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THE Canadian Presbyterian Magazine

Especially devoted to the interests of the United Presbyterian Church:

"SPEAK UNTO THE CHILDREN OF ISRAEL, THAT THEY GO FORWARD."—Exodus xiv., 15.

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Religious Intelligence.

CAFFRARIA—THE LONG WAR NEAR A CLOSE.

The Rev. Mr. Niven says, "The Cape Mail which arrived on the 1st April, brought intelligence from the recent scenes of war, between the Dutch, 6th and 24th February. His Excellency had reached King Williamstown, British Caffraria, and proclaimed peace with Kretilli, now the sole independent border chief of the Xosa Caffres. The latter, in suing for peace, represented by his envoys, that his territory had been invaded eight times by Boers and English, each commando taking away a great many cattle; and that he never went to war, but blamed the Goukaas, for whose sins, he alleged, he had been punished: He sent by the hands of his deputies, ninety head of cattle and a bundle of assegays, as a peace-offering, and begged those presents to be accepted in full of all demands. He expressed a desire for the return of the British resident, the trader, and the missionary, to Butterworth, whom, he said, he had protected, and used his endeavours to recover their property.

"The terms of the peace concluded by his Excellency with Kretilli, are to the effect that the Indiva and Kye rivers form the boundary between him and the colony. He is not to molest the Tombotties who are our subjects, and a portion of his neighbours,—is to protect the lives and properties of British subjects whom he may allow to settle in his country; on his own terms, restore stolen cattle and horses traced into his limits, and deliver up to the British authorities all fugitive criminals from the colony.

"About the same time, Mati and Mali, deputies of Sandill, appeared at King Williamstown, on behalf of their chief, to state, that he and Macomo, Anta and Tola with their counsellors, had evacuated their country, and were now over the Kye, at the Tsomo Junction; and that Xoxo, Stock, and Woba, were also on their way to cross the Kye; that he, Sandill, had no more strength to fight with the English—had been beaten and driven from the country—had obeyed the Governor's word by crossing the Kye; and now begged to know where the Governor desired him to rest in peace.

"These deputies had been admitted to an audience; but the result of the negotiation had not transpired when the mail left. It is daily looked for by this month's mail, which is overdue, (15th April).

"The general invites applications for land in the 'Keiskamma Hoek,' on a piece of land on the opposite side of the Gxulu River from Uniondale. The application is restricted to persons who had fought nobly in the ranks of colonial levies and other corps, during the rebellion now happily suppressed. This is a step towards the commencement of a town in the heart of the 'Amatolas.' It is not to extend beyond a mile from the military post erected there, which is to occupy the centre of the proposed settlement. The inducements to locate are not strong. Each plot is to contain half an acre—an acre for a garden—larger spaces for general cultivation, and the pasture to be regulated by the officer commanding. These parts are on a three years' lease, not transferable for the first two years—and to be forfeited if not occupied at any time for six months. Rations for half a year, and implements to be provided the grantees; who are to be compensated in land or money, if the home government should afterwards quash the settlement. Every male above sixteen years of age is to carry a musket, and assist in defence of himself and the community in case of need.

The anxiety of the various belligerent chiefs and the Governor for peace is manifest. In reply to a memorial of certain colonists for altering the boundaries, his Excellency refused the prayer, and uttered the following sentiment, alike honourable to his intellect and his conscience, 'It is time there should be peace, and that justice should prevail.' Peace overtures from the native authorities between the East River and the Keiskamma, have been cordially received. The rebel Hottentots are likewise surrendering to the British—all which makes it reasonable to conclude that within these vast territories, war has ere this time ceased, and the arts of peace been resumed, after being suspended for a period of thirty months. How and where gospel effort is again to be made, is not as yet very clear. The work of the Ezras and Nehemiahs will soon follow, to pass along the note of action, 'Come let us arise and build.'

"In the Trans-Vaal Dutch republic, however, the expulsion of the Rev. Messrs. Inglis and Edwards for remonstrating against the enslavement of the conquered natives under the mask of servitude for a term of years, is an adverse symptom beyond the British lines. The deed is nevertheless significant of the shield raised by Christian missions in Africa, especially over the heads of the oppressed, and of the wholesome check they place on arbitrary power, whatever be the nation or race by which it is misdirected, while these institutions furnish and exemplify the pure elements of mutual confidence and beneficial neighbourhood where every secular expedient has signally failed. A Cape parliament will ere long liberalise, it is hoped, the young republic with juster sentiments and a more generous policy.

"In the absence of letters this month from the scattered converts and their friends, it is gratifying to perceive that their impoverished circumstances continue to enlist the benevolent succours of sympathising hearts in this country."—*U. P. Mss. Record.*

TUSCANY—FRANCESCO AND ROSA MADIAI.

Our readers have no doubt learnt, from various sources, that these sufferers for Christ have, since their liberation, remained in the South of France. There they still sojourn in a very dilapidated state of health, especially Rosa. Her husband has improved much, through God's blessing on his restoration to liberty, and the watchful attention of his wife. Divine Providence will guide their future steps, but we do not learn that any present intention is entertained of their coming to England. We subjoin a letter, from the British Chaplain at Marseilles, addressed to Dr. Stean, in reply to the invitation sent by him, as noticed in our last number. The immediate cause of their enlargement has been a subject of much speculation, and seems to have been kept as secret as the Tuscan Government could keep it. A postscript to the letter just mentioned, it will be seen, states that the French took the credit of having effected it. Our Florence correspondent says, under date of April 13, "all we know is, that they have been liberated, and that the influence seems to have come from France." But the mystery has at length been solved, as we learn from the *Christian Times*, and we therefore give their article on the subject; and we add to the whole part of a letter from Sir Culling Eardley, supplying much information relating to the earlier stages of the proceedings, and showing the influence which in this remarkable case has been exerted by Christian union.

Letter from the British Chaplain at Marseilles.

Marseilles, March 26th, 1853.

Dear Sir,—I lost no time in submitting your letter to our dear friends, the Madiai, and to our English Christian brother, whose name I am not permitted to give, who has joined them within the last few days, and who had watched over them during their lengthened imprisonment. I am requested to convey to you, and all the brethren who are interested in their welfare, their affectionate greeting in the bonds of the Gospel of our blessed Redeemer, and their cordial thanks for your proffered hospitality, of which, for the present, it is thought advisable they should not avail themselves. They are not in good health, and both need very much rest and quiet—and, above all, to avoid every kind of excitement. They are to remain here some time to recruit, and to avoid seeing strangers. I have seen a letter of Sir Culling Eardley's, written within the last two or three days, in which he advises likewise this measure. They are quietly settled down in a private lodging. Yesterday they attended

our services, and I had the privilege of administering to them, with the rest of my flock, the sacrament of the Lord's Supper. It is impossible to speak in terms sufficiently high of their devotedness. "The Lord has done great things for them, and it is marvellous in our eyes." If I can make myself further useful, pray do not hesitate to write to me. I am, dear Sir,

Yours very truly,

M. JOHN MATHERS.

Had I forgotten to mention that, on Saturday last, they were summoned to the Prefecture, and in the lengthened conversation which the Prefect had with them, he stated, with much emphasis, that they were indebted to the French Government for their liberation. Can that really be so?

RELEASE OF THE MADIAI ACCOUNTED FOR.—The facts relating to the release of the Madiai have been felt to be incomplete, while it was unknown by whose intervention that result was effected, and especially while the English public remained in ignorance of the reason for the French Emperor appearing upon the stage when the captives were liberated, and not till then. We are happy to be able to supply the required information. The Grand Duke of Tuscany had been so importuned from all quarters about the Madiai, that he and still more his Government, were most anxious to get rid of the subject; but they did not like to yield to Lord John Russell's monacés. Meantime, it appears that the ex-Duke of Parma, who abdicated some time since in favour of his son, and who is now out of Italy, had been led to feel a warm interest about the Madiai, together with a strong sense of the impolicy, as regards the church, of such gross persecutions. In these feelings his son, the reigning Duke, was led to participate, and the week before the liberation of the Madiai, our countryman, Mr. Ward, who is become the most confidential and useful agent of his Government, was sent over from Parma to Florence on the subject. He found the Court of Florence in the state of feeling above alluded to, vowing, however, that they could not, and would not, yield to England. Mr. Ward, with Yorkshire good sense, suggested that France should be induced to make the request, and that the concession should then be made to France. This was done. France did apply; and to France the concession was made. The only object of Tuscany was to get out of an untenable and disgraceful position, with as little loss of dignity as possible. There is no love lost in the matter. Our Christianity does not require us to be hoodwinked about this.

Tuscany is making pretty speeches just now to the Madiai, about their being at liberty to go to Piedmont. After a long correspondence between France and Tuscany, it has been intimated to the Madiai, that as they have behaved so well, and sought no omissions, their passport shall be issued for Piedmont. What possible right has Tuscany to meddle in the matter? If the King of Sardinia chooses to receive them, what affair is it of any one? It makes us indignant to hear persecutors taking credit to themselves for that over which they have no control. If the Grand Duke is sincerely anxious to show real consideration to his persecuted subjects, with behaved well under unjust treatment, let him liberate Guarducci. He will be obliged to do it at last; and it would be more politic to do it soon.

SIR. C. E. EARDLY says, I rejoice to congratulate our friends on the liberation of the Madiai. In looking back upon all the events connected with this result, I cannot but see the blessing of God visibly resting on Christian union. Nothing but the combination of believers of all nations is strong enough to encounter the newly-roused phalanx of universal Popery. This international union the Evangelical Alliance, and no other existing institution, has brought into operation. I will illustrate this statement from the Madiai case.

The circumstances of their liberation appear to have been as little honourable to the Tuscan Government as their previous detention. They were suddenly taken out of their respective prisons—ono or both of them in their prison dress. They were hurried down to Leghorn, and put on board the steamer, where they met, for the first time, and where they were detained for twenty-four hours before the vessel sailed. No notification was given to our Minister at Florence. He heard, for the first time, of their liberation from Mr. McBean, our consul at Leghorn. Their passport was made out, and their places taken, by order of the Government, under a false name! The Minister of France, in Tuscany, M. de Gabriac, if I am not misinformed, went with them from Leghorn to Marsailles. They are now in the midst of our friends there, who have shown them the warmest sympathy.

The object of the Tuscan Government seems to have been to prevent any publicity of the fact and any manifestations of interest. In this they have failed. By a train of circumstances which I am not at liberty to mention, the liberation, the fraud about the name, the confinement on board the vessel, were all known before the steamer sailed; and the only effect upon the public mind will be to show that the Government is ashamed of its own deed; that it knows the feelings of the population to be in favour of the persecuted Gospel, and that it is afraid of that feeling being exhibited. As for preventing publicity, the captives only sailed from Leghorn on Wednesday, and on Friday afternoon Lord John Russell made his announcement to the House of Commons. The enemies of religious freedom may rest assured that they can neither hinder the triumphs of that principle, nor the notoriety of their own defeats. The electric telegraph, the press, and the liberties of England will, by God's blessing, be too much for them:

UNITED PRESBYTERIAN SYNOD.

The Synod of the United Presbyterian Church in Scotland, opened its Sessions on May 2nd, in the Synod House, Queen Street, Edinburgh.

After a sermon by the retiring Moderator, the Rev. Mr. Renton, Kelso, the Synod proceeded to make choice of a successor. The Rev. J. S. Taylor, Glasgow; the Rev. Professor M'Michael, Dunfermline; and the Rev. George Johnson, Edinburgh, were severally nominated and seconded. The Rev. Dr. Peddie, Edinburgh, was also proposed, but declined the honour.

The vote having been taken, the election fell upon Mr. Johnson, who had 40 votes, Mr. Taylor having 28, and Professor M'Michael 27.

An overture from the Presbytery of Glasgow with reference to the choosing of the Moderator of Synod, was then taken up. It proposed that the Moderator should be elected at the Wednesday meeting of the year previous to that in which he has to serve.

Dr. STRUTHERS, who was heard in support of the overture, advanced several arguments in favour of the proposed alteration, the principal of these being that the Moderator should have time to prepare for the exercise of his important functions.

Dr. M'KERRON proposed that the present system of election should be continued.

This proposition on a division, was carried by a very large majority. The Marriage Law came before the court on a protest and appeal by Mrs. Mather, against a deed of the Presbytery of Glasgow, confirming a sentence of the Session of Cathedral Street Congregation in her case. Dr. Struthers and Mr. Jeffrey represented the Presbytery of Glasgow. Mrs. Mather was not present, but a letter signed by her was read, stating that, from the effects of a very severe cold, she was unable to appear at the bar to attend to her appeal; but that even although she had been able to attend, and if her feelings had been so scared that she could have addressed such a large assemblage of gentlemen in support of her appeal, she could not be heard, inasmuch as the Scriptures forbade women to speak in public. If, however, the court would allow Mr. J. Mitchell, a member of the United Presbyterian Church, who was attending the Synod on business of his own, to do so, she would feel grateful, and leave the matter in his hands.

On a division, Mr. Mitchell was allowed to appear on behalf of the appellant. From this statement, and the papers read, it appeared that Mrs. Mather, a member of Dr. Lindsay's congregation, in Glasgow, had married her deceased husband's brother, and that on her applying to the kirk-session to baptise their child, baptism had been refused, and she had been cut off from communion with the church. She alleged, in defence, the irregularity of the session's proceedings, and the fact that no one tried to convince her that she was living in sin, or that such a marriage as that which she had contracted was contrary to the word of God—her opinion being that it was actually sanctioned in the Bible. Her "reasons" also entered largely into the question of the propriety of marriages of this description, and maintained that they were in accordance with the law of Scotland, though contrary to that of England; stating, moreover, that she had no fear of being brought before the High Court of Justiciary or of the legitimacy of her children.

Dr. LINDSAY was also heard on the case. He stated that, as moderator of the session, he had repeated interviews with Mrs. Mather, and had given her to understand that her marriage was in opposition to the principles of the United Presbyterian Church, and in his view opposed to the word of God. He had not, however, heard of the marriage till some time after it had taken place. Dr. Lindsay also stated that Mrs. Mather had always stood high in his esteem, and that irrespective of this marriage, he knew of nothing that could be alleged against her. This was the reason why some reluctance had been felt to come to an ultimate decision on the case; although at the same time, there was no doubt whatever as to what that decision must have been.

Dr. EADIE, said that the Confession of Faith forbade the marriage now in question, and that as that Confession was embodied in the law of Scotland, the marriage must therefore be in opposition to the law of this country. He then entered into a learned discussion of the subject, and concluded by saying that he did not see how the kirk-session or Presbytery could have acted otherwise than it had done.

Dr. BARR then moved that the appeal should be dismissed, and the judgment of the Presbytery affirmed, which was unanimously agreed to.

The Court proceeded to take up a report by a committee on the better support of the Gospel Ministry. This report entered at some length into the subject referred to the committee, and concluded by submitting the following resolutions for the adoption of the Synod.—1. That as a large majority of Presbyteries and Sessions have again reported in favour of a minimum stipend of £150, exclusive of a manse, while a considerable number suggest that £120 should, in the meantime, be named, as more easily attainable—the Synod take immediate steps to raise all the stipends of the church to at least £120, but that £150 be kept in view as the minimum stipend ultimately to be realised. 2. That, as many congregations at present under £120 are quite able, without extraneous aid, to give that stipend, and as many above £120, but below £150, are equally able to realise the latter sum, the Synod instruct the committee that may be appointed to correspond with these congregations, with the view of bringing the matter under their serious consideration; and as operation through the medium of deputations has been recommended by some portions of the Church, the committee be empowered to adopt that course where it is regarded as expedient. 3. That in order to carry out the

first resolution in the case of those congregations under £120 requiring assistance, it be enjoined by the Synod, that in addition to the ordinary sources of revenue in support of the Home Fund, an annual collection should be made on its behalf. 4. That the Synod appoint a committee, with power to carry out the above purposes, subject to the rules and regulations laid down in the forms of procedure relating to the Home Mission Fund.

The first two resolutions were discussed and agreed to.

After some further discussion, the third resolution was agreed to—the word “recommended” being substituted for “enjoined.”

In reference to the next and last resolution recommended by the report, a long discussion took place.

After further discussion, the following was agreed to unanimously, as the fourth resolution; “That the Synod appoint a committee to carry out the objects specified in the second and third resolutions, and instruct the Mission Board carrying out the first resolution, to correspond and co-operate with the said committee.”

At this stage of the proceedings the Rev. M. Monod of Paris entered the meeting. He was welcomed by the Moderator, and requested to sit as a corresponding member of the Synod.

Mr. RENTON of Kelso begged to submit the following motion:—“That the Synod appoint a committee to carry out the object in the second and third resolutions, and instruct the Mission Board, in carrying out the first resolution, to correspond and co-operate with said committee.” The motion having been agreed to, Mr. Renton proposed the following resolution, which was unanimously adopted:—“That to secure efficient co-operation with the above committees, in carrying out the objects of the resolutions, presbyteries be enjoined not to grant moderations to congregations who offer an amount of stipend disproportioned to their ability, and that they also use diligence to ascertain that the stipend promised be regularly paid.”

The Rev. Mr. DAVIDSON, Edinburgh, read the report of the Committee on Theological Education, Hall, and Library. The reports of the several professors were read, presenting a most favourable view of the efficiency and prosperity of the institution, and indicating, both by the numbers attending the classes, and the thorough manner in which they were trained in all the branches of the course, what hopes might be entertained of the future ministry of the United Presbyterian Church.

The state of the Library was the next subject to which the report referred. Nearly 500 volumes had been added to the library in the course of the year, partly by donation, but chiefly by purchase.

The Rev. Dr. KING proceeded to read the Report on Scholarships. It proceeded, “The usual examinations took place in August and November of last year. Thirty-five theological students entered into the competition, showing an increase of six above the year preceding. Of these competitors, sixteen belonged to the first year, eight to the second, five to the third, four to the fourth, and two to the last or most advanced. Nineteen scholarships were awarded in all; and their collective pecuniary value was £225. About seventy students gave notice of application of our University scholarships, but a number retired from necessary causes, and eventually fifty-eight entered into the competition. Of these fifty-eight students, twenty-one competed in Edinburgh, fourteen in Glasgow, thirteen in Aberdeen, and ten in St. Andrews. The scholarships awarded were ten to Edinburgh students, seven to Glasgow students, six to Aberdeen students, and three to St. Andrews' students. The collective pecuniary value of these twenty-six scholarships was £280. Last year, the committee submitted to the Synod a proposal to raise £10,000, that the interest derived annually from this sum might facilitate the support of the scholarship measure, and place it on a more stable footing. The Synod recommended to the churches to carry this proposal into effect. The Synod is aware that two of the larger contributors to the £10,000 effort are members of the Free Church. Smaller contributions, not less honourable perhaps to the donors, have also been tendered by Christians of other denominations than our own, and, if some allowance be made for general promises of aid, along with definite subscriptions, the present amount may be fairly estimated at £4200. Having received such help of God, through his people, we faint not. Again we cast ourselves on the Synod and the Church, in subordination to sovereign and all-sufficient grace: and would conclude this report in the spirit of the prayer, ‘Establish the work of our hands upon us: the work of our hands establish thou it.’”

REMUNERATION OF PROFESSORS.

The Clerk read an overture from the Presbytery of Kelso, urging an increase in the salaries of professors.

Mr. JARVIE of Kelso supported the overture. It could not be expected, he said, that their progress towards augmenting ministerial support could go on with reasonable encouragement, while the most distinguished among them were found devoting themselves to the highest offices of the church with but a more nominal salary.

Dr. BEATTIE held that the present salaries were altogether inadequate. He moved that the salaries of the professors be henceforth £100 each.

SEPARATION OF CHRISTIAN SPOUSES.—An overture from the Session of Broughton Place Congregation, Edinburgh, was read, craving a deliverance of Synod on the Scriptural grounds of separation for life of Christian spouses.

Mr. MILLAN was heard in support of the overture, and briefly stated its purport. Cases were frequently occurring within the Church of intentional separation between man and wife with the view of its being for life, and where the parties had taken such measures as the law afforded

to render the separation permanent. He quoted texts of Scripture to prove that the relationship between man and wife was more intimate than that between parent and child, and that under no circumstances should it be set aside. Now, he wanted the Synod to say whether a session, when a case came before them, avowedly of separation for life, should permit such a breach of the law of Christ, and allow the parties to remain in the possession of Church privileges. He did not refer to remedial cases of separation, but avowed cases of separation for life.

Mr. R. ELLIS (elder of Broughton Place congregation) supported the overture, and said they brought it forward because it affected the practice of sessions in dealing with such cases, and it was a matter on which the Synod ought to express an opinion.

Dr. BEATTIE, of Glasgow, said, the mover of the overture had adduced a great many quotations from the Bible in reference to the marriage law, but were the Synod to sit down and say what interpretation every session should put upon the Bible regarding abstract cases? Every session was entitled to deal with them agreeably to what they considered the Bible view in reference to them, and he begged to move that no deliverance be pronounced, which was agreed to, after some discussion.

PROPOSED MISSION TO IRELAND.

There was next taken up an overture from the Presbytery of Glasgow, praying the Synod at its first meeting to take into consideration the claims of Ireland as a field of Christian exertion.

Mr. SOMERVILLE, Secretary to the Mission Board, said that, with their sense of obligation to the present Missionaries, the Board did not feel themselves justified in setting up a separate Mission. He had heard nothing to satisfy him that such was their duty. The Protestant Ministers in Ireland outnumbered the priests by 455, and if they deducted from the population all those under ten years of age, they would find that there was a Protestant minister to every 1300 of the people. No fewer than twenty-six voluntary and benevolent societies were engaged in spreading the truth in that land, whose annual expenditure exceeded £100,000. A great amount of good was produced by other agencies, such as the circulation of tracts, Scripture readers, Sabbath school teachers, &c.

CORRESPONDENCE WITH FOREIGN CHURCHES.

Dr. A. THOMSON, the Convener of the Committee on this subject, then submitted a report:—

With the three deputies from the Continent, one from France, another from Switzerland, and a third from Belgium, the committee deem it unnecessary to anticipate details which will be given by them, with all the fullness of ample information, and with all the effect of the living voice. It is known to many in this Synod that the works of Eberhard and Ralph Erskine were long familiar and favourite volumes among the people of Holland. For a good many years past, however, they had gone out of print, and were only to be found as rarities on a few of the Dutch book-stalls. The Rev. Mr. Schwartz, a distinguished evangelical minister in Amsterdam, conceiving that the republication of the works of the Erskines would greatly promote the cause of revived Christianity in Holland, corresponded with members of our committee on the subject, and, through the cordial co-operation of our library committee, was supplied with copies of the Erskines' work for translation. By the liberality of one of our number, pecuniary assistance was given to help on the work of translation, and at this moment some of the best sermons of both the Erskines, anew translated into Dutch, are passing through the Dutch press; and thus, it is hoped, that, like the body of the old prophet let down into the grave, these works will be the means of life to many in Holland. Your committee have sincere pleasure in reporting that the interest of our congregations in the cause of evangelical religion on the continent is steadily widening and deepening. Of this we have the most tangible and unequivocal proof in the fact that the collections for churches on the continent have this year reached a figure which they had never reached before—upwards of £930. The goodly sum has been thus allocated: to the Belgium Missionary Church, £150; to the Evangelical Society of Geneva for the Saionge Mission in Western France, £250; to the Union of Evangelical Churches in France represented by Mr. Monod, £500.

Rev. F. MONOD, of Paris (deputy from the Union of Evangelical Churches in France), was first heard, and was received with loud applause. He expressed gratitude at finding himself once more in the midst of them. He would merely state that their churches numbered now nearly 1500 members, and about 4000 hearers. These twenty-two churches were scattered over the whole of France like so many little foci of light illuminating the darkness around them. During the last year their Tract Society had published 25 new tracts and disseminated 1,146,000 of Christian almanacs, which involved an expenditure of £1700. Their Evangelical Society had supported 20 ministers, 8 evangelists, 48 schoolmasters and schoolmistresses, 30 students in its Normal School, and spent £6200. There had been circulated throughout the country during the last year 120,000 Bibles and Testaments—and during the last twenty years about 4,000,000 copies of the Scriptures had been disseminated in France. Their Foreign Missions counted thirteen stations, and had spent £4700 almost exclusively in France.

Professor LA HARPE (from the Evangelical Society in Geneva) next addressed the Court. He commenced by tendering, in the name of the Evangelical Society, his heartfelt thanks for the assistance which this Church had rendered to them, and by adverting to the encouragement and stimulus which their sympathy afforded them. He gave a short ac-

count of their missionary operations in the west of France, at Saintonge, where they had been able to maintain five or six laborers throughout the year, and which field this Synod might, if it pleased, call its own, as their money had been devoted to it.

Rev. Lewis DEXTER (from the Belgian Missionary Society) gave some interesting particulars in connection with their labours in Belgium. None of the ground which they occupied last year had been lost; on the other hand, these had gained ground in different parts, and numerous appeals had been made to them to send missionaries to places where the people were becoming sensible of the deceptions of the priests. Four or five districts of Belgium were open to the reception of the gospel, and it was only the scarcity of means that confined their operations.

MARRIAGE WITH A DECEASED WIFE'S SISTER.

The overture on this subject by Mr. James Mitchell, member of Cathedral Street congregation, Glasgow, was considered. It craved an alteration in the Confession of Faith relating to prohibited marriages, to the effect that none who contract marriage with a deceased wife's sister should be excluded from church membership.

Mr. MITCHELL was heard in support of this overture. After stating that he had been induced to bring forward this overture in consequence of a friend of his, a member of the Church with which he was connected, having some time ago married the brother of a deceased husband, whose child, the issue of that alliance, had been refused baptism, he proceeded to state that after studying the marriage question he could come to no other conclusion than this, that marriage with a deceased wife's sister, or with a deceased husband's brother, was not forbidden by the word of God, but that the prohibition of such marriages was wholly of Popish origin.

Dr. BEATTIE of Glasgow said,—“The law of God does not command us to contract such marriages; the law of the land forbids it; the mind of the Church was not yet made up on the subject; it would not be for edification in present circumstances to the discussion of it, and for these reasons the Synod dismisses the overture.”

Rev. Mr. FRAW, of St. Ninians, did not think they were prepared to make an alteration on part of the Confession of Faith, referring to prohibited degrees in marriage; and, therefore, it was needless discussing the matter.

Dr. JOSEPH BROWN, of Dalkeith, concurred in the opinion that they should not enter now on the discussion of this point. He apprehended it was high time that they should turn their attention towards simplifying the Confession of Faith, and purging it of matters of doubtful truth—as well in regard to other subjects as to this. It was assumed by Dr. Beattie that such marriages were against the law of the land, although the high authority which had been quoted (that of Lord Rutherford) scarcely warranted that assertion; but it was one thing to be contrary to the law of the land, and another thing to be contrary to the Word of God. Enough, he thought, had been said to warrant the Synod laying this overture on the table till next meeting, or appointing a committee to take the matter into consideration.

Rev. Mr. MARSHALL, of Cupar Angus, said the great mistake committed was bringing this question prematurely forward. He begged leave to move the following as the best deliverance which he thought the Synod would come to on the subject: “The Synod do not judge it necessary or expedient to travel at present in the question raised by this overture.”

Dr. EMMET agreed very much with what fell from Mr. Marshall.

Dr. JOSEPH BROWN restricted his motion to simply laying the overture on the table till next meeting.

A show of hands was taken on the motion of Mr. Marshall, declining to take up the question and the amendment of Dr. Brown, that the overture lie on the table till the next meeting, when the former was carried by a majority of 62 to 55.

PLACE OF SYNOD'S NEXT MEETING.

The Rev. Mr. BURGESS, of Glasgow, moved that the next meeting of Synod be held in Glasgow, which motion was seconded by Rev. Mr. Steelman, Stirling.

Another motion was made that it be held in Edinburgh, but on a division it was carried by a majority of 48 to 35, that it be held in Glasgow, Dr. Beattie's church being the place fixed upon.

The Synod then adjourned till six o'clock evening.

EVENING SEDERUNT.

The Synod having met, the minutes of the forenoon sederunt were read and approved of.

MISSION TO AUSTRALIA.

The Clerk read an overture from the Presbytery of Edinburgh as to the desirableness of a mission to Australia.

The following is the deliverance:—

“The Synod acknowledge the great importance of the objects contemplated by the overture; remit the matter to the Foreign Mission Board to endeavour to obtain at least two or three suitable agents to proceed to that important colony as soon as possible; recommend to ministers and preachers to take the strong claims of Australia into consideration, and invite the enlarged contributions of congregations and individuals to our Foreign Mission Fund, that the Board may have it in their power still farther to extend our missionary labours in that interesting quarter of the world.”

POETRY.

Dr. DUNN then addressed the Synod at great length on the rapid growth and dangerous designs of Popery. He commenced by showing its rapid growth, as far as numbers were concerned. 70 years ago there were only two Popish Chapels in Scotland, now there were no less than 150 chapels and stations. In England the increase had been still more extraordinary. 50 years ago there were only 4 vicars apostolic, with one or two hundred priests,—now there was a cardinal primate, 12 bishops, and 1200 clergy. As to political power, fifty years ago it was nothing,—now, by means of the Irish brigade, a band of men leagued to do the bidding of the Pope, it virtually swayed the vote of Parliament on many questions. In all directions it was to be seen grasping power, and claiming privileges which it denied to the heretics in those countries where it was dominant.

The Clerk read an overture by Mr. Chalmers, of Glasgow, craving that spirit-dealers be excluded from the office of ruling elder.

Mr. CHALMERS supported the motion.

Dr. SMART moved that the overture be dismissed, as pleading for a principle which the head of the Church had not declared to be a tenet of either Christian or ministerial fellowship.

Dr. JOSEPH BROWN could have liked to have stated his views on total abstinence, as he thought his brethren in the Church stood in a wrong position in that respect, but drew a distinction between spirit-consumers and spirit-dealers. He cordially seconded the motion, which was unanimously agreed to.

The business having been concluded,

The Moderator said—Fathers and Brethren, I cannot suffer the Synod, however, to close its meetings without expressing my deep sense of gratitude for the support that you have given me in presiding over it. There has not been one jarring word from the beginning of this Synod to this its close, which shows that brethren felt towards one another as they ought to feel. While every one has expressed his judgment independently and freely, that judgment had uniformly been expressed with a sense of what was due to a Christian brother. We have entered into many important deliberations, and come to some very important decisions—decisions that affect the interests of the Church from one end of it to the other. One of these respects the better support of the Gospel ministry. I am delighted that that decision has been come to, but I will say this to the brethren now present, that that resolution to raise the stipends of the ministers of the Church to a minimum of £130 a-year, can only be attained by the ministers of the Church generally entering heartily into the scheme, and trying also to interest their congregations in it. Then we have decided upon endeavouring to bring our missionary efforts to bear upon Australia. People are leaving congregations in all portions of our Church, bound for that distant land. It is at once, then, the duty and privilege of this Church to do what they can to send after them those men who will proclaim that blessed Gospel which they imbibed in their native land.

After engaging in devotional exercises, the Synod closed.

SYNDICAL MISSIONARY MEETING.

The Annual Meeting was held in the Music Hall, George Street, on Wednesday evening. The magnificent building was filled to overflowing; the platform and terraced screen to the back being chiefly occupied by members of Synod. Long before the hour of assembling, groups had taken their places, and the vast multitude seemed instinct with the feeling that they had gone up, like the tribes of old, to hold a solemn feast. In the circumstances and under such feelings, it was not found difficult to awaken the devotional and missionary sentiment, and, during the four hours that the meeting lasted, the entire assembly seemed moved as by one impulse. The Moderator took the chair and constituted the meeting.

The Rev. Mr. SOMERVILLE, Secretary to the Mission Board, then read the following outline of the report on the Home and Foreign Missions of the Church:—

“1. HOME MISSIONS. Eighty-five congregations have during the year received aid in the way of supplement of stipend, and eight congregations have obtained grants. The sum expended in supplement of stipends has been £2500, which gives an average of £29 8s. Nearly £530, have been advanced in grants and in support of the Highland and Shetland Missions, making the expenditure for Home operations upwards of £3000. Seventy-five of the supplemented congregations have sent in full returns, from which it appears that the accessions have been 758, and the removal by death and otherwise 709, leaving a gain of 49. This is a result which, considering the extent to which emigration has been going on in nearly all parts of the country, we scarce expected, and it is on this account all the more gratifying. It appears also from these returns that the number of members in these seventy-five congregations is 7592; that they have raised for ordinary purposes £5435, Os. 11½d.; for Missions including the Synod Fund £575 8s. 11d.; and for benevolent purposes £225 6s. 8d. or altogether the sum of £5660 7s. 7½d., which is an average to each member of 14s. 11d. This is a rate of contribution which demonstrates the value which these congregations that are composed chiefly of the poorer classes of society attach to the gospel, and their anxiety to maintain those ordinances of which their spiritual welfare, comfort, and hopes depend. The congregations have fulfilled their engagements; and the experience which we have had of the working of the

supplemental scheme, proves that it is based on sound principles, and that while it helps to provide for the people the benefit of divine ordinances, it cherishes and sustains their christian liberality.

"II. FOREIGN MISSIONS. And

"1. *Canada.*—Four preachers have been sent out to Canada during the year; and three students, educated in Canada, have been licensed to preach the gospel. Three ordinations have taken place. A minister of the Associate Reformed Church in the United States, has been admitted as a preacher; and the Rev. Mr. Fayette and his congregation have joined the mission. The only breach made during the year was that of the Rev. James Roy of St. George, who was removed by death on the 13th of May. The Synod in Canada now consists of seven Presbyteries, forty-five ordained ministers, and upwards of eighty congregations and stations. It has eight preachers, four of whom are under call. The Rev. Dr. John Taylor, chosen by the Synod to be Professor of Theology, reached Toronto in the month of June, was very cordially welcomed, and taught the Hall during the months of August and September. He had nine students under his tuition, three of whom have since been licensed, and two of whom have received calls. The church in Canada is active and zealous both in its organised and in its missionary character, and it is faithfully working out those measures which seem fitted at once to strengthen and to extend the cause of Christ. Several of the congregations are growing in numbers and in ability, and are taking an active interest in the spread of the gospel. In addition to sums devoted to various benevolent and missionary objects, they have raised last year for synodical and missionary purposes in Canada about £300, a deed which gives promise of great future usefulness. The principles which have dictated the abolition of the Clergy Reserves, and which are evidently powerful in the province, will favor the growth of dissent, and secure the extension and the triumph of ecclesiastical liberty. It is exceedingly desirable, therefore, that our church there be strengthened; that an adequate supply of preachers be provided; and that the Synod have the means which are requisite for meeting the openings which are being so frequently presented for erecting churches in needy localities, and thus of putting it in the power of the quickly augmenting population of that important colony, to enjoy the benefits of a purely preached gospel and all the ordinances of Christ, in a form which will allow them the exercise of those Christian rights, which the Lord Jesus Christ has conferred on the members of his church.

"2. *Jamaica.*—This mission consists of a synod, four presbyteries, and twenty-three congregations, with a membership of nearly 3900, an attendance of 8000, and an appendage of thirty-six day-schools. The returns from eighteen congregations show that the accessions, during the year, in these congregations, have been 391—a valuable acquisition indeed, if true converts. The operations of the mission are carried on by seventeen ordained missionaries, eight catechists, and a large number of teachers, white and colored. These have under their charge fully 12,000 immortal souls, and they are zealously exerting themselves to work Divine truth into both old and young. It is a matter of devout thankfulness that during the year no death has occurred among our agents, and that they have all been, with two or three temporary interruptions, enabled to carry on their important work. The Rev. John Aird and his wife, who had been home for the sake of their health, have returned to Greenisland, and resumed their labours; the Rev. John Campbell, formerly of Goshen, has been inducted into the congregation of Lucea; and the Rev. H. H. Garnet and Alexander Robb have gone out to Jamaica, the former to take charge of the congregation of Stirling, and the latter that of Goshen. Mr. Garnet is the first ordained missionary of African descent that has been employed by us, and it is most gratifying to know that his ministrations seem to be highly appreciated both by black and white."

"3. *The Montego Bay Academy.*—The academy has been attended during the year by nineteen missionary students—twelve the first session, and eighteen the second. Mr. Miller, the classical tutor, taught them English, history, geography, mathematics, chemistry, and the rudiments of Latin; and the Rev. Mr. Repton, theological tutor, who also gave his aid in teaching, instructed them in composition, elocution, Latin, and Greek translation. The assiduity, the general behaviour, and the progress of the students, are spoken of in terms of high praise. Two sessions of the Hall, of a month each, were held by Mr. Repton. The first was attended by eight students, and the second by thirteen, who met six hours each day, and received lessons in Greek, logic, and moral philosophy. Mr. Repton says, 'In the case of all the students, the diligence, devotedness, and spirit manifested, commanded the approbation of the tutor and in the case of more than one, his admiration. This initial experimental year,' he adds, 'so far as it has gone, is encouraging, and calls for devout gratitude to the Father of mercies.'

"4. *Old Calabar.*—This mission consists of three stations. 1. *Creek Town.*—The Rev. Hugh Goldie, in the absence of Mr. Waddell, has taken charge of this station, and is carrying on its operations with assiduity and faithfulness. He preaches every Sabbath in the Calabar tongue to an audience, assembled in the king's yard, of between two and three hundred. Mr. Goldie thus reports it, 'Among other things, in speaking of the change which has passed over the country, he said, that in former times no one ventured to walk abroad in the evening, as they believed that *ifod* (the principle or power of witchcraft and sorcery personified) then danced about, but that now even the children ran about at their play. Many bad things they had seen put an end to since the missionaries came. The school taught by Mr. Thomson is attended by

more than 100 scholars who are making good progress in the common branches of knowledge. Mr. Goldie states that two young men have made application for baptism, and have been taken under training for that purpose. 2. *Duke Town.*—The Rev. William Anderson teaches the school during every day of the week, and preaches several times on the Sabbath. He is now also able to speak to the people in their own language. Mr. Anderson adds, five young men attended, to receive a little instruction. Several would like to be baptised, and make a profession of faith in Christ, but I am informed, and from what took place in the latter end of 1850 I can easily credit, that the lives of any who might at present join the church would be in danger.' 3. *Old Town.*—The principal event at this station has been a contest between mercy and the power of superstition—or, rather, between the missionary and the gods of the place. A poor woman came to the mission-house in May last, and gave birth to twins. These, in Calabar, are looked upon as monsters, and custom calls for their destruction. The king and his people took alarm, believed that their town would be instantly destroyed, had recourse to certain degrading ceremonies, to appease the wrath of the offended idols, blew Egbo on the mission-house, preventing all intercourse, invoked the aid of the surrounding kings and chief men; and, because he could not carry his point, fled to the plantations. Mr. Edgerley remained firm, and mercy triumphed. The fears of the people began to subside, the king returned to his house; and, on the 10th of September, signed a document, engaging to 'encourage all the young people of the town to attend school regularly, and to invite all the people to meet in his yard to hear God's word.' We beg to add here, that various things seem to indicate that the time for favouring long-neglected Central Africa is at hand. The special attention which has of late been given to African Geography,—the expeditions that are now engaged in exploring that vast continent,—the important discoveries that have recently been made in its central, eastern, and southern regions,—the fact, that monthly steamers now visit the chief places on its western coast,—the all but total suppression of the slave-trade, that horrid thing which has devoured for ages,—and the impulse which is about to be given to the trade in palm oil, the staple commodity of Western Africa,—all seem to intimate that the finger of God is pointing attention to that deeply-wronged country; that a more frequent intercourse with it is about to be opened up; that the day is not very off when its blighted millions shall be visited with the light of the gospel; and, consequently, that it is the duty of the Church to strengthen and to extend the missions that are already planted there.

"5. *Caffraria.*—The war which has continued for two years, has come practically to a close, and now that treaties are being made, new combinations formed, and friendly relationships established, it becomes us to look carefully at the state of matters in Caffraria, and to ascertain, as soon and as distinctly as we can, what seems to be the path of duty with regard to the resumption of missionary operations there. The Mission Committee have looked at all the points, and they are of opinion that they cannot be wisely determined, and that no intelligent decision can be come to respecting the resumption of the missions, without a greater amount of information than is now had. This information, relating to so many things, it seems to them can be the best collected in Caffraria. They have resolved, therefore, to send out the Rev. Mr. Niven, as soon as he can leave this country, to visit the converts and see what can be done with them; inspect the mission stations and report on their present state, and the manner in which they should be disposed of, examine personally the country beyond the Kei, confer with the chiefs, and report on the openings which are there presented for missionary labour. They have resolved also to pay the expense of the Rev. Mr. Cumming's passage back to Africa, and allow him a year's salary, after reaching his family, with the understanding that if a favourable opening for the resumption of the mission, or such a field of labour as they consider he may occupy, do not by that period present itself, his connection with the Mission Board shall then terminate. It cannot be denied, that the present aspect of affairs in Caffraria is not very encouraging. Still there are various considerations which call for renewed endeavours, if they can be prudently made, to evangelise the Caffres. The Cape colony is about to have self-government; and as it will after that have to bear the expenses of war, greater care may be taken not to provoke hostilities with native tribes. And, finally, the advancing conquests of the British, and the erection of a Dutch republic beyond the Vaal river, threaten the dissolution of coloured races. Nothing can save them but the gospel. It is the Word of God alone that, by renewing their minds, teaching them habits of patient industry, and leading to the development of an elevating civilisation, can fit them for intelligent intercourse with those of European blood, and enable the Caffre to walk side by side with the white man.

Rev. Dr. Eadie of Glasgow was first called upon by the chairman to address the meeting. He said, the subject which I have been asked to speak upon is "The Grand Motives to Missionary Effort," and in the few remarks I have to make I shall endeavour to confine myself strictly and formally to that theme. I intend, in a very few sentences, to turn your attention to those peculiar motives which ought to guide, prompt, and sustain us in the prosecution of the missionary enterprise. Now, sir, the motive is simply a moving power; and in proportion to its strength and purity will be the amount of result and the extent of success. If, on the other hand, that motive be faint and feeble, if it never rise to the fullness and consistency of irresistibly impulse, then it will scarcely prompt the heart to labour at all; and if, on the other hand, it be not the result of intelli-

gence and faith, then it is only a mere excitement to live out its brief and fitful fever—soon to die and collapse. Now, sir, motives of this character have both had their day and place in the history of modern missions. Fifty years ago modern missions were a novelty—the charm of romance was thrown on the enterprise. But fifty years have now passed away—summer succeeded to spring—and the era of admiration must now be followed by the era of prolonged and personal labour. At that time, too, sir, there were formed very sanguine expectations. Men thought the whole world was soon to fall into captivity to Messiah, and they dreamed of rapid and glorious conquests—temples in ruins—idols blazing in flames—and the fires of foreign altars smothered in their own ashes. But such anticipations have not followed in all their speed and fulness, and therefore the era of unwarranted expectations is now to be succeeded by the era of personal and positive industry and toil. What we want then, sir, is a motive which shall not soon of speedily expend its energies—which shall not faint amid discouragements, but which shall even be fanned on to a loftier strength by the blasts of opposition. What we want is a moving power which shall combine enthusiasm with perseverance—which shall become bolder and loftier amidst discouragements, and shall persist, and still persist, with all the ardour and freshness of a first love, until the result is achieved. It is such a motive—a living force and duration—as moved the spirit Columbus when he turned the prow of his bark to the west, and held on cheerily, steadily, undaunted by the murmurs and dissatisfaction of his crew, still steered toward the setting sun, under straggling skies, and in unknown waters, till by and by the welcome drift and seaweed told him he was near the ends of his hopes, and as the vessel grazed the strand, the mariner leaped out in the fulness of his joy, and took possession of a new world. It is difficult, sir, to elicit those motives which ought to rule us in missionary enterprise—the field is so ample—and I will only, in the few minutes allotted to me, give you a sample of them. In the first place, one motive may be gathered from the spiritual wants of the world, which are many and pressing. Now my complaint here is, that the world is often under the eye of science and of art, and policy, and geographical research, but seldom under the eye of a spiritual and aggressive Christianity. It is not the physical but the spiritual map of the world that ought ever to be exposed to the eye of the church of Christ. Now, sir, the very small interest the great majority of men take in the spiritual features of our world's history, compared with that which they take in all its physical features, is to us a distressing and melancholy proof of men's apostasy. Bring home a specimen of some now fossil or animal, or some new organic substance, a whole tribe of philosophers crowd around it in ecstatic wonder; but unfold or describe some now feature of the warfare carried on by man against the Most High, and you excite no wonder and no curiosity. Why, for example, in our books of history and travel, do we hear so much about the brawny form and majestic home of the red Indian; so much of the grim and greasy skin, the thick lip, mud cabin, and degradation of the Hotentot, and so little of their alienation from God, so little of their utter helplessness, exposed to the Divine indignation, and of their immediate and present want of the gospel of the Son of God—a gift which the church of Christ alone can supply them with? Or again, Why do we hear so much, with a sneer and a satire, of the sons of Abraham, of their regard for their monies, and that peculiar and mysterious power they still have of multiplying these monies; so much of the persecutions they have undergone, and of the slaveries to which, in spite of their guilt, they have been subjected; and so little of their blindness and hardness of heart; so little of that great moral crisis soon to take place in the history of their nation; so little of that vast influence which from their great numbers and scattered population they must exercise in the conversion of the world, when God shall bring in his ancient people with the fulness of the Gentile nations? Liberty, equality, and fraternity, in their highest sense and noblest development, can only flourish under the shadow of the Cross. Again, sir, another motive may be gathered from the nature of that instrumentality with which the Church has been trusted. As I have mentioned the only instrumentality fitted to arouse and save the world, is the glorious gospel of the blessed God. Commerce in civilisation can never be its substitute; the later may bind the hands of the domineer, but it has no power to expel the foul fiend who has usurped the supremacy of his heart. Now this instrumentality is of universal adaptation in itself. What fits it for one man fits it for all—what makes it suitable to me, affirms its suitability to every portion of the human family, wherever situated, no matter how degraded, what may be its language or complexion. It is very selfish and unworthy for a man to be creeping up to heaven in solitude. But again, sir, another motive may be drawn from the promises and prophecies of the Word of God. Our argument here is an argument to present labour, from assurance of future success. It is no uncertain combat in which we are engaged; we are assured, in God's time, of obtaining the victory. All the nations of the earth, we are assured, shall remember and turn to the Lord, and all the kingdoms and nations shall do homage to the Saviour. In a few years will be heard those high hosannahs which welcome him to the throne of universal empire. Then, in conclusion, another motive may be drawn from the success which has attended missionary labour in time past. In one sense, in the direct and true sense, the entire church of Christ, existing upon the earth at this moment, is the result of missionary enterprise. In coming down to more modern times, the success which, as the report read shows, has attended our missions, warrants us still to persevere in the good work—our labours have not been in vain. The icy heart of the Greenlander have been thawed by the rays of the Sun of Righteousness. The South-

Sea Islander, once fierce and intractable, has been subdued. The Crescent is waning, ere long to be eclipsed. And, with regard to our own missions; in Canada, where so many of our countrymen had exiled themselves—too many for gain's sake,—and where so many, too, fell into indifference, there were still other good men who remembered their God, and the Church of their fatherland, and you have gladdened them. In Jamaica, where our missionaries have laboured so long, there is no doubt that great good has been achieved. There has, no doubt, been in that land a species of partial eclipse, in consequence of social and financial changes, but we are getting over it. We are not to despair, though a cloud obscures the sun. When a river meets with a rock in its path, it lies behind it for a moment, and seems silently to gather strength, till, by and bye, it leaps from it in one bright cascade, and finds a smooth unimpeded channel in the fertile fields beneath. May I not say, in conclusion, what a powerful motive might be fetched from the reflex influence which these missions have upon our own heart? I do not know what shall be the position of the Church of Christ when the millennium comes; but this I know, that our present luxury of doing good—our highest and noblest luxury—shall be, in that sense, untasted by the glorious millennial Church of Christ. There are omens around us on all sides beckoning us to the combat—sights and sounds that Heaven sends to forewarn its own military of what awaits them. These workings among the nations—these symptoms of heaving—these welcome outbursts—these elements of painful and restless dissatisfaction,—are all proof to us that the nations of Europe are wrestling with the sorceries of a Christless and Godless philosophy, and seeking after something which these things cannot give them, and are striving for the attainment of some physical advantage which the gospel alone can give. All these are to us as the sounds of the angels from the tops of the mulberry trees marshalling the Hebrew warriors of old to battle to triumph. If we think for a moment of the spiritual influence of the gospel, and if we believe ourselves possessed of that glorious instrumentality, if we look at the promises and prophecies of God, if we gather up in our memories the great success which, by God's blessing has attended our past labours, we shall persevere, and when the gospel shall be proclaimed in all its original power and purity, when the spirit of the living God shall be poured out, and when providence shall be like its own tropical productions, of gratifying and gorgeous exuberance, and the isles of the Southern and Pacific oceans shall lift up their voices together and sing—and the parched deserts of Africa, greatly enriched out of that river of God which is full of water, shall blossom like the rose, and that poor Anglo-Ethiopia, now lying bleeding in fetters under the stripes and stars of the American banner, shall lift up its then unshackled hands to the God of freedom—and the globe shall echo with one prolonged hymn of melody to the God that made it and the Saviour who redeemed it.

Professor LA HARPE, from Geneva, was next introduced by the chairman, and received with loud cheers. His subject was, the claims of Continental evangelisation. He could only fix upon a few leading points connected with the evangelisation of the Continent, and them in succession before the meeting. And, first, he would advert to the importance of the lands to be evangelised. There were two aspects in which these countries might be viewed—politically, and ecclesiastically. As to the first of these aspects, he would say little, as he believed there were few people who did not consider Europe in this respect the heart of the world,—whose mighty throbbings were propagated over land and sea to the uttermost parts of the earth, until they met again on the other side, where the dominant influence was still that of Europe. When he sometimes wandered at the foot of those mountains, and looked upon those fields, trodden centuries ago by the feet of the first apostles of Christianity, and asked himself, Is it true that missionaries shall come to this land from the wilds of Africa, the mountains of Abyssinia, or the plains of India? he thought no, while they breathed, and while they could speak one word, Jesus Christ, they would proclaim the gospel to them, and the mountains would learn to repeat it after they were gone. But he would draw their attention to Europe as, prophetically speaking, the field which the great coming events must unfold themselves. It was here that the last struggle must take place. And how? Where were the soldiers that were to be engaged in it, and the weapons of their warfare? The weapon was the Bible; but its soldiers, where were they? He called upon this meeting to raise them up. If there was anything that could impress Scotch Christians' hearts, it should be the recollection that the descendants of those from whom they inherited those blessings they now enjoyed, were bound by the fetters and under the tyranny of the man of sin on the continent. There were millions on the continent who did not know what the Bible was, and who, if invited to purchase a copy of the word God, would refuse,—they did not know that God had ever spoken to man. The priest was their all in all; and these priests, cultivating and fostering the gross ignorance to which we had alluded, told these deluded victims to rely upon him for salvation, and give themselves no concern about it. Did not that fact supply a motive for making an effort to educate these men *de novo*, making them acquainted with the very existence of the Bible, and its first principles? They did not ask that meeting to do their work for them, but only to assist them in reclaiming these ignorant masses. He called upon them, therefore, to lend a helping hand to those already engaged in this battle, and who had won victories sufficient to show that the seal of the Spirit was upon their ministry. The churches on the continent were small and few, but they were faithful; the work was difficult, and the labourers were few. One of the characteristics of this work was, that it was done at small expense, many of the labourers being satisfied with a bare livelihood. This, of

course, was not of great importance in a spiritual point of view; but, in practice, it was something to be able to say that they served the Lord for the bread that they ate—the raiment they put on. If, then, they were few, let their numbers be increased; and if they were coveted, let them be encouraged. The Lord could work great things through the instrumentality of a few. He concluded with an appeal for assistance in the great work of continental evangelisation.

The Rev. Mr. RITCHIE, of Dunse, spoke. The topic—"A Spirit of prayer the strength of the church." Through prayer we unite our own weakness with the grace of God's promise, in which Omnipotence is engaged to ask for human conversion in answer to believing supplication. By prayer, we bring down that sovereign agency which secures all needful means for sustaining or enlarging missionary efforts, and also every element of saving power to crown these with complete success—we move the hand which moves the world—we influence the mind that touches all hearts—we set in motion the energy that draws all men to Saviour. In ourselves we quail before the humblest Christian duties, saying, "Who is sufficient for these things?" but in prayer, we advance to the highest missionary enterprise, exclaiming, "Our sufficiency is of God." "When we are weak, then are we strong." Thus survey the history of the throne of grace in all ages, and you will observe, while nothing great has ever been accomplished in religion without prayer, the Lord has looked on his church in her supplication, and said, as to Gideon, "Go in this thy might." We behold Jacob left alone at Peniel with the angel, he wrestles, he weeps, he makes supplication, and "as a prince he has power with God, and prevails." We see Moses on the mount with Israel beneath in conflict with Amalek, in the valley of Rephidim, when he holds up his hand Israel prevails, when he lets down his hand Amalek prevails; and as they stay up his hands till the going down of the sun, Israel discomfits Amalek with the edge of the sword. And was it not in answer to prayer that the sun stood still over Gibeon, and the moon in the valley of Ajalon? Was it not in answer to prayer that Judah was redeemed from captivity in Babylon, and restored in peace to the land of the covenant? Then how mighty were the triumphs of prayer on the day of Pentecost. As we look on that motley assemblage, gathered around the Galilean fisherman, as we behold one after another pierced with conviction of sin till thousands are subdued under the truth, and cry out, "Men and brethren, what shall we do,"—we may wonder how instrumentality so feeble accomplished results so glorious. And is it not a fact as humbling to man, as it is honouring to God, that all revivals of religion, whether at home or abroad, are traceable, not so much to the eminence of gifts in preaching, as to special manifestations of secret and social prayer? How often, after long seasons of fruitless labour and increasing difficulties, have the servants of God been brought to cry, "O Lord, we have no might against this great company, and we know not what to do, but our eyes are upon Thee, and it is nothing with Thee to save by many or by few." It was in a special prayer meeting of four young men, in a meadow, that the American Board for Foreign Missions originated; and what are the twenty-two thousand Christian worshippers now gathered by their missions in the Sandwich Islands alone, but just a testimony of the Lord's hearing the needy's humble prayers? Is it not a commendation of prayer, as the element of the Church's strength, that all the piety and life of her members here find common expression for her increase? The rich alone can afford large contributions, the gifted alone can bring great talents to sustain or diffuse the truth, but the poorest and humblest of believers can pray, and thus the means which possess the mightiest power for Zion's increase are constantly available for all her children. Let us not forget, however, the character of the prayer that prevails with God. It is "the effectual prayer of a righteous man"—the prayer that takes effect in corresponding action, the prayer that seeks its own answer, by employing suitable means to gain what it desires from God. If gifts that might be rendered are refused while supplications are offered, the denial of contributions is a condemnation of prayers, and these being fruitless are proved to be worthless. But let humble petitions be combined with holy actions, and then "God, even our God, will bless us." Let those who who pray that the wealth of the earth may be offered to Christ give of their substance as God hath prospered them—let those who pray "the Lord of the harvest to send forth labourers into his harvest," give themselves to the work according to the will of God, and so will "the Lord save us, we shall be a blessing, and our hands shall be strong."

The Rev. H. M. WADDELL then rose, and remarked that the subject on which he had been called to speak was the mission on the western coast of Central Africa. First of all, I have three important facts to state for the encouragement of all interested in the welfare of the African continent. One is, that the progress of discovery has made such advances within the last few years from the N. and S., E. and W., that not more than one-fourth part of the whole—the central regions—remain wholly unknown, and these also, it is to be hoped will, within a few years, be traversed and laid open to the view of the world. A second is, notwithstanding the increase of mission and trading settlements, from the river Gambia southward and round the coast of Guinea to the Equator, no such mortality prevails now as once rendered the name of the African coast terrible. Either the climate of the country is improving, or some of the incidental causes of disease are ceasing, or the means of care and cure are increasing. It need no longer be dreaded as fatal to Europeans. The third fact is, that the slave trade, so long the crime and curse both of Europe and Africa, is virtually at an end along the whole western sea board of that continent both north and south of the line. I state this fact on the authority of a recent letter from Mr. Goldie, who had it from the

commander of one of H. M. cruisers lately visiting the Calabar river. Considering these great facts, may we not see that the Lord in his wisdom and mightiness is preparing the way for the speedy fulfilment of that old prediction, "Ethiopia shall soon stretch out her hands unto God?" To come closer to our point, I would in a few words state the present condition of our mission at Calabar, in order to show that it has now attained a position which enables us to spread abroad, and requires its extension. The consideration of this point furnishes cause for great gratitude to God, and encouragement to persevere in the work He has put into our hands. 1 That the missionaries have been so long spared, beyond all expectation, in a measure of health and strength, to do the work of God there. Since the death of our beloved brother, Jameson, nearly six years ago, no breach has been made in our company, though the number of agents has increased. 2 That the externals of the mission are now so well arranged, that we need not depend any longer on the West Indies for supply of labourers. They may now go direct from this country to Calabar, with scarcely more immediate danger than they would to the West or East Indies. 3 That the language of the country has been mastered, and is now spoken, written and printed by your missionaries; and the Word of God is already in part translated into a language in which no book was ever written before. 4 That the preaching of the gospel publicly, and from house to house, and the education of the children, have begun to take effect in various ways. The good-will and confidence of some of the chief people has been secured; a great number have learned to read and understand the Bible both in their own language and ours, and can write letters in both; the majority of the youths of the towns where we live, are on our side for social and moral improvement, and some of them give evidence of being in the way of salvation. 5 That some great breaches have been made in the strongholds of their ancient superstitions and barbarous customs, by the abolition of human sacrifices,—the preservation of twin-born infants, heretofore destroyed,—and the gradual abandonment of the ordeal of the poison-suet in legal investigations concerning imputed witchcraft and other reputed crimes. 6 That a beginning has been made in the observance of the Christian Sabbath, by the cessation of public markets thereon in one town, and the limitation of them in others, and by the voluntary cessation of work that day by some chief people even on their distant farms. 7 That the country has been explored in different directions as far as eighty miles from our centre of operations, a long way there, and not easily travelled; and various important and healthy localities found, for the settlement of new mission stations, at diverse but convenient distances, and which may be soon occupied, if the Church will only furnish the men to occupy them. The mission work at Calabar, thus effectually commenced, should now be extended.

The Rev. Mr. GUNTON then said—the subject assigned to me is, "Progress the Safety of the Church." The phraseology, I am sure, is not designed to convey the impression, either that the church can perish, or that it can fail to advance. "The church in danger" sounds the most absurd of all conceivable cries. The emblem of the church has always been the bush which Moses saw, with innocent flame playing amid its leaves—rendering no shade of greenness less fresh—only appearing to destroy. A few years shall witness the painter's colours fade from a wrotting canvass; the marble of the sculptor shall soon indicate that it enjoys no exemption from decay; time shall leave no trace of those undertakings which outrivalling the pyramids, distinguish our mechanical generation; but effects have been produced in every converted soul which shall remain while God has being and eternity continuance. The church however, cannot be stationary any more than it can be insecure. That progress is the safety of the church will perhaps most easily appear by supposing all Christian aggression at an end. The bearing, to any extent, of man's efforts on the safety of the church, furnishes a motive of stupendous strength to sanctify ambition. Were the lust of power directed by intelligence, warriors would perhaps be pedagogues; and probably our last prime minister would again set about expounding the parables for children. In respect of at least the very highest influence over mankind, you might venture to weigh the humblest schoolmaster who inculcates occasional lessons of wisdom or piety against Nimrod or Napoleon. Soon does the field of battle refuse to tell of garments rolled in blood. Soon does the grass cover up the prints of the war-steed's hoof. Soon does the mound, under which myriads occupy an uncoffined and unshrouded grave, appear not different from any natural elevation. Soon does the village that was laid in ruins look as it did before the fight raged around its homes—with its old men basking in the sun and its children blowing bubbles on the grass. A short time silences the echoes of the orphan's wail, and to the widow herself vouchsafes a tearless cheek. But the traces of Christian effort are more ineffaceable than the letters which are chiselled deepest on the hardest rocks.

GENERAL SYNOD OF THE ASSOCIATE AND ASSOCIATE REFORMED CHURCHES IN THE UNITED STATES.

PITTSBURGH, May 26th, 1853.

Two Synods have been in session in this city during the past week,—the General Synod of the Associate or Secession Church, and the General Synod of the Associate Reformed Church of the West. The most prominent object which has engaged their attention is the question of a union between the two bodies. As the precise position of the various Presbyterian bodies of the country may not exactly be understood by all your readers, they may be aided, perhaps, by a brief historical statement.

Upon the re-establishment of the Church of Scotland after the Revolution of 1688, a small party refused connexion with the Church as then established, because, in their judgment, she had, in certain particulars, fallen from the Reformation, set forth and sworn to in the "Solemn League and Covenant." These Dissenters, commonly called Covenanters, took the name of Reformed Presbyterians. About 1733, another party seceded from the Established Church of Scotland for nearly the same causes which, more than a century later, have led to the Secession of the Free Church. These Seceders took the name of Associate Presbyterians! But in 1746, a dispute arose amongst them relative to the Burgher's Oath, (some being willing to admit persons who took the oath, and others wishing to exclude them,) which resulted in their separation into two different communions, called Burghers and Anti-Burghers, both claiming to be the Associate Presbytery. About the close of the Revolutionary war the representatives of these various bodies, then in this country, united under the name of the Associate Reformed Synod of North America, comprising at the time of its formation in October, 1782, three Presbyteries and fourteen ministers. A portion of this body, in 1822, united with the General Assembly of the Presbyterian Church; the Synod of the Carolinas separated, on the ground of slavery; and the Synod of New York, on the ground of greater liberality in the matters of psalmody and communion.

The territory of the Associate Reformed Synod of the West extends over Western Pennsylvania, Ohio, and the Western States; and the number of its ministers is about one hundred and fifty. Meanwhile, the Covenanters and the Seceders emigrating to this country subsequent to the Union, erected each again their independent organizations, and have grown to considerable size; the Synod of the former being now in session in Chicago, and that of the latter, as already stated, in this city.

The negotiations for union between the two bodies meeting here, which have been renewed at intervals for thirty years or more, seem likely again to terminate fruitlessly. Last year, the Secession Synod proposed a basis of union to the Associate Reformed, which did not prove acceptable. This year, proposals were made on the other side, and several letters passed, but without any definite result. The Secession Synod insists upon a testimony, in addition to the Westminster Confession, held in common by the two bodies, in which the particular views of the Church, distinguishing them from other Presbyterian communions, shall be set down, and the voice of the Church be lifted against prevailing errors and sins. The Associate Reformed Synod insist that such a testimony must be brief, must not reiterate what is already in the Confession, nor contain matters of doubtful disputation. What, then, are the weighty matters which divide these two bodies of Christians? They are briefly two:—The descending obligation of covenants, and whether temporal benefits form a part of the purchase of Christ's death. These bodies will probably continue apart for a while longer; but they must eventually come together. Their missions in Oregon have already united. The younger men are more inclined to union and to liberality of sentiment, than those who are older, and who are wedded to the existing state of things. Even upon the subjects of psalmody and of close communion, a change of sentiment and feeling is gradually going on; and we shall be much mistaken if in twenty years, these bodies do not find themselves prepared to come together upon a more liberal basis than either of them would be willing to propose now.

Their plan of raising funds is different from ours, and seems to be with them prompt and efficient. Whatever sum they require for missionary purposes, Theological Seminaries, and the like, is by the Synod levied proportionally upon the various Presbyteries, and by the Presbyteries assessed upon the individual churches. I have been particularly impressed with their mode of dealing with their young licentiates. We are very apt to turn them off to shift for themselves as they best can. If after a process of candidating, in a high degree trying to the feelings, they can press themselves into a situation, very well. If, discouraged with the want of early success, they sink down despondingly, they have, perhaps, no one to take them by the hand and help them forward. In the Seceder and Associate Reformed Churches, there is every year a list of appointments made out for their licentiates and ministers without charge. They are assigned so many months it may be, to one Presbytery, so many months, to another, and so on. Then the Presbytery directs that on such a Sabbath he shall preach in this vacant charge, on such another Sabbath in another, and so on. This being done, after consultation with both licentiates and the representatives of the churches is satisfactory all around, gives the licentiates temporary occupation and support, and affords them a speedy prospect of settlement, without the humiliation of candidating.

AUSTRALIA—The following were the ministers of the United Presbyterian Church of Victoria, or Port-Phillip, in the month of October last.—The Rev. T. E. Richardson, Portland, Moderator of Synod; Andrew Ross, Portland; Lauchlan Macgillivray, Warnambool; Alexander Macnicol, Geelong; William Jarrett, Lonsdale Street, Melbourne; Robert Hamilton, Collingwood, Melbourne; A. M. Ramsay, Collins Street, Melbourne; David Chapman, Broad-meadows; David Ballantyne, Albury, Sydney Road. The Rev. Mr. Dalrymple, for some time in Canada, has recently gone out to Port-Phillip on his own charges, and I know of no other minister, also of the United Presbyterian Church, who proposes to emigrate to that colony also; but, considering that the country is as extensive as Great Britain, and that at least a hundred and twenty thousand has been added to its population since the census of

March 1851, when it amounted altogether to not more than 80,000, it is morally certain that there must now be room enough, and great need for a considerable number more.—*Rev. Dr. Laing.*

POPULATION OF THE CITY OF ROME: IN 1851.—Parishes, 54; containing 37,866 lay members. Besides, there live at Rome—bishops, 34; secular priests, 1314; monks and members of spiritual corporations, 1,548; nuns, 1,696; pupils at the seminaries and colleges, 413; not catholics (exclusive of Jews), 406; together, 172,322.

OFFICIAL ECCLESIASTICAL STATISTICS OF FRANCE.—*Roman Catholic Clergy.*—15 archbishops, 65 bishops, 175 vicars-general, 661 canons, 3,388 curates, 29,537 incumbents of chapels of ease, 6 chaplains of cemeteries, 7,190 vicars.

Protestants.—756 places; of which, 507 are of the Reformed church, and 249 of the Lutheran.

Jews.—53 rabbis, and 61 officiating ministers.—*Muniteur.*

HOLLAND—The proportions of the population of Holland are, Protestant church of Holland, or Dutch Reformed church, 1,670,000; other denominations, 240,300; together, 1,910,300; and 1,165,000 Roman Catholics.

The missionary Vanderkeip gave a beautiful example of a self-sacrificing spirit. Not only did he go out to teach the heathen the way of life, but he chose to make the voyage to Africa in a convict ship. His choice was granted. He went out with a depraved, vile troop, but many of their hearts were melted during their voyage. Some who had secretly filed off their chains, confessed what they had done and quietly submitted to have them again riveted upon their hands and feet. Thirty-five died of putrid fever on the passage. The devoted missionary was with them in their last hours, and to the joy of his heart, saw not a few, ere they passed away, full of joy and peace, believing in a crucified Saviour.

The Magazine will be published on the 15th of every month, and it is requested that all literary contributions be forwarded ten days previously.

All orders, payments, and communications to the Editor, to be sent (Post-paid) to the REV. JOHN JENKINGS, Toronto.

The Canadian Presbyterian Magazine.

TORONTO, JUNE, 1853.

ORDINATION AT GLENMORRIS

The Presbytery of Flamboro', of the United Presbyterian Church, met at Glenmorriss, on Wednesday, the 18th May, to ordain Mr. John Dunbar, under call from the congregation of that place, to be their pastor.—The services on the occasion were conducted by the Rev. Dr. Ferrier, Caledonia, and the Rev. J. Porteous, Beverly. An able and appropriate sermon was preached by the former, from the words, "He that receiveth a prophet in the name of a prophet, shall receive a prophet's reward;" and Mr. Porteous, after narrating the previous steps taken in the case, put the questions in the Formula for the ordination of ministers, which being answered satisfactorily by Mr. Dunbar, he was set apart by prayer, and "the laying on of the hands of the Presbytery," to the pastoral office; after which suitable exhortations were addressed to the young minister and the people of his charge.

Although the weather was unfavourable, a large, and evidently deeply impressed congregation, was assembled; and seldom are so many happy countenances to be seen together, as were that day manifested while the congregation, on retiring, greeted their young minister at the entrance of the church.

Arrangements had been also made for an evening meeting of a social nature, against which the rainy weather doubtless operated to a large extent. The meeting, however, was a respectable one. The Rev. J. Dunbar having taken the chair, and opened by devotional exercises, called upon the Revs. J. Dyff, of Elora, Rogers of Blandford, and Thornton, of Whitby, to address the meeting, which they did at considerable length, and evidently to the great satisfaction of the audience.

On the following Sabbath Mr. Dunbar was introduced to his charge by Mr. Thornton, who officiated in the forenoon. The congregation of Glenmorriss is quite a promising one. Till lately, as announced in the Magazine, it was associated with St. George, and soon after the death of their pastor, Rev. J. Roy, each department resolved to assume for itself, henceforth, the responsibilities of ministerial support. Both called

nearly at the same time, but Glenmorris alone has secured the object of its choice; Mr. Gilbert Tweedie having declined the call to St. George.

The above settlement is one from which very happy results may, with the Divine blessing, be confidently expected. The field of labour is important and ample, and the young minister is one of whom all who know him have reason to augur well, as an able and devoted labourer in the Lord's vineyard. An interesting circumstance connected with the occasion, was happily alluded to, and improved by Mr. Porter, in addressing the people, viz: that the day on which their eyes first saw their young pastor, was the anniversary of the funeral of the Rev. J. Roy—*Com.*

PRESENTATION.—On the 28th May, a deputation from the United Presbyterian congregation, Bramosa, consisting of Messrs. Joseph Wood and John McKelvie, waited upon their pastor, the Rev. William Barrie, and, in name of the congregation, presented him with a very handsome Buggy, and on the Saturday following, with Harness and Whip,—as an expression of their deep sense of the value of his pastoral labors amongst them, and also of the high respect and esteem in which he is personally held by the people under his charge. The deputation stated, that they had still sufficient funds in hand to purchase a buffalo robe, which they would do the first opportunity; that the people, most willingly, contributed to furnish this gift to their pastor, and that the universal feeling of the congregation was, that his services among the young alone, had richly merited it.

Mr. Barrie, in reply, said, that this very handsome, and, to him, most unexpected gift, was highly appreciated by him, as evincing that the attachment of the congregation to him as their pastor was still unabated—that he most gratefully received this gift of his people, as a very benevolent consideration of his comfort in travelling; and that he hoped it would prove a means of stimulating him to be still more prayerful, earnest and energetic in labouring for their spiritual well-being. He also stated, that he had been their pastor for the last ten years and five months,—that the membership of the congregation had, during that period, been quadrupled,—that there never had been a jar between him and the congregation, nor, for aught he ever heard, had the harmony of the congregation been disturbed all that time,—that, since he came amongst them, he had seen the physical wilderness converted into fruitful fields, and the external aspect of the moral desert considerably improved,—that he had seen, with great delight and tangible profit to himself, their worldly circumstances progressively improve from the very verge of poverty, and, in many instances, from poverty itself, up to comfort and the verge of affluence,—that he now saw those who bore the heat of the day and stood manfully the brunt of the battle in clearing the forest, while getting into the sere and yellow leaf season of human life, and nearing the rest of eternity, abundantly provided with the means of subsistence in this world, and comforted in the good behaviour of their children, who had grown up like olive plants round their tables, to manhood and womanhood,—that he felt intensely interested in the lauds of his flock, and that his heart's desire and prayer to God for old and young was, that they all might be saved. He concluded by requesting the deputation to tell the congregation, that he most heartily thanked them for their very handsome, suitable, and well-timed gift.—*Com.*

CONGREGATIONAL UNION.—This body met in Toronto on the 8th inst. On the 9th, the Rev. Messrs. Dick and Hogg, deputies appointed by the United Presbyterian Synod, to convey the fraternal regards of our Church, appeared, and were introduced, and most cordially welcomed.—The Rev. Mr. Dick addressed on the similarity of origin of the two denominations, and the oneness of both in vital doctrines; the Rev. Mr. Hogg addressed on the nature of Christian co-operation, and this especially binding on the two Churches, because of their essential doctrinal unity. The Rev. Professor Lillie replied, on behalf of the Union, in a cordial address; after which the following resolution was unanimously carried, the members of Union standing:—

That we express the high gratification with which we welcome among us the delegates from the United Presbyterian Synod—assuring through them, the body from which they come, of our full sympathy in the sentiments communicated in their name, our reciprocation of their good feeling, and our readiness to co-operate affectionately with them in promoting the cause of our common Lord, in this young and rising country.

ELAMBORO' PRESBYTERY.

The Presbytery of Elamboro' met at Glenmorris, on Wednesday, the 18th March, for the Ordination of Mr. John Dunbar, and other business.

Mr. Drummond reported that he had preached and presided in the moderation of a C. S. at Mount Pleasant, who returned out unanimously in favor of Mr. Patrick Greg, preacher. The Call was then laid on the table of the Presbytery, and sustained. It was subscribed by fifty-one members, and fourteen ordinary hearers. Subjects of trial for ordination were assigned to Mr. Greig.

A Petition was read, from the Congregation of Thorold, requesting a moderation at an early date, and an election of Elders. Mr. William Christie, assisted by Mr. McClure, was appointed to preach and preside in the election of a minister.

Mr. Gilbert Tweedie, preacher, declined the call which had been addressed to him from St. George.

The Presbytery, having ascertained that the usages of the Church had been complied with, proceeded to ordain Mr. John Dunbar, preacher, to the office of the ministry. Dr. Ferris preached from Matt. x. 41—first clause; Mr. Porteus ordained, and thereafter addressed the minister and people. Mr. Dunbar was then introduced to his Session, and his name was added to the Roll of Presbytery.

The Presbytery then adjourned, to meet at Toronto, on the 15th June, at Two o'clock, P. M.

The Clerk has received a Petition from Dunnville, signed by thirty-five persons, requesting supply of a sermon, and expressing a desire to have a cause in connection with the U. P. Church begun in that important locality. The Petition was received too late for presentation at the above meeting, but will be laid on the table, and considered at first meeting.

REVIEWS.

THE AMERICAN UNIFORM EDITION OF THE WORKS OF REV. ALEX. CARSON, D. D., vols. I. and II. New York: Hanna & Carson. Delivered by Thos. Sanson, Agent, Toronto.

The publishers intend to give an edition of ten volumes, containing the writings of Dr. Carson, excepting on the Baptist controversy, and to deliver a volume every three months. Two volumes have been published, which are neat and cheap—the first containing a series of excellent essays and letters, on the Romish controversy, and a sermon on the encouragement to the propagation of the gospel, the second containing a series of papers on the General Resurrection, Day of Judgment, Sanctification of the first day of the week, Character and Empire of Satan, Letter to Napoleon I., and Letters on Evangelical Preaching.

Dr. Carson was eminent, as chief of Baptist Ministers, and by that section of the Church has been held up very justly as an oracle—but independently of his peculiar denominational opinions, he was a man of no ordinary mental character. As a thinker and controversialist his writings will command the high respect of intelligent men of all denominations; and in almost every instance are as suitable now as when they were written. We recommend this edition, which, when complete, will cost about £2.

INTERVIEWS, MEMORABLE AND USEFUL: FROM DIARY AND MEMORY REPRODUCED. By Samuel Hanson, Cox, D. D., Pastor of the First Presbyterian Church, Brooklyn, N. Y. New York: Harper & Brothers. Toronto: A. H. Arnour.

We have admired the vigor and versatility of Dr. Cox, as a preacher and platform speaker, but, really, as an author, we must say, he has put out a queer, clever, rattling, egotistical book. He has long reminiscences of interviews with Dr. Chalmers, Dr. Emmons, John Quincy Adams, &c. It is a pity Dr. Cox had not published when the persons he notes were living. He seems to have picked out these notable men, and set them up for conversation and controversy, and then placed himself alongside of them; and then said, these are great men, but here am I—Dr. Samuel Hanson Cox—a greater man still. A clever vanity pervades every page; and the conversations, we think, are as much reproduced from memory as from his diary; and the memory, through lapse of years, it is to be suspected, has become rather defective.

AN EXPOSITION AND DEFENCE OF THE PRESBYTERIAN FORM OF CHURCH GOVERNMENT, &c. By Rev. David King, L. L. D., Glasgow. A very excellent work. We have no room now, but in future numbers shall give copious extracts.

Statistical Report of the United Presbytery of Durham, for the Year ending on the 31st day of December, 1862.

ORGANIZED CONGREGATIONS.	EXPENDITURE ON																							
	Stations within Bounds.	Average Attendance.	Members Added.	Members Removed.	Members on the Roll.	Baptisms.	Number in Religious Classes.	Attending Prayer Meet'gs.	Volumes in Libraries.	Number of Churches.	Is Property Decided?	Congregational Debt.	Total Income.	Stipend.	Church Property.	Theological Fund.	Synod and Presbytery Funds.	Synod's Missions.	General Missions.	Contributions to the Poor.	Incidental Expenses.			
Whitby	3	560	9	9	153	13	80	8	340	6	Yes	£	161	6	7 1/2	£	5	11	9	£	7	12	5	
Darlington	1	190	8	4	84	8	15	30	130	1	Yes	£	94	1	5 1/2	£	1	6	4	£	6	6	5 1/2	
Clark's	1	400	1	195	110	300	2	300	2	Yes	£	160	0	0	42	0	0	5	0	0	£	8	0	0
Newton and Newcastle	1	375	12	9	106	7	130	40	238	2	Yes	£	165	0	0	0	0	5	0	0	£	6	0	0
Port Hope	1	450	32	5	282	13	129	57	450	6	Yes	£	160	0	0	0	0	5	0	0	£	2	10	0
Emily	2	300	18	4	154	10	51	7	20	3	Yes	£	235	10	0	0	0	6	0	0	£	8	0	0
Lindsay and Verulam	1	90	19	4	81	13	107	8	113	2	Yes	£	97	19	11	0	0	9	17	6	£	4	10	0
Anhous Island	1	175	85	4	21	2	2	2	2	2	Yes	£	35	0	0	0	0	1	5	0	£	3	0	0
Mariposa	1	80	21	2	2	2	2	2	2	2	Yes	£	10	0	0	0	0	9	17	6	£	0	0	0
Oakhills	1	1	1	1	1	1	1	1	1	1	Yes	£	0	0	0	0	0	0	0	0	£	0	0	0
Frederickburgh	1	1	1	1	1	1	1	1	1	1	Yes	£	0	0	0	0	0	0	0	0	£	0	0	0
Earnewtown	1	1	1	1	1	1	1	1	1	1	Yes	£	0	0	0	0	0	0	0	0	£	0	0	0

N. B.—The four last mentioned places are all newly formed, and hence no report exists regarding them.

R. H. THORNTON, Presbytery Clerk.

Original Articles.

[FOR THE CANADIAN PRESBYTERIAN MAGAZINE.]
UNITED PRESBYTERIAN CHURCH HISTORY.

BY THE REV. DR. FERRIER, CALEDONIA.

It had been arranged that the admission of the Rev. Mr. Colier to the congregation at Colinsburgh, should take place on the 22nd day of October, 1761; and that on the evening of the same day, he, and the Rev. Messrs. Gillespie and Boston, should solemnly constitute themselves into a Presbytery.

We are, therefore, now to present these three ministers, not as isolated individuals, pursuing apart, and independently of each other, their ministerial duties in their respective spheres of labour, but as united by the Presbyterian tie of brotherhood—united in a common christian cause, and co-operating judicially for the interests of religion, not only among their own people, but taking the field of the country with a view to plant churches on the same principles which they held themselves; and thus to be instrumental in stemming the torrent of corruption, which had been rolling on so long in the Established Church, and which had spread so much spiritual desolation throughout the land.

The proceedings in Mr. Colier's induction, and the subsequent formation of the Presbytery, will be best presented and understood by their own minute, of which the following is the tenor:—

"Colinsburgh, 1761, October, 22nd day, being formerly fixed for Mr. Colier's admission to be minister of this congregation—a day immediately after a solemn fast, the elders met in the morning, found it necessary that one of their number should be chosen by them to be a member of the intended Presbytery; so, for that purpose, they called Mr. Colier, and after constituting a Session, made choice of Alexander Scott to be a member of this intended Presbytery. The members present, besides the ministers, are as follows: William Ramsay, Thomas Russell, Andrew Wilson, George Taylor, and Alexander Scott, elders.

"This 22nd October, 1761, the Rev. Thomas Boston, minister of the Gospel at Jedburgh, preached the admission sermon, from 1 Cor. ii. 2. 'For I determined not to know anything among you, save Jesus Christ and him crucified;' and afterwards proceeded to all the other parts of the solemnity according to Scripture; and then the elders, principal managers, and whole body of the people, received Mr. Colier as their minister.

"In the evening of this day, the persecuted ministers met with Mr. Colier, and an elder from each of their congregations, in the session house here, and formed themselves into a Presbytery, called the Presbytery of Relief, for the reasons following:—

"Whereas, Thomas Gillespie, minister of the gospel at Carnock, was deposed by the General Assembly, 1752, in the name of the Lord Jesus Christ, the sole king and head of the Church, and by virtue of the power and authority committed by him to them, from the office of the holy ministry, and prohibited and discharged to exercise the same, or any part thereof, within this Church—the Established Church of Scotland—in all time coming; and they hereby did and do declare the Church and Parish of Carnock vacant, from and after the passing of that sentence;—merely because he would not settle Mr. Andrew Richardson, then Minister at Broughton, as minister of the gospel at Inverkeithing, contrary to the will of the congregation. This, in contradiction to Scripture, in opposition to the standing laws of the Church of Scotland, and what had therefore been a manifest violation of the solemn oath and engagements he came under when admitted minister at Carnock—therefore a presumptuous sin. Thus (a) highly aggravated transgression of the law of the great God and our Saviour.

"Mr. Thomas Boston, when minister of the gospel at Oxnam, received a scriptural call from the congregation of Jedburgh, to minister among them in holy things, the which call he regularly accepted, according to Christ's appointment; and as the Presbytery of Jedburgh refused to loose his relation 'twixt him and the congregation and parish of Oxnam, and establish a relation 'twixt him and the parish and congregation of Jedburgh, though required. He thought they refused to do their duty. He was bound to do his by the Divine authority. Therefore peaceably and

orderly gave in to that Presbytery his demission of his charge of Oxnam, and took charge of the congregation of Jedburgh.

"Mr. Thomas Colier, late minister of the gospel at Ravenstonedale, in England, has accepted a call from the oppressed congregation of Kilconquhar, and others joined with them, to fulfil among them that ministry he has received of the Lord.

"These three ministers think themselves indispensably bound by the authority of the Lord Redeemer, King and Head of his Church, to fulfil every part of their ministry they have received from him, and for that end, in concurrence with ruling elders, to constitute a Presbytery as the Scripture directs, for committing that ministry Christ has entrusted them with to faithful men, who shall be able to teach others, and to act for the relief of oppressed christian congregations, when called in Providence. And therein they act precisely the same part they did when ministers—members of the Established Church of Scotland.

"In consequence whereof, Mr. Thomas Colier, late minister in Ravenstonedale, having got an unanimous call from the congregation at Colinsburgh, to be their minister, was this day admitted to the office, after sermon preached from 1 Cor. ii. 2, by Mr. Thomas Boston, minister at Jedburgh. And the same day, at four o'clock, in the afternoon, Messrs. Boston, Gillespie, and Colier, with an elder from their respective congregations, viz: from the congregation of Jedburgh, George Rutherford; from the congregation of Dunfermline, Provost David Turnbull; from the congregation of Colinsburgh, Alexander Scott; convened in the meeting house of Colinsburgh, and by solemn prayer by Mr. Thomas Gillespie, formed themselves into a Presbytery for the relief of christians oppressed in their christian privileges.

"The Presbytery thus constituted, chose Mr. Thomas Boston for their Moderator, and the above Alexander Scott for their Clerk, *pro tempore*. The Presbytery adjourned to the house of Alexander Scott.

"The Presbytery appointed the seventeenth day of December, next, to be observed in the congregations under their inspection as a day of solemn thanksgiving unto God, for his goodness in the late harvest, and agreed their next meeting should be when Providence calls.

"The sederunt closed with prayer."

Such is the minute of the first organization of the Relief Presbytery.—It is most valuable as setting forth, in their own language, the position, views, and prospects of these distinguished fathers of this section of the christian church. "That portion of it," says Dr. Struthers, "which is properly the minute of Presbytery, and which begins with giving the reasons for their forming themselves into an ecclesiastical court, is evidently given at the dictation of Mr. Gillespie. It is cast in his strong, rugged, and somewhat involved style. The point studiously brought out in the narrative, is the fact, that they were all suffering persecution and oppression in their religious rights and privileges, and therefore necessitated, from a respect to the authority of Christ, the King and Head of his Church, to take the step of forming themselves into a separate Presbytery. Very particular prominence is given to the sentence of deposition passed upon Mr. Gillespie. It is placed in two lights. First, it is represented as a gross outrage, performed in the name of Christ, as the Head of his Church; and secondly, it is pointed out as being a sentence of deposition, limited merely to the Church of Scotland; so that Mr. Gillespie was still warranted to exercise, out of the Church of Scotland, the office of the ministry. It is very remarkable that, both in the ordination of Mr. Colier, and in constituting themselves as a Presbytery, the minute bears 'that the solemnity was performed according to Scripture,' and farther, 'they constitute a Presbytery as Scripture directs.' There is not a single phrase recognising the laws and canons of the Church of Scotland. The Confession of Faith is not even mentioned. The following are the principles embodied evidently in the minute as characterising this new denomination: 1. It was to be called the Presbytery of Relief. 2. It was to be a Presbyterian denomination, composed of ministers and ruling elders with churches under their inspection. 3. It recognized the 'Lord Redeemer, King and Head of His Church.' 4. Its rule was the Scriptures. 5. It claimed the power, as a Scripturally constituted Presbytery, to license and ordain others for the work of the ministry. 6. It particularly proffered assistance and relief to all oppressed christian congregations. 7. Under Christ, as the Head of his Church, it appointed its own seasons and forms of worship, and therefore, at its very first meeting,

appointed a day of thanksgiving, 'in all the congregations under their inspection.'"

From the fourth article in the foregoing enumeration, we are reminded of an anecdote in the formation of a Relief congregation, at a time when Seceders were very strenuous adherents to their Testimony. Many of the people wishing to form the Congregation, would have preferred the Secession, from a vague impression that a Testimony was essential to a Church. A Relief minister, however, had been invited to preach to them, and to converse with them in regard to their views. During the interview the objection to the Relief body was brought forward—that they had no Testimony. The minister, with much alacrity, met and removed their prejudices, by saying that this was a mistake, for they had a Testimony; and, pulling out a New Testament from his pocket, he said, "Here is our Testimony." This was a triumphant argument with the people, and they concluded to adhere to the Relief connexion.

But with all deference to the excellent historian, (for these are his remarks on the minute of constitution, and not the constitution or minute of the Church itself,) we cannot help observing, that it is saying nothing definite for a Church that its rule is the Scriptures; for what Church, professing to be christian, does not say the same? Nor is it, we think, doing justice to this newly formed Presbytery to say, that the Confession of Faith is not even mentioned, for although not mentioned in this minute, yet, doubtless, these ministers all recognized the Confession of Faith, with the exception of the article on the Magistrate's power, as explanatory of the sense in which they understood the Scriptures. We are convinced of the importance of subordinate standards; and every well-regulated Church has these, either expressed or understood, otherwise there could be no visible bond of union. Perhaps at one period the Secession churches carried their views of standards too far; and it may be that the Relief church, in some instances, did not carry them far enough; but the fact is undeniable, that both Churches regarded the Confession of Faith as substantially exhibiting the doctrines of scripture as they received them, and both at the same time, held the Scriptures to be the only fundamental rule of faith and practice. Let us hope that, as now united, the successors of these Churches have hit upon the true medium, and will "stand fast in one spirit, with one mind, striving together for the faith of the gospel."

From this digression we return to remark, that the effects of the constitution of the Relief Presbytery were immediate and valuable. They were at once regarded as a nucleus for a new denomination,—in particular to give relief to the christian people, oppressed throughout the land, by the law of Patronage; and numerous applications were forthwith made to them for the exercise of their authority in supplying vacant congregations with the word of God.

In the course of a few years congregations were formed at Blair-Logie, Auchtermuchty, Bell's-hill, Edinburgh, Campbelton, Glasgow, Donee, Anderson, Kilayth, Irvine, Dalkeith, Kilmarnock, Dysart, St. Ninians, Falkirk, Cupar Fife, and other places; and in several instances nearly the whole people in parishes, refusing the services of intruders, were received under the inspection of the Presbytery of Relief.

The chief difficulty, as was the case with the Secession Church at first, was to find supply to meet the demands. They had but few preachers. But the three fathers, with those who early joined them, were most laborious and diligent in planting their standard in various places of the land, and in fostering their cause till a regular ministry could be obtained.

As the liberal principles of the Relief Presbytery became better known, their numbers and influence increased; and from time to time they received accessions of ministers from various denominations. Among those who joined them from the Establishment were, the Rev. Messrs. Bain, Simpson, Cruden, Pinkerton, Bell, &c. But, besides, they had the accession of the Rev. Messrs. Scott, Warren, Neil, Monteath, M. Boston, &c. from the Presbyterian Dissenters in England; of the Rev. Messrs. Hutchison, Kerr, Laurence, Bonar, James Bonar, &c., from the Secession; and of the Rev. Messrs. Robertson and Auld, from the Reformed Presbytery.

It cannot be wondered at that the union of so many ministers from churches around, all contending with each other, would produce the impression that this Relief Church must be very lax in its communion; and, as thus reinforced, must have presented a very heterogeneous mass. But we are to beware of judging hastily and uncharitably.

bly. It is true that new denominations, anxious to make proselytes, have sometimes shown a disposition to gather from all quarters, with little regard to peculiar principles. But it ought to be remembered, on the one hand, that the Relief Presbytery set out with liberal principles, expressing their readiness to extend the fellowship of their Church, irrespective of sectarian peculiarities; and, on the other hand, it is well known, that the various existing denominations were greatly fettered by their respective peculiarities; and it can easily be conceived that individuals from all these denominations felt themselves circumscribed by the restraints of the bodies to which they adhered, and found this new denomination of Relief, a source of relief to themselves. Besides, the peculiar principles of the Secession, and Reformed Presbyterians, in particular, at that time, were such as to prevent many who were connected with the Established Church, but disapproved of its corruptions, from joining these bodies; and thus this new body of Relief did open a door for them into which they could enter with a clear conscience.

The fact is, that there was both scope and occasion for such a denomination, as the Relief professed to be, at the time it was organized; and the hand of Providence was seen in lending to its formation, as it induced many who were dissatisfied with the Establishment, but who could not enter into some of the peculiarities of the existing dissenting bodies, to unite on those liberal principles which were now set forth. "Hence," says Dr. McKerrow, in his History of the Secession Church, "it does not appear that the formation of the Relief Presbytery had any influence in impeding the progress of the Secession in either of its branches. By opening a wider door of separation than that which the Secession had previously opened, many were thereby induced to leave the mother church, who might otherwise have remained in her communion; and by thus increasing the number of separatists, it tended to weaken the power of the Establishment. But at this early period, the Secession and the Relief seldom, if ever, crossed one another's paths, as betwixt the ground which each occupied, there was a strong line of demarcation drawn."

Although the differences between the Relief Church and the separate Churches of the Secession, are now almost forgotten, yet at that period they were fully apparent, and to many appeared formidable. It is, therefore, not surprising that in the circumstances to which we have referred, a war of opinion should have broken out; and that pamphlets should have been written on all sides on the questions of difference among these different denominations. But this served the purpose of eliciting truth, and preparing for that gradual approximation which has already brought them into harmonious union.

It was fully twenty years after Mr. Gillespie's deposition, that the ministers of the Relief Church had increased to that extent as to warrant, and render necessary, their erection into a Synod. Before this, indeed, they were ranged into two Presbyteries—the Eastern and the Western. In the year 1772 these Presbyteries met together to consult about the propriety of constituting themselves into a Synod, and arranging themselves under several Presbyteries. This was agreed to, and done accordingly. We have not, however, the means, at present, of giving the names or the number of those who at first composed the Synod of Relief. But it was in the year 1773 that the first meeting of this Synod was held.

Having now brought forward our account of the Relief Church, as of the two Secession Churches, into full shape and organization, in their Synodical capacity, we shall leave them here, reserving some account of their ecclesiastical operations, in their distinct and separate state, till we have overtaken something of this kind in respect to each of the branches of the Secession.

In a few papers, therefore, which may follow, we purpose to look at the Burgher, the Anti-Burgher, and the Relief Synods, as distinct denominations of christians, conducting their operations, chiefly on the field of their own country, yet also as extending their influence and operations to remote parts of the earth.

(To be continued.)

TITLES OF THE PSALMS.

The question has been asked, with especial interest, Whether were the titles to the Psalms prefixed by their authors, or were they added in subsequent time by some unknown person? It has been asserted that

there is a manifest analogy between these titles and the subscriptions to the Apostolical Epistles, which are universally admitted to be the additions of a later age; and this, it has been alleged, is a strong presumptive proof against the originality of the superscriptions of the Psalms.—*That there is a slight analogy cannot be denied, though it is generally pursued too far; and it has been almost uniformly forgotten that a mere presumption can never invalidate a positive argument.* The titles in question could not have been prefixed by any uninspired writer between the death of Malachi and the birth of Christ; for those who made the Septuagint version from the Hebrew into the Greek, made out of them no intelligible sense, plainly showing that they were not then understood. Besides, all the Psalms have titles, with the exception of thirty-four, called in the Babylonish Talmud, Orphan Psalms; and here the question naturally rises, If the titles were not added by their respective authors, on what principle did a later writer prefix them to some Psalms and withhold them from others? The superscriptions to David's Psalms are bold, original and independent; while those employed by his singers, Azaph, Korah, and Heman, are generally borrowed from him, as prominently "the sweet singer of Israel." But if they were the invention of a later age, why should this rule never be reversed? Why should the word "Selah," and the phrase, "To the chief musician," only occur in Psalms either by David or his singers? Such circumstances bear too manifest marks of design and original intention, to be the random guesses of any uninspired man. And hence we infer that the titles prefixed to the Psalms form part of the word of God, and that when rightly understood, are "profitable for doctrine, for reproof, for correction, and for instruction in righteousness."

The originality of the titles to the Psalms may be conclusively proved from the fact that similar inscriptions are prefixed to poems, written either contemporaneously with the Psalms or a considerable period after them. As an example of the former kind we may refer to David's lamentation over Saul and Jonathan. It is styled the Bow, a designation exactly similar to the enigmatic superscriptions of many of the Psalms. It is indeed strangely called in our English version, "the use of the bow," as if David had commanded the Israelites to be taught the literal use of the bow, that they might be better able to repel any future attack of the Philistines. But the title has manifest reference to the elegy itself, and not to the art of war; as is evident by omitting the supplemental words, printed in italics, "*the use of.*" He bade them teach the children of Israel The Bow: "behold it—the Bow song—is written in the book of Jasher." 2 Sam. i. 18.

As an undoubted instance of imitation, we may take the title prefixed to Hezekiah's prayer,—"*a writing of Hezekiah, the king of Judah, when he was sick, and recovered from his sickness.*" Isaiah xxxviii. 9. "This is the title, or inscription, of the following Psalm," says Dr. Alexander, "not inserted by a copyist or compiler, but prefixed according to the ancient oriental usage, by the author himself, and therefore forming an integral part of the text." It is admitted to have a distinct reference to the titles of such Psalms as these,—"*Of David, a writing, when the Philistine found him in Gath.*" "*Of David, a writing, when he fled before Saul, in the cave,*" &c.

But, perhaps, one of the strongest proofs of the originality of the titles prefixed to the Psalms may be derived from the third chapter of Habakkuk. There are not only many direct references in this chapter to the Psalms; but Selah, a word peculiar to those Psalms composed by David and his singers, occurs three times in it, and the beginning and conclusion of the chapter is evidently derived from the Davidic Psalms. It is entitled—A prayer of Habakkuk the prophet, on Shigionoth, literally, "wanderings," an undoubted reference to Shiggaion, or "errings," occurring in the title of the seventh Psalm. The close of the chapter—"To the chief musician on my stringed instruments"—is also the substance of the title prefixed to several Psalms. Thus the fact that titles are prefixed on the one hand to hymns written about the same time with the Psalms of David; and that the sacred writers, on the other, who lived at a comparatively late period of the Jewish commonwealth, imitated the superscriptions of an earlier age, is a clear proof that the titles of the Psalms were prefixed by their original authors; and are, therefore, "*given by inspiration of God.*" But the best mode of vindicating the authenticity of their titles is to point out the meaning of such as are enigmatical and

their applicability to the Psalms to which they are prefixed. And without the formality of continual quotation, we shall freely avail ourselves of the labours of Gesenius, Tholuck, and Hengstenberg.

"To the chief musician upon Ayeleth Shahar." Psalm xxii. This enigmatical expression, Ayeleth Shahar, evidently must be translated "the hind of the morning." As the hind possesses no weapons of either attack or defence, it has been regarded by all eastern nations as an emblem of persecuted innocence. This part of the title is, therefore, descriptive of the sufferings of Messiah, which are very vividly portrayed in the first part of the Psalm. But what is the meaning of the combined expression, the hind of the morning? Luther thus translates the entire title, "A Psalm of David, sung concerning the hinds who are hunted in the morning;" denoting the earnest and implacable hatred with which Messiah was pursued by his numerous foes. This interpretation is, however, too forced and artificial. As a hind is the well known metaphor for persecuted innocence, so the usual idea conveyed by the figurative use of the morning, is that of "prosperity coming after misfortunes."—This title is therefore applicable to the entire Psalm, in which David describes Messiah's unexampled sufferings, and then he contemplates the increase and prosperity of his kingdom. "Besides," as Hengstenberg remarks, "the morning points, in this place, to the fact so prominently brought forward by the evangelists, that Christ rose at the dawn of day." Their united testimony on this subject is, that the resurrection of Christ took place "early, when it was yet dark; very early; very early in the morning, at the rising of the sun; and as it began to dawn." It is intimated that as the natural sun rose from the east, and gradually dissipated the darkness of night till every object glowed with a living splendour, so, at the same moment, the sun of righteousness burst from the tomb, dispelled the darkness of error and of sin, rendering it certain that his light and influence shall steadily increase, till the gospel day shall issue in the cloudless glory of the millennium. Then "all ends of the earth shall remember and turn unto the Lord."

"To the chief musician Al-taschith Michtam of David, when he fled from Saul in the cave." Psalms lviii., lviii., lix. Al-taschith literally means, "Destroy not." It seems to have been the leading sentiment which David revolved in his mind, when in danger of his life from the hatred of Saul. And it evidently contains the essence of the three Psalms to which it is prefixed. It seems to have an especial reference to the prayer of Moses for the rebellious among the Israelites, when threatened with national destruction. "O Lord, destroy not thy people and thy inheritance." But what is the meaning of Michtam? Luther, after Aben Ezra, renders it "a short golden ode;" either on account of its excellence, or, as the translation of the Septuagint would seem to imply, that it was a poem engraved in golden letters on a pillar. But the word, by a common interchange of kindred letters, may be easily translated "a writing;" leaving it to be determined by the nature of the subject what kind of writing is intended. The entire title may, therefore, be rendered thus: "To the chief musician, Destroy not, a writing of David when he fled from Saul in the cave."

"A song of Degrees." Psalm cxx. This is the title of fifteen Psalms, of which four are attributed to David, and one to Solomon. The other ten do not bear the names of their respective authors. Our English version accords with the Jewish expositors in translating the title, A song of Degrees; because it has been alleged these fifteen Psalms were sung on the fifteen steps leading from the court of the men to the court of the women, in the Jewish temple. But there is not a particle of evidence that such a practice, or even such steps ever existed; and hence this exposition has been generally abandoned. The best rendering undoubtedly is, "Pilgrim-Songs;" a title derived from the circumstance that they were sung by the people as they journeyed from their respective homes, three times a year, to present themselves before the Lord. As they went in tribes and families to present themselves before the Lord, they enlivened the fatigues of the journey with the songs of Zion. Thus the cxxi. Psalm was evidently sung when the pilgrims caught the first glance of the mountains of Jerusalem; and the cxxii. describes their feelings when they stood before the gates of Jerusalem, earnestly desiring to enter the house of the Lord; and to worship in the beauties of holiness. It has been thought also, that the ten nameless Psalms were composed during the time that the building of the temple was interrupted by the

Samaritans, and that this sufficiently accounts for the air of pensive and melancholy sadness which pervades them.

"To the chief musician, even to Jeduthun, a Psalm of David" Psalm xxxix. It is generally agreed that David's object is to confer special honour on Jeduthun, one of the masters of music in the temple.

"To the chief musician upon Jonath-elem-rechokim, Michtam of David, when the Philistines took him in Gath" Psalm lvi. The literal meaning of this inscription is, "To the chief musician, of the dumb dove among strangers, a writing of David, when the Philistines seized him in Gath." The dove is an appropriate image of defenceless innocence, and has doubtless an allusion to the preceding Psalm—"Oh, that I had wings like a dove, for then would I fly away and be at rest." David was dumb in the midst of his enemies; he had inflicted much injury upon the Philistines, and naturally expected to be put to death; and as he knew not what plea to offer in his own defence, he betook himself to prayer. The title is, therefore, very appropriate to David's peculiar circumstances, and is admirably descriptive of his faith and fears in, perhaps, one of the most critical periods of his eventful history.

"A song or Psalm for the sons of Korah. To the chief musician upon Mahalath Leannoth, Maschil of Heman the Ezrahite." Psalm lxxviii. Some maintain that Leannoth means to sing, and that Mahalath is a peculiar instrument, and then they very quietly tell us that Mahalath is "a word on the meaning of which nothing whatever can be said." But if, with Luther, we view the entire title as descriptive of the subject of the Psalm, and not of the mode of singing it, the difficulty entirely disappears. Mahalath signifies sickness, weakness, whether physical or moral, and Leannoth will denote deep tribulation, that is, the sickness of deep tribulation. Luther has exactly expressed the idea in his version of the Scriptures,—*"A Psalm-song of the children of Korah, sung respecting the sickness of the miserable."* Sickness is, of course, to be understood in a moral sense, that moral disorder which is the result and punishment of sin, and which has pervaded all the faculties and susceptibilities of the soul. And the subject of this Psalm fully justifies its title. In many of the Psalms the cloud of affliction passes from the horizon, and the sun of prosperity bursts forth to cheer the pilgrim at the end of his journey; but here his complaints and lamentations are heard till the very end. The day rises in clouds and sets in darkness. It is generally conceded that Maschil, derived from a word to teach, signifies instruction, a didactic poem. We are evidently taught, in this place, that sin is equally a crime against God, and an injury inflicted on ourselves, and that we must have recourse to God alone for its removal. The meaning of this title, therefore, is,—*"A Psalm-song of the children of Korah To the chief musician, sung respecting the sickness of the miserable, a didactic poem of Heman the Ezrahite."*

"Shiggaiion of David, which he sang unto the Lord, concerning the words of Cush the Benjamite." Shiggaiion is derived from a word which signifies to err, to wander, whether in a physical or moral sense. And it seems to denote the various plottings and crimes of Saul and his confederates against David. It occurs only in this Psalm and in Habakkuk, a chapter in which the prophet describes the transgressions and punishments of the wicked. The title of our Psalm may, therefore, be rendered "Erring, composed by David, in which the Psalmist describes the inveterate malice of his enemies, and earnestly prays for their destruction, that his own soul might be delivered."

"To the chief musician upon Shushaneduth, Michtam of David," &c. Psalm lx. Hengstenberg, who gives the only intelligible meaning of this title, renders it "The lily of testimony." Eduth, testimony, uniformly refers to the law of God, as existing in the five books of Moses, because it bears testimony against transgressors. The lily denotes something lovely, and, therefore, the lily of the testimony must mean something lovely contained in the law. Such a title is admirably descriptive of the entire drift of the Psalm, which abounds in promises to the people of God, and inspires them with courage in the midst of their enemies. It commences with a trust in God, which the raging enemy and the trembling earth cannot shake, and it closes with accents of triumph and of victory. "Through God we shall do valiantly, for He it is that shall tread down our enemies."

There are several titles of the Psalms which are sometimes thought

t; mean tunes, or musical instruments of such a construction as are not now understood. Many of the superscriptions already explained were at one time thought to denote different musical instruments, and of course yielded no determinate sense; while another mode of exposition has contributed, in no slight degree, to the elucidation of the Psalms. Now, were the subject sufficiently understood, it might be shown that all the titles denote the subjects in the Psalms to which they are prefixed; the prominent idea in the writer's mind, and that which is completely interwoven with all the parts of the inspired song. The titles that have not yet received a satisfactory explanation are as follows: Alamoth, Gittith, Muth-labben, Neginoth, and Sheminoth; the most of which have been affirmed by certain writers to be instruments of music, whose very forms are unknown, and respecting which it is useless to speculate. This fact is well calculated to teach us humility, and to convince us of the important truth, that "we know in part, and we prophesy in part."

II.

Miscellaneous.

THE OLD KIRK YARD.

O come, come with me! to the old kirk-yard;
I well know the path, through the soft green sward;
Friends slumber there we were wont to regard;
We will trace out their names, in the old kirk-yard.
O grieve not for them—their grief is o'er;
O weep not for them—they weep no more;
For sound is their sleep, though cold and hard
Their pillow may be in the old kirk-yard.

I know it is vain, when friends depart,
To breathe the kind words, to a broken heart;
I know that the joys of life seem marr'd,
When we follow them homie to the old kirk-yard.
But were I at rest, beneath yon tree,
Oh, why should'st thou weep, dear love, for me?
I am way-worn and sad, and why then retard
The rest that I seek in the old kirk-yard?

THE LATE REV. DR. LAURIE, OF WASHINGTON, U. S.

The following extracts are taken from a notice of the death of this venerable divine, in the *Presbyterian* of Philadelphia. His memory claims from us the record, for originally he belonged to one of the branches of the United Church, and always cherished the liveliest interest in all our movements, operations and successes. We knew him only as the "old man leaning," or rather tottering "on his staff," but he was such an old man as one seldom meets; so highly honorable, so hospitable, so child-like, that often as we have thought of Washington, of what we saw, and those for whom we were introduced, there Dr. Laurie was always foremost and brightest in our memory. He seemed to be honored as a very patriarch. The highest officials we saw, gave him the respectful salute, and led the kind inquiry after his health; and the President, the *Republican King*, when he heard his name announced as a visitor at the White House, threw aside all the restraints of court etiquette, and ran to the door of the room and welcomed him, and honored him as one who was truly worthy. There have been few Scotch ministers in the United States, who have risen so high, and continued through life in the same pastorate, and who have gone to the grave so full of honors.

In a recent number of *The Presbyterian* the death of this venerable servant of Jesus Christ was briefly noticed, and an intimation given that a fuller account would again be furnished. It is meet that an event so solemn, and, in some of its circumstances, so rare, should receive more than a simple announcement. Rarely is the Church called to contemplate the close of a pastorate of half a century in the same congregation; and when such an event occurs, it is worthy of special notice.

The Rev. JAMES LAURIE, D.D., departed this life at half-past ten o'clock on the morning of Monday, April 18th, in the seventy-sixth year of his age, and the fifty-third of his ministry. He was born in the city of Edinburgh, Scotland; on the 11th day of February, 1778; received his literary, scientific, and theological education at that eminent seat of learning, the University, in his native city; and was licensed to preach the gospel in 1800 by it, is believed, the Associate Presbytery of Edinburgh. After preaching for about two years, as a probationer, in his native country, he was highly commended to the late Rev. Dr. John M. Mason, who was at that time in Scotland, as a young minister of eminent promise; and at the earnest solicitation of Dr. Mason he agreed to emigrate to this country, and enter the service of the Associate Reformed Church.

Accordingly, in company with Dr. Bishop, late President of Miami University, and several others of his countrymen, the subject of this notice came to this country in 1802, in the same ship, the writer supposes, in which Dr. Mason returned. At the time of his arrival in New York, the yellow fever was raging in Philadelphia, which made it expedient for him to tarry in the former city for some two months; after which he proceeded to Philadelphia, where he spent a few weeks, and then visited Washington. The sagacious mind of Dr. Mason had selected Mr. Laurie a suitable man to place at the national metropolis, then scarcely two years old, but likely, as every one expected, soon to become populous and flourishing. In March, 1803, Mr. Laurie visited Washington, at the request of the members of the Associate Reformed congregation, then about forming. He once mentioned to the writer, that upon inquiring of the stage-driver, how far it was to the City, he received for an answer—"Sir, we have been driving through it for the last two miles." In truth, the city then existed but upon paper, and in the landmarks of the surveyor. Very soon after this visit, the congregation extended to him a call to become their minister, which having accepted, he was installed their pastor early in June, 1803. He had been ordained previous to leaving Scotland; and, shortly before he sailed, he had been married at Edinburgh, viz., on the 25th of August, 1802, to Elizabeth, daughter of the Rev. James Scott of Musselburgh. From June, 1803, until the time of his death, the subject of this memoir continued to serve God and his generation in the gospel ministry, in the important, but self-denying field to which he was first called. For the first three or four years he preached in the old Treasury building, which was burned by the British in 1814. Meantime, with great diligence and toil, he was collecting means for the erection of a church edifice. For this purpose he travelled as far north as Boston, and as far south as Savannah, visiting all the important intermediate places, and making collections. At that day American Christians had learned to give as they have since; and we can scarcely estimate the difficulty of gathering the means of building a church in Washington in 1805. Then it was a city, without houses or population entitling it to the name. There was no local wealth; and if it be still difficult to erect churches, with a population of near fifty thousand, it required much more faith and work to accomplish the enterprise then. But with God's blessing upon the efforts of the pastor and his little flock, the thing was accomplished, and a substantial, and, for that day, an elegant brick edifice was reared, and opened for Divine service early in 1807. It was the *first place of Protestant worship* erected in the metropolis. Within its walls our departed father continued to proclaim the unsearchable riches of Christ for forty-six years; and within those walls his funeral solemnities were conducted.

Dr. Laurie has been identified with most of the important Christian and philanthropic enterprises of our country and our era. Whilst the New York Theological Seminary, under that great man and great teacher, Dr. Mason, was in existence, Dr. Laurie was one of its Directors, and often, in discharge of the duties of that position, visited New York. Of the Bible, Tract, Missionary, and Colonization Societies he was a zealous promoter; and in every wise effort to do good he was always prompt to take a part. He was on several occasions chosen Chaplain of Congress, and always commanded the respect and admiration of those best qualified to judge.

The biography of this venerable bishop of the Church would be the history of the Federal city, from its foundation to the present day; and his personal recollections of men and events would have formed one of the most interesting of volumes. But there is not space in this notice to furnish even the few which, at times, he recited to the writer. Some of them may be given at another time.

Few men of our generation were favoured with a more gifted and dignified circle of acquaintance. The college companion of such men as Brougham and Jeffries, and Wilson and Wardlaw, in his own land, (with the latter of whom he maintained a correspondence,) he knew personally most of the illustrious men that, for the last half century, have adorned the history of the land of his adoption; and it is no small tribute to his social virtues, and to his ability as a public instructor, that through so long a life, and in such a position as he occupied, he continued to command respect and veneration. The profoundest statesmen have listened with profit and admiration to his pulpit discourses; whilst his social powers and gentlemanly bearing won for him their esteem as a man. But it was in the bosom of his own flock, and in the circle of his more immediate friends that this venerable servant of Christ was best beloved; for there he was best known. Those who formed their opinions of him merely from his pulpit ministrations, which were always dignified and somewhat didactic, could know but little of the warm impulses of his affectionate heart. He was a man of more than ordinary warmth of affections; and his heart and his home were always open to the offices of friendship and of hospitality. When he was taken away, those of his parishioners and acquaintances who had known him longest and most intimately, deplored his loss most deeply.

It is difficult justly to estimate the fruits of a ministry in the transient population of the American metropolis. The Washington preacher preaches the gospel to an army in marching column. The good of which he may be the instrument seldom meets his eye. The seed he plants may be found growing and bearing fruit in the remotest corners of the continent; and if we consider this, in connection with the fact, that many precious souls who preceded him to the eternal world, and many who still survive him, bless God for his ministry, we are warranted in the belief that at the last great day many will arise to call our father blessed.

THE INFLUENCE OF THE OLD SCOTTISH COVENANTERS.

That the Covenanted contest, in fine, served to promote what is well called vital religion in Scotland, appears undoubted. That principle, previously feeble, drowned in formalisms, and too often held in deceit and unrighteousness, was, by a long persecution, driven into the heart of the nation, and has never yet been expelled. We grant, again, most distinctly, that there is a vast difference between the godliness of the seventeenth and that of the nineteenth centuries in our land. That in the first found but one channel—the prosecution of the cause of Covenanted reformation; the other has diverged into manifold and sometimes contradictory courses. It would not be well for any enthusiasts in the cause of the Covenant, whether from England or from abroad, to repair now to one of our rural districts, even on sacramental occasions, in order to judge of the calibre, or the sincerity, or the intelligence of Scotland's piety. Truly it is a winter sun that he must be prepared to see. The services of the "preliminary" days, as they are called, of the Communion, as well as of all the rest, are now conducted entirely in the church. The tent—once a remaining rag of the Covenanted banner—latterly, a tattered signal of distress, is extinct. The people flocked to the church with perfect punctuality, but with listless looks. They sit before the preacher not as hearers, not as partakers of the same burning enthusiasm, for there is little on either side, but either as formal worshippers or as meagre and captious critics. Some listen, some look, some sleep, some yawn, some note down objectionable and others favourite passages; the question with some is, at the end, "How long has he been?" and with others, "Has he not said something against the standards of our faith?" In the Covenanted days, one watchman on the hills kept the congregation, now a half of the congregation becomes a company of watchmen, to keep itself from imaginary and ridiculous danger. The old rote and routine of sentiment and of language still prevail. It is as if the earth had stood, and opinion been frozen up, for two hundred years. Not a word that recognises the new earth now below our feet, and the new heavens which now expand above, is ever heard or would be suffered were it heard. When you look, you see faces like those of the dead staring at you; and when you listen, you hear tones of the sepulchre reverberating on your ears. The worst of it is, that the men are often clever and conceited persons, imagining that their view of religion is the only one possible among the good at present—that all who do not preach it are heretics, and all who come not up to the very letter of its requirements are in imminent "danger of hell fire." At the close of the day, and as the multitudes return them to their homes, it is with deep sadness that you follow in their progress over hills and through inornate—some talking of "hullocks," others of the weather, others of politics—many comparing preachers with preachers, and giving almost uniformly the preference to the worst; and others indulging in a stertorous of thought and language, which grieves you the more that you know that it has been purchased at the expense of much "tear and wear" of conscience, habitude, and heart.

Subtracting, however, all this, we see a certain thing called True Religion subsisting amongst us, and which, on the whole, may be traced rather to the influence of Covenanted days than to aught later in our land. There are still noble hearts among the peasantry, in spite of narrowness and vulgarity of views and feelings, and among the artisans, although infidelity has laid its withering grasp upon many of them. In the middle ranks again, here is a great, many and enlightened piety. A sober evening light of devotion prevades many portions of the country—the relic radiance of that Covenanted noon, and it is remarkable that it is found precisely in those districts which were most zealous in the Covenanted cause—in the south and west. The great centre of Scottish religion is the city of Glasgow. This is the mighty heart which supplies all the veins and supports all the pulsations of our spiritual life. Edinburgh, with all its intelligence, is a cold, sceptical, and heartless city. From the influence of David Hume's atheism, it has passed into the shadow of the modified materialism of Combe. Religion is indeed able to maintain its ground, but little more, and dwells too evidently in an enemy's country, sneered at by one species of philosophers, and ostentatiously patronized by another, finding many partisans in every quarter of the city, but not pervading it all like a transforming leaven. In Glasgow it is very different; it is, perhaps, the most Christian city on earth. A vast amount of wickedness of course, and infidelity there is in it, but the pulse of the town is true—its heart is sound—evangelical religion free from bigotry abounds, and in it, almost all Scottish schemes of protestant Christian philanthropy either take their rise or find their most efficient support. The spectacle of Glasgow on a Sabbath morning, is one of the most delightful kind; the streets are all in a flood, and are all pouring in the one direction of the house of God: masses of the middle class, grave parents leading perhaps their children by the hand; active, alert, intelligent young men; graceful and interesting females, mingled with multitudes of well-dressed working-men, all apparently seeking "the way to Zion, with their faces thitherward;" nor is there the slightest appearance of that starchy formalism and grim morosity of which the Scotch were once accused. It is a "cheerful godliness," that their countenances and their conversation discover; and while great is their faith and great their charity, yet to them the "greatest of these is Hope." It may be fairly admitted that the fashion of the town, use and wont, the influence of Chalmers and other causes may have combined in producing this state of things, and that with it, as with all outward displays of piety, much holiness and hypocrisy are mingled. But we attribute more still to the

influence of the seventeenth century. Glasgow has been peopled, in a great measure, from the surrounding counties, all of which saturated with the Covenanted spirit and soaked with the martyr's blood; and their descendants have not, even amid the crowded thoroughfares of the town, forgotten the glorious solitudes where their fathers worshipped and died; and, after deducting the necessary amount of pretence and affectation of piety, there remains an ample and a pure residuum. A gentleman of a sceptical turn, once enquired of a Scottish minister, "Do you know any one who believe in Christianity?—of course every body admits it to be the best thing we have got; but do you know any who believe in its peculiar claims as one divine religion?—I, for my part, meet with none." The reply was, waiving the personal affront implied in the question, that not only did he know many individuals of high intelligence who did believe in the highest pretensions of the Christian religion, but that there was Glasgow, a city pervaded and penetrated by living, moving, and having its being in a profound belief of evangelical religion.

How long this may continue is an enquiry which suggests fears and gloomy forebodings in consequence of that cloud of scepticism which has covered the continent with its gross darkness, which has crept like a mist over a large community both in Scotland and England, at last folding its fearful mantle round the country of the Covenant, and changing the character of Glasgow, till it becomes worse than one of our English large towns; but the certainty is not more manifest than is the temporariness of this eclipse. Whatever may be the case with other countries, Scotland can never long part with the blessed faith of Jesus. Were infidelity or were popery becoming rampant in it, it were enough to move the ashes of the dead; the tomb of Knox might be disturbed; the bones of Bothwell Moor might come together, bone to his bone, once more an exceeding great army; Cameron might spring from his mossy grave; the German ocean might render back Burley and the rest of the brave dead which were in it; and on the grim Grassmarket might reappear the array of the men who had thence ascended, amid execrations and agonies, the nearest way to the Celestial gate. At all the events, the slumbering embers of the spirit and the fire of the martyrs would be blown up in a blaze; and, even were the church once more driven into a wilderness, she would keep her post and maintain her quarrel there till the time came when, on the wings of a great eagle, she should again emerge, and endowed with new life, and purified from old error, shine forth "fair as the moon, clear as the sun, and terrible as an army with banners."

No easy thing, verily, can it be to root out a religion, which, apart from its own transcendent claims, has interwoven itself around the heartstrings of a nation, mingled with its earliest and dearest associations, coloured the thought, the feeling, the very blood of the land, become a source of innumerable traditions, brought the national character to its culminating point and been baptized, again and again, in holy blood. It is true that a "thing of beauty is a joy for ever," but it is still more so, that a thing once believed on good evidence to be divine, and which has surrounded itself with divine trophies, is independent of time, may be darkened, but cannot be destroyed, may even set like the sun, but like the sun can only set to rise again in greater splendour than before, and shall remain a joy, a power, a truth, and a terror for evermore. Honour, again, to those men whose efforts have tended to cement and to strengthen such a system; and in reference to whose sufferings, and to the results which have already and shall yet more richly spring from them, may be applied to the poet's line—

"How that red rain has made the harvest grow!"

—*Heroes and Martyrs of the Scottish Covenant.*

WHITE SLAVERY IN MASSACHUSETTS.

At this time, when the attention of so large a portion of the Christian world is directed to questions about black slavery in America and white slavery in England, it may be of interest to state some facts concerning white slavery in New England two centuries ago. The people in the colony of Massachusetts Bay had negro slaves, and, until the adoption of the State Constitution in 1780, slavery was legalized in our State.

About two hundred years ago, many natives of England, Ireland and Scotland, were in a state of servitude in Massachusetts. After the battle of Dunbar, and also after the defeat of the followers of Charles Stuart, at Worcester, by the army of Cromwell, Parliament ordered the prisoners, whose rank was too low to entitle them to the honor of being beheaded, to be transported to the plantations. They were sold to pay for the passage money; masters of vessels took them as freight, which could be disposed of in remuneration for both trouble and expense. The Protector executed this execrable policy, and large numbers of the prisoners taken in civil war were shipped to the West Indies, where they soon perished by the climate. Others were taken on board ships and brought to Massachusetts. The ship *John & Sarah*, Capt. Greene, brought two hundred and seventy to Massachusetts, consigned to John Kemble, of Charlestown, to be disposed of by him for the account of J. Beer and Robert Rich. The invoice of these persons, with the instructions of their owners, and the names of the prisoners, are recorded in the Suffolk County records for the year 1652.

The living cargo of the *John & Sarah* was sold to the colonists. They were not sold to perpetual servitude like the Africans, but for a term of years. Some of these persons had kind masters, who only required but one half of their time, and allowed them an opportunity to redeem themselves by the repayment of their original cost. The object of recording the names of this cargo in full upon the records, doubtless was to identify

the parties in case of litigation. These white slaves had names still common in Boston. We copy a few of them from the records, omitting the Christian names, however, as we notice several in the list, which now belong to our well known citizens upon whom fortune has smiled. Men of the common names of Grant, Morton, Scott, Wilson, Ross, Gordon, Robinson, Perry, Howe, Simon, Boyd, Smith, Anderson, Jackson, Hamilton, Stewart, Hunt, Patterson, Hudson, Moore, Russell, Miller and Jones, were slaves for a term of years in Massachusetts. Nearly all these parties had Hebrew Christian names. Forty-five were named John, twenty-six were named Daniel, twenty-three James, and fourteen were called Patrick. The price of a negro slave in Massachusetts, prior to 1700, was from £20 to £30. The average value of a white slave, whose term of bondage had five years to run, was from £10 to £15. As a class these white servants did not partake much of the spirit of the times. Many of them contracted diseases on the passage, from which they did not recover. Many of them did not redeem themselves, and died in servitude. As late as 1680, Governor Bradstreet says, "about one hundred or one hundred and twenty of these persons were living in servitude, and about half as many Irish."

It would doubtless offend the pride of some families among us to trace back their ancestry to the cargo of the *John & Sarah*, and to read upon the records in Court Square the order that the market value of their ancestors should be invested in "provisions, and such other things as are in New England fit for the West Indies."

A MEETING OF SYNOD.

In the American "Presbyterian" we lately read an account of the Meeting of a Synod, and we were exceedingly struck by one circumstance. It was stated that this Synod had for a succession of years never met with out occasioning a revival of religion in the towns where it assembled.—And the thought instantly occurred, Why should not this be the case with every Synod? Why should the ministers of Christ,—teachers and rulers in his Church, ever come together without giving an immediate and memorable impulse to the Master's cause?

No doubt, it is for the transaction of business that our office-bearers come together. But if "Holiness to the Lord" should be inscribed on the shop and the counting-house of the Christian trader and merchant, much more should self-consideration and singleness of eye be conspicuous in managing the affairs of God's own house; and we should seek to conduct them as much as may be in the devout and loving spirit with which our great Example gave himself to His heavenly Father's "business."

Besides, the time of the Synod is not all to be occupied with mere ecclesiastical routine. Its proceedings will be prefaced by the preaching of the Word, and each *sermon* will be opened with devotional exercises. The Reports of those Committees to which our Schools, our College, and our Home and Foreign Missions are entrusted, as the returns on the state of religion, may all give rise to profitable conversation; and from the deputations of sister Churches, we may hope for quicken and instructive addresses.

Of course, matters will come up for adjudication on which there will be diversity of opinion, and possibly some in which personal feelings are involved. But it is very certain that nothing will come up that may not be settled without any of the judges losing their temper, or manifesting such works of the flesh, as "hatred, variance, wrath, strife." Such manifestations are happily rare in our Synods; and in Synods where they have occurred, they have done more to damage our polity in public estimation than will ever be counterbalanced by printed demonstrations of the Divine right of Presbytery. To heal local dissensions and personal misunderstandings is one great use of a general Synod; and in order to cure the distemper, it is not necessary that the physician should himself catch the contagion. Difficult cases may occur; but with so many men of prayer, and so many men of sagacity amongst us; there is no reason why spectators should not depart exclaiming, "Behold how good and how pleasant it is for brethren to dwell together in unity!"

Hitherto our Annual Meetings have been condensed into very narrow limits. Men of business were anxious to return to their engagements, and Ministers to their flocks, as soon as possible; and a multitude of affairs, to which a week could scarcely have done justice, was crushed into the compass of three days. On the present occasion we hope the Synod will resolve to sit, not until a given evening, but until its work is done. In this way the members will be able to exchange their views on many points materially affecting pastoral usefulness and congregational prosperity, as well as the advancement of the common cause; and to which it was impossible to advert when the Synod was hurrying through its work in time for the starting of the train. And in this way, consulting together for the Master's work, sympathising with one another's trials, and growing in friendship and affection for one another, heart will quicken heart, and iron will sharpen iron.

But the hearts of the best of men are not in their own hands, and our ministers and elders may go up to the Synod with hopes and wishes the most devout and brotherly, and yet return ashamed. Our safety is in God; our true policy is prayer. Let the lovers of Zion pray for the peace of Jerusalem. Let the Synod be remembered in congregational intercessions and in prayer-meetings. Let its members, and the members of our Church, pray for it in private. Let them ask for it the wisdom which is "first pure, then peaceable;" let them ask for it a sound mind and a single eye. Then brotherly love will continue. Breth-

ren will return to their homes and their labours with hearts knit together—realizing their unity, and refreshed for a work which they feel that all are conducting in common. Christian spectators will rejoice, be holding our order. Our Church will expand. Our congregations will revive. Our missionaries will be cheered. Our people will be strengthened in attachment to our system. The Lord will command the blessing, even life for evermore.—*English Pres. Mes.*

POSITION OF POPERY IN THE UNITED STATES.

Both Scripture prophecies and the signs of the times indicate that the great battle of the Church for this, and, perhaps, coming generations, is to be between a formal and a spiritual religion. The strife will probably thicken until it reaches its climacteric, when the great contest will be decided, and Popery will meet its final overthrow. Just now, it behoves those who hold the truth to reconnoitre the field like skilful warriors, to inquire into the numbers and strength of the enemy, and, as far as practicable, to learn his modes of assault, and contemplated manoeuvres.—Whatever other powers may join as allies in the army of Formalism, Popery is at present, and will probably continue to be, the main organized force antagonistic to the gospel.

We have never wished to excite needless alarm as to the aggressions of the Man of Sin in this land. However industrious his emissaries may be in planting fortresses and marshalling a foreign soldiery amongst us, we believe that they cannot ultimately triumph here; so long as we maintain our free institutions, and have an open Bible to give its testimony among the people.

The relative importance of Popery above Protestantism in this country is generally much over-estimated. According to statistics published by Romanists, they are far inferior in number to Protestants—even allowing them to count, as they do, their whole congregations as communicants, whilst the latter only reckon those who are in actual membership with their churches. The R. C. population of this country does not exceed 2,000,000, whilst, making due allowance for infidels and unbelievers of every grade, and leaving out of the estimate the entire coloured population, there would remain from eighteen to twenty millions of Protestants. Our own branch (Old School) of the Presbyterian Church alone, in several respects, is ahead of them. We have 610 more ministers, from 300 to 300 more houses of worship, and 107 more clerical students—and taking into account all the branches of the Presbyterian family; the Presbyterian population would form an aggregate much greater than that reported by Romanists, whilst the number of ministers would be, perhaps, quadruple that of the Romish priesthood. Whilst present statistics, however, show the immense disparity of numbers between Popery and Protestantism, we should be unwise to rest satisfied that this state of things will necessarily be permanent, and that the most strenuous efforts are not demanded in order to resist Rome's aggressions. She is not satisfied with her present strength, and some of her recent movements give evidence of her far-reaching sagacity and subtlety. What she cannot accomplish by direct aggression, she will aim at by circumvention and strategy: Her recent efforts to grasp and appropriate to her own purposes a portion of the public schools fund, in various States, and to make the bishops the sole proprietors of the ecclesiastical property within their several sees, are of this nature.—*Presbyterian.*

POPERY AT PANAMA.—The New Orleans Advocate gives a queer picture of the manners of some of the South American Romish Clergy. If they get their proportion of the school fund in Panama, they must assuredly exhibit model schools for us to imitate. Here it is:

"The following extract of a letter, from a gentleman of Panama, which is in the Republic of New Granada, will give some insight into the character of the priesthood, for which the Pope has taken up the eagles; and also their influence upon the morals of society. There are no 'Godless common-schools' in Panama:

"I have seen a priest gambling in public on two occasions. The citizens have a mania for cock-fighting, and there is a cock tied to the steps of almost every door in the place. Sunday afternoon is the time established for the fights to come off at the town cock-pit, which is right opposite the large cathedral. I went on one occasion, paying five cents admission. In two fights three chickens were killed, when I retired highly edified."

"If Peter was really the first Pope of Rome, then, what would be the risk if he could look down now upon his infallible followers at the Isthmus? Would he not think it strange that they should show such a fondness for that fowl which is so intimately associated with his fall, and his bitter repentance? The 'cock-pit' right opposite the large cathedral!—What a commentary upon the influence of Romanism, for in Panama it has full sway, undisturbed by the free breath of Protestantism!"

PULPIT STYLE AMONG THE PURITANS.—"The preachers in the time of the Commonwealth," says *Harper's Magazine*, "looked upon coughing and hemming as ornaments of speech, and when they printed their sermons, noted in the margin where the preacher coughed and hemmed. The practice was not confined to England, for Oliver Malliard, a Cordelier, and famous orator, printed a sermon at Brussels, in the year 1500, and marked in the margin where the preacher hemmed once or twice, or coughed."