighty river! Such tunes are never forgotten. They cling to us through our whole life. We carry them with us upon our journey. We sing them in the forest. The workman follows the plough with sacred songs. Children catch them, and singing only for the joy it gives them now, are yet laying up for all their life, food of the sweetest joy. Such tunes give new harmony and sweetness even to the hymns which float upon their current.

In selecting music we would not allow any fastidiousness of taste to set aside the lessons of experience. A tune which has always interested a congregation, which inspires the young, and lends to enthusiasm a fit expression, ought not to be set aside because it does not follow the reigning fashion, or conform to the whims of technical science. There is such a thing as Pharisaism in music. Tunes may be very faulty in structure, and yet convey a full-hearted current that will sweep out of the way the worthless, heartless trash which has no merit except a literal correctness. And when, upon trial, a tune is found to do good work, it should be used for what it does and can do.

We do not think that congregational singing will ever prevail with power until pastors of churches appreciate its importance, and universally labor to secure it. If ministers regard singing as but a decorous kind of amusement, pleasantly relieving or separating the more solemn acts of worship, it will always be degraded. The pastor, in many cases, in small rural churches, may be himself the leader. In large Societies, where a musical director is employed, the Pastor should still be the animating centre of the music, encouraging the people to take part in it, keeping always before them their duty, and their benefit in participating in this most delightful part of public worship.—*II. Ward Beecher*.

[It is obvious that many Ministers, by judiciously cultivating sacred music among their people, do much to promote the prosperity of their congregations, and augment

the effectiveness of their labours in the pulpit. Such an auxiliary ought not to be neglected. Not a few Ministers are physically disqualified for direct personal effort in this way; and if they act at all, must avail themselves of the instrumentality of others. Sacred music is now occupying much of the attention of our Church at home, —the Synod having a zealous and active committee for the object. What is called, with questionable propriety we believe, the Tonic Sol-Fa method, is greatly in vogue. This method, it will be understood, relates merely to the notation,—music itself, we suppose, being no more liable to modification than the law of gravitation. The advantages of this new method, we are assured, are very great; so much so that a child, five years of age, may, with a little instruction, be found qualified to read a simple tune at sight. Persons competent to pronounce an opinion, declare that so long as the old intricate notation is persisted in, any considerable proficiency in music never can be the attainment of more than a few.]

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WILL IS POWER.

How frequently we hear doubts expressed as to the possibility of acquiring knowledge without assistance!

One morning in the year 1849, a young peasant girl obtained an interview with the great vicar of the cathedral of one of the western cities in France. In a manner that was at once modest and firm, she told him that having heard of his kindness in procuring situations for governesses, she had come in the hope of obtaining some employment.

"But my child," replied the venerable abbe, "you cannot teach without a diploma, and in order to obtain a diploma, you must go through an examination. What instruction have you received?"

"In my childhood, Monsieur l'Abbe, I learned to read and write, and then I served my apprenticeship to a mantuamaker. I am now constantly employed in working with my needle, and earn about three pence; but this does not do, and so I wish to become a governess."

"My poor child, to read and write is something, it is true; but it is not enough. You must know how to spell; and you must know grammar, geography and something more than the first four rules of arithmetic, all thoroughly; and you must also have some idea of composition."

"I think, Monsieur l'Abbe, that I could pass an examination in these things tolerably well; for when my day's work was over, I have always devoted part of the night to studying the books which I contrived to buy out of my savings. On Sundays, too, I could read. I have come on purpose to beg that you would be so good as to examine me, and tell me whether I may hope to obtain the diploma of the first degree."

"The first degree! but do you know what it is, my child? it would be impossible. The examination is very difficult; you must know arithmetic perfectly; also, something of geometry and cosmography; you must understand music, both singing and playing on an instrument. It is not likely you have learned the piano or the harp?"

"I have not; but, Monsieur l'Abbe, does the law say positively the piano or the harp?"

"No! the law says simply that it is necessary to know enough of music to be able to play on an instrument. Those I mentioned are most usually learned at schools, that is the reason I named them; but I think that perhaps they might be satisfied with the guitar."

"Well, Monsieur, as the law does not name any particular instrument, I am satisfied, for I have taught myself to play on one instrument."

"And what is that?"

"Here it is;" and the girl took from her pocket a flageolet.

At this sight the Abbe burst into a peal of laughter. She colored deeply; but imagining, no doubt, that he did not believe in her musical powers, she raised the instrument to her lips and the Abbe stood amazed.

The excellent priest, who had himself been one of the people, judged rightly that a peasant, who had taught herself not only to play, but to play so well, could not be an ordinary person. He asked her age. She was twenty-five.

"I will examine you now," he said.

The replies of the young peasant were astonishing; and he wondered but in si-

lence, at the knowledge which this poor country dressmaker had obtained by her own unaided efforts.

"You may," he said, "with perfect confidence present yourself before the commission of examiners; I will arrange that you shall not be required to play. This flageolet, on which you perform so well, would excite laughter and witticism, which must be avoided."

The young peasant went before the commissioners, and all were amazed at the variety of real and profound knowledge which she had acquired in her evenings, and pondered on, during her long days of toil. Received by acclamation, she now (December, 1850) is at the head of an establishment.

We have heard this story related both by the grand vicaire, and by a lady, the intimate friend of our heroine, who has often heard her say to her pupils—"WILL IS POWER."—*Bickersteth's Visitor*.

