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THE CANADIAN

UNITED PRESBYTERIAN MAGAZINE.

VOL. III.

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No. 5.

Miscellaneous Articles.

THE RISE AND FALL OF ANTI-CHRIST.

Every pious and reflecting mind must be struck with the admirable perfection of the Sacred Scriptures. They contain a complete index of the transactions of men and the dispensations of Providence from the beginning to the end of time. All, indeed, is not given in the way of history; but that which is wanting in history, is supplied by prophecy. The hiatus between the histories of the Old Testament and the New is supplied by the prophecies of Daniel and others concerning the coming of the Messiah; and, in like manner, the hiatus between the histories of the New Testament and the second coming of Christ is supplied by the prophecies of John in the Revelation concerning the future sufferings and glories of his Church; so that it may justly be said that in the sacred Volume we have a complete index of the transactions of men and the dispensations of Providence from the beginning to the close of time.

The histories of the Bible are easily explained, because they refer to things that are past; but the prophecies are much more difficult, because they have reference to things that are future. Nor was it ever intended by God that the prophecies should be fully comprehended or explained, until they should be accomplished. The prophecies of Daniel and others concerning the coming of the Messiah were necessarily dark and mysterious to the Jews; but now that they have been fulfilled, they appear to us exceedingly plain and explicit. In like manner, the prophecies of John in the Revelation, in so far as they refer to the past, are quite clear, but in so far as they have reference to the future, they necessarily appear to us dark and mysterious.

These remarks will apply to the rise and fall of Antichrist, the subject to which we are now about to direct the attention of our readers. There is no subject, perhaps, that has given rise to greater perplexity among commentators, or to greater divergence of opinion, than that which we propose to discuss. The most eminent commentators, indeed, are agreed in adopting the same principles of interpretation. They agree in thinking that the wild Beast described in the thirteenth chapter of the Revelation must be understood of Antichrist; and Protestant divines generally agree in the opinion that this Antichrist must be understood as referring to the Pontiff of Rome. But the main difficulty lies in determining the precise period when the said Antichrist arose; or, in other words, when the Pontiff of Rome became the Antichrist of Scripture. Some hold that it was when he assumed the title of Universal Bishop; others affirm that it was not till he became a civil as well as ecclesiastical ruler; while, at the same time, there is some divergence of opinion as to the precise period of his assuming either title.

It is not to be expected that we are here to enumerate all the different theories that have been entertained on this difficult subject. Nor do we deem it either necessary or useful for us to do so, as it would only tend to perplex the reader, and embarrass the subject. But having had occasion to investigate the subject, for the benefit of the people of our charge, we purpose merely to present the readers of the *U. P. Magazine*, if the Editor should think proper, with the result of our investigation, by laying before them that particular view which appears to us the most correct, and which best harmonises with the facts of history and the prophecies made known to John in that Apocalyptic vision which he had in Patmos.

It will be observed that in the book of Revelation we have three grand Apocalyptic numbers given us, all of them denoting precisely the same period or number of days, and although applying to widely different subjects, all indicating the precise period during which the power of Antichrist, under the prophetic symbol of a wild Beast, was destined to continue. These Apocalyptic numbers are twelve hundred and sixty days, forty-two months, and a time, times, and half a time. The first of these numbers applies to the two witnesses; they, it is said chap. 9. 3., were to prophesy in sackcloth "twelve hundred and sixty days." The second number applies to Antichrist, under the emblem of a wild Beast; it is said, chap 13. 5., "power was given unto him to continue forty-two months." The third applies to the Church of Christ, under the emblem of a woman in the wilderness, whither she fled from the face of the Serpent for "a time, times, and half a time." Each and all of these numbers, we have said, denote precisely the same period or number of days; that is to say, the second and third numbers denote precisely the same as the first, viz., 1260 days. And, according to a well known principle of interpretation, 1260 prophetic days are equal to 1260 literal years. That is the time during which the witnesses were to prophesy in sackcloth; it is the time during which the woman was to continue in the wilderness; and it is also the time during which power was given unto the wild Beast. If we are right, then, in understanding the wild Beast of Antichrist—and there is ample evidence of this—we have here given us the precise period during which that Antichristian power is destined to continue. According to the prophecy, he is destined to continue 1260 literal years.

Now, if we can ascertain the precise period when that Antichristian power arose, by adding to that period the number of 1260 literal years, we shall have the precise period of his decline or fall. Let us endeavour to ascertain this point. Dr. Cumming, to whom we are indebted for an able exposition of the Apocalypse, dates the rise of Antichrist as far back as the year 533. In that year, he tells us, the excellent code, commonly called the Justinian Code, was first promulgated, by which the Papal power was greatly extended, and according to which it was declared to be death to dissent from the Roman Catholic religion; and from that year, accordingly, Dr. Cumming dates the commencement of the Papal power as the Antichrist of Scripture. By adding 1260, the predicted period of the continuance of that power, to 533, we are brought down to the year 1793, as the year in which, according to that able writer, the Papal power should decline or fall. This, it will be observed, was the year in which the great Revolution first broke out in France; and in that year, it is probable, the first of the seven vials, or third woe of the Apocalypse, began to be poured out on the nations that gave their power to the Beast. But although the Pontiff of Rome was at that time, or soon after, politically cast down and divested of his power for a season; it was only for a short season. And although we agree with the opinion of the able writer referred to, in the opinion that Antichrist will not be fully overthrown on a sudden, or all at once, till the time of the end, yet we do think that, by fixing on the year 533, he is ante-dating the rise of that Antichristian power, and, of course, is thus led to ante-date the time of his fall. One mistake very often leads to another, and these mistakes

have led him, as they have led a great many others, to conclude that the time of the end, or what he calls the pre-millennial advent of Christ, is near at hand.

It appears to us that the Pontiff of Rome could not, with any degree of propriety, be called Antichrist, until he assumed and was known in the world by the title of Universal Bishop. Until he assumed that title, he could not, in the language of Scripture, be said to sit "in the temple of God, saying that he is God." The truth of this statement is all but universally admitted. Even Gregory the Great, one of the most distinguished Popes of Rome, declared that so soon as he who sat in the Chair of St. Peter, should assume the title of Universal Bishop, and be known in the world by that proud title, he would be the forerunner of Antichrist. That proud title was not conferred upon him, nor do we learn that he ever assumed it, till the year 606. Although the Justinian Code gave him great power, it was not until seventy-three years after, that is, in the year 606, that the Emperor Phocas, by a special decree, constituted him, in return for favours received, the great head and ruler of the Universal Church, and commanded all men to obey his mandates, or be punished with imprisonment, confiscation of goods, exile, and death, in case of disobedience. From that year the rise of Antichrist may be dated; when the Pope of Rome, Boniface III., had formally conferred upon him the dignity of Universal Bishop, and when he became known in the world by that proud title.

It has been remarked that there is a striking coincidence between the year 606 and the characteristic mark of the Beast, or the number of his name. "The number of his name," saith the angel to John, "is six hundred and sixty-six." The Roman soldiers, criminals, and slaves, had a stigma or mark affixed to them, by which they were known from all others. The number 666 was to be the stigma or mark, saith the Angel, by which Antichrist was to be known, as soon as he should arise. Between these two numbers there is a striking coincidence. But the coincidence is still more remarkable, when it is observed, as Irenaeus and others after him have observed, that the Greek numeral characters in which the name was originally written, and which represent the number 666, are such as to form the word *Lateinos*, or Latin man. It was in that very year, the year 666, that Vitalian, the then reigning Pontiff, first ordained that, as all the canons and decretals were in Latin, so all public worship should henceforth be performed in Latin. Vitalian thus assumed the characteristic stigma or mark by which the angel declared that Antichrist should be known from all others. He thus became known in the world as the Latin man, his Church became known as the Latin Church, and that, too, in the very year that corresponds with the prophetic number of his name as the Antichrist of Scripture.

Assuming, on these grounds, that Antichrist took his rise in the year 606, by adding to it 1260, the predicted period of his continuance, we are brought down to the year 1866, according to the Julian mode of reckoning, or to the year 1848, according to the prophetic, as the predicted era when his power as Antichrist should wane.

This predicted era of the decline of the Antichristian power seems to agree very well with the facts of history, and the pouring out of the seven vials, as generally interpreted. The first of these vials began to be poured out upon the nations that gave their power to the Beast, as early as the year 1793, the year of the breaking out of the French Revolution, if not before. Four of them have already emptied their contents on those guilty nations. The first part of the woe is past; and it is probable that the doomed nations are, at the present time, under the action of the fifth and sixth vials; we say the fifth and sixth, for these two vials are so closely connected, that they seem, as it were, to run into one another. The fifth vial, we are assured by the angel, is to be poured out on the seat of the Beast; that is, on the Italian dominions that are more immediately connected with, and dependent upon, him. This will greatly weaken the power of Antichrist. Indeed, his power has already been greatly

weakened by this vial. In the year 1848, as is well known, he was forced by his own subjects to flee his dominions; and since then he has been sustained upon his throne chiefly by the aid of French and Austrian bayonets. But although greatly weakened, Antichrist will not be utterly overthrown, even at the Julian period of 1866; for we find him still in existence during the action of the sixth vial. The sixth vial is to be poured out on the Turkish or Mohammedan empire, in the language of prophecy, to dry up "the Euphrates," and make way for the return of the kings of the East, and the gathering together of the nations, and peoples, and tongues, to the great battle of Armageddon. In that battle Antichrist is to occupy a conspicuous, if not the chief part. The name of the battle, and the description given by the angel of the locality, would seem to indicate that it is to be fought within the territory of the See of Rome. We deem it of no importance here to determine whether it is to be a physical, intellectual, or moral one. In either case, it is to be a battle, *i. e.*, and a battle in which Antichrist is to take part. And it is not till the seventh vial is poured out, that both he and the False Prophet are to be completely destroyed. But when this seventh seal is poured out, the Antichristian power will be overthrown completely and for ever. The mystical Babylon will come up in remembrance before God, "to give unto her the cup of the wine of the fierceness of his wrath." There will be thunders, and lightnings, and hail, and storm, and a terrible earthquake, "such as there was not since men were upon the face of the earth." And as Christ's sufferings were ended upon the Cross with a loud voice, saying, "It is finished," so the sufferings and persecutions of his redeemed Church will close with a loud acclaim from the temple of God, and from the throne, saying, "It is done. Babylon the Great is fallen, is fallen, is fallen, no more to arise." Then the blessed dawn of the Church's millennial glory will begin, when she shall enjoy rest for a thousand years.

(To be concluded in our next.)

GRIEVING THE SPIRIT.

(Concluded from p. 102.)

The Spirit is grieved by our *regarding iniquity in our heart*. Sin in the heart is to the Spirit, what an enemy is to a generous friend—it must ever grieve him. There is need of much vigilance here. If you had a friend visiting you for an object of benevolence, you would take heed not to entertain in your house then, his personal enemy to offend or insult him. If you did, you might not wonder though your benevolent visitor withdrew in grief and anger. Now, there is no course of conduct so offensive to man as sin is to the Holy Spirit of God. Hence it is written, "Know ye not that your body is the temple of the Holy Ghost; and if any man defile the temple of God, him will God destroy." Observe here, however, we speak of *regarding iniquity in the heart*. The most vigilant believer may be assailed by temptation to sin, and thus it may gain a temporary power over him. But the presence of sin in the soul, when that believer is in right exercise, will be regarded as a painful intruder. He would look on it as a faithful servant would look on a thief pillaging his master's dwelling by night. A humble child of God, then, is not to confound the intrusion of sin, with his regarding sin in the heart. If he feel sin within him to be a burden, and cry earnestly to God, "Who shall deliver me from the body of this death?" it is evident that with the mind he serves the law of God. It is the *cherishing* of sin in the heart that grieves, and tends to quench, the Holy Spirit of God.

We see proof of this in the history of ancient Israel. It was only a few days after they heard the voice of the Lord publishing the Law from Sinai, that

they tempted the Holy One, by making the golden calf, and worshipping it. God saw it, his anger was kindled against them, and this is his threatening of entire withdrawal from them, "Depart and go hence, for I will not go up in the midst of thee, for thou art a stiff-necked people, lest I consume thee in the way." What a change of language is here, from that which God had before employed! Formerly, God spake of Israel as *his* people, declaring that *he* brought them up with his high hand, and that *he* himself was in the midst of them. But now he says to Moses, "Go thou and this people whom *thou* hast brought up, for *I* will not go up in the midst of thee." How deeply grieved must the Spirit have been, ere this sad change of expression could have occurred! We remark a proof of the same truth, in the experience of David, after he committed the sin which rests as a blot on his illustrious name. Some have told us that sin cannot hurt a believer. They have affirmed that the union of a Christian to Christ is so complete, that his peace is never disturbed by the commission of sin. We are sure we speak the feelings of every genuine believer when we say, we never desire such a union with Christ! We never wish such a heartless relation to him, that if sin is committed by us, our comfort shall yet be unbroken. We may be assured, indeed, that our sin is forgiven us; but the very thought that we have offended a friend so ready to pardon, deepens our sorrow, and makes it all the more difficult for us to forgive ourselves for the injury we have done him. How powerful a confutation of the sentiment here referred to, do we find in the Penitential Psalms? There we find how deeply David's peace was disturbed by his sin, how his comfort was gone, and pain was felt in his soul, as if all his bones were broken. "Cast me not away from thy sight, nor take thy Holy Spirit from me. Restore to me the joys of thy salvation, and uphold me with thy free Spirit."

If, then, we would enjoy the light and presence of the good Spirit, it is needful that we maintain a deportment suited to his character and friendship. What that deportment should be, we may learn from the titles ascribed to him in Scripture. He is called the Spirit of Truth. It must, therefore, grieve him, if we have little regard to truth—caring little for it in our creed, and less for it in our conduct. He is called the Spirit of Grace. It must, therefore, grieve him, if we receive the grace of God in vain—despising its provisions of mercy, rejecting its overtures of pardon. He is called the Spirit of Love. It must, therefore, grieve him, if our hearts are cold to the tidings of redemption, or are agitated by turbulent passions—affording no resting-place for the heavenly dove to abide in calm devotion therein. He is called the Spirit of Holiness. It must, therefore, grieve him, if we are impatient to the restraints of his law, and yield not obedience to its righteous precepts. He is called the Spirit, not of the world, but the Spirit that is of God. It must, therefore, grieve him, if we are *entangled* with the affairs of this life, immoderate in our attachment to present things, but not setting our affections on things that are above.

The Spirit is grieved by our *neglecting the means of grace*. If a man is satisfied with the mere appearance of religion, he may retain it for a time, though he neglect devotional exercises, especially in secret. A painted flower may retain its colour without the dropping of the dew upon it, or the light and heat of the sun; but the living flower of nature soon droops and dies if plucked from its native stem where it drinks in the moisture of earth and the treasures of the sky. So, if a man will have the life of religion within him, he must not separate himself from the root of all nourishment—Jesus Christ; nor must he neglect those ordinances through which the Spirit, in his gracious operations, blesses the soul. Those believers who prosper most, are those who most diligently repair to the Word, to the throne, to the house, to the table of the Lord; and in these seek to find him, with all their heart. We know of what consequence it is in worldly concerns to watch and improve critical seasons. We know of what importance it is to the husbandman to attend to the changes of

the weather, that he may improve every falling shower or gleam of sunshine. How vastly more alert should we be to watch the gracious influences of the Spirit, that we may cast in the precious seed and reap the better harvest.

Let us bear in mind, that the Spirit operates on the soul through means of divine truth, which is attended to, and loved, and believed there. If we, therefore, leave the Bible neglected, or the Gospel unheard, we are shutting out the Spirit from the heart, by neglecting the instrument with which he works. The Spirit enlightens the mind and sanctifies the soul, through means of Gospel ordinances. If, then, we forsake these, we are refusing the help of the Spirit, by withdrawing from his instrument. It matters not how willing he is to bless us. It matters not how ready he is to be gracious to us. If we reject or stand apart from the truth by which he operates, we are grieving and setting aside the great Agent from his beloved work in our hearts.

And here we must remark, that none of all the appointed means of grace can be wilfully neglected, without grieving the Holy Spirit, and sinning against our own souls. To return to our former illustration. You may set a plant in a rich soil. You may give it abundance of moisture. Yet if you deprive it of light and heat, it will die; and why? It is not because earth, and light, and moisture of themselves make plants to grow; but because, through these substances combined, the God of nature sustains life in the vegetable kingdom. So, if we neglect any of the means through which the Spirit operates, it matters not how diligent we may be in the use of all others. We may attend on the public ordinances of religion, but if we restrain prayer before God, or refuse to read his word in private, we are contravening the laws of heaven, and the effect will be a grieving of the Spirit of God, and the certain loss of our soul's salvation. "Blessed is he that soweth beside *all* waters"—not only by the free river, but by the secluded fountain. Blessed, indeed, are ye who are constant in your place in the sanctuary, and daily on your knees in the closet—who are regular in your reading of the Scriptures, and habitual in your meditation, alone with God.

Reader, be watchful against all those ways of grieving the Holy Spirit of God. If grieved, he may depart, and, alas, what becomes of you then? Your privileges may remain, but the living Agent, who alone gives them effect, has gone. The outward framework of ordinances may continue, but the gracious Spirit, who imparts interest and power to them, is away. Then ministers may preach to you, the Bible may lie before you, and the Sabbath offer you its hallowed rest—but not a solitary blessing will come from any of these to your heart, after the Spirit is grieved away. You can only feel then, the weight of that awful woe which God utters over his ancient people, "Woe be to them when *I* depart from them." Alas, we have all done much to incur this woe. We require this day to deprecate its endurance. It becomes us each one to offer this prayer from our heart:—

"O stay, thou grieved Spirit, stay.
Though I have done thee such despite,
Cast not the sinner quite away,
Nor take thine everlasting flight!

"Though I have most ungrateful been,
Of all who e'er thy grace received,
Ten thousand times thy goodness seen,
Ten thousand times thy goodness grieved!

"Yet, O, the chief of sinners spare,
In honour of our great High Priest;
Nor in thy righteous anger swear,
'I shall not see thy people's rest!'"

Dunse, Scotland.

W. R.

UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

Having given a detail of the proceedings of the Associate and General Associate Synods in their separate state, embracing a period of seventy-three years, we now proceed to speak of their auspicious union, which took place in the year 1820. There are few events in ecclesiastical history more interesting, and which have led to more important results than this union. It is especially entitled to hold a permanent place in any full and faithful account of the Christian Church in Scotland. It will be ever memorable as an event which laid the foundation for an Evangelical Church to be augmented by other unions, past and future; and which will probably become, if it has not already become, the largest and most influential denomination adhering, as we humbly think, to the leading principles and grand design of the Protestant Reformation.

Already the Branches of the Associate and General Associate Churches in Nova Scotia and Ireland had united, and it was felt by many that a union in Scotland should soon follow, as a necessary consequence. How soon, none could say. But so soon as it did come, none could have ventured to anticipate. So distant did such an event seem to many, as the writer remembers to have felt himself at the time of his Ordination only two years before the union, that it was looked upon as what might happen in the next generation, but few then living had the expectation of seeing it realized. The denominations, even two years before the union, were still in hostile array, although not in actual skirmish. There was what might be considered an armistice, but neither of them had declared for peace. There were some occasional intercourses among ministers and private Christians, and even friendships formed, but the denominational pride of both parties was still unbending, and each felt as if wedded to the distinct line of separate operation which had been delineated by their fathers. To imagine that a union was so near would have appeared visionary, had any individual ventured to suggest it. It is true that less exclusive feelings were cherished by the different Churches, and that a more kindly feeling of brotherhood, and a closer and more frequent intercourse had begun. But still the idea of union was in the distance. In a letter by the late Dr. Hough, then in Stirling, to a brother in the ministry, written so late as the year 1817, he thus expresses himself:—

“It is not long since each religious party was surrounded with lofty walls of its own rearing, partly for separation, partly for defence, and partly for annoyance, and there was little either of ingress or egress, but for its own exclusive friends. If the walls are not thrown down, the artillery is dismantled, the works are neglected or going to decay, and there is a constant going and coming by the gates. There are, moreover, many pieces of neutral ground discovered, where men from all the various enclosures assemble, and if they do not construct a formal treaty of union, they at least construct attachments, form the habits of peace, and feel strange longings for the entire demolition of their old scowling parapets. A good many in each enclosure grumble when their friends issue from their precincts, and meet old enemies on these newly-discovered commons, and look with a jealous eye, from a distance, at these strange festivities; but even these grumblers venture sometimes from curiosity, or other motives, to visit them themselves; and it is wonderful what tendencies to revolution even they experience. When they get out from their old walls, and narrow streets, and old-fashioned dark lanes and tenements, to the open green commons, they feel they breathe a freer air, their very hearts warm and expand, and something within them says, ‘It is good for us to be here.’”

Again:—

“If the ancient obstructions to intercourse be removed,—if the monuments of

old jealousy and hostility be destroyed,—if the streets be widened, and the buildings improved, and provisions for health and for traffic made more abundant, they may be all inhabited still,—till the blessed time arrive, when the Church of the Redeemer, in place of resembling a collection of walled cities, filled with jealousy and enmity towards one another, and having scarcely any intercourse but what their hostilities occasion, shall resemble a beautiful and extensive country, under one free and righteous government,—possessing, indeed, some provincial peculiarities of language, and many diversities of local manners, but no trace of suspicions or jarrings,—‘nothing to hurt or destroy’ within its wide boundaries,—all understanding and loving one another.

“But I fear we shall never see this desirable consummation! I fear that, notwithstanding our meetings without, we must live and die in one of the old enclosures. Be it so. I think, upon the whole, we have one of the best of them. ‘The lines have fallen to us in pleasant places.’ And we must say of the ‘city of our solemnities,’—‘Peace be within thy walls, because of the house of the Lord our God;’ and ‘for our brethren and companions’ sakes, we will now say, ‘Peace be within thee—we will seek thy good!’ May we indeed have our lot with that nobler society to which the Church on earth, even in her millennial glory, is not to be compared.”

Writing an account of this union in its rise, progress, and consummation, I was interested in having put into my hands a circular, which has for its object union between the Free and United Presbyterian Churches in Canada, in which the name of the very person who took the first step towards union between the Associate and General Associate Synods in Scotland, is presented as making a similar effort in Canada for a similar union between ourselves and the Free Church.* Let his name be honourably mentioned, and let it be ever memorable as an instrument, in the hand of God, of good to the Church. We know nothing of him but the name; and it appears that for thirty-five years and more Mr. William Mathewson has had the flame of Christian love burning in his own soul, and has been the humble yet honoured instrument of enkindling it in the souls of others. His movement in Scotland soon received new impulses from many quarters, and ere long brought the Associate and General Associate Churches together. Providence has brought him to Canada, and it seems that now, though he must be advanced in years, his zeal is not cooled, and it is prompting him, and stirring up others to seek the same blessing of union between the Free and United Presbyterian Churches in this Province which he effected at home. We have our fears for the issue; but probably they are not greater than those which were entertained in reference to the former union. The parties, however, were never one, and have much less of common feeling, if they have any at all, although they are nearly as like as were the Burghers and Anti-Burghers in their separate state, and they both came by secession from the same Established Church of Scotland; and although the causes of secession in the different cases are not precisely the same, yet they have such resemblance as might make the parties feel more of brotherhood than has yet been manifested. We have little hope of this union ourselves, because the Frees have adopted a course which must be retraced, and avowed principles which must be abandoned, before such a union is possible.† Still we would pray that God may spare this honoured individual to see his hopes and his efforts as successfully crowned in reference to the union he now contemplates, as in regard to the first.

But to return. Mr. Mathewson was an Elder of the Anti-Burgher Congre-

* The above was written in 1854, although not extended.

† We refer not to the principles of their creeds, with which we are willing to forbear; but of their practice—such as their wish or expectation, which is vain, that some of their peculiarities be adopted by us. Mutual forbearance alone can bring about such a union.

gation of Mid-Calder, under charge of the late Rev. Dr. Duncan. He had often spoken to his minister before he made actual movement about the desirableness of union between the two great bodies of seceders in Scotland. His minister did not encourage him, and was probably under the same fears, which many entertained, that it might be a fruitless effort. Mr. Mathewson, however, was not to be deterred from making some attempt. He belonged to a Reading Society, which included in its membership individuals of his own congregation, and of the Burgher congregation of East Calder, in the immediate vicinity. The members of this Society were accustomed to converse with each other on various topics of public interest, and among others that of union among evangelical Christians generally,* but especially between the Secession Bodies, was brought before them. Mr. Robert McGregor, a member of the East Calder (Burgher) Congregation, was the individual who took the lead with Mr. Mathewson. These individuals contemplated a more general union of Christians than of these two denominations, as appears from the notice of their meeting, which was drawn up at their request by Professor Duncan, and which is as follows:—

“MID-CALDER, 20th August, 1818.

“A meeting took place here this evening, of a considerable number of the two Congregations commonly denominated Burgher and Anti-burgher; for the purpose of considering the practicability and advantage of a general Union of the various denominations of Dissenters throughout Britain, primarily of all evangelical Presbyterians,—when it was unanimously agreed, that, as such an Union is highly desirable, so the present seems to be a favourable season for attempting it. The following persons—Samuel Neal, William Mathewson, Robert Dick, Robert Law, A. Sommerville, Robert McGregor, James Carlaw, G. Hastie—were therefore chosen as a Committee, and requested to draw out, and send to the editors of the *Christian Magazine and Repository*, for insertion, an intimation of their desire to correspond through those publications, and co-operate with all congregations who may have a similar inclination.

“Their present intention is, and they conceive it may be necessary for every congregation, to send to their ecclesiastical courts a petition, stating their desire that the subject be taken into their consideration. Of the propriety of this, and other steps for obtaining the object in view, this Committee look for suggestions from those congregations which are more numerous, and better able to direct to suitable means. From the liberal sentiments and friendly intercourse of Christians of the present day, and with America and Ireland full in view, there is much reason to hope for a favourable issue to endeavours so obviously conducive to the general interests of religion.”

Such was the invitation addressed chiefly to the Congregations of the two branches of the Secession, and it proved to be one which was responded to with alacrity and delight. For with almost lightning-speed it spread over the whole country, and meetings for consideration and movement were held in every direction. Suitable resolutions were passed at these meetings, and with almost simultaneous interest, and similar expression of earnest desire, petitions were prepared and forwarded by the greater number of Congregations, on both sides, to their supreme Courts, urging them to take this matter into serious consideration, and adopt such steps as they thought expedient to bring about the desired result.

The Associate Synod took the subject of these Petitions into their serious consideration on the 29th of April, 1819. They were delighted to find so

* It may be mentioned here that, about the same time, the Rev. Mr. Sommers, Minister of the Established Church, Mid-Calder, had an overture before the General Assembly which proposed a scheme for the return of all the Seceders to the National Church; which occasioned the sage remark by a minister of the Secession to a minister of the Establishment, who was our informer,—“That it would take a good many Summers to accomplish such a union.”

general and so ardent a desire pervading their Congregations for union with their brethren of the other Synod, and they determined to give all facility and encouragement to the object of these Petitions. With this view they appointed a Committee of sixteen Ministers and five Elders, to meet with any Committee that might be appointed by the other Synod, with a view to frame a basis on which the two Churches might unite. Having implored the Divine blessing by engaging in prayer for direction and success in this great work, they instructed their Moderator to address a letter to the Moderator of the General Associate Synod, which would meet in the month of May, that he might communicate to his Synod what the Associate Synod had now done. The following is a copy of this letter:—

“EDINBURGH, April 30th, 1819.

“REV. SIR,—By appointment of the Associate Synod, I have the honour to inform you, that the Synod, at their meeting yesterday, having received upwards of eighty Petitions from different congregations, praying that measures may be taken for effecting a Union between the two great Bodies of the Secession Church, unanimously resolved to do every thing in their power for attaining that most desirable object; and, after prayer and thanksgiving to God, appointed a Committee of sixteen Ministers and five Elders, to converse with any Committee that may be appointed with the same view by the General Associate Synod, at their approaching meeting, in order to form the basis of a Union between the two Synods; authorizing the said Committee to appoint a Sub-Committee, and nominating the Rev. Dr. James Hall, of Rose-street, Edinburgh, their Convener, with whom the Convener of any Committee appointed for the same purpose by the General Associate Synod, may correspond.

“Allow me, Sir, as an individual, to express my heart-felt joy, that a measure so congenial with the spirit of the Gospel, and so much calculated to advance the cause of our dear Redeemer, has been brought forward, and my most cordial wishes that the result may be such as to meet the desires and expectations of so many thousands of God’s people.

“That the Holy Spirit may rest on you and your brethren, and on all the congregations under your care, is the earnest prayer of, Rev. Sir, your brother in Christ Jesus,

(Signed,)

“GEORGE YOUNG.

“Moderator.

“To the Rev. the Moderator of the General Associate Synod, to meet at Edinburgh, in May, 1819.”

We well remember to have heard this letter read in the General Associate Synod, of which we were then a member, and to have witnessed, and participated in, the feelings of delight which it produced. On the same occasion, petitions were laid on the table from congregations in all parts of the Church. Some of these being read, the Synod engaged in devotional exercises. Different Sederunts were occupied in deliberation on this important matter, after which they appointed a Committee of sixteen Ministers and five Elders, to meet with the one appointed by the Associate Synod; and the Moderator, being instructed by the Synod, addressed a letter to the Moderator of the Associate Synod, of which the following is a copy:—

“STIRLING, 20th May, 1819.

“REV. SIR,—I had the honour of receiving your most gratifying communication of the 30th April last, announcing the measures adopted by the Associate Synod, in consequence of numerous petitions from the congregations under their inspection, for effecting a Union of the two great bodies of the Secession Church; and having read your letter to the General Associate Synod at their meeting last week, I was directed to inform you, that it was heard with the deepest and most respectful interest, and ordered to be preserved in the records of the Court.

“The Synod having received upwards of ninety Petitions from different Congregations, all breathing the warmest desires for union, and having at great length.

and various sittings, and after repeatedly joining in prayer and thanksgiving to God, considered this most important subject, unanimously agreed in appointing a Committee of sixteen Ministers and five Elders, to act in concert with the Committee of the same number appointed by the Associate Synod, in preparing the basis of a union of the two Bodies, empowering their Committee to appoint a Sub-Committee, and nominating the Rev. Robert Culbertson, of Leith, their Convener, who will correspond with the Convener of the Committee appointed by the Associate Synod.

“With those ardent and pious feelings in relation to this extraordinary and extensive disposition to union with which, as an individual, you close your communication, permit me, in the same character, to say, that I desire most cordially to coincide, and to express my earnest wishes, and my sanguine hopes, that this great and simultaneous impulse which so many Christians in our native land have received in favour of visible fellowship among the friends of Evangelical truth and order; may, under the guidance of the Spirit of our common Lord, be speedily consummated to His glory, and the enlargement and joy of His Church.

“With my most affectionate regards for yourself, as a brother in Christ and a fellow-servant in the Gospel, and for the interests of religion in the Association of which you are a member, I remain yours, &c.,

(Signed,)

“HUGH HUGH,

“Moderator.

“To the Rev. George Young, Moderator of the Associate Synod.”

(To be continued.)

WHAT IS THE REAL DIFFERENCE BETWEEN THE PRESBYTERIAN AND THE UNITED PRESBYTERIAN CHURCHES IN CANADA?

MR. EDITOR,—The question has been put a thousand times—“What is the real difference between the Presbyterian and United Presbyterian Churches in Canada?” To this question, perhaps not one in a thousand of the people, on either side, can give a satisfactory answer. Much, indeed, has been said and written on the subject; and some who might be expected to describe the precise difference with candour and accuracy, have only “multiplied words without knowledge.” It would be presumption in us to pretend to answer the question; but we are deeply impressed with a conviction of the importance and necessity of obtaining some satisfactory views on the real difference—especially as, in your March Number, our Montreal Presbytery comes forward declaring, that on the point of supposed difference, and the point which, supposing these Churches to differ on it, is alleged to occasion “the principal if not the only hindrance to union,”—there is no difference whatever; for “the United Presbyterian Church,” it is said “hold as firmly as their brethren of the Presbyterian Church of Canada, at all, whether in a public or private capacity, are bound to submit themselves to the authority of God’s Word in all the duties and relations of life.” The members of the Montreal Presbytery are not the first who have told the Presbyterian Church, that their reiterated accusations on this point have no foundation in truth; and we are afraid, from all we have seen, that they will require to be told it again and again before they can be brought to believe it. Our brethren have often shown us, that they will not permit us to explain our own views, but will persist in putting their own construction on them. This has been so often and so pertinaciously done, that we almost despair of finding as much candour and charity among them as to give us credit for sincerity in stating our views, and we have even been ready to believe they do not wish to discover that we have been all along holding Scriptural views on the very points which they seem

disposed to monopolize as discoveries of their own, and as truths on which they alone have been honoured by the Head of the Church to maintain a testimony.

We now think that after the declaration of the Montreal Presbytery, in the truth of which we agree, and which we are prepared to show has been more than once held up to the Presbyterian Church, and uncourteously repelled,—the Free Church in this country ought to reply to the question, 'What is the real difference between themselves and us?' and that they ought to give an answer which they can prove, and also which we can admit; for it is altogether unaccountable to us that we should indeed be of one opinion on the very point which they consider "the principal, if not the only hindrance to union;" and yet that they should continue, unceremoniously, to doubt or deny it. If it be so, and we believe it is, they certainly must have allowed themselves to be egregiously deceived by the hasty and groundless calumnies which some of their own leaders have gratuitously propagated, and to our knowledge persist in, with unreasonable pertinacity, to this very day. Let them not suppose, as one of the boldest perverters of our sentiments has of late asserted, that we are changing our views, and coming round to them, though slowly; for it is not so, and it never will be so, if they are as far from us as he alleges. Ours are *established* views—established not by human laws, but by the Word of God; and we shall be happy to find, that after they have examined the subject calmly and candidly, they discover that in abstract principle we and they have been always the same. It would be gratifying, we think, to every right-minded Christian in the Free Church, as well as to ourselves, to find that the difference alleged to exist between us, exists not; and it should be considered an unbrotherly act if, as hitherto, any one of them should maintain that this alleged difference does exist. Why should they not believe us, unless it be that they still allow themselves to be misled by rash leaders whom they have not courage to resist, and who perhaps have no wish for union, and therefore no wish to come to the conclusion that there is no sufficient cause for the two Churches in this country remaining distinct? We should best know, and the best able to explain our own principles; and why should they not receive our explanations with Christian courtesy and candour, and refrain in future from putting constructions on our sentiments which we have always disclaimed? It is surely high time that our Free Church brethren were cooled down, and prepared to look at things as they are; and, professing reverence for the Scriptures, to judge and decide by enlightened reason, without being carried away by the over-heated imaginations of officious leaders. It would be gratifying to us, and not more than our due, and also honourable to our Free Church brethren, that some of the more intelligent and candid among them would plainly tell us what is the real difference between their views and ours. This they have never done; and from many unsuccessful attempts at doing it, we are almost of the opinion that it is a question which they cannot answer. We know it to be a fact that they have often made assertions by which our character as a Church has been grievously aspersed; and which they have neither been able to prove, nor had the honesty to retract. God seems to have sent them "strong delusion that they should believe a lie:" and we know that by them some of our own sentiments, which were probably the same as theirs, have been, without examination, recklessly condemned,—acting, as appeared to us, on the old proverb—"Can any good thing come out of Nazareth?"

When will the tide turn? When will the fears and the prejudices of our brethren be subdued by the kindly influence of Christian love? When will jealousies on both sides cease, and the right hand of Christian fellowship be mutually extended? Can any satisfactory answer be given to the question, 'What is the real difference between the two Churches?'

In what follows we shall only throw out a few hints, leaving it to those

who desire friendly intercourse, and even union, if practicable on Scriptural grounds, to follow out, as they see cause, what are meant as mere suggestions.

The whole difference—if difference there be—is still, we think, connected with the power of the Civil Magistrate in matters of religion. Now, our brethren disclaim, they have told us often, all compulsion by the civil magistrate in spiritual matters as much as we do. We shall not imitate any of themselves by putting another construction on their words, and denying that this is true. We shall take them on their own declarations; and, therefore, to call ourselves Voluntaries and them Compulsories must be incorrect. What, then, is the difference? We agree on the great doctrines of grace; and in ecclesiastical worship, government, and discipline, there seems to be sufficient coincidence to warrant incorporation. Still the difference turns on the civil magistrate's power in matters of religion. What, then, is it? We apprehend the entire difference is more in words than in sentiments, and perhaps it rests a little on political views, slightly different. The difference appears to us to be simply and solely that in some things the action of the magistrate would by us be considered as out-stepping his prerogative (which is legislation only in civil matters), and interfering with the rights of conscience; whereas, in these things, our brethren conceive that he is acting within his prerogative, and no way interfering with the rights of conscience. Thus it is not in abstract principle that the difference lies, but in the application of the abstract principle. This difference—we hope the only one between the two Churches—so slight surely as should be a matter of entire forbearance, will be best illustrated by a few examples.

First of all, our brethren hold it to be lawful (they now say "in some circumstances") for the magistrate to endow the Church. We hold, that in no circumstances whatever can this be lawful. Still these different opinions are held whilst the abstract principle—that the magistrate's duties are all civil, and that he has no right to trespass on the rights of conscience, is acknowledged and maintained by both Churches. And how is this made out? The Free Church, which has come a great length towards what we hold to be truth on the subject of Endowments since the Disruption, and is now in a great degree opposed to the civil endowment of religion—still hold that the magistrate presiding over the nation for its peace and prosperity, has a right to apply the funds, levied by taxes, or otherwise at his disposal, to what he conceives to be for the general good; these funds being brought into the exchequer, and having, as it were, become his own; and therefore that it is no compulsion, but the voluntary act of the legislature to grant what is thought necessary to endow the Church. But we, on the other hand, consider these funds as the property of the nation at large, and although at the disposal of the magistrate for civil purposes, even of some of which all may not approve, yet to dispose of any of them for religious purposes is overstretching his province, and interfering with the rights of conscience, because there may be many who conscientiously disapprove of the system of religion which is thus patronized, by indirectly compelling all the subjects to contribute to its support.

Take another case:—the Free Church think that the magistrate should provide religious education for the young, and, in order to this, should judge for his subjects between what is true and false in religion (which, it should be remembered, he must do also if he endow the Church). Here they think there is no compulsion, and no interference with conscientious rights. For if the education provided is not approved of by certain parties, they are not obliged to avail themselves of the opportunity of obtaining it. But we object to this arrangement, not because we think the young should not be taught the principles of religion, but because it belongs to parents, and the different Christian denominations, to give their own children religious instruction, and because the magistrate has no right, as a magistrate, to decide as to what is

true or false in religion, except for himself as an individual, either to regulate his procedure officially, or in his private capacity. If the magistrate has this right officially, he has it whether Protestant or Papist, or even Mahometan or Pagan. Our brethren, we suppose, would only give him the right if he were of what they considered Scriptural sentiments. If they think there is no compulsion in this, we are of a different opinion.

One example more may suffice on this subject. It is the Sabbath question, which also has been considered by some as the principal point of difference between us. On this subject we have just seen an article by the late accomplished and venerated Dr. Wardlaw,* the whole of which we wish you would transcribe into your pages, as presenting views of which, still objecting to all compulsion in religion, we approve, and think our Free Church brethren could scarcely oppose. We give only one quotation:—

“It is obvious that the Sabbatical rest is of a two-fold description, and embraces two descriptions of ends. In its observances, and in its objects, it is at once of a secular and of a moral and spiritual character. It is a day of rest and refreshment to man and beast, from the toils of the six preceding days,—of man, especially when subject to his fellow-man, and of beast, as placed under the dominion of this lord of the lower creation,—and it is, at the same time, a day to be ‘kept holy,’ sacred to the worship of God, and to the cultivation of spiritual principles and affections.

“Now, it appears to me, that in the latter of these views, the observance of it cannot be the subject of human legislation, while ; the former it may.—Human laws cannot authoritatively command any one to worship God—to worship Him in any prescribed mode—or even to worship Him at all—religion being entirely a matter between each individual of accountable creatures and Him who is the object of its services;—far less can human laws enjoin that which no human agency, or authority, or influence, can in any case accomplish, the ‘worshipping of Him who is a Spirit, in spirit and in truth.’ This is what God himself, the Searcher of hearts, can alone require; and what He alone by His Spirit can enable sinners to render. But the temporal or secular ends of the Sabbath come fully within the competency and the scope of human legislation. It must be perfectly competent to the legislature of any country, contemplating the manifold and important benefits arising to both man and beast from the hebdomadal cessation of labour, to incorporate this part of the law of the Sabbath with the enactments of its statute-book; and to say, respecting one day in seven, to every member of its community, ‘In it thou shalt not do any work.’ Certainly, by the general concurrence of any people, this may be made a law of the land. And under this aspect of it, it might be legitimately enforced by civil pains and penalties. Nothing that is spiritual, nothing pertaining to religious observance, to the intercourse of man with his Maker, can, consistently with its nature, admit of such coercion. Every human law enforcing religion by threatened penalties is a statute of persecution; and, in addition to its injustice and cruelty, involves the forcing of what cannot exist but as voluntary, and so operates as nothing better than a bounty on hypocrisy. But human laws, I repeat, may institute the Sabbatical rest, for the sake of its many secular advantages, and they may thus, too, accord so far with the higher ends of the Divine statute, as to secure to all who, from whatever inward principle, are disposed to observe the acts of outward worship, the liberty, and convenience, and privilege, of doing so without molestation or disturbance.”

We do not know that our brethren of the Free Church go much further than what is implied in this quotation. At any rate, nothing could be gained by doing so, beyond what this secures; and if they meet us here, which we think they might, as it shelters what is both their principle and ours—that there is

* *Christian Times*, Feb. 8th, 1856.

no compulsion in religion—we shall be able to co-operate with them in every necessary effort for bringing our government to such enactments as are required for the protection of the Lord's Day, as a day of rest from all secular occupation, and thus, at the same time, to protect the worshippers in the exercises of religion.

In connection with this example, let us refer to the appointment, by the magistrate, of days of Fasting and Thanksgiving. Our brethren think this the duty of the magistrate on special occasions, and that such enactments are no exercise of compulsion in matters of religion, as, of course, none are compelled to engage in public worship. We, however, think this rather beyond the legitimate province of the magistrate, who is only a civil ruler; and that it is the rulers of the Church who should guide to such exercises. Yet if, as in the United States, our brethren will be satisfied that the magistrate only recommend fasting or thanksgiving, on fit occasions, and appoint a day which he may think generally convenient for the public, we shall as heartily as our brethren respond to his recommendation, even although it is done on his own suggestion, and not by any ecclesiastical arrangement.

Mr. Editor, we have spoken plainly, and some may think, in one or two instances, with asperity. But from a feeling of veneration for our Church, which, with all its imperfections, we regard as the most consistent and Scriptural on earth,—we cannot easily forget, although we freely forgive, the many calumnious falsehoods which brethren of the Presbyterian Church of Canada have propagated, and permitted to remain unproved and unrettracted. So soon as they shall express something like regret for the injustice they have done us, we shall think that union is desirable, and hope that it is near at hand.

I am, dear Sir, yours truly,

W. R. A.

24th March, 1856.

NOTES OF A VISIT TO TORONTO.

In going to a large city, the thoughts and views of individuals doing so, differ widely, as their views are various. The man of commerce is thinking of the purchases he may make, and how to make them to most advantage for future profit. The minds of those to whom travelling is what they call a pleasure trip are anticipating what enjoyment they shall realize; and happy is it for them if they desire only innocent enjoyments. But they do not rightly know that the truest and highest enjoyments of existence might be had without launching away in pursuit of them;—that, if properly sought, they are to be found within their own hearts, and in the bosom of home, quietly, easily, cheaply, and without money and without price, if drawn from their best source—religion, whose ways, to those who walk in them, are pleasantness and peace. And when a Christian, who thinks not merely of his own things, but also of the things of others, and would fain be a spiritual philanthropist toward his fellow-man, and is mainly concerned about their immortal interests,—when such an one is approaching the thronged city, in what current do the feelings of his mind run? He would like to know how many of the thousands who live and move in busy hum there are believers and saints in Christ Jesus; and he fears that they are but few. He wishes to learn what is doing there for the souls of men; what is the number of evangelical Churches, and of zealous, earnest-working Ministers; and what institutions exist for imparting valuable and useful knowledge; and for training educators for the people; and for sending forth Gospel preachers, well prepared to make known over the land the way of salvation, and to turn sinners from the

broad way which leads to destruction, into the narrow way which leads unto life.

Of such institutions Toronto has the largest show of any city in Canada. One of them, more immediately an object of interest to me, is presided over with great ability, by the Rev. Dr. John Taylor, who is also Pastor of a rising congregation. In going to Toronto for a few days last week, it happened that the Theological Institute of which Dr. Taylor has the charge, was to close for the season next day (10th inst.); and I had the pleasure of being present. The Professor gave a pleasing statement respecting the young men, ten in number, who had been studying under him for the ministry, as to their diligence and proficiency, their Christian deportment, and their promising appearances of usefulness. Part of the Synod's Committee in reference to the Institute, were present,—the Rev. Robert Torrance (Convener), the Rev. Wm. Barrie, the Rev. James Dick, the Rev. Alexander Kennedy, and the Rev. Wm. Ormiston. Impressive and powerful addresses to the students were delivered by Messrs. Torrance, Barrie and Ormiston; and fervent prayers were offered up by Messrs. Dick and Kennedy on behalf of the hallowed enterprise of doing something in extending and perpetuating Christianity in this land. A cheering circumstance in the meeting was, that a respectable number of the Christian people attended, and appeared to be deeply interested. It was also peculiarly gratifying to see there a good many of the students belonging to a similar institution. This was as it should be. They ought to be one—may they soon be so. Altogether, the meeting was solemn, impressive, and suggestive of hopeful anticipations and prayerful wishes. May we not hope that if more means were used for the purpose, the Lord will send forth a larger supply of labourers into His vineyard? Certainly there is great need for them; and ought we not, as a Church of Christ, to abound in prayer for that? If there were more prayer in our closets and in our public assemblies with this specific view, more would be brought out by Divine Providence for the furtherance of the Gospel in our country. The lack of the prayer of faith in the Churches is one great cause why Zion languishes.

But to return to the meeting. The concluding proceeding was highly gratifying. The Students came forward in a body, and one of them, in the name of the whole, read an address to the Professor, expressive of their strong feelings of regard and of obligation to him; at the same time requesting his acceptance of a number of valuable books. The Professor made a suitable reply, characterised by that merging of self for which he is distinguished. He could not but feel greatly satisfied and much encouraged as to the future. Other testimonials of esteem and appreciation by his congregation have recently been given to him; so that he may well feel conscious that his coming to Canada, though mingled with trial and bereavement, has not been without success.

The writer of this could not but feel it to be very desirable, that on such occasions there were more of the Ministers present. It would do them great good. It would lead them to take a far deeper interest in the Theological Institute, and to stir up their people to share in that interest actively.—Several members from the nearer Presbyteries should be there, and, at least, a deputy from the distant ones—their expenses being provided for, a thing which is but fair and just as to all travelling on the general affairs of the Church, and for want of which important business sometimes is not, and cannot be attended to as it ought to be.

On the following Sabbath (13th inst.,) Dr. Taylor dispensed the Lord's Supper to his congregation; and the writer of this had the privilege of being there. It is to be hoped that all who took part in the solemnity experienced that they were in Christ's banqueting house; that his banner over them was love; and that they felt his love constraining them to live henceforth not unto themselves, but unto Him who died for them. On the afternoon of Monday.

Dr. Taylor set out on a visit to Scotland for a few months. He goes not for pleasure, but on important business, part of which will be to endeavour to procure an additional supply of Ministers, for whom there is at present a very urgent demand. Scotland must still be a resource to which we look, until our native supply become more abundant. Much land yet remaineth to be possessed by us as a Church; the people are now far more able to support Ministers, and anxious to be furnished with divine ordinances; and there is no doubt that if Dr. Taylor can bring out a considerable number of workmen who need not be ashamed, and are willing really to labour as Missionaries—for that should still be the light in which to view the undertaking—they would be readily and comfortably settled in fields of labour where, through the Divine blessing, they might win many souls, and themselves enjoy much happiness in this fine and rapidly-improving country. May Dr. Taylor's representations, when he reaches those shores which he left four years ago, be instrumental in inclining the hearts of not a few young men of piety and talent to devote themselves to Canada; the Lord bring him back in safety and health, to resume all his labours in the Institute and in the congregation with fresh vigour, and with increasing prosperity; so that the day of small things with which he began may issue in much greater things; and may the effect of all done by him and his co-workers in the Mission, be more and more blessed of good to help in giving to Canada a dispensation of the Gospel in its purity and simplicity.

Other matters and places in Toronto occupied some attention with much pleasure, while briefly there; but time at present does not allow of saying more.

At Home, April 16th.

PROFESSOR CONANT'S VERSION OF JOB, XIX. 25-27.

To the Editor of the Canadian U. P. Magazine.

SIR,—Though fully awake, as you are well aware, to the existence of serious faults in our common version, and anxiously desiring their complete removal, I must express my extreme astonishment and regret that the growing influence of the Bible Union of America, and the high reputation and great talents of Dr. Conant, of Rochester, should combine to subvert the ordinary view of the above quoted text. The successive generations of the faithful have understood the man of Uz as proclaiming, in these verses, his faith in the resurrection of the body. If, however, Dr. Conant's version is correct, the text must be henceforth abandoned, as a proof of that great fundamental Christian doctrine. The Professor's version runs thus:—

“But I, I know my redeemer lives, 25
 And in after time will stand upon the earth;
 And after this my skin is destroyed, 26
 And without my flesh shall I see God,
 Whom I, for myself, shall see, 27
 And my eyes behold, and not another,
 When my reins are consumed within me.”

It is clear these words do not teach that Job knew he was to see God, *in his flesh*, after it had been first destroyed, according to the common view; but that the vision was to take place “*WITHOUT HIS FLESH*,” “when his reins had been consumed within him. Of course, then, Job's body is expressly excluded from all concern in the transaction; the sight is exclusively spiritual; and the proof of the restoration of the body is destroyed—so far, at least, as this prophecy is concerned. If this modern view can be sustained, of course the text must be

abandoned as a proof of the doctrine, however the doctrine itself may stand unshaken on its New Testament foundation.

But for one, Sir, I am not prepared so easily to abandon the old stronghold. In my judgment, Dr. Conant would have done better to have brought forward stronger arguments than I can find in his notes, for so momentous a change. True, he promises "a discussion in the Introduction on these points," and "a brief refutation of the objections to his view, in his Explanatory Notes." The sooner we have these, the better. Meanwhile, I demur to several things which he brings forward—

1. He tells us his view of verse 26, "after my skin," &c., was given by Gesenius in 1817, as the preferable construction, and repeated in 1829. It is important, however, to remember, that Gesenius abandoned this view in 1834, in his *Hand Wörterbuch*, as well as his *Thesaurus* in 1840, and that the later interpretation stands in Dr. Robinson's Translation of 1844. It hardly seems fair to quote Gesenius in favor of a view, which after thoughts and increasing knowledge led him to abandon.

Indeed, it is a highly interesting fact, and, in my opinion, the most creditable to the memory of Gesenius, that, as he grew older, he became more orthodox, or rather, less *Neological*. His fate will, indeed, be hard, if he is not to be allowed the benefit of his riper second thoughts, but is to be held to a juvenile error, by one who is best known as his disciple and translator.

In a note on his note, Dr. Conant confesses that Gesenius changed his mind, and adopted the Chaldee construction, proposed by Stickel; but the Dr. thinks Schlottmann right in differing with the Chaldee, and Stickel, and Gesenius's second thought. But who can insure us against a second thought on the part of Dr. Conant? I cannot forget the mortifying levity with which Moses Stuart changed his critical oracles on the wine question, and must confess to a misgiving as to the safety of at once following Dr. Conant in his fancy, that he knows more on this point than Gesenius in his prime.

To speak my mind plainly, I must say it does not seem for edification to unsettle the faith of plain believers, on the weightiest of God's sayings, by raising doubts where there were none before, and by supposing that these doubts will vanish, merely because Dr. Conant has made up his mind to side strongly with one section of the *Neological* wranglers. If the Apostle forbade doubtful disputations for him who was weak in the faith, it seems clear he would not have approved of dubious antagonisms in Latin, German, and Greek, for those who have enough to do to master their mother's English.

The great enterprise of the American Bible Union can rest on nothing less than the enlightened convictions of the hundreds of thousands of Christians speaking the English language. To reach their convictions, the reasons of the proposed changes must be made clear in English. Therefore I condemn the practice in which Dr. Conant habitually indulges, of quoting some scrap of German, as the all-sufficient ground on which his change rests. If the sense is good in German, it will keep in English. Let the translation, then, be made, and let it not be attempted in these days to drive men blind-fold.

With your leave, Mr. Editor, I have a few more things to say on Dr. Conant's version and notes. Meanwhile, this may be as much as your space permits you to print at present.

Yours, for the faith,

JAMES LILLIE.

Missionary Intelligence.

OLD CALABAR.—LIBERTY TO REBUILD OLD TOWN GRANTED.

We have just received letters from Old Calabar, dated 5th February, containing the important intelligence that Mr. T. J. Hutchinson, the newly appointed consul, had visited Calabar, and convened a great meeting at Old Town, where, in accordance with instructions from Lord Clarendon, he made a treaty with the people of Old Town, giving them liberty, on certain conditions, to rebuild their town. This shows that the Government have lost no time in carrying into effect the promise which, on the 2d of November, Lord Clarendon made to the deputation from the Mission Board. This is the first treaty that has been formed between Old Town and the British Government, and it is to be hoped that it will be the beginning of better times for that superstitious and wretched people. The conduct of the Consul seems in all respects to have been most commendable.

The Rev. Mr. Anderson says, 30th January:—Consul Hutchinson arrived on his first official visit to this river in H.M.S. "*Bloodhound*," on the 16th inst., and left us on the 22d. The natives were delighted to meet an old friend in a new capacity. On the Friday or Saturday they presented a very kind address to Consul H., congratulating him on his appointment, expressing their conviction that he will do what is just and right between white men and black, etc. He wrote a very suitable address in reply, which he intrusted to me to deliver and interpret. The reply furnished me with good themes for some of my meetings. I found the following statement, in particular, to be a capital text, seeing that the Esik country is nourished by the Queen's country.—"Queen Victoria and her gentlemen wish commerce and Christianity to flourish wherever the English flag waves."

Sabbath, Jan. 20th, was Grand Egbo day, so that we had hardly any meetings in town. About 11 A.M., as all on board the "*Bloodhound*" were met for and engaged in divine service, a noisy Egbo canoe procession was coming up the river, bringing Egbo from the bush. Perhaps there was a little more *showing off* than usual, from the idea that the white strangers on the man-of-war vessel would be deeply interested in the affair.

From its being generally known that the Consul would be at church at the afternoon English service, a good many of the native gentlemen forsook, *pro tem.*, their Egbo affairs, and came to worship with us. It was pleasant to see our Consul, Commander Williams, and several of the "*Bloodhound's*" officers, setting a good example to the natives of Old Calabar, in regard to church-going. Would that all our countrymen who come here would "go and do likewise."

On Monday, Jan. 21st, an important meeting was held at Old Town. Of Europeans, there were present Consul H., Commander Williams, the Consul's secretary, the four ordained Missionaries, Messrs. Sutherland and W. Lie, and Dr. Hewan. Of the natives there were present, besides the chiefs of Old Town, King Eyo and a band of Creek Town gentlemen, and Duke Ephraim, with a band of Duke Town gentlemen. Old Town gentlemen received permission to rebuild Old Town, on their signing a treaty, of which the following are the provisions which bear most on our mission work:—

1. The abolition of human sacrifices for the dead. The gentlemen were quite willing to accede to this demand.
2. Saving the lives of twin children. There was some demur here, but at length it was agreed that their lives should be saved, but that they are on no account to come or be brought into the town.
3. Infants, whose mothers die, are not to be buried alive, but committed to the care of the United Presbyterian missionaries. This also was at once agreed to.
4. In regard to the ordeal of the *esere* (poison bean), the Consul and missionaries strove to get it abolished, but could not prevail. Its mode of administration was, however, so regulated and modified, that the system is deprived of most of its power

of doing mischief. No one is to be compelled to take the ordeal at Old Town without the consent of King Eyo and Duke Ephraim.

5. The protection of missionaries. This also was at once agreed to. While on this point, I was much gratified on hearing the Consul give a good word of counsel and reproof to my Duke Town friends. He told them plainly that he had no power to make laws for them on such subjects, but that as a friend, he would advise them to abolish Egbo processions, devil makings, and markets, on the Sabbath day, seeing that on account of such things, as he himself had witnessed on the previous day, many who would like to attend school and meetings for instruction, were prevented. He expressed his gratification at having seen so many Duke Town gentlemen at church on the Sabbath afternoon, and his sorrow on account of the Egbo procession on the Sabbath morning.

Such good advice, from such a quarter, and given in such a kindly manner, will, I trust, be followed with beneficial results; though, I needs but confess, that I see little prospect of reformation among the adult population of Duke Town. To many of them, I fear, may be addressed the awful words of Acts xxviii. 26, 27.

Rev. H. E. Waddell's account of the Meeting at Old Town.—Yesterday the Old Town affairs were satisfactorily adjusted, and I hasten to add this *P.S.* to let you know what was done. Our new consul and old friend, T. J. Hutchinson, Esq., is over here just now to settle palavers. He called a meeting of all parties interested to be held at the Old Town Mission House. Except the ship captains, and supercargoes, and surgeons, all were there. King Eyo came with a great retinue, from Creek Town. King Duke and a great retinue from Duke Town. The heads of Old Town, the missionaries, consul, and man-of-war commander. The assembly met in a temporary palaver house, near the mission house. The Consul said, that on representation and request of the missionary friends at home, the Queen's Government consented to Old Town being rebuilt. But they must engage by treaty, to certain conditions, the principal being the abolition of human sacrifices, the preservation of twin-born children, and the disuse of the "*esere*" or poison-bean, commonly called chop-nut. The first was promised absolutely; the second conditionally, they might live anywhere, but not in town; the third partially; they could not and would not promise, wholly to abandon it, for their lives, they said, depended on having that security against *ifod* or witchcraft. Ultimately, after much debating, they agreed to submit to restraint and regulation in the use of it as an ordeal; that it should not be used privately, but only in public, and judicially, and also not till after consent obtained from the heads of Duke Town and Creek Town. We could make no more of it, and in the circumstances of the case, no more could be made of it at present. But that is much towards the preservation of life. The competing interests of Duke Town and Creek Town will serve greatly to protect the two parties at Old Town from each other. On old King Duke alone we could not depend much for restraining any abuse; but King Eyo has a head for government and management, and as he has stopped the use of the poison ordeal in his own town, we expect that he will exercise a favourable influence at Old Town also, in abating and greatly restraining the murderous practice, till it die out. There were other articles in the treaty, among which the safety of the mission family was provided for. This was not by our desire, but the consul was instructed by Lord Clarendon to require it. He insisted also, that everything taken from the mission house should be returned, which was promised, so far as they could be found, but some things cannot be found. He and some of us spoke also in favour of stopping the Sunday markets, funeral ceremonies, and the running of Egbo on Sabbath, all which interfered with the Christian instruction of the people, but these did not form part of the treaty. So all was agreeably settled, and the treaty signed by the heads of Old Town, King Eyo, King Duke Ephraim, and Commander Williams, being attesting witnesses. Mr. Edgerley was very cordially received by the people of Old Town, who seemed all very happy. Afterwards, Mrs. Sutherland had the Consul, Commander, Missionary brethren, King Eyo, and some others, at dinner. Altogether it was a great day for Old Town, and the commencement of a new order of things, it is to be hoped, and of good things for the poor desolated place. I have only to add, that to-day we went on board *H.M.S. Bloodhound*, and presented to the Consul a congratulatory address, to which he returned a very satisfactory reply.

THE OPENING OF THE NEW CHURCH.

To-day, our church in this town was formally opened, and publicly dedicated to God, in whose name, and for whose service, it has been built. Though long in hand, and struggling with not a few difficulties, it has been at last well finished, and, as it is an ornament, I hope it will prove a blessing, to the town. The place was crowded—perhaps between 300 and 400 persons, of whom a considerable part filled the verandah all round. The seats are simply benches with backs, the pulpit a small table on a low platform; one of these benches, with a few yards of cloth thrown over it, and a small table in front for his large Bible, was appropriated for King Eyo, and two or three other principle people. It stands on the right hand of the desk fronting the congregation. My seat on the platform is a plain chest, made in my fathers house, for my use, above thirty years ago, when I first went as a missionary student to Edinburgh. It has been my companion since, in many a voyage and journey; and, in honour of its long and faithful services, has at last been promoted to the dignity of an ark in the house of the Lord, to hold the book of the law, and other sacred things of the sanctuary. Mr. Goldie and I conducted the forenoon service, from half-past 9 to 11. Mr. Edgerley and myself the afternoon, from half-past 4 to 6. Before the morning service we had a young men's Bible class, and after it several classes for catechising. The Sabbath school preceded the afternoon service. Many new people having come in, the congregation was somewhat disturbed and noisy. It was a new scene to some of them. All, however, looked happy, especially the young church members and candidates, who seemed to think they had a particular interest in the house and day. When the blessing was pronounced, King Eyo stood up of his own accord, and made an address to the audience about keeping the Sabbath, and attending the church, which he exhorted them to do. He said some very good things. May the Lord grant to him repentance unto life, and mercy in the great day.

This has been, indeed, a white day to us—a day which, when I first came to Calabar, I could not have believed I should live to see. For, though I could not doubt that come it would in due time, yet the nature of the country, the condition of the people, and their institutions, manners, and customs, were all of so adverse and forbidding a character, that the prospect of a regular Sabbath, and Sabbath congregation in a dedicated house of God, and with even a few baptized converts, native Christians, seemed too distant to be reached in my day. I bless God and take courage.—*Missionary Record.*

CEYLON.

The most important event at Chavagacherry is the ordination of a native brother. In August last, the church gave to Mr. T. P. Hunt, one of their number, a unanimous call to become their pastor, which he accepted. On the 6th of September, the mission assembled in the chapel at Chavagacherry, when it appeared that the church had made provision for the support of Mr. Hunt in part. The candidate was then examined in Christian experience, theology, ecclesiastical history; and the brethren, being satisfied as to his qualifications for sacred office, proceeded to his ordination. A large number of natives were in attendance; and they evinced an unusual interest in the service. Respecting the native brother who has received ordination, Mr. Sanders says: "All things considered, I doubt whether we have, in our corps of helpers, a fairer candidate for success in the gospel ministry than T. P. Hunt."—*American Missionary Herald.*

Ecclesiastical Notices.

DIVINITY HALL—CLOSE OF THE SESSION, &c.

The Session of the Hall closed on the 10th ult. In addition to the Professor and students, there was a goodly gathering of ministers, and a very respectable

auditory present. The Rev. Mr. Torrance, of Guelph, Moderator of Synod, presided on the occasion, and delivered an excellent address, especially intended for the benefit of the students. He tendered them many important counsels in regard to the subjects and mode of study, and the Biblical facilities of which they should avail themselves. The Rev. Mr. Barrie, of Eramosa, pressed upon them with marked earnestness and power, the supreme importance of personal piety, and of entire and cordial devotion to the honorable and onerous work of their Divine Master. The Rev. Mr. Ormiston next addressed his *fellow-students*, as he humbly but happily called them. Among the many good things uttered by him, in his own felicitous manner—we trust that *the lads* will remember and act on what we deemed a cardinal counsel, the burden and gist of which was, as we understood it, *dare to think for yourselves*.

The account given by Dr. Taylor of the course of study pursued in the Hall, and of the conduct of the students, was not only satisfactory but highly gratifying. The very appearance of the students tallied well with the character which he gave them. They seemed to be shrewd, sedate, scholarlike young men. We looked on them with peculiar interest in view of the future, deeming them an embryo band of heavenly warriors destined to fight successfully against the spiritual ignorance and error that prevail in this land. They and their coming companions have a great work to do in Canada. It will devolve on them to separate God's truth from the *dicta* of men, and to deliver God's Church from the secular bands that yet degrade and retard her. In our opinion, the present state of the Divinity Hall, presided over by an eminently qualified preceptor, and attended by a larger number of students than heretofore, and these giving promise of future efficiency, may well call forth the gratitude of the Church, and inspire her with hope.

At the close of the devotional exercises, the students presented an address and a number of valuable books to Dr. Taylor, their deservedly esteemed tutor. The address of the students and the reply of the Professor are worthy of their respective authors, and we doubt not will be read with interest. The students honored themselves in thus honoring him, whose valuable instructions they enjoy; they attest their appreciation of extensive and accurate scholarship, of dignifying modesty, and high moral worth.

Dr. Taylor has gone on a visit to Scotland, but will return, God willing, in the course of a few months. May He, who commands the winds and the waves, who controls all elements and agents, have him constantly in His safe keeping, and in due time restore him to us, "in the fulness of the blessings of the Gospel of Christ!"

To the Rev. Dr. Taylor, Professor of Theology to the United Presbyterian Church in Canada.

REVEREND SIR,—As we have now reached the close of the session, and as we understand that you are about to visit your native land, after an absence of four years—a period spent in discharging the duties of Professor of Theology to the United Presbyterian Church in Canada.—We, the present members of the class under your instruction, feel that we would be doing injustice to the deep sense of obligation and to the sentiments of affection and esteem which we cherish towards you, did we not embrace an occasion so suitable to give expression to these convictions and emotions.

Permit us, then, dear sir, to express the high appreciation in which we hold your labors amongst us. The mature and comprehensive views,—the truly Catholic and candid spirit,—the sound and enlightened discrimination,—the earnest and consistent piety,—the simple, modest, clear, and dignified manner of communication, which you bring to the work of guiding the mind in the pursuit and proper appreciation of truth, especially the truth of the Inspired Record (to which, in th.

original language, we rejoice to find you deem it proper to give such special prominence; these, Reverend Sir, are among the rare attainments which eminently fit you, we humbly think, for the high and responsible position which you have been called to occupy in the Church.

We desire also to recognize how much our gratitude should be enhanced by the consideration, that the acquisition of these attainments, their admirable combination and your skillful employment of them in promoting our best interests, are the result of careful cultivation and of constant and persevering effort and prayer.

Nor would we omit to refer to the incidental benefits which we have received from intercourse with you—especially those arising from the influence of your Christian deportment. And, sir, we need scarcely say how deeply and gratefully we have been impressed by your uniform kindness and sympathy, and your tender regard for all with whom you come in contact. In connection with this, permit us to say how much, through you, we have become aware of the reciprocal charm which true politeness and genuine piety throw around each other.

In conclusion, sir, we desire to express our hope that the Evangelical Arms may shield you from the dangers of the voyage which you are about to undertake, and that you may be enabled every hour of your earthly existence, to repose unwavering confidence in the love and might of the Great King. We entreat of Him that you may be permitted to return safely to this sphere, (may we say), both of labour and enjoyment, and that you may be long and successfully employed in training many thoroughly-finished soldiers of the Cross to keep watch, in these days of peril, on the walls of Zion, and to fight the Lord's battles.

And now, sir, we beg leave to present you with these few books, as a slightly more enduring and tangible manifestation of our feelings, and one with which, in after times you may associate this expression of our esteem and affection.

REPLY.

The Reverend Professor replied as follows:—I feel exceedingly obliged by the handsome and generous conduct of my excellent young friends, the students, and beg to offer them my most sincere and cordial thanks. From the bottom of my heart, I declare that the only abatement of the pleasurable emotion I experience—I may say, the only discomfort I feel—arises, on the one hand, from a consciousness of my entire want of claims to any such testimonial; and on the other from the extravagance of the terms of the address, and also the unreasonable amount of the gift just presented. Every one must be sensible that unless I am wholly destitute of the modesty which has been ascribed to me, my nerves must have been tested somewhat severely. I am sure, however, that it was by kindness and friendship that judgment has been over-mastered.

It gives me great pleasure to have this opportunity of bearing testimony, before the Synod's Committee on Theological Education, and this respectable meeting, to the character, talents and attainments of the Students. There is among them, of course, a diversity of endowments and acquirements; but I consciously believe that, on an average, they will stand no disadvantageous comparison with any Theological class, either here or at home; and I shall be sadly disappointed if the great majority of them do not prove, under the blessing of the Head of the Church, very able and useful ministers of the gospel. Hitherto those educated in this country, for our Church, notwithstanding their disadvantage in point of tuition, have been found not the least acceptable preachers. I do not at present, apprehend any exception to what may almost be regarded as an established rule.

The angel which redeemed Jacob from all evil, bless the lads—requite them for their uniform kindness towards me—cheer and prosper them in their studies—carry forward the work of grace in their hearts—and make them in due time, workmen who need not be ashamed. And may each of them at last, having turned many unto righteousness, shine as a star in the firmament for ever and ever!

The following addresses, presented to Dr. Taylor by his Session, the Ladies of his Congregation, and the members of his Bible Class, give indubitable and pleasing evidence of pastoral fidelity on his part, and of esteem and gratitude on the part of his people. It cannot fail to encourage and cheer the

servant of Christ when he is ever highly esteemed for his work's sake as well as for his own sake.

To the Rev. Dr. Taylor, Professor of Theology, &c.

Very Dear Sir,—On the eve of your departure to visit the land of your nativity and the scene of your former labours, we beg leave respectfully, as members of Session, to convey to you the warmest assurances of our affectionate regards and Christian confidence, for, during the period of your labours among us, we have learned to meet you as a friend no less than to revere you as a Pastor.

We would embrace the present opportunity to congratulate you, dear Sir, upon that measure of success with which it hath pleased God to crown your labours, both as a Professor and a Pastor, and especially that you have been enabled to gather together a Congregation, which is steadily increasing; and we would also express the sincere and well-grounded hope that, should you be spared to return and renew your labours among us, a still richer harvest awaits you.

Although we doubt not that the entrance upon your present sphere of labour cost you no little heart sacrifice, in rupturing many a tender tie of Christian affection and personal friendship, which your present contemplated visit will, we trust, tend much to heal and renew; and though, during your stay with us, you have met with much which is calculated to dishearten, and have also, in God's good Providence, been called upon to suffer a sore domestic bereavement, which cannot have failed to cast its darkening shadow over your path, as well as around your hearth—still we do hope that the inward consciousness of discharging a highly honorable and extensively useful duty to the Church, in training up her future ministers, and the conviction that you now not only possess the affections of a warmly attached people, but have also secured to yourself the lasting esteem of many sincere personal friends—have rendered the years you have spent in Canada no less grateful to yourself than they have been advantageous to others.

Nor can we forbear to mention the unbroken harmony and uniform unanimity which has ever characterised all our proceedings as a Session. May it ever continue.

And now, dear Sir, allow us to wish you a safe and prosperous journey, a pleasant, heart-refreshing, mind-recreating season of Christian fellowship with former friends in loved lands, and a speedy and happy return to us, in the fulness of the blessings of the Gospel of Christ.

Yours, in the bonds of the Gospel,

W. ORMISTON,
CHARLES FLETCHER, } Elders.
ALEX. GEMMELL,

To which address Dr. Taylor replied in able, appropriate, and affectionate terms

To the Rev. Dr. Taylor, Pastor of the Gould St. U. P. Church.

Rev. and Dear Sir,—The Ladies of the Congregation having become aware of your intention shortly to visit your native land, deemed it a fitting time to express in some formal and unostentatious way their high sense of your personal worth, and their warm appreciation of your disinterested, and invaluable ministerial labours amongst us. They therefore resolved to present you on the eve of your departure with some slight token of remembrance, as a memorial of their sympathy and affectionate regard, and for this purpose they raised among themselves, and from the young men of the Church this *small purse*, which we in their name most respectfully request you to accept, as an earnest of the unfeigned esteem of those who have been so highly favoured as to enjoy your regular ministrations.

It is our fervent prayer that that God whom you serve, and in whom is all our hope and consolation through our Blessed Redeemer, may vouchsafe to guide you in all your way, and protect you from the dangers which may surround your path; may He bless your communion with those dear friends with whom in former time you took sweet counsel, and in His Allwise Providence bring you back in safety to this the land of your adoption, and may He long preserve and bless the union which has been formed between us as Pastor and people.

Dr. Taylor's Reply to the Presentation from the Ladies of his Congregation.

Ladies, my Dear Christian Friends,—I daresay I need scarcely tell you that I feel very highly gratified; and I assure you I should be baser than I am, if I were not sincerely and intensely grateful. I refer not so much to the amount of your gift, though that, considering the size of our Congregation, cannot be regarded as otherwise than munificent, and I hope to be excused for saying, is, in the circumstances, unreasonable and extravagant. I trust I can in some measure say with an Apostle, "I do not desire a gift;" but I am keenly alive to the good opinion and kindness of those I esteem and love.

I hope I am deeply sensible of my obligations to the excellent young men of the Congregation who have contributed to this present, and most earnestly do I wish for them all social and spiritual prosperity and comfort. But I cannot disguise it, that the value of the testimonial is immensely enhanced in my estimation, by the consideration that I owe it chiefly to the Ladies, and I beg to offer them my most cordial and respectful thanks.

You are pleased kindly to express your sympathy with me, by which I suppose you mean a delicate allusion to the severe domestic bereavement with which it has pleased Providence to visit me. I am reminded of the words of Dr. Johnson, when in similar circumstances honours began to flow in upon him. "I am solitary," said he, "and cannot impart it." One is not, to whom this would have been a glad-some occasion, and who would have copiously mingled her gratitude with mine. But never can I forget the succour which, in our season of affliction, we received at the hands of ladies. The Lord requite them for all their kindness to the dead and to me!

Nothing of this sort, I assure you, was necessary to establish your claim to be devoutly and fervently remembered by me, during our short contemplated separation; but I shall please myself with the reflection that your generosity to me, while present, may be regarded as a pledge that you will not wholly forget me when absent.

I trust your benevolent wishes for my pleasant intercourse with friends at home may be, partially at least, realized; but there, as well as here, death has been diminishing the number of those who were nearest and dearest to me; and duty will require that, with no great delay, I return to the scene of my labours, to which you have done so unexpectedly much to attach me.

And now, what can I say more? but may the God of all grace make all grace to abound towards you! May He bless you with health—bless you in your basket and in your store—bless you in your domestic relations—bless you in reference to our congregational affairs—bless you in reference to your souls; and after His will concerning us here is accomplished, receive us all into that state where we shall love one another and all the redeemed, with pure hearts fervently, and shall experience pleasures for evermore without intermixture or alloy!

Address from the Bible Class.

Rev. and Dear Sir,—We, the members of your Bible Class, knowing that you are to be separated from us for a season, feel it our duty to acknowledge our obligation to you for the labour, which, in addition to all your other duties, you have imposed on yourself that we might enjoy the advantages of a more extensive and accurate knowledge of the Holy Scriptures.

We trust your valuable instructions have not been unprofitable, while we assure you they have been highly interesting to us all. May we be enabled to walk according to those rules of modesty, virtue and piety which you have so faithfully, fully and clearly laid down to us from time to time, and to the correctness of which you have added at least one powerful argument—that of your own consistent example.

May your contemplated visit to your native land prove highly profitable to yourself, your Church, and to the cause of your Divine Master generally; and may He permit you, in due time, to resume your labours in this land of your adoption, under circumstances more encouraging than heretofore.

Allow us, dear Sir, to accompany these professions of love and respect with this

small token of remembrance, which in itself, is of comparatively little value, but which may be of service to you in the study of some subjects, and may serve to remind you of some who have but may not again enjoy the advantages of your instruction.

PRESENTATION.

On the 22d ult., the members of Toronto First U.P. Congregation presented their Pastor, the Rev. John Jennings, with a free deed of a House, valued at £650. In raising the necessary funds for this munificent gift, material assistance was rendered by the ladies of Zion Congregational Church, that Congregation having enjoyed the use of the Rev. Mr. Jennings' Church for their week-day meetings ever since the destruction by fire of their own place of worship. We have been unable to procure a copy of the Address presented with the Deed, or of the Rev. Mr. Jennings' Reply, for insertion in our present Number.

MEETING OF SYNOD.

We beg to remind our readers that the Synod of the U. P. Church meets at Hamilton, on the 3d June, at 7 o'clock P.M.

CALL.

The united Congregations of Pickering and Claremont have given the Rev. Thos. Watson an unanimous Call.

U.P. PRESBYTERY OF WELLINGTON.

This Presbytery met in Guelph on the 4th of April.

The Clerk reported that he had written to Mr. Muir, notifying him of the call from Grenock and Brant, but had received no answer. Mr. Muir has since declined the call. Also that he had written to the congregations of Brant and Sydenham for their statistical reports for 1855, but had not yet received them—he was instructed to write again,—for the third time—and to intimate that it is really imperative and important to their own interests, that these congregations furnish their statistics to the Presbytery.

Mr. Duff reported that he had gone to Eden Mills, and preached there on the fourth Sabbath of March, and that he considered the place presented a favorable opening for the formation of a station. Mr. Barric also stated that he had gone to Mount Forest and preached in fulfilment of the injunction of presbytery.

A petition was read from the Ministers, Elders and Managers of the United Presbyterian Congregations of the County of Grey, paying to be formed into a separate Presbytery to be called the Presbytery of Grey, and to meet in Sydenham, and farther desiring that the Synod appoint deputations from time to time to

visit the several congregations and stations of the Church.—Agreed unanimously that the petition be received and transmitted to the Synod with the recommendation that its prayer be granted.

The Presbytery proceeded to hear trial discourses by Mr. James Caldwell, who had accepted the call from the congregation of Esquesing. Mr. Caldwell preached from Gal. VI, 7, 8, when it was agreed to sustain his exercises, and appoint his ordination to take place on the 17th April. Mr. Torrance to preach, and Mr. Barric to ordain and address both minister and people.

The Clerk read a communication from the Bureau of Agriculture and Statistics, requiring that in accordance with the Act 10 & 11 Vict. Chapter 14, and Section 16, statistics be furnished by all ministers authorized by law to marry, baptize, and perform the funeral service of the marriages, baptisms, and burials at which they have officiated. Agreed that the following resolutions be adopted as expressive of the mind of this Presbytery on the matter, and that a copy of them be sent to the Secretary of the Bureau of Agriculture and Statistics:

I. That this Presbytery are thoroughly persuaded of the value and necessity of full and correct statistics of the births, deaths, and marriages, which take place in the Province from year to year.

II. That this Presbytery assert and maintain that they have their authority to baptize, not from any civil power, but from the Great King and Head of the Church, and consequently refuse to acknowledge themselves under any obligation to obey what is declared to be the

law of the land in the Acts above referred to.

III. That the performance of service at funerals is no part of the constitution of the United Presbyterian Church, that the civil Government has no right to impose it upon her ministers, nor to exact it from them, and that consequently they cannot be expected to give an account of it to any of the officers of the State.

IV. That the Acts of Parliament requiring returns of Baptisms cannot apply to the Baptist and some other denominations, nor to a great number of families that are without the pale of every church, nor to those localities in which there is not a stated ministry, and consequently that they cannot possibly secure full and correct statistics of the baptisms of the Province.

V. That in the opinion of this Presbytery it would be inconceivably better, and secure more satisfactory returns, if the Assessors of each Town or Township were employed to procure the register of births, deaths, and marriages from each family and send a copy of the same to the Bureau of Agriculture and Statistics.

Appointed next meeting of Presbytery to be held in Esquesing on the 17th April, at 11 o'clock, forenoon.

PRINCE ALBERT.

On Thursday the 17th of April, the Rev R. Monteath was inducted into the charge of the congregation here. The services were conducted by the Rev. Wm. Young of Newton, who preached an appropriate and stirring sermon from Eph. 2. 12; and the Rev. R. Thornton, of Whitby, who put the usual questions to the minister, and afterwards delivered excellent charges to him and the people. It is not six months since Prince Albert was taken up by the Presbytery of Durham as a preaching station; and yet, in that time a church has been formed, and a minister has been settled, and we cannot doubt, that in a short time, a place of worship will be erected. This is exceedingly honorable to the people of Prince Albert; and reads a lesson to several congregations on the tardiness

of their movements for a fixed pastorate. Prince Albert is a very hopeful locality for our church. In addition to its population, it has near it three other villages, Bonelia, Port Perry, and Manchester, with a good farming population all around, and yet, at present, there is only one chapel belonging to the Wesleyan Methodists; while the means of instruction provided by other denominations are both irregular and stinted. We may just add, that the attendance on our station has hitherto been very encouraging, amounting sometimes to upwards of 200; and under the exertions of the newly settled minister we do expect, that with the blessing of God, much benefit will ensue, and souls will be won to the Lord Jesus.—*Com.*

RICHMOND HILL, THORNHILL, AND KING CONGREGATIONS.

The following is an extract of the aggregate income and expenditure of these congregations for 1855:—

Total income.....	£189 8 7½
Paid in stipend.....	106 0 0
“ on Church property....	25 9 7
“ on Theological Fund....	5 0 6
“ on Synod and Presby- tery Fund.....	2 6 1
“ on Synod Missions.....	15 0 0
“ on General Missions....	5 0 0
“ on Incidental Expenses.	12 8 0

Besides their part in the aboveschemes, the members of the Richmond Hill congregation, have, during the past year contributed about £12 to the Upper Canada Bible Society, and £3 5s for Sabbath school libraries. May they grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.—*Com.*

The committee of bills and overtures, (composed of clerks of presbyteries,) will meet (D.V.) in the United Presbyterian Church, Hamilton, on the 3rd day of June next, at 3 o'clock, p.m.; when all papers and overtures intended to be brought before the Synod must be forwarded.

JAMES DICK, *Con. Com.*

STATISTICAL REPORT OF THE U. P. PRESBYTERY OF TORONTO, FOR THE YEAR ENDING ON THE 31st DAY OF DECEMBER, 1855.

ORGANIZED CONGREGATIONS.	Average attendance.	Members added.	Members removed.	Members on the Roll.	Baptisms.	Number in Self-Financing Classes.	Attending Prayers or Meetings.	Volumes in Libraries.	No of Churches.	Is Property Decided?	Congregational Debt.	Total Income.	EXPENDITURE ON																		
													Stipend.			Church Property.			Theological Fund.			Synod & Presby. Funds.			Synod's Missions.			General Missions.			Incidental Expenses.
													£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	
West Gwillimbury.....	100	2	7	35	1	...	...	177	1	yes	...	59	75	46	15	0	118	8	115	8	2	2	52	811	211	8	...			
Tecumseth.....	120	12	11	80	8	40	...	224	1	yes	...	46	20	32	55	...	113	10	1100	117	7	...	117	7	...	2	0	0	...		
Essa.....	100	3	6	56	10	...	...	...	1	no	...	45	136	38	50	...	118	0	1100	114	112	...	114	112	...	0	5	0	...	
Toronto, First.....
Toronto, Second.....	200	28	8	87	18	55	30	300	...	yes	1550	1497	75	100	00	1307	50	10	0	414	7	0	0	...	...	...	55	0	0	...
Richmond Hill.....	160	13	7	90	12	28	40	300	1	yes	40	124	75	56	00	...	117	8	...	6	0	0	...	210	413	3	...	0	0	...	
Thornhill.....	100	6	6	20	1	...	...	...	...	...	...	32	61	12	00	18	70	...	...	1	61	3	0	0	...	0	5	0	...	...
King.....	150	11	4	52	8	20	...	...	...	...	...	50	00	38	00	7	27	3	210	...	...	6	0	0	...	210	7	9	8	...
Chingacousy, 1st and 2d... Toronto Township and Brampton.....	180	4	14	102	9	...	...	270	2	yes	...	122	683	110	176	...	...	114	0	1	03	1	8	11	...	...	7	6	10	...
Dumbarton and Canton.....	170	19	6	49	8	50	25	212	...	...	...	142	127	106	00	...	...	...	...	...	...	...	...	210	87	9	5	...	...
Vaughan.....	120	7	3	44	7	20	...	...	...	...	...	88	66	49	00	31	40	110	0	1	50	...	...	...	...	0	7	6	...	
Albion.....	70	4	1	48	15	15	...	...	...	...	...	49	40	44	00	...	...	110	0	...	...	...	...	115	119	0	...	...	
Pickering*.....	120	2	4	56	5	20	...	200	1	yes	25	69	710	47	10	6	2	0	...	...	...	...	...	4	0	112	0	...	...
Clarendon*.....
Caledon*.....

Contribution to the Poor from Toronto Second Congregation, £13. 8s. 4d.

* Vacant.
JAMES DICK,
Presbytery Clerk

STATISTICAL REPORT OF THE U. P. PRESBYTERY OF BRANT, FOR THE YEAR ENDING ON THE 31ST DAY OF DECEMBER, 1855.

ORGANIZED CONGREGATIONS.	EXPENDITURE ON																																									
	Stations within bounds.	Average attendance.	Members added.	Members removed.	Members on the Roll.	Baptisms.	Number in Religious Classes.	Attending Prayers or Meetings.	Volumes in Libraries.	No. of Churches.	Is Property Deeded?	Congregational Debt.	Total Income.			Stipend.			Church Property.			Theological & Pres. Funds.			Synod's Missions.			General Mis-sions.			Contributions to the Poor.			Incidental Expenses.								
													£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.	£.	s.	d.
Blandford.....	1	170	20	3	115	12	50	0	400	1	yes	...	123	0	0	100	0	0	...	...	...	4	3	0	2	0	12	0	0	4	0	0	...	...	...	23	10	0
Paris.....	...	400	37	15	236	27	70	43	200	2	"	245	220	15	10	150	0	0	32	0	0	2	3	0	7	10	0	2	10	0	...	...	...	1	17	0	4		
{ Blenheim ..	...	70	6	8	58	3	30	0	121	1	"	...	81	0	6½	74	12	6	5	0	0	...	...	...	0	...	...	...	...	...	...	...	...	...	...	...	...	...
{ Burford.....	...	70	4	0	32	3	30	0	0	0	"	...	33	16	3	25	0	0	6	5	0	...	...	...	0	...	...	...	...	...	...	...	...	...	...	...	...	...
Brantford.....	...	300	38	32	171	19	80	30	500	1	"	...	328	13	10	*150	0	0	80	0	0	10	2	0	8	0	0	5	15	5	18	10	...	...	...	62	16	2	
{ Norwich	150	5	0	41	7	15	0	150	1	"	...	95	0	0	50	0	0	30	0	0	2	1	0	11	0	0			
{ Tilsonburg..	...	300	21	0	61	1	0	0	0	1	"	...	326	17	11	50	0	0	269	7	11	1	10	3	0		
Glenorris	235	25	3	142	12	130	110	540	1	"	...	126	12	9	100	0	0	12	3	9	2	1	10	5	10	3	2	5		
M't Pleasant.	1	180	13	16	87	8	50	25	300	1	"	12	119	18	6	100	0	0	13	8	6	2	1	15		
	4	1875	168	72	938	92	455	208	2211	9	all.	257	1465	15	7½	799	12	6	448	5	2	22	12	15	47	0	3	14	10	5	18	10	102	13	2½

* With a Manse.

† Four different Meetings.

A. A. DRUMMOND,

Presbytery Clerk.

THE ENGLISH CHURCH AND THE WESLEYANS.

Several meetings have been held within the last few weeks at the Rectory house of St. James', Piccadilly, which have been attended by Lord C. A. Harvey, Mr. T. Chambers, M.P.; Mr. Henry Hoare, the banker; the Rev. J. E. Kempe, Rector of St. James'; the Rev. Dr. Burgess, Rector of Upper Chelsea; the Rev. Prebendary Hawkins, B.D.; and other clergymen and laymen, the object being to consider "what measures it may be expedient to take for promoting union with the Church of England on the part of Christians not at present in active communion with her." A Committee was appointed, who directed their attention to the Wesleyans—1st, because the Wesleyans generally disclaim the designation of Dissenters; 2d, because Wesley expressed himself to the last most strongly against any separation from the Church of England; 3d, because the apathy of the Church of England in the 18th century contributed to their estrangement; 4th, because there existed on the part of several Wesleyan ministers a wish for episcopal ordination; and, 5th, because the reconciliation of so influential a body seemed to be an important first step towards general religious union. The recommendations of the Committee have been embodied in a petition to Convocation, which will be presented at the forthcoming meeting in April. They express an opinion that the retention by the Wesleyans of their system of class meetings need not be an insuperable obstacle to their union with the Church,—that the usual probationary course shall be reduced, no longer time being required than may be necessary to enable the bishop to satisfy himself as to the qualifications of the candidate,—that the property and patronage of the Wesleyan body shall remain intact,—and that, if possible, the Wesleyans be induced to revert to the principles of their founder by receiving the Sacrament of the Lord's Supper in the parish church only. The petition, after setting forth the advantages which would result from Wesleyan ministers receiving episcopal ordination, calls upon both Houses to take the matter into serious consideration. It is stated that this movement has been set on foot by some well-known preachers of the Wesleyan body, who desire to become ministers of the Established Church, but who are at the same time disinclined to sever their connection with their present congregations.

The *Watchman*, the Wesleyan organ, in its publication of Wednesday, has a long leader in opposition to the movement. It states that the Wesleyan denomination cordially sympathize with the English Establishment in all its efforts to diffuse the blessings of the gospel both at home and abroad, but that the feeling of Wesleyan Methodists towards that Church is in danger of being "greatly altered when they find that an organisation exists, not for bringing about a union or alliance of our Societies with the Anglican community, but for proselytizing our members and perverting our ministers from their ordination pledges." "When one community affects a supremacy, refuses to acknowledge the fellowship of the other, ignores its Church existence, endeavors to make proselytes from its members who hold a doctrine as pure as its own, and puts forth its force as one of repulsion; then the spiritual pride of the one community has taken a distinctive form of schism." "It is not taking action for the union of the Churches of Christ, but for the aggrandizement of one of these at the expense of another." The article concludes as follows:—"Those good gentlemen of the Committee do not know the heart of a real Methodist. They forget that the personality of a Wesleyan in his own Church goes for something, and that he is accustomed, in his own place of worship, to the active as well as the passive engagements of religious devotion and fellowship. To him it is a strange and chilling thought that, within the walls of churches centuries old, the voice of the Lord's people may never have been heard, in prayer or praise, except in words prescribed perhaps before those churches were built; that the priests are presented to their livings by lay proprietors, and the bishops appointed by the Administration which happens to be in power; that the discipline of the Church is carried on by courts which are unable and often unwilling to preserve sound doctrine, and which punish vice in the pastor either not at all, or, after some period of suspension, send back a habitual drunkard to minister again at the altar, and to the cure of souls. Few, indeed, are the members of the Church of Methodism who could be transplanted into the consecrated ground of the Church of England without injury to their inner

life. We refrain from saying more. The crude Report of the Committee we do not wish to sling in the face of their Church. We are unwilling to permit ourselves an allusion to the doctrinal divisions, the portentous heresies, the Romanism and Rationalism, which darken large spaces in the territory of the Church of England, and which sit impersonated upon her Episcopal bench or in her University chairs. Before even 'individual ministers and other members of the Wesleyan body' are asked to join the ranks of the Church of England, and march along with her, they ought to know whither she herself is going; and that, we fear, is what the sagest 'individual minister or other member' of the Picadilly Committee can in no wise tell."—*Witness*.

Gleanings.

MINISTERS FEW BECAUSE PIETY LOW.

It is an observation of Isaac Taylor, "that a religious body, within which there is vitality, will ordinarily supply itself with an adequate proportion of ministers." Beyond question there is truth in this language of that able and sagacious writer.

The young convert to Christianity naturally takes upon himself the type of piety borne by the church into which he is introduced. If that is highly spiritual, he remains spiritually-minded; if the reverse, he will almost surely sink to the same low level. Now, it is the measure of holy love in the soul that determines, to some extent, the question of consecrating one's self to the ministry. If the deep principles and strong emotions of a truly devoted soul obtain, the individual will find it exceedingly difficult, if not impossible, to resist the call of God to preach the gospel. A woe wringing in his ears, a fire shut up in his bones, will forbid his resting satisfied with any other pursuit than that of the ministry of reconciliation. A stream that is full and rapid in its current, is not readily diverted from the deepened channel. And so, if there were depth and force in the piety of our young men, neither the attractions of worldly pursuits on the one hand, nor the discouragements of the ministry on the other, could turn them from the path of duty. Moreover, when the piety of the churches is what it ought to be, there will be much and earnest prayer for labourers in the Lord's harvest; and also a diligent watching and searching for the gifts that God may bestow; as well as liberal provision and encouragement for those who meet with difficulties in qualifying themselves for the work to which they are called. It is, therefore, true, that if there be vitality in the Church, there will not long exist any serious deficiency in the number of good ministers of Jesus Christ.—*Home and Foreign Record (Philadelphia)*.

[If the above be correct, what does it say for our Church in Canada, and for most of the Congregations thereof?]

SYMPATHY FOR THE PERISHING.

During a heavy storm off the coast of Spain, a dismantled merchantman was observed by a British frigate, drifting before the gale. Every eye and glass were on her, and a canvas shelter on deck almost level with the sea, suggested the idea that there yet might be life on board. With all his faults, no man is more alive to humanity than the rough and hardy mariner; and so the order instantly sounds to put the ship about, and presently a boat puts off, with instructions to bear down upon the wreck. Away after that drifting hulk go these gallant men, through the swell of a roaring sea; they reach it—they shout—and now a strange object rolls out of that canvass screen against the lee shroud of a broken mast. Hauled into the boat it proves to be the trunk of a man, bent head and knees together, so dried and shrivelled, as to be hardly felt within the ample clothes, and so light, that a mere boy lifted it on board. It is laid on the deck; in horror and pity the crew gather round it; it shows signs of life; they draw nearer; it moves, and then mutters—mutters in a deep, sepulchral voice—"There is another man." Saved himself, the first use the saved one made of speech, was to seek to save another. Oh! learn that blessed lesson; be daily practising it. And so long as in our homes, among our friends, in this

wreck of a world which is drifting down to ruin, there lives an unconverted one, there is "another man," let us go to that man, and plead for Christ, go to Christ and plead for that man; the cry, "Lord, save me, I perish," changed into one as welcome to a Saviour's ear, "Lord, save them, they perish."—*Dr. Guthrie on Ezekiel*

THE CRUCIFIXION.

City of God! Jerusalem,
Why rushes out thy living stream?
The turban'd priest, the hoary seer,
The Roman in his pride, are there!
And thousands, tens of thousands, still
Bluster round Calvary's wild hill.

Still onward rolls the living tide,
There rush the bridegroom and the bride,
Prince, beggar, soldier, Pharisee,
The old, the young, the bound, the free;
The nation's furious multitude,
All mad'ning with the cry of blood.

Still pours along the multitude,
Still rends the heavens the shout of blood;
But on the murderer's furious van,
Who totters on? A weary man;
A cross upon his shoulder bound—
His brow, his frame one gushing wound.

Yet who the third? The yell of shame
Is frenzied at the Sufferer's name;
Hands clench'd, teeth gnashing, vestures torn,
The curse, the taunt, the laugh of scorn,
All that the dying hour can sting,
Around thee now, thou thorn-crowned King!

Yet cursed and tortur'd, taunted, spurned,
No wrath is for the wrath return'd,
No vengeance flashes from the eye;
The Sufferer calmly waits to die:
The sceptre reed, the thorny crown,
Wake on that pallid brow no frown.

At last the word of death is given,
The form is bound, the nail is driven!
Now triumph, scribe and Pharisee!
Now, Roman, bend the mocking knee!
The cross is rear'd—the deed is done!
There stands Messiah's earthly throne!

Still from his lip no curse has come;
His lofty eye has lock'd no doom;
No earthquake burst, no angel brand
Crushes the black, blaspheming band.
What say those lips by anguish riven?
"God, be my murderers forgiven!"—*Croby.*

CANADIAN U. P. MAGAZINE.

During the temporary absence of the Editor in Scotland, the Magazine will be conducted under the superintendence of the Committee.