#### MAGNANIMITY OF WASHINGTON.

When Stuart was painting Washington's portrait, he was rallied one day by the General for his slow work. The painter protested that the picture could not advance until the canvas was dry, and there must be some delay. Upon arriving the next morning, Stuart turned his canvas, and discovered to his great horror that the picture was spoiled. "General," said he, "somebody has held the picture to the fire." Washington summoned his negro-valet, Sam, and demanded of him in great indignation who dared to touch the portrait. The trembling Sam replied, that chancing to overhear Washington's expressions of impatience at the slowness of the work, and the response of the artist that it must dry before he could go on, he had ventured to put the canvas before the fire. Washington, with great anger dismissed him, and told him never to show his face again. But, the next day after Stuart had arrived, and was preparing to work, Washington rang the bell and sent for Sam. He came in abashed and trembling. The President drew a new silver watch from his pocket, and said, "Come here, Sam. Take this watch, and whenever you look at it, remember that your master, in a moment of passion, said to you what he now regrets, and that he was not ashamed to confess that he had done so."—*Exchange*.

#### CIRCULATION OF EVANGELICAL BOOKS IN SPAIN.

For the first time, for centuries, there are now circulating, in the Spanish peninsula, Evangelical works printed in the country and in the Spanish language; the "Lucilla" of Adolphe Monod, the "Tradition" of De Sanctis, and several other treatises, have seen the light, and our Protestant literature is becoming insensibly naturalised. The men, moreover, who hitherto have succeeded in stifling liberty of thought in Spain, and retaining the press under their tutelage, utter lamentable cries of alarm, as may be judged by the following extracts of a letter written from the diocese of Avila to the *Speranza*, a Spanish journal:—

"We cannot but be filled with horror when we consider the immense treasures and large resources with the aid of which insatiable Protestantism has propagated error, and caused the perdition of souls by the thousands of Bibles which it has diffused throughout the world; but our indignation ought to be redoubled when we see that it can now lift its hideous Gorgon head on the most classic ground of Catholicism itself. One more hour of negligence on the part of those in whose hands repose the destinies of the nation, and we are lost: "Yet a little while and ye shall not see me." Immorality and heresy can be held in check only by the vigorous hand of kings and governments, who ought not in vain to bear the glorious title of Catholic, and without whose protection the Church is powerless to root out the tares sown by the enemy."—*News of the Churches*.

#### TESTIMONY TO THE PROGRESS OF PROTESTANTISM.

A RECENT number of the *Univers* contains the following remarks on this head: "In all the Catholic cities of Germany, the returns make it apparent that the number of Protestants is increasing in a fearful manner. Dusseldorf, which was almost entirely Catholic, already reckons 7000 Protestants; and there is a certain parish in Cologne which numbers only a few Catholics." On this statement the *Avenir* observes in commenting on its value: "We are sometimes told that our efforts are in

vain, that we have nothing to hope from the attempts of a minority so weak as our Evangelical Protestantism, in the presence of an immense and compact mass like Roman Catholicism. But Catholicism, which ought to know itself, does not thus judge. The unity of which it boasts is, we know, alike from faith, from reason, and from experience, a sheer pretence. As well might one speak of the unity of sight amongst the blind, or of hearing amongst the deaf. The principal obstacle which the gospel encounters from the majority of Catholics is their religious indifference. Let Protestants, then, not be discouraged, but redouble their faith and their activity. The *Univers* gives a testimony to the result of our labors. Its five or six lines are worth as much—nay more—than many pages of the reports of our Societies. Let us pray, and God will act.”

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#### PROGRESS OF CHRISTIANITY.

Since the publication of the new law in Turkey, 106 Christian churches have been repaired or constructed. The Sultan alone contributed 25,000 francs to one building in the island of Candia. In fact, so far as the Sultan, Ali Pacha, and the Government generally, are concerned, everything is being done to conciliate the Christian subjects of the Porte and improve the condition of the empire.

The Protestant missions in British India are said by late returns to contain about 22,000 communicant members, with probably about 130,000 professed Christians. “The Lord hath done great things for us, whereof we are glad.”

In Burmah, where the holy Judson and his heroic wife laboured, and prayed, and suffered, there are now 12,000 communicants, and nearly 100,000 nominal Christians. “Let us not be weary in well-doing; for in due season we shall reap, if we faint not.”

There are now in China one hundred missionaries and their families, belonging to eighteen different societies; several printing presses; chapels at each port; schools for boys and girls; numerous native agents; the entire Bible translated, and a large stock of tracts, and Christian churches formed.

Sir G. Grey, Governor of New-Zealand, has stated his belief that out of 100,000 natives there were not more than 1,000 who did not profess Christianity; of these 50,000 are estimated to be in connection with the Church Missionary Society. Civilisation is following Christianity, and the island is fast becoming the garden of the Southern Ocean.—*Exchanges*.

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#### PROSPECTS OF BRITAIN.

We believe in the mortality of nations. We hope in the immortality of Britain. We agree with M. Theirs with respect to France and all other countries. We have no expectation that any states will fully develop their resources. We disbelieve the permanence of nations; for we believe in the uniformity of the Laws of Nature. The most uniform of these laws is death: death to individuals, death to nations, death to our own world, and to all others which we see shining above us. There is no exemption here below from mutability and decay.

Yet religion holds out to nations, as well as to individuals, the elixir of immortality. Were the people all righteous they would inherit their lands for ever. Did Britain turn to God, God would return unto us; and the prosperity of Britain, upheld by so many providences, would melt with a gentle transition, like the translation of Enoch and Elijah, without the dark interval of death, into the bright dawn of the glory of the latter days.—*Douglas of Cavers*.

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#### CANADIAN U. P. MAGAZINE.

The Editor having returned, and resumed his duties, begs to offer his best thanks to the friends who kindly and ably conducted the Magazine during his temporary absence.—He has received some anonymous communications for insertion. The authors would oblige him by sending private notes bearing their names. Few Editors deem it prudent to publish articles without a precaution of this sort